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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

French Bonds.—

A New York financial house opened bids for one hundred million dollars' worth of French bonds, and they were quickly subscribed. How easy it is to raise money for doubtful loans to foreign powers to be invested in armaments and other things, and how lamentable it is that many of the mission boards of the various denominations are being compelled to cut down their foreign mission work because of lack of funds. Somehow, people should be taught that unless we make the world Christian we may lose that we have; certain it is that it is in peril.

Deportation Bill.—

A bill has been introduced into Congress which would deport all alien bootleggers and drug peddlers. There are many of these undesirable foreigners in this country, and it is not just to the American people that they should be called upon to provide penitentiary room for these aliens. America should not be the dumping-ground for the scum of the earth; but, on the other hand, our immigration laws should not exclude from the privileges of this land those worthy to receive and enjoy them. There is room enough in America for thousands who are worthy, of whatever race or country; but there is not room enough for one unworthy one, be he ever so cultured or descended from however pure Nordic stock.

Bar Pistols from Mails.—

An important bill passed by the House and sent to the Senate just prior to the recess was one excluding pistols, revolvers or other firearms susceptible of concealment about the person from the U. S. mails. Under the bill, sponsored by Representative Miller, of Washington, the Postmaster-General would be empowered to draft regulations providing for exemption from the provisions of the bills of firearms intended for the army and navy or for peace officers, etc. Violation of the act would be punishable with a fine of $1,000 or imprisonment up to two years, or both. Proponents of the measure in the House contended such a law would strengthen the police powers of the States, help to curb crime and prevent the sale of firearms by mail-order houses without interfering with local dealers and manufacturers.

Inaugural Committee.—

Senators Curtis, Kansas, and Hale, of Maine, Republicans, and Overman, of North Carolina, Democrat, and Representative Griest, Pennsylvania, and Hadley, Washington, Republicans, is about House, Kentucky, Democrat, have been appointed by the congressional committee to arrange the only exercises attendant upon the inauguration of Calvin Coolidge and General Chas. G. Dawes as President and Vice-President, respectively, next March 4th. Appointment of the congressional committee was announced just prior to the holiday recess.

The joint committee will begin its work immediately after the recess. A District of Columbia committee will co-operate with the congressional committee in perfecting the arrangements. President Coolidge is adhering to his insistence that the ceremonies be as simple as possible, and be commensurate with the dignity and importance of the occasion.

Nation's Scientists Meet.—

Scientists from all parts of the country on Monday in the city of Washington in the seventy-ninth annual convention of the American Association for the advancement of science, which will continue in session throughout the week.

Secretary Hughes was scheduled to address the opening meeting on the subject, "Some Aspects of International Co-operation," and Sir Esme Howard, the British ambassador, to speak before the American Political Science Association on the "British Policy and the Balance of Power."

More than 1,000 scientific papers are to be presented to the convention, nearly all of them describing some piece of research work carried out since the last meeting. While many of these papers will be of a highly technical nature, it is expected that nearly all will have some bearing on the problems of the scientific world, such as the liberation of the energy of the atom, the control of the living process, and the fight to control insects dangerous to human life.

Radio will be used for the first time to give publicity to the meeting, and a number of addresses are to be broadcast.

Dry Sentiment Spreading.—

Sentiment for strict enforcement of the prohibition law is growing, even in the populous Eastern centers where there is less regard paid to the law than anywhere else in the country, Senator Capper, of Kansas, asserts in a statement made public. Senator Capper declared that the "wet" minority in Congress was centering all of its efforts toward breaking down the prohibition law; but despite its noisy propaganda, sentiment for strict law enforcement is spreading, and those who would nullify the law are receiving but cold comfort from the White House or from the new Attorney-General, Harlan F. Stone. Senator Capper cited President Coolidge's veto of a Massachusetts bill, while he was Governor of that State, which would have legalized the manufacture and sale of 2.75 per cent beer in that State. In that veto message, the then Governor said:

"The authority of the law is questioned in these days all too much. The binding obligation of obedience against personal desire is denied in many quarters. If these doctrines prevail, all organized government, all liberty, all security are at an end. Force alone will prevail. Can those entrusted with the gravest authority set an example save that of the sternest obedience to law? Can we afford to take any position which may turn out to be, which can anywhere be interpreted to be an act of nullification?"

Science Imperils Civilization.—

In addressing the famous Bible class bearing his name in the Park Avenue Baptist Church, John D. Rockefeller, Jr., told his hearers that civilization was headed toward destruction because the progress of mind and matter had outstripped the growth of spiritual values. Mr. Rockefeller said, in part:

"Consideration, unselfishness, self-sacrifice, service, all springing from love for God, love of our brother—these are the spiritual qualities which must keep pace with and dominate intellectual and material progress if civilization is to survive. Religion in its essence is the personal relation between God and man. Adherence to the literal interpretation of the Scriptures is increasingly less possible in view of the discoveries of science, but the lessons they teach are more impressive. Its judgments are more in the spirit of Christ's words when He said, 'Let him that is without sin cast the first stone.' Its emphasis is on service. Its interest is centered primarily on human society, on the individual chiefly that he may be a worthy member of society. Clean living on week days as well as Sunday, fair dealings in all business relations, ministrations to the physical, mental, and social, as well as spiritual, needs of one's fellows, count more today in evaluating a man's religion than mere attendance at Church. Warmth, beauty, joy, freedom, are finding their way increasingly into present-day religion. Truly, religion emerges from this comparison far nobler, freer, more sincere, more effective, more unselfish, more inspiring than it was a hundred years ago. With marvelous rapidity and flexibility, it is adapting its ministrations to the all-around needs of man. Today it is something to live by, and not only to bring consolation in death."

Our attention is being called frequently these days to the fact that somehow the Church of Christ is dropping behind the onward march of science and material and intellectual prosperity, and such a thing challenges us to our best efforts. We must see to it that the Church of Christ does not fail the world in its hour of need. We must see to it that the spiritual forces are able to cope with the progress oft he world and overcome the world.

NOTES-PERSONALS

Happy New Year to all THE SUN'S readers!

The week of prayer services will be held in Richmond January 5th to 10th.

Watchnight services were held last night, bidbing farewell to the Old Year and welcoming the New.

If you do not take THE CHRISTIAN SUN, January 1st would be a good time to subscribe. You should have it in your home.

Kingdom-enlistment week services will be held at First Christian Church, of Richmond, under the direction of Rev. J. H. Lightbourne, of Holland, Va., from January 18th to 25th.

More than 500 visitors and members have been in attendance upon the Historical Association, in Richmond, during the past week. Many visited Jamestown and other places of interest. Historic lore was in evidence.

If any Church within the bounds of the Southern Convention is without a pastor, let the secretary or some interested member write the Secretary of Missions, Elon College, N. C., and he will be glad to send the names and addresses of available pastors.

The Christmas entertainment on the night of the 23d, at First Christian Church, Richmond, Va., was a most enjoyable program. The children did well and Santa Claus did splendidly. The youngsters were made happy with their treat and presents. A nice box of toys was contributed for the Christian Orphanage.

"The pastor and family are under deep obligations of gratitude to the good people of the Church for the liberal pounding presented by Santa Claus at the Christmas entertainment. We hope and strive to make ourselves more worthy of these acts of kindness on the part of our people."—*W. T. Walters, Pastor*, in "Church Bulletin."

Will SUN readers bear in mind that 1925 must witness, if God wills, the building of Rocky Ford Christian Church and school-house, and that no benevolence is more worthy and needy than this. Rev. M. T. Sorrell and his co-workers must be encouraged this year with a house here where a Church and school ane already organized and are at work.

It is learned from the *Herald of Gospel Liberty* that our new publishing association building, Dayton, Ohio, is nearing completion and may be occupied by February 1st. This building is much larger and more convenient in arrangement than the present building, and will give adequate and spacious office room for our General Convention officials.

It is not too late for every Sunday School teacher who has not already done so to secure some good helps on the Sunday School for 1925. Torrey's Gist of the Lessons, Peloubet's Select Notes, Tarbell's Teacher's Guide, the Sunday School Times, in addition, of course, to our own Journal of Religious Education, are all highly recommended.

The year 1924 brought a great and glad Christmas to the people of America—if peace, plenty and prosperity can bring gladness. Those were the happiest ones, and the most fortunate, who were permitted to carry cheer and comfort to others. One's Christmas was not much unless one carried a ray of sunshine to some other one.

The work on our new college buildings at Elon College is now practically finished, the wall around the campus is complete, with the exception of some gateway work, and the land of the campus is being torn up by turn-plows preparatory to lawn work, seed-sowing and shrubbery planting. We have a beautiful and elaborate plant in which the entire Church may certainly indulge a very pardonable and praiseworthy pride.

Berea Church Sunday School, Nansemond County, Va., under the training of Mrs. W. B. Warington and Mrs. R. T. Bradford, gave a very appropriate program on the evening of December 26th, "White Gifts for the King." The songs and readings by the children of the school were greatly enjoyed. A large box prepared for the occasion was placed at the chancel and was filled to overflowing with gifts by members of the school to children in our Fancy Gap, Va., community; also a plate offering of $12 for the Rocky Ford Church building was received.

It is learned with sorrow and deep regret that Dr. W. P. Minton, our foreign mission secretary, Dayton, Ohio, was called upon recently to mourn the loss by death of his mother. The sad event occurred at her home in Covington, Ohio, Wednesday, December 18th, and the funeral services were held at the Covington Christian Church Saturday, December 20th. Dr. Minton's father and mother were both suffering slightly from the grip, his mother taking a sudden turn for the worse, and his father, at last accounts, showing signs of improvement. Dr. Minton has our sympathy in these days of grief and sorrow.

NOTICE TO SUNDAY SCHOOLS.

Several Sunday Schools have not yet forwarded their offering for the Board of Christian Education. If you have taken the offering, please forward it immediately to C. H. Stephenson, Raleigh, N. C.; and if your school has not taken the offering, please do so right away, and send it in. We need all the funds asked for in our call. Every school should make an offering.

W. T. WALTERS,
Chairman Board of Religious Education.

HISTORICAL ASSOCIATION IN RICHMOND.

The thirty-ninth annual meeting of the American Historical Association opened Saturday morning, December 27th, at 10 o'clock, in the Jefferson Hotel. Attending the convention are distinguished educators and historians from leading colleges of this country, together with prominent men and women from England, Scotland, and other foreign countries. The literary sessions of the convention, which were closed yesterda, are open to the public today.

Three group meetings were held each morning from 10 to 12 o'clock. These groups discussed "Ancient History," "The Colleges and Historical Investigation," and "English History."

Luncheon Conference.

A feature of Saturday's program was the luncheon conference of the patriotic societies of Richmond, held at the Jefferson Hotel. Dixon Ryan Fox, of Columbia University, was chairman of the luncheon. Mrs. Livingston Rowe Schuyler, of New York, discussed "Services to History of the Daughters of the Confederacy."

A joint luncheon-conference of the American Historical Association, the National Council for the Social Studies, and the Virginia Society of History Teachers was held at 1 o'clock in the dining-room of Hotel Richmond. The afternoon's general session was held from 3 to 5 o'clock in the auditorium of the Jefferson. The topic was "The Confederacy, its Leaders and its Problems —a Resurvey." The speakers included Franklin L. Riley, chairman; Frank L. Owsley, Vanderbilt University; Alfred P. James, University of Pittsburgh; A. Sellew Roberts, University of Illinois; Roy F. Nichols, of Columbia University.

Subscription Dinner.

A subscription dinner was given from 6 to 7:45 o'clock for the Agricultural History Society at the Jefferson. Governor E. Lee Trinkle and Mayor J. Fulmer Bright made the addresses of welcome at the general session held in the auditorium of Second Baptist Church. An address, "These Forty Years," was made by Charles McLean Andrews, of Yale University, acting president of the American Historical Association.

At the close of the literary part of this session, the members of the association were entertained with the rendition of a musical program of old plantation melodies, "spirituals," by the Sabbath Glee Club.

The meeting of this organization was one of the most important of its kind ever held in Richmond, some of the most distinguished educators and historians in the United States, Scotland and England attending the gathering. A number of prominent persons from Great Britain delivered addresses at the meetings.

Yale Professor Principal Speaker.

The beneficent influence of the American Historical Association, in the activities of the body as a whole, and in the efforts of individual members, was stressed by Prof. Charles M. Andrews, of the chair of history, Yale University, in a paper read at the general meeting of the association, held in Second Baptist Church.

More than 300 professors and students of history were in the audience that filled the Church to its portals. Governor Trinkle and Mayor Bright were on the platform with Prof. Andrews and a group of visiting historians from several European countries. England, Ireland, Scotland and Wales were represented in the audience by distinguished educators, members of the faculties of various institutions of learning.

Governor Trinkle, who opened the meeting, spoke only three minutes, confining his address to a hearty greeting to the visiting historians.

Reviews Historical Work.

Prof. Andrews reviewed the activities of the American Historical Association through the forty years of its existence. During that time, he said, there have been marvelous advances in every branch of science. Researches of learned men have thrown new light on old history. In the last forty years the history written has been more exact, more authentic and freer of legend, romance, prejudice and political propaganda for that reason.

With the nineteenth century, he said, came a new era for historians, a renaissance of history writing. The people of the world were better informed and more exacting of their historians. Their eyes were opened in the light of scientific research to palpable fiction in the histories written in the earlier centuries. They realized that much of what was given as solemn and sober f[illegible] by the writers of earlier days was based [illegible] legends, scandals, political and religiou[illegible] ganda of the times with which thos[illegible] dealt.

Prof. Andrews mentioned as a significant fact that in the long ago historians seemingly preferred to write the history of some period several centuries before they were born.

Better History Writing.

Early in the nineteenth century historians appeared who laid the foundation for better history writing. They were careful to distinguish fact from myth, authentic records from legends, and to bar personalities, prejudices and propaganda from their writings. History writers became more exact and more careful. Investigation became more thorough, and the wheat was winnowed from the chaff.

History writers of today are the most reliable of all time, Prof. Andrews argued, due to the wonderful advancement and development of history writing and history teaching in the great universities of the world. He claimed for the educational institutions of the United States a place in the front rank of this important work.

The work in the universities, he said, has been always, for the last fifty years, greatly stimulated by the activities of the American Historical Association and the policies it has promulgated in its official publication, the "American Historical Review." He predicted for the coming forty years even more substantial advances.

Incidentally, Prof. Andrews took a fling at the "popular history writers of today," who aim to amuse the reader as much as to instruct. Solid history cannot be written in any but a serious vein, he said. The faithful, conscientious historian must deal with facts even if his product should prove to be a history which does not entertain or win the interest of society of today.

Following the interesting paper read by Prof. Andrews, the Sabbath Glee Club choristers, entertained with harmony and singing, rendering "Swing Low, Sweet Chariot" and other favorite spirituals.

HOW THE CHURCH OF GOD MOVES.

"Wha is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army of banners?"—Song of Sol. 6:10.

Our Heavenly Father has always spoken to us in a way and manner that we may clearly understand, if we are desirous to know the truth. In most instances, He used a natural truth to teach a spiritual one; for instance, the above Scripture, "Who is she that looketh forth as the morning?" It is not hard for us to accept this natural truth without questioning as to how it is or how can it be. We are not dull to this understanding at all—that it has been providentially arranged; that we should have day and night. Then, why is it that we are so blind to His spiritual teachings?

This Scripture teaches us how the Church of God moves. We might climb to the top of the highest mountain in the world in the morning before day, and if the sky was clear the first sign of day we would see in the East would be just a little gray speck, and as we stand there and look at it, it would gradually get larger and larger until the sun would be seen to rise as though it was coming up out of the ocean. Then daylight would be everywhere around about us. We cannot explain it. The first sign of day was a little gray speck in the East, and it gradually got lighter and lighter until it was full day.

Nineteen hundred and twenty-four years ago, over in the little town of Bethlehem, Judea, in the manger of a cattle stall, God placed His Church. Very small then, just in its infancy; but it began to grow larger and larger until it is abroad over our land "Fair as the moon." Scientists tell us the moon is a dark planet, and that the only light it gives out and can give is the reflection of the sun. And so it is with the Church. It is a dark planet within itself; the only light it can give out is the reflection of Jesus Christ through the lives of its members. If He abides in us and we in Him, then we will be as our Master said, "Ye are the light of the world." If we abide in His love, we will let our lights shine, but not turn up the wick. You know, some people turn up the wick and try to make their lamp shine during a revival meeting, and when the meeting closes their lamps begin to smoke. But if we let the Blessed Son of God furnish the "oil" it won't smoke. No! "When He, the Holy Spirit, comes, He will guide you into all truth." "Clear as the sun." What is any brighter and clearer than the Sun? What is any brighter, clearer and purer than the gospel of the Son of God? As the sun is superior to any of the other planets, so is the gospel of Jesus Christ. Some people preach that it doesn't keep one from sinning; that it is impossible to live without sin. Then another class of preachers will say, notwithstanding its purity, that it is no harm or sin to go to dances, card parties, or play checkers, or to matching to see who pays for drinks or cigars. They will say there is no harm in these things; that Mr. So and So is a good man and a member of the Church, and he practices these things. And nine times out of ten, this Mr. So and So is one who is looked upon as a leader in the Church. You can just note that Church (under his leadership) and see if it is "as terrible as an army with banners." No, it will never be! The word of God says, "Gather not my soul with sinners, nor my life with bloody men, in whose hands is mischief and their right hand is full of bribes." We know an army with banners is one that never knew what defeat was. It is one that has gone from victory to victory. So is the Church of God. When our Lord was upon earth, He said that "The gates of hell shall not prevail against it." That is to say, the gates of hell would never be open wide enough to let out demons enough to overcome the Church of God. We read in Revelation that at the end of the thousand years Satan will gather all his hostss together in His last and final effort to fight against the Church to overcome it. But the Word tells us that he will be defeated in this effort also, and that fire will come down out of heaven and devour them, and the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are. You know that in an army with banners there is one that holds a very, very important position—the flag-bearer. The army will rally around the flagman. And when the flag goes down, the army will cease to advance. Jesus Christ represents the flag in the Church of God, and when any Church ceases to raise up that flag, as He said, "If I (that is, Jesus) be lifted up, I will draw all men unto me."

They cease to do what He had commissioned them to do, namely: "Go, ye, into all the world and preach the gospel." The preacher is the flag bearer in the Church of God, and unless he is a true soldier of the cross and preaches a full gospel, he will play the army into the hands of the enemy, who is the devil—that old serpent! the enemy of all righteousness. Many false prophets have gone out into the world, as the Scripture tells us would be. Some of these are preaching no hell; some evolution; others that Christ was just a man, and not divine. Still others preach that the way to heaven is by education. Yes, but what kind of education? Not a kind relating to the intellect or mind; but the heart. The way into the kingdom of heaven is heart first, not head. When the great preacher Paul was converted, it wasn't a college he needed to go to, for he says, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God, for I determined not to know anything among you, save Jesus Christ and Him crucified; and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power" (1 Cor. 2:1-4). Then again in Gal. 1:12-17: "For I neither received it of man, neither was I taught it; but by the revelation of Jesus Christ; neither went I up to Jerusalem to them which were apostles before me, but I went into Arabia and returned again into Damascus." Beloved, that is the place to go—out into some quiet place and commune with God the Father, the Son and the Holy Ghost—not put last things first and first things last, but go rather to the "Author and finisher of our faith." James tells us "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." The Master teacher tells us in Matt. 6:33, "But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

How does the Church of God move? Through men and women who have been cleansed from all unrighteousness and have been baptized with the Holy Spirit and are on fire with the love of God burning in their hearts for lost souls, for the Scripture says, "For as soon as Zion traveled, she brought forth her children." Show me a Church that is on fire for God and I will show you a Church where souls are being born into God's kingdom by multitudes. Our Master said to Peter and Andrew, "Follow me, and I will make you fishers of men." And in another Scripture he told Peter "Fear not: from henceforth thou shalt catch men." He didn't tell them maybe you will catch them, but very emphatically, "Thou shalt catch men!"

So it is with the Church where its members have been baptized with the Holy Spirit and with fire. They are fishers of men. And that Church will be known as a saving station. The only reason that all the Churches are not saving stations is that some of them have left the doors open and the world has crept in. The Church is all right in the world, but all wrong when the world gets in it. Many of the Churches are like the "Laodoceans' Church," which was neither cold nor hot, but lukewarm; and we all know how well pleased God was with that Church, as He says, "I will spew thee out of my mouth." Back in the days of Amos the prophet, the Churches had ceased to carry on the work God had commissioned them to do, namely: to win souls. And the prophet was giving a message from God to the Church, and the prophet said, "Woe to them that are at ease in Zion." That same woe is pronounced on all that have put their hand to the plow and look back. Our Master said they were not fit subjects for the kingdom. Then we hear Paul say, "Woe is me if I preach not the gospel." Knowing these things, brethren, it is "high time to awake out of sleep," and let us, therefore, cast off the works of darkness, and let us put on the armor of light and awake to righteousness, and sin not, and do what we can in "redeeming the time, because the days are evil." So when we come to stand before the great I Am we will not hear the sad news that we let men and women go out into eternity without trying to win them for God, remembering the command of our Lord: "Go, ye, into all the world and preach the gospel."

Let us not forget the grave consequences if we fail to do that. As God told Ezekiel, "Except ye warn them, I will require their blood at your hands; but if you warn them, you have delivered your soul." "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

Ramseur, N. C. H. V. Cox.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

NINETEEN-TWENTY-FIVE.

Nineteen hundred and twenty-four years have brought Christianity, and mankind itself, a very long way. Human nature has not changed, but conditions, attitudes and circumstances have so changed that human nature does not, cannot, assert itself as it did when the Christ was yet a Babe in Bethlehem. Crime has not disappeared from the earth; but the pleasure of torture and the delight of inflicting excruciating pain and agony have disappeared from the annals of law and legislative enactment. The day of distress has not passed, but the day of human torture has passed. The day of crime has not passed, but much of that which we now call crime would have been called a mere indiscretion or imprudence, if not a mere pleasant pastime, centuries ago. Nineteen hundred and twenty-four years of the rise and reign of the Nazarene have served to give the whole world a new aspect, and a wholly different outlook on human life.

One only has to go back to ancient days and events to realize how markedly true this observation is. During the holidays, the editor had the time, and indulged the disposition, to spend a few hours with that most marvelous of historians and philosophers, the Roman Tacitus. This pagan writer is explaining why the Roman emperor, Nero, persecuted and tormented the Christians so. Nero had himself been accused of applying the torch that caused Rome's most destructive conflagration. This accusation became so emphatic and pronounced that Nero found it necessary to shift the responsibility of the crime from the throne to some fictitious criminals. The followers of the Christ were chosen to bear the calumny of the accused and accusing tyrant. "With this in view," writes Tacitus, "the emperor Nero inflicted the most exquisite tortures on those men who, under the vulgar appellation of Christians, were already branded with deserved infamy. They derived their name and origin from Christ, who, in the reign of Tiberius, had suffered death by the sentence of the procurator Pontius Pilate. For a while, this dire superstition was checked; but it again burst forth, and not only spread itself over Judaea, the first seat of this mischievous sect, but was even introduced into Rome, the common asylum which receives and protects whatever is impure, whatever is atrocious. The confessions of those who were seized discovered a great multitude of their accomplices, and they were all convicted, not so much for the crime of setting fire to the city as for their hatred of humankind. They died in torments, and their torments were embittered by insult and derision. Some were nailed on crosses; others sewn up in the skins of wild beasts and exposed to the fury of dogs; others again, smeered over with combustible materials, were used as torches to illuminate the darkness of the night. The gardens of Nero were destined for the melancholy spectacle, which was accompanied with a horse-race and honored with the presence of the emperor, who mingled with the populace in the dress and attitude of a charioteer. The guilt of the Christians deserved the most exemplary punishment, but the public abhorrence was changed into commiseration, from the opinion that those unhappy wretches were sacrificed, not so much to the public welfare as to the cruelty of a jealous tyrant."

Again, it may be repeated that Christianity and mankind itself have come a long way since Nero's famous garden illumination and the days when Tacitus, one of Rome's most honored and immortal historians, writing, within a hundred years of the birth of the Christ, could himself speak of Christianity as "a dire superstition."

Nineteen hundred and twenty-four years ago Christianity was the least of all sects, or religions, in numbers or in influence. Today it is the most potent influence and in numbers. Hinduism, originating more than two thousand years B. C., has 217,000,000 followers; Judaism, originating with Abraham, 1500 B. C., has 11,000,000 adherents; Buddhism, originating 560 years B. C., has 137,000,000; Mohammedanism, originating 570 A. D., has 230,000,000 followers; Christianity, originating with Christ, has 557,000,000 adherents. And the increase now is greater year by year. In all human probability, this good year 1925 will witness more deeds done in the name of the Christ, will see more tasks undertaken for the sake of the Christ, and will win more converts to the Christianity of the Christ than any year of all the past. Truly, the prophet was right—"Of his government there shall be no end."

STEWARDSHIP.

The pastor or Sunday School teacher who is not learning and preaching and teaching the truths and lessons of stewardship is certainly missing the meaning of the very plainest and most emphatic truths of the Bible. From Genesis to Revelation, the Book teaches that we are not our own. We only manage, poorly or otherwise, for a season that which another—even God our Creator—has entrusted us with. We brought nothing into this world, and it is certain we shall carry nothing out. To Him, the Creator and Owner of all, we shall give an account of how we managed and handled His while we had it.

In His definition of the unjust steward, Jesus goes to the heart of the whole matter in these words: "If ye have not been faithful in that which is another's, who shall give you that which is your own?" Some one has, with due emphasis, remarked that this teaching was sufficient to show the divine insight and personality of our Lord. For any human teacher would have said: "If ye have not been faithful in that which is your own, who shall give you that which is another's."

We shall have, at the end of 1925, a much stronger, a more powerful, a more devoted and consecrated Christian Church than we now have if our pastors and teachers during the year will lay upon the minds and hearts of the people the burdens, the blessings, and the benefits of stewardship.

Every Christian Church ought to have every member engaged in the holy and divine practice of tithing. Every member of the Christian Church should have the privilege and opportunity, through the every-member canvass and the duplex envelope, of contributing regularly and systematically to the benevolences and expenses of the Church. Every member of the Christian Church should have a working and a living knowledge of the biblical and divine teaching of stewardship. This much at least we should seek to give and to get during the good year of our Lord 1925.

MIRACLES.

Only the fool hath said in his heart there is no such thing as miracles. And why one should wish to discredit, disregard or deny that miracles of our Lord's Christ is strange indeed. One could not ask to witness a greater, a stronger, a more marvelous and mysterious miracle than Christmas itself. No mere man, not even a superman, could have established Christmas. Only the divine Son of God, and He only through a miracle, could have wrought in the world, and before the wondering eyes of mankind, the miracle of Christmas. A Babe born in a manger. (There was no room for Him and His mother in the inn.) There was no wealth, nor prestige, nor kingly power to proclaim Him to the world.

And yet that Child has established in the world the most wonderful holiday ever observed; instilled in the hearts of men the most benevolent and unselfish attitudes and activities than all others coming into the world have instilled. One of the outstanding and living miracles of all times is Christmas.

There are those who say thatt he angel choir did not sing to the shepherds on the Judoean hills. As if the God of Christ did not and could not fill the air with holy song and heavenly melody any and every night, if, and when, he so chooses. The writer of these lines sat in a happy family circle Christmas night last week, in a good Virginia country home, and was thrilled for hours with holy song and heavenly melody as it poured into that home from the air above, around and about. Christmas carols, "Christ, the Hope of the World," "Meditation," Minuett's, "Spirituals" from a dozen orchestras and scores of well-trained choirs and expert singers in New York, Pittsburgh, Springfield, Boston, Chicago, Louisville, Atlanta, filled the room in that good Virginia home, and five million and more other rooms and homes in the United States at that self-same hour.

Miracles! We are witnessing miracles all the time. Only the blind, the ignorant, the fool hath said in his heart there is no miracle. God is good and manifests Himself in unique majesty and might to all who will open their eyes and see, and unstop their own ears and hear.

OUR BROTHERS IN BONDS.

The condition of prisoners has wonderfully improved since our Master, in His home town of Narazeth, announced to His startled neighbors that God had sent Him to bring release to prisoners. The world's attitude then toward prisoners was cruel, harsh, unspeakably cruel and harsh, vindictive in the extreme. The philosophy

of the age was that to prevent crime you must make the punishment horrible. Prisons were holes in the ground, and those who endured the rigors of imprisonment were broken in mind and body as a consequence.

But now we have learned a better way—the way of mercy and reformation, the way of Christ. Prisoners are our brothers, in the Christian conception; our brothers in bonds, but our brothers still, and prisons we rightly regard as penitentiaries, as houses for reformation and penitence, and from them our brothers in bonds we expect should return to us restored in spirit as well as restored to freedom and no whit broken in health of body or mind by their imprisonment.

There is in North Carolina a "Citizens' Committee on One Hundred on Prison Legislation." This committee is presenting to the approaching session of the General Assembly a program of prison reform that the heart of Christ undoubtedly rejoices over. It includes thirteen items, as follows:

"1. That it shall be legal for two or more counties to unite in building district jails, and that the substitution of district jails for county jails shall be encouraged to take place as rapidly as possible.

"2. A State-farm colony for women offenders.

"3. The abolition of the county convict camps as such, and State control of all prisoners.

"4. That the State Board of Charities and Public Welfare shall be given power to enforce the rules and regulations already upon the statute books in regard to the care and treatment of county prisoners, and to maintain prescribed standards for county joils and convict camps.

"5. That flogging and confinement in inhuman cells and dungeons as a method of discipline for prisoners shall be prohibited in all prisons, chain gangs, prison camps, or work-houses in the State.

"6. Abolition of the convict lease system for both State and county prisoners.

"7. That a wider use and extension of the honor system in county and State prison camps shall be definitely encouraged.

"8. That at the expiration of the term of the present board of directors of the State prison, there shall be elected by the General Assembly, upon the recommendation of the Governor, five persons who shall constitute the board of directors of the State prison. At the 1925 session of the General Assembly, all five of these members shall be elected, two for a term of two years, and thereafter the term shall be six years for all; provided that the minority party and that both sexes shall always be represented among the appointive members, elections to be by concurrent vote of the General Assembly.

"9. That provisions be made for the establishment of a more adequate system of prison industries in the State prison, which would provide vocational training for such prisoners as are capable of receiving it.

"10. That the board of directors of the State prison shall be authorized to employ one or more psychiatrists or psychologists for the examination and classification of all State prisoners.

"11. Compulsory education for the prisoners in the State prison, and the employment of teachers and instructors for same, said instruction to be during the regular work-hours.

"12. That the present law relating to the membership of the advisory board of parole shall be changed so that it shall be composed of the following members: the superintendent of the State prison, the State commissioner of public welfare, a representative from the State bureau of labor, and the chief of parole of the State Board of Charities and Public Welfare, the last-named member to act as secretary of the board; provided, however, that the secretary of the board shall not have the power to vote.

"13. That the same standards of health and sanitation be maintained in city prisons as are required in county jails."

Christians of every denomination should lose no opportunity to give their representatives in the General Assembly to understand that they approve heartily these measures and that they expect them to be enacted into law at this session. A Christian Commonwealth should have prisons conducted on a Christian basis.

AN APPRECIATION.

Mr. L. J. Fonville, of Burlington, N. C., lived to a ripe old age, and lived nobly throughout his long life. He emphasized and embodied in his living those practical Christian virtues which have always added such charm and loveliness to the Christian profession. Industry, integrity, neighborly spirit, devotion to his family, consecration to the Church and kingdom—these sterling qualities characterized him in his every thought and action, and these are the fundamental qualities of our Christian way as well as of our civilization.

It was as a college boy, in the early nineties, that I first knew Bro. Fonville. He was running the blacksmith shop that was famous in those days for the excellency of its workmanship and the reasonableness of its charges. I talked with him as he worked away on the vehicle I had brought him for repairs. I got the impression from that first interview that here was a man good at heart, whose real business was serving the Lord, though he blacksmithed to make a living; and that impression has not changed during the past twenty-five years and more. He loved to work, and when he had, because of the failure of his health, retired from business, it was his pleasure to have chores aboutt he home and farm that occupied his natively energetic temperament.

Integrity, too, was a marked ingredient of Bro. Fonville's character. His word was his bond. He would not sidestep nor equivocate. You could depend upon him to do exactly what he said, whether in the contract or not. He discharged his voluntary obligations with the same sedulous care and attention as he did those that arose in the normal conduct of his business. To him an obligation was an obligation, and if there were for him any difference in attitude toward his obligations, the integrity of his heart inclined him to give the weightier consideration to his moral obligations. In his estimation, morality outweighed the requirements of the law.

He exemplified the spirit of true neighborliness in all his dealings with his friends. It was his joy to do acts of kindness and to meet cheerfully all the responsibilities of friendship. Those who were closest to him loved him best for this outstanding characteristic of his life. A friend in need is a friend indeed, we say. His friends often recognized him to be such a friend. He rejoiced to be.

In his family circle he shone with all the graces of the Christian father and husband. He thought only of the comfort of his loved ones and labored incessantly to promote their interests and happiness. He had the forward look for his children. It is common now to send sons and daughters to college and university. But when he was educating his children it was not common. He spared no expense of money or sacrifice to give his two sons and two daughters the very best educational equipment to be had. The uses they have made of their culture and training were to him a constant source of pleasure and satisfaction. We never met in his later years but that he made grateful reference to the joy he experienced in giving his children the best thing any father can provide for his offspring—a liberal education in a Christian institution.

And, finally, as an explanation of all the other splendid qualities of his life, Bro. Fonville was consecrated, devoted to the Church and the kingdom of God. His major concern centered in the spiritual life. He delighted to attend the services of the Church. He delighted to support the enterprises of the Church. And he thought it was his privilege and duty to rear up his children to delight in the Church and its enterprises. When his children were ready for college, he could think of nothing except that they should attend Elon, the college of his Church. Elon had no stancher friend than Bro. Fonville. He gave money constantly and liberally to it, and he always praised the college with unstinted praise. It has often been an inspiration to me to come to the services of this Church and find all four of his children in the choir. He could face this Master and quote his Master's words: "Those that Thou gavest me I have kept, and none of them is lost." To rear one's family to love the Church and kingdom and their enterprises is the highest product of the sincere Christian life. Bro. Fonville set this high goal before him. He and his devoted companion wrought harmoniously to that end, and God blessed their efforts with increasing satisfaction of their hopes as the years came and went.

And now we are met to pay the last tribute of respect to our fallen brother; nay, to our promoted brother! We shall see his face no more, but we shall rejoice in the spirit that characterized him and endeavor to embody in our own living the splendid qualities of his devout Christian life. We sorrow now with his loved ones, but we can as truly rejoice with them that a good man, one who loved and served nobly in his day, has gone to that spiritual inheritance which we cherish ere long to enter into and enjoy with him.

Bro. Fonville is survived by his widow and four children—D. R., a trustee of Elon; C. C., and Misses Mamie and Sadie—all four of them students of Elon, and three of them holding degrees from the college. W. A. Harper.

CHURCH IS COMMUNITY CENTER.

Arthur Gleason, writing about California as the most active center of strange new religions, in *Hearst's International,* described the modern Church "the most perfectly equipped Church in the West," as he found it in Pasadena:

"The Church itself seats 1,700, and the chapel seats 600. With the building for religious education there are 84 rooms for class, club and office use. Large kitchens for the social suppers, a playground, six drinking-fountains, shower baths, eleven pianos, eleven sewing machines, nine telephones, a movie machine, stereopticons, stage properties for dramatics, a stage with footlights and dressing-rooms, and a recreational hall for roller skating and basketball are a few of the items in the equipment."

Envelopes were not in common use until about 1820. In 1825, Lamb mentions the envelope, and in "Harry Lorrequer," published by Charles Lever in 1837, is this quotation: "The waiter entered with a small note in an envelope." It is claimed that envelopes were used in France before they were introduced in England, and there seems to be good ground for the claim. When they first came on the French market, they were very dainty novelties and were made from the most expensive and delicate papers. They were used only by the wealthy and were considered a fad. They were used by the public in England in a limited way between 1830 and 1839.

CONTRIBUTIONS

SUFFOLK LETTER.

Leaders are of at least three kinds—self-asserting, elective, natural. The politician is a sample of the first; the statesman, of the second, and Jesus, of the third. Aspiration or an exalted desire to fill a high position is characteristic of the political leader. It no doubt moves men to more thorough preparation for serving others. It has its dangers as well as its opportunities. When it pretends interest, lavishes money to win, uses doubtful methods for promotion, puts self at the center, and hides behind loud professions of love for others, it disqualifies the aspirant for useful service. Such methods are unworthy in the political field, but disgraceful in the Church. Charity "seeketh not her own, is not easily provoked, thinketh no evil." Personal ambition usually passes the line of aspiration and thinks chiefly of self-interest and self-ends. It is dangerous in the Church, and especially in the ranks of the ministry.

The second, or statesman-leadership, is usually called into position by duly acting constituency. Citizenship or membership see in a man or woman the qualities of leadership and call to position. Eddies of thought start somewhere in society, surround an individual with opinions favorable to promotion, and finally the individual is chosen or elected to lead in Church, State, education, or business. Response to such choice naturally includes preparation to fill the position. This kind of leader is more valuable than the leader who chooses his position, even if he succeeds in winning it. The sense of obligation rests upon the chosen leader more heavily than upon the self-asserting leader; but conditions may exist or arise that there will be no leader unless some one asserts leadership. Sometimes a community—political, educational or religious—may be so indifferent to progress that some one sees an opportunity for promotion and useful service, and steps to the front and makes good. Self-assertion is not always to be condemned nor despised; but where intelligence and aspiration are in the people, it is a finer method of climbing to leadership by choice of others. Leaders in every department of human endeavor are necessary to success. Society can no more make its way without leaders than a ship at sea without a captain. Another thing should be kept in mind—that it is easier to lead men than to drive them. Force never makes men good. If it did, God would force all sinners into His kingdom.

The third kind of leader comes into power as the great river takes its place in the earth. Birth, capacity, education, willing service, modesty, all enter into the natural development of leaders. Jesus found His way to leadership through service. "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more" (1 Cor. 9:19). Again: "Jesus Christ, who, being in the form of God, thought it not robery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. Wherefore, God hath highly exalted Him, and given Him a name which is above every name" (Phil. 2:6-9). The leader that comes into place through qualities that are felt by all to be what society needs, can trust and obey, presents to us the leadership that the world needs today. It draws men as naturally as the tree under whose shade men rest from heat.

W. W. Staley.

ELON LETTER.

Two young fellows have just gone out of the office in high spirits. They had abandoned hope of returning to college after Christmas because of poverty. They are excellent students, averaging around 90 each, genteel, well behaved, without handicapping personal habits. After a conference, a way was found whereby they could return. The smiles on their faces were an inspiration. The Christian Church wants such men as these to have a chance. That is one reason why Elon is poor.

The colleges of the land get their income for operating expenses from three sources—student fees, endowment, and annual donations. Each of these sources is expected to supply, in round numbers, about one-third of the income. According to these standards, which the experts say, and rightly say, should be the financial policy of a college able to serve its constituency with the best results, Elon's endowment should produce $30,000 annually, and there should be annual gifts of $30,000 more; or if both are to be capitalized, the college should have at least a million dollars of endowment. It has slightly more than $400,000 of endowment, and the annual gifts for current expenses never exceed $10,000. And here is a second reason why Elon is poor.

The college is not able to pay its professors and other servants the salaries they are entitled to have, that they should have to do their best work. The Church does not appreciate the sacrifices these men and women are making in order to maintain a college for our people, but her Master understands and will no doubt reward. That our faculty and administrators are willing to continue to make such sacrifice, is all the greater reason why the Church should, as speedily as possible, render its further continuance unnecessary.

The Christian Church is proud of Elon, is devoted to Elon, but the Christian Church must sacrifice more for Elon than ever she has. The day is upon us when this must be done. Here is believing she will do it! I have faith in the Christian Church.

W. A. Harper.

BETHLEHEM LETTER.

Since the writing of our last letter, we attended the quadrennial meeting of the Federal Council of Churches, at Atlanta, Ga. At this gathering were great men and women from all points of the compass out of about thirty of the leading Christian denominations.

They came together on one common basis to consider some of the leading problems which the Church is facing in the religious, political and social world. Some of the outstanding speakers were Dr. Samuel M. Zwemer, Bishop William F. McDowell, Dr. James I. Vance, Justice Florence E. Allen, of Ohio, the first woman to be elected to a court of final appeal; Governor William E. Sweet, of Colorado; Dr. Adolf Keller, of Zurich, Switzerland; Dr. Robert E. Speer, Hon. Wm. Jennings Bryan, Prof. James T. Shotwell, of Columbia University, and others. Of our own denomination, there were in attendance Dr. J. O. Atkinson, Dr. F. G. Coffin, Dr. J. F. Burnett, Dr. W. H. Denison, Dr. O. S. Thomas, Dr. W. P. Minton, Dr. Martin Summerbell, Dr. L. E. Smith, and Dr. W. W. Staley.

The general theme, "The Church in the World," was discussed under different heads—"The Need of the World for the Church of Christ," "The Church Universal the Hope for World Peace," "Training the Youth for Christ," "Winning Men to Christ," "The Call to Personal Religion," "Christianizing Our Social Life," "The Challenge of the Rural Community to the Church," "The Spiritual Significance of Church Co-operation," "Loyalty to Christ," "Christianizing the Nations," "Christianizing Our Race Relations," "Christ, the One Hope of the World," "The Duty of the Church in Outlawing War," "Personal Religion and Public Righteousness," "How can Co-operation and Fellowship be Increased among the Churches," "The Source of Power in the Church."

Through these years, the Christian Church has led the way to religious liberty and Christian unity. Through the Federal Council of Churches in America, which is the clearing-house for twenty-nine denominations, of which we are a part, the religious life of America is unconsciously drifting into that life which our cardinal principles have set forth since our inception. Under the auspices of the Federal Council, a new type of Christianity will be produced. This interdenominational agency, through its various organizations, spreading information for promoting Church activities, meeting the greatest need of today in the dissemination of Christian knowledge, cannot do otherwise than result in the greatest good to the universal Church in the spread of Christianity. Since the Reformation, there has not been a wider interest in religion than today. Millions, who had no concern about it ten years ago, are thinking deeply along religious lines today. A Christian nation needs Christian knowledge, and it is acquiring it largely through information from the Federal Council of Churches.

We are just awakening to the vast expansion that Christianity has made, and the demands that this new increment of communicants is making for new Christian knowledge. During the nineteenth century Christianity increased more than it did in all the eighteen before. Today we have grown to 190,000 clergymen, 29,000,000 communicants, and 12,000,000 Sunday School scholars. There were 710 religious books published by American publishers in 1923. This, with many other religious books, would constitute a practical library on Christianity; but it is a library beyond the means of most of us, but most of the knowledge which is forthcoming from the council and is vital to the denominations is free for the asking. The United States is now the center of gravity of Protestant Christendom as represented by the various denominations, and henceforth their highest medium for communication of truth will be through their Federal Council.

S. L. Beougher.

Wadley, Ala.

RESURVEY OF ISSUES BY THE HISTORICAL ASSOCIATION.

If the War Between the States meant the preservation of the white race, then there was no "lost cause." This was the declaration of Franklin L. Riley, of Washington and Lee University, in addressing a meeting devoted to "The Confederacy, its Leaders, and its Problems—a Resurvey," in the auditorium of the Jefferson Hotel.

The session was a feature of the first day's program of the American Historical Association, the convention of which is attended by about 500 distinguished historians. The address of Mr. Riley was one of the important events of the day.

"Secession was lost," the speaker declared; "but secession was not the cause of the South. We resorted to secession to protect our cause," he explained.

"Slavery was lost, but slavery was not our cause, though we once thought so, believing that

the freedom of the negro would mean the downfall of the white man's supremacy and integrity."

No Fear of Animosity.

The chairman stated in the beginning of the program that the "resurvey" was planned without fear of arousing animosity, without fear of sectionalism, and that no provision had been made to have weapons checked at the door.

"The Problem of Morale in the Confederacy" was discussed by Charles W. Ramsdell, of the University of Texas. The very principle on which the Confederacy was founded, namely, States' rights, was the cause of its downfall, in the opinion of Frank L. Owsley, of Vanderbilt University, who spoke on "States' Rights and the Breakdown of the Confederacy." Refusal to assist the Confederate army, in favor of local defense, and the withholding of arms from general service for State organizations, was the chief reason for the breakdown of the South, the speaker declared.

Failed to Grasp Situation.

"State Governors were so afraid of local attack, so filled with local patriotism, that they failed to see that general defense was necessary for the promotion of their cause," Mr. Owsley declared. "Had the Confederate resources been illimitable, or had the South had access to foreign supplies, the effect of her individualistic policy might not have been so serious," he said.

Alfred P. James, of the University of Illinois, presented a comprehensive survey of the life of General Joseph Eggleston Johnston.

"Reward of the Blockade Runner," was the subject of A. Sellew Roberts, of the University of Illinois, while Roy F. Nichols, of Columbia, spoke on "The United States vs. Jefferson Davis, 1865-69."

Distinguished Educators Attend.

Distinguished educators from England, Scotland and Wales, as well as from all parts of this country, were among those attending the various meetings offered on the program. Besides the literary and historical meetings held on Saturday, the day's activities were featured by several social affairs.

William F. Edgerton, of the University of Louisville, was chairman of the ancient history group, which met Saturday from 10 o'clock to noon, in the first committee room of the Jefferson. The speakers and their subjects were: Allen B. West, of Wheaton College, "The Aristidean Tribute in the Assessment of 421 B. C."; Susan H. Ballou, of Bryn Mawr College, "Women in Industrial Life in Ptolemaic and Roman Egypt"; M. Rostovtzeff, of the University of Wisconsin, "Augustus as Reflected in the Monuments of Art of His period," and Herbert Wing, Jr., of Dickinson College, "Athenian History from Sulla to Arcadius."

William K. Boyd, of Trinity College, was the chairman of the colleges and historical investigation group, which met Saturday morning at the same time. The speakers and their subjects were: William K. Boyd, "The Aim and Purpose of the Committee on Historical Investigation in Colleges"; E. Merton Coulter, University of Georgia, "Collecting Historical Material"; W. W. Sweat, of DePauw University, "Pertinent Fields for Research in the Colleges." A discussion was conducted by J. F. Jameson, of Carnegie Institution; Marcus W. Jernegan, of the University of Chicago; William E. Dodd, of the University of Chicago.

The English history group met in the Flemish room, with Arthur Lyon Cross, of the University of Michigan, as its chairman. Mary Hayden, of the University College, Dublin, spoke on "Perkin Warbeck"; A. F. Pollard, F. B. A., University College, University of London, spoke on "Some Unexplored Fields in English Constitutional History"; J. H. Clapham, C. B. E., of King's College, Cambridge, spoke on "The Housing Question in Great Britain a Century Ago"; W. T. Laprade, of Trinity College, N. C., spoke on "The Growth of National Consciousness in England."

Among the distinguished men and women who attended the convention were Chas. M. Andrews, acting president of the American Historical Association, of Yale University; Sir Richard Lodge, of Edinburgh, Scotland; C. R. Webster, of Wales; Miss Mary T. Hayden, of Ireland; Frederick O. Powicke, Mr. and Mrs. A. F. Pollard, Herbert Butterfield, and J. R. M. Butler, of England; St. George L. Sioussat, of the University of Pennsylvania; T. Stringfellow Barr, of the University of Virginia; Andrew L. Neff, of Salt Lake City; Oscar D. Koreff, of Pittsburgh; Dana C. Munro, of Princeton, N. J., and Waldo G. Leland, of Washington, D. C.

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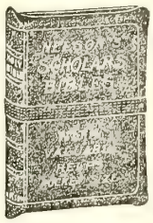

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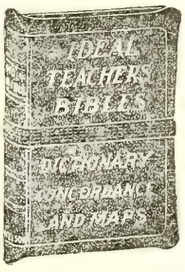

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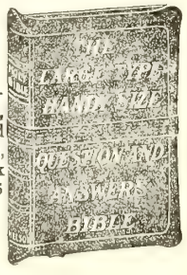

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THE CHRISTIAN SUN

1536 East Broad Street, - - - Richmond, Va.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

Warren H. Denison, *Secretary.*

"The Bureau of Christian Stewardship and Promotion" is the official title chosen by the General Board of the Church as the successor both to the Forward Movement and the Department of Stewardship, Promotion and Social Service. Do you not like the new name of the organization which is to carry on the work already done under these former organizations? The work of the bureau is to continue the work and activities of these former organizations or movements, and its field of activities will cover such matters as collecting outstanding Forward Movement subscriptions, securing the renewal or continuation pledges to carry on the work begun by the Forward Movement and to promote activities along the following important lines: Christian stewardship, the every-member canvass, the Church budget, the weekly offering, the duplex envelope, the enlistment of tithers, better Church and Conference organization, improved Church and Conference financial plans, stewardship programs, improved methods of Church work, developing the local Churches in stewardship principles and practices.

This bureau wishes to be of service in every way possible in promoting and developing the work of the Christian Church in every way possible along stewardship, organizational, methods, and financial lines. The writer has been elected as secretary of the bureau, and Mr. J. O. Winters, who has served so efficiently as treasurer of the Forward Movement, has been elected its treasurer. This bureau wishes to be of service to all the interests of the Christians as we begin the New Year of 1925. The personal collection financial system is probably the poorest financial system to be found in any Church anywhere—the system of personally paying the preacher. Those who make promises will meet the preacher and hand him some money as one would tip a Pullman porter. In reality, the pastor becomes the collector of his own salary, and if any benevolences are raised, the pastor raises them the same way, by personally receiving individual gifts.

Some Churches improve slightly on this by the treasurer or some one going around from one to four times a year to collect these pledges. It is a disagreeable job, and is usually put off as long as possible. This is one of the reasons that the financial side of the Church life in some Churches is so distasteful, when it should be one of the most pleasant, worshipful, enjoyable features. Such Churches usually do very little for the benevolences of the Church. Such Churches and pastors fail in every way to train and develop their people. I know Churches, and almost entire Conferences, that are just dying because of such methods. In some such Churches anything, even a hat, sometimes serves as the collection plate when offerings are taken in the Church. Usually the officers give such a small amount for the benevolent work of the Church that they do not expect the people to give scarcely anything. From such Churches the whole offering is $1.76 or $2.47 or $3.17, when under approved systems, various individuals should be giving ten or twenty dollars. It should ever be borne in mind that the Church calls the pastor. Individuals do not. So the Church ought to pay the pastor. The pastor should never be under obligation to any individual of the Church. He should not handle the money of the Church. He should receive his salary from the Church treasurer, and not from individuals. The pastor, through his finance department, should be training and developing his whole people—men, women and children—in the great truths and joys of Christian stewardship and in the use of the best financial plans.

SHALL THE CHURCH OF CHRIST ADVANCE?

By Rev. Arthur J. Brown, D. D.

God is summoning us to go forward. Thirty years ago we prayed for open doors. God has answered that prayer, and now we must pray Him to make the Church willing to enter them. The situation is unprecedented. Nations are plastic. Former hostility to missionaries has largely disappeared. Everywhere people are ready to listen to the gospel. In many fields, chapels, schools and Churches are crowded. It is heartbreaking to turn away inquirers who, if there were room for them, might be brought to Christ. The opportunity is imperial and imperious, and such opportunity means obligation. What we can do for God we ought to do. We do not need to wait for a more favorable time. "Say not ye, there are yet four months and then cometh the harvest. Behold, I say unto you, lift up your eyes and look on the fields, that they are white already unto harvest." Shall Christ wait to see of the travail of His soul for those who will die because His disciples are attending to other things? Behold, now is the day of salvation.

Every consideration of enlightened statesmanship calls upon the Church to advance along the whole line. Said a letter from Japan: "This is the greatest day ever in Japan. There never was such an opportunity to preach and minister to the people." Said a letter from Persia: "Our responsibility is thirty million souls. How, with so limited a force, is the mission to maintain its work? On all sides we see great opportunities, yet are powerless to embrace them." It is wonderful that there are nearly half a million Christians in China, but there are 438,000,000 people there. From India comes the cry: "Millions are yet unevangelized in the territories for which our missionaries are responsible, and are totally inadequate." Said another letter of a single station: "Publish it! Shout it from the housetops! 2,500 villages to be visited; in all of them Christians to be shepherded and 6,000 Christian boys and girls to be educated. Open thou, O Lord, the eyes of the young people of America, burden their hearts, till they come over to help us rescue the lovable boys and girls of India from the slough of ignorance and sin in which they are sunk, till they cannot rest for the cries of these children going up before the throne day and night."

What shall be said of the soldiers of the cross who form the thin red line of the Church of God at the front; little groups of men and women, scantily equipped, in unhealthy climates, often in the midst of war, pestilence or famine, hardly a week in which some of them do not stand face to face with death; but quietly, patiently, month after month and year after year, going on with their work with fortitude undaunted, with devotion superb, witnessing for the gospel of the Son of God. "Why don't you call those imperilled missionaries home?" people sometimes ask. If we did call them, they would not come. When a British admiral offered the protection of his ships of war to some beleaguered missionaries years ago, they told him that their stations were their posts of duty, and that they could not leave the native Christians to be scattered and their schools and hospitals to be destroyed. The admiral took off his cap and said: "Ladies and gentlemen, your courage is magnificent. Men have been given the Victoria Cross for less heroism than yours."

As we read letters which come from workers stationed at the ends of the earth, strange scenes rise to our vision. We see missionaries on the teeming plains of China, in the numberless villages of India, by the rivers of Siam, in the jungles of Africa, on the uplands of Persia, in the valleys of Korea and Japan, in the islands of the Philippines, in the vast spaces of Latin-America; using every conveyance known to the non-Christian world—by cart and chair and litter, by canoe and sailboat and launch, by pony and camel and elephant, sometimes by bicycle and automobile, but often on foot, weary and footsore; in heat and cold, in dust and mud, in drenching storm and blazing sun, but everywhere and always beseeching men in Christ's stead to be reconciled to God.

The world waits for the gospel of which such missionaries are ambassadors. Never has it needed it so urgently as now. The race is in commotion. Turkey is again arrogant. India is seething with unrest. China is in chaos. Japan has been smitten by appalling calamity. Koreans and Filippinos are demanding independence. In Europe, men are talking about the next war and preparing for it. Everywhere peoples are in transition. The old is passing. What is to be the new?

Evil influences are intensifying the danger. Moving-picture films that are so unclean that they cannot be profitably shown in America are shipped to Asia where they are freely exhibited. A single steamship is reported to have taken from San Francisco to Japan 1,150 barrels of wine. Morphine seized in Shanghai was manufactured in Philadelphia. The law forbids shipment from America to China, but not to Japan. In two years and nine months, New York dealers sent three and a half tons of morphine and five tons of cocaine to Japan, there to be reshipped to China through Japanese post-offices, over which the Chinese have no jurisdiction. As a traveler in Asia sees the evidences of vices from alleged Christian nations, he wonders whether the closer contacts of the East and the West are further to debauch the East. They surely will unless they are overcome by a more vigorous propagation of Christianity. America and Europe have taught Asiatics to kill one another more scientifically than ever before. They have taught them the use of machine guns, airships and poison gas. Shall they not give them the uplifting and purifying word of God with its gospel of the Prince of peace?

Under the combined impact of forces good and bad that are pouring into non-Christian lands, the old civilizations are crumbling and the ethnic religions are decaying. What few moral restraints they ever had have been weakened. The whole structure of Asiatic life is tottering. What is to take its place?

"The rudiments of empire here
Are plastic yet and warm;
The chaos of a mighty world
Is rounding into form."

One thinks of the majestic words of Isaiah: "The noise of a multitude in the mountains, like as of a great people; a tumultous noise of the kingdoms of nations gathered together; the Lord of Hosts mustereth the host of the battle."

The Duty of the Church.

What is the duty of the Church of God? We turn for instruction to our Lord. In the 24th

chapter of St. Matthew's gospel, He plainly warned His disciples of coming wars and tribulation and false prophets and abounding iniquity; but, so far from advising inaction on that account, He declared that these very conditions made it all the more urgent that "this gospel of the kingdom shall be preached in all the world." That is the divine program for a distracted earth. The defects from which the world is suffering are not defects of knowledge, but of conscience. Man's material appliances have developed faster than his moral character. "There is no political alchemy," said Herbert Spencer, "by which you can get golden conduct out of leaden motives." Dwight L. Moody said about the same thing, less elegantly, but more forcibly: "If you want good water, it it not enough to paint the pump, you must clean out the well." Only God can do that. For this, Christ came. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Science, philosophy, militarism, politics, secular education—all have failed. The only hope lies in the acceptance of the gospel for whose world extension the foreign missionary enterprise exists. There never will be a better world until there are better people in it, and there will never be better people in it until they conform their lives to the teaching of Christ. The missionary enterprise stands for this. It stands for human brotherhood; for the international mind in religion; for emancipation from the narrow and provincial into the wide spaces of the kingdom of God: for the world-wide sway of Christ; for utter allegiance to Him as King of kings and Lord of lords.

Some allege that the world program of Christ is impossible. But what is the Church for if it cannot be the agency of God for doing what man alone cannot do? Inspiring are the words of revelation: "He is able"; "able to save unto the uttermost"; "able even to subdue all things unto Himself"; "able to do exceeding abundantly above all that we ask or think." Let Christians of all men reject the heresy that what Christ laid upon His Church cannot be done. Nothing that is right is impossible. What God tells us to do, we, by the grace of God, can do and should do. Instead of hesitating, let us say with Shakespeare:

"Now let me run,
And I will strive with things impossible;
Yea, get the better of them."

"Human crimes," said Thomas Carlyle, "are many; but the crime of being deaf to God's voice, the crime of being blind to everything but parchments and antiquarian rubrics when the handwriting of God is abroad on the sky, there is none other crime than this that the gods do more utterly avenge." This is no time for a small or timid program. It is time for consecrated effort, for sacrificial giving, for catholicity of spirit, for statesmanship of planning, a time for the splendor of a mighty faith. "If the Church ever intends to vindicate its name among men as the champion of a pure religion of heavenly power, now is the time when it must move forward with consecration surpassing all it has shown before. Now is the hour for sacrifice, for devotion that costs, for fidelities unflinching and unlimited. The reason why the knowledge of the Lord must cover the earth as the waters cover the sea, is now evident as never before. Nothing less than literal saturation with religion will save the world."

This is our splendid task, to exalt the Lord of life above the jarring passions of men, to make His will supreme. We must write His name large across the sky of the world. We must make His voice the undertone of human life. We summon the Church in the ringing words of Charles Hoyt:

"Is this a time, O Church of Christ, to sound retreat?
To arm, with weapons cheap and blunt,
The men and women who have borne the brunt
Of truth's fierce strife, and nobly help their ground?
Is this the time to halt, when all around
Horisons lift, new destinies confront?
No, rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect;
And to thy kingdom come for such a time.
The earth, with all its fullness, is the Lord's.
Great things attempt for Him, great things expect,
Whose love imperial is, whose power sublime!"

—In *Missionary Review of the World.*

TWELVE INTERNATIONAL MOVEMENTS.

By Rev. R. F. Brown, M. A.

II. PROHIBITION—A WORLD NECESSITY AND POSSIBILITY.

One of the greatest movements in personal life or organized society is the great prohibitive movement known as prohibition, which is social, ethical, moral and spiritual in its bearing upon life and involves many phases of business, government and religion. It is perfectly clear that the impetus of the method and message of prohibition has brought about the crystallization of sentiment for the observance—with special reference to the eighteenth amendment and the Volstead act—which is vital to civilization. It is also evident that the work of the prohibition forces of America is responsible for an achievement which is nothing less than marvelous and which will eventually prove to be a vitalizing force in every nation under the sun.

The eighteenth amendment to the Constitution of the United States is now constitutional law. It is as much a part of the Constitution as is the first amendment. There is a movement on foot to nullify the eighteenth amendment because it prohibits the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof, for beverage purposes. But this law is so completely in harmony with the social, ethical, moral, commercial and spiritual impulses of the American people that it can be nullified just about as easily as the law of gravitation can be nullified. Of course, the law is violated, but he who violates the law of gravitation does not nullify it. But it is evident that the person who violatse the law would be glad to have it nullified in order that he might not suffer the consequences of his violation. Such a course would be in perfect harmony with his nature. However, such persons are hopelessly in the minority with the frightful fact of diminishing returns constantly facing them.

The prohibition movement did not spring up overnight. It is the fruitage of a hundred years of work, prayer, agitation, organization, education and legislation. It is the crystalized result of public opinion, which, in the last analysis, is the basic principle in a democracy. The prohibition movement, which is the greatest experiment of this nation, went the rounds in the Senate and House of Representatives, finding expression in a resolution which was adopted by the Senate August 1, 1917, and by the House December 17, 1917. It was then submitted to the Legislatures of the several States for ratification. By January 16, 1919, thirty-six of the forty-eight States had ratified the amendment and was then proclaimed by the Secretary of State, and thus became an integral part of our Constitution one year later. The House adopted the amendment by a vote of 282 to 28, and the Senate by a vote of 65 to 20. A little later ten other States ratified the amendment, making a total of forty-six States to ratify. The total vote in the lower houses of the State Legislatures ratifying the amendment was 3,788 votes for it and 1,035 votes against it, or 75.5 per cent affirmative. The total votes in the Senates of the respective Legislatures was 1,310 for it, and 237 against it, or 84.6 per cent affirmative. I recite these figures to remind the reader that the amendment is the expression of the will of the people of America. It is crystalized public opinion. This is perfectly clear, by reason of the fact that the forty-six States ratifying the amendment represent 98.2 per cent of the people of America. In the face of thes facts, who can truthfully say that the prohibition amendment does not represent the will of the people? The proposition does not justify further argument on that point.

The sanctity and worthwhileness of this law are beyond question. If in our present form of democracy we accept law as the crystalized sentiment and public opinion of the majority, and if sentiment and personal opinion are held as sacred possessions, it follows then that there is a certain sanctity of the law which must be guarded. The sentiments of the American people, or any people, are valuable, and they determine the contents of statutory law. If we are to maintain our democracy, the minority must submit to the will of the majority. Disregard for the crystalized will of the majority is the first step toward anarchy. Yet, in the face of this fact, we have in this country hundreds of men who will violate any law ever written into the Constitution if that law proposes to control their conduct and regulate their business. These people will not only violate the eighteenth amendment and the Volstead act—which is simply the machinery for the enforcement of the amendment—but they will violate any law that is calculated to intercept their nefarious business or run counter to their will. And just because there are certain people in this country who continue to violate the law, the argument is current that the law should be nullified or amended. But this worthwhile public opinion which has found expression in the eighteenth amendment, and these fine sentiments which have found expression in the statutory provision, which is the only safeguard to the amendment, will never be nullified or modified in order that the violator may continue to make and sell and buy and drink whiskey with perfect impunity. Neither will the law be modified so that the people may make and drink light wines. Such an act would aggravate the trouble. If the violators cannot be brought to justice under the existing law, which gives the officers all the authority they need, how can the violators be brought to justice under a modified law? The absurdity of such an argument is seen without effort.

It is really surprising how some good people are being deceived into thinking that it is absolutely necessary to modify or nullify the prohibition law in order to save the sanctity of the law. It is also beyond comprehension how some people bemoan the violation of the prohibition law and at the same time advocate the modification of the law so that the violation may be less difficult and punishment less possible. Such people, although they may not know it, are classed with the lawless in their demand that the law be modified, and that the only way to preserve the sanctity of the law is to amend it to suit their needs. There are many people who seem to forget that the sanctity of the law is essential to the morality of the nation. Just as a nation cannot exist half-slave and half-free, so a nation cannot exist half-drunk and half-sober, helf-lawful and half-lawless. And to raise the question as to the possibility of enforcing the prohibition law is to breed lawlessness and crime. Every law must be enforced,

(Continued on Page 14.)

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

January 11, 1925.

Subject: "The Last Judgment."—Matt. 25: 31-46.

Golden Text: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."—Matt. 25:40.

Devotional Reading: Eccl. 12:1-8, 13, 14.

Reference Material: Matt. 16:27; Luke 4: 16-22.

Topic: "Christ's Picture of the Judgment."

Home Readings: Mon., The last judgment—Matt. 25:31-46. Tues., The basis of divine judgment—Rom. 2:6-16. Wed., Judgment of the Son—John 5:21-29. Thurs., The certainty of judgment—Acts 17:24-31. Fri., Await the judgment with courage—2 Cor. 5:5-10. Sat., Examples of judgment—Jude 11:22. Sun., The whole duty of man—Eccl. 12:1-8, 13, 14.

Introduction.—The judgment here spoken of is to be distinguished from the judgment of the great white throne, spoken of in Rev. 20:11-15. Here, there is no resurrection; the persons judged are living nations; no books are opened. There are three classes present, represented as the sheep, the goats and the brethren; the time is at the return of Christ (V. 31), and the scene is on the earth.

The Lesson Notes.—The test of this judgment is the treatment accorded by the nations to those whom Christ here calls "my brethren." (Vs. 31, 32.)

The righteous are represented by the sheep, and the unrighteous by the goats. (V. 33.)

Christ the King shall say unto those on the right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." He tells why: "Inasmuch as ye did it unto one of these least, ye did it unto me." Vs. 34-36.)

To those on the left hand, He says, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." (Read V. 45.) (Vs. 41-46.)

Mount of Olives.—Lying on the east side of Jerusalem, from which it is separated by the valley of Jehosaphat, this mountain takes its name from the groves of olive trees which once stood on its western slope, but now have in great part disappeared. Here it was that our Lord wept over Jerusalem. At the foot of the hill is the Garden of Gethsemane; and, too, from this mount our Lord, having led His disciples out near Bethany, and after having blessed them, He ascended into heaven. On the summit is now the Church of the Ascension, built originally by St. Helen in the year 325 A. D. On the slope the multitude found the palm branches when going to meet Christ. Jesus having left the temple, where He had been speaking, proceeded to the Mount of Olives, and there delivered the discourses following, the last of which is our study.

Preceding Discourses Confirmed.—In order more fully to explain and confirm the foregoing representations, our Lord next spoke one of the most interesting and sublime discourses met with even in the Holy Scriptures, and it is wonderful that any person can read it and yet suppose the speaker to be no more than man. There is in it such a divine authority and dignity as could never have, with propriety, been assumed by any mere creature, however exalted.

The Righteous.—Then the "King" of the whole world, as our Lord on this occasion called Himself, will address the company on His right hand as the "blessed of His Father"; His chosen and beloved children, who are to be blessed for evermore. He calls them to "come to Him," that they may behold and share His glory. He makes known their good works as the effect of their faith and love. They had given Him meat when He was hungry, and drink when He was thirsty; when sick, they had visited Him. The righteous enquire when they had thus ministered to His needs; for they were not conscious of having done this service, to which the King will answer, "Inas much as ye did it unto one of these, my brethren, even these least, ye did it unto me."

The Unrighteous.—On the other hand, He declares that He will say to those on His left hand as "cursed," lying under the curse of a broken law, strangers to the blessings of the gospel, and justly deserving of the final wrath of God, to "depart from Him." For so close is the union betwixt Christ and His members that He looks upon the favors conferred on them as done to Himself, and promises accordingly a reward to them.

CHRISTIAN ENDEAVOR.

January 11, 1925.

Senior Topic: "How to Read the Bible Helpfully."—Ps. 19:7-14; Matt. 7:24-29.

Intermediate Topic: "What Made David a Great Man?"—Ps. 40:1-8.

Junior Topic: "Radio Messages with God."—Matt. 3:13-17; 1 Thess. 5:17.

Each of the world's peoples have their own standards of modesty. Chinese women wear trousers and believe the skirt immodest. Certain Mohammedan women of the Sahara region will tear off their last garment to cover their faces upon the approach of a stranger. The Breton maiden wears a close-fitting hat to prevent her hair from showing.

C. F. Braden, of Eola, Texas, is authority for the statement that turkeys will not eat corn when they can obtain haws, grapes, acorns and other wild fruits and bugs. Mr. Braden raises hundreds of turkeys for the market that never saw corn, wheat, barley or other grain, but grew and fattened on weeds and bugs.

As the sun sinks to the horizon, its rays strike us on the slant shining through myriads of particles of dust and water vapor, breaking them into their component parts and coloring them. This makes for sunsets of brilliant coloring.

The menace to navigation comes not so much from the brilliant ice peaks of the iceberg that are visible for miles, as it does from the great bulk that extends below the surface of the water. Seven-eighths of an iceberg is submerged.

PLEASANT HILL CHURCH.

The Pleasant Hill Christian Church and Sunday School observed white Christmas on December 21st, at 7 P. M. The pageant, "The Shepherd's Vision," was rendered in a most effective manner by several members of the Sunday School. A threefold appeal was made in the pageant—the appeal for the gift of self, service and substance. One hundred and fifty people signed service cards, agreeing to do whatever they can in the service of the Church and the kingdom, there being five young ladies who signed up as life-work recruits. Four of these young ladies will go to the foreign field if the Lord opens the way, and one of them will do missionary work in the home land. In addition to this, there were two boys twelve years old who gave themselves to Christ and joined the Church at the conclusion of the program. The third appeal was for substance, and the people responded with about $60 in cash. This money was given to our Orphanage at Elon College.

Such programs are very fitting at this season of the year. The emphasis is placed on giving instead of receiving, and our people entered into it with great enthusiasm. They got more real joy out of this service than they could have experienced had they been the recipients of many gifts. It does people good to cease thinking of themselves for a while and think in terms of others and their need. This program was distinctly worth while and prepared our people in a very fine way for the season which commemorates the birth of our Christ. It also inspired a greater desire to serve in an unselfish way. We are expecting great things from these five bright young ladies who are offering themselves for Christian work, and there are great possibilities in the lives of these two young boys who gave themselves to Christ and joined the Church.

R. F. Brown, *Pastor.*

SECRETARY MELLON PLEASED.

The Treasury has been "successfully relieved of excessively heavy financing" for next March by its recent fiscal operation, Secretary Mellon declared in a formal statement, in which it was disclosed that the total issue of new bonds in the December program has been something over $750,000,000.

While the new issue of twenty to thirty-year 4 per cent bonds primarily was for refunding purposes, the Treasury sought and obtained in excess of $220,000,000 in cash. The remainder of the issue of new bonds was taken up in refunding early maturing securities, including third Liberty loan 4 1-4 per cent bonds, Treasury notes of 1925, and certificates of indebtedness maturing next March 15th. With the cash obtained from the sale of the new bonds, together with the December 15th tax payments, the Treasury will be able to meet all requirements until March, when another fiscal operation is due.

As was expected, the bulk of the refunding accomplished with the new issue was made up of Treasury notes and certificates of indebtedness. From these two kinds of paper, some $435,000,000 was turned in exchange for the new bonds. The Treasury was gratified that almost $100,000,000 of the third Liberties were offered in exchange.

The secretary's statement also brought out that a saving of more than $550,000 in interest would be accomplished in the next three months, or the time in which the maturing securities had yet to run because of the lower rate of interest on the new bonds.

Christian Orphanage

DEAR FRIENDS:

List of things sent in since last report: Greensboro Church, white gifts; Woman's Missionary Society, Holland, Va., goods for dress, buttons, thread and trimmings; Former Student, 90 lbs. candy; Rose Hill Missionary Society, Columbus, Ga., 1 box; Young People's Society, Dover, Del., 4 sweaters; Mrs. E. J. Brickhouse, Norfolk, Va., Christmas cards for all children; Christian Church, Cragford, Ala., 1 box; Live Wire S. S. Class, Arthur, Ill., 12 aprons; Aunt Susie Wicker, Sanford, N. C., 1 quilt; Mrs. Walter Seeley, Wakefield, Va., 3 caps; Norfolk, Va., 1 box books; Woman's Bible Class, Haw River, 1 pail candy, 2 1-4 gal. cans fruit; Live Wire S. S. Class, Winchester, Va., 1 box candy; J. D. Howard, Norfolk, Va., 50 lbs. candy; Sellars & Sons, Burlington, N. C., 2 boxes of coats, sweaters, suits, etc.; Concord Church, Va. Val. Central Con., 153 1-2 gal. cans. of fruit; Elmira Cotton Mills, Burlington, N. C., 100 yds. gingham; Hines Chapel Church, 2 boxes oranges, 1 bbl. apples, 10 lbs. walnuts, 20 lbs. Brazil nuts, 7 cans fruit, 4 lbs. honey, 6 chickens, 1 pkg. peanuts, 4 1-2 bu. potatoes, 1 pumpkin, 1 lb. coffee.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 1, 1925.

Amount brought forward		$21,848.07
Sunday School Monthly Offerings.		
North Carolina Conference:		
Auburn	$ 4.50	
Danville, Third Avenue	3.77	
Reidsville	6.59	
Pleasant Hill (A)	2.95	
		17.81
Eastern Virginia Conference:		
Wakefield	$ 3.56	
Dendron	17.54	
Antioch	4.00	
Union, Surry	3.00	
		28.10
Georgia and Alabama Conference:		
Bethany	$ 1.45	
N. Highlands	1.17	
Mt. Zion	1.08	
		3.70
Thanksgiving Offerings.		
Mr. & Mrs. H. B. Parsons, Ky.	$ 10.00	
Berea, Ea. Va.	20.00	
Concord, Val. Va.	7.69	
Seagrove, N. C.	5.10	
Mrs. F. M. Wright, Asheboro, N. C.	5.00	
B. D. Jones, payment on pledge	20.00	
Dendron, Ea. Va.	22.00	
Twiddy Bible Class, Norfolk, Va.	23.00	
Rosemont Miss. Socy., Va.	5.00	
Hopedale, N. C.	6.00	
Birdie, Alice, Nannie, Sallie Wilson	2.00	
Mrs. G. S. Watson	1.00	
Antioch, Va.	16.00	
Wentworth, N. C.	50.00	
Liberty, Vance, N. C.	34.47	
Shady Grove, Ala.	3.85	
Auburn, N. C.	20.00	
Christian Light Ch. & S. S., N. C.	18.37	
Union, Surry, Va.	20.70	
Third Ave., Danville, Va.	12.05	
F. H. Pickard, Ala.	5.00	
		307.23
Special Offering.		
Pervis Tilley	$ 30.00	
Mrs. H. A. Culver	30.00	
Wake Chapel C. E. Socy.	15.00	
Boone Bible Class, Sanford, N. C.	15.00	
S. Garland Horner	25.00	
		115.00
Grand total		$22,319.91

MAN'S FINAL DESTINATION.

BY SADHU SUNDAR SINGH.

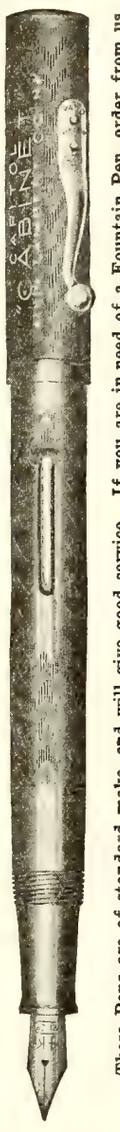
We know more than we can ever put into words, because we can never explain the whole of our inner consciousness. We have experiences which are beyond our powers of expression, but are not beyond our comprehension. At times, we have an intuition, and lofty thoughts suddenly flash into our minds that have not come from other men nor from the visible world through our senses. How have we been able to come to know these hidden things?

It is evident that our souls are connected with the spiritual and unseen world, whose light, without our being aware of it, is reflected in our inner selves. Some truths from that other world come to us, but they can be proved only by experience, when we enter into that world which we now see as in a glass darkly. When we see a thing from a distance, it appears small and indistinct, but when we have come near, we come to know the think as it really is. No change has taken place in the thing itself, but our knowledge of it has increased. So, step by step, we shall enter into the intimate fellowship of God's immediate presence, and we shall increase in our spiritual knowledge and experience until we arrive at the full recognition of reality, "and we shall see Him as He is" (1 Cor. 13:12; 1 John 3:1-2, 3).

The man who has not seen an apple tree, but has seen only its tiny seed, can never understand that the complete tree—the wood, flowers, and fruit—is all contained in the tiny seed. Under suitable conditions, at the appointed time, the real nature of the apple tree will appear, and all its hidden possibilities will come into perfection. Leaving everything else out of consideration, man does not know what kind of qualities and abilities are hidden in him, but if he walks in fellowship with God and according to His will, then he will continue to obtain all necessary aids for his growth, and will reach that state of perfection for which God has created him. Then all difficulties and problems will be solved, for "it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is" (1 John 3:2).

In the days of our flesh, our understanding and thoughts are limited to the circumference of a very small circle, beyond which it is not possible to reach. But in the future world, under the power of love, every faculty of the soul will grow towards perfection.

"The Spirit of the Lord brooded upon the face of the waters." The Spirit of the Lord still broods over human souls, and He alone knows the great and glorious beings who will be manifested, and will enjoy the Creator's presence for ever. Countless problems arise as we progress towards perfection which will be solved only in the world to come; but as a chick as yet unhatched may wish to fly, so impatient man wants to solve all his problems in this world. This is premature and impossible. We must run with patience and perform with obedience whatever has been revealed to us to meet our present needs; we must leave all things concerning the future to Him, who will safely bring us to our final destination to be perfect as our Father in heaven is perfect.—*Missionary Review of the World.*



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MONDAY.

REMEMBERING AND FORGETTING.

"Forget not all his benefits."—Psa. 103:2-5.

These two texts seem to be contradictory, but are not. It is quite evident from a careful examination that what the biblical writers mean is that godly men and women should learn to use the great faculty of memory for good.

"Thou shalt remember all the way the Lord thy God hast led thee." You shall call up in your darker days the memory of your brighter ones. You shall remember the deliverances of the past, that you may become confident of deliverance now. That was good counsel for Israel, and it is good counsel for us. Nehemiah was building the walls and was meeting with all manner of difficulties and discouragements, but cries out in confidence, "Remember the Lord, which is great and terrible." Your God is not dead! Remember—and "count your blessings."

At the same time you are advised, "Forgetting the things which are behind." This is equally good counsel, rightly understood. The gospel means the inspiration of a fresh start. It is good news. Forget the past and turn to present salvation and future hope.

Prayer.—Lord's Prayer, all the circle joining.

TUESDAY.

"BELIEVING IN" AND "BELIEVING ON."

"Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:30-34.

While we would not overemphasize the importance of little words, and make our safety a matter of articles or prepositions, nevertheless it is wise for us to study even the articles and prepositions in Scripture texts, for often in them there is vast significance. It would seem that belief *in* Christ is largely a matter of intellectual acquiescence, of mental assent, of faith as a subjective faculty, rather than an objective reality; while belief *on* Christ carries with it the implication of committal of ourselves to Him, open avowal of our faith, entire dependence upon His power and grace for present and eternal salvation. As Mr. Moody once pointed out, belief *in* a railroad leads us to study the time-table, but belief *on* a railroad leads us to buy a ticket and get aboard.

Creeds invariably begin, "I believe in." That is easy to say. But a creed, however often it may be repeated, and however earnestly it may be contended for, is a poor substitute for Christian experience. An early Christian once exclaimed, "In vain dost thou contend for the doctrine of the Trinity if thou hast not in thy heart the trinity."

Prayer.—Lord's Prayer, all the circle joining.

WEDNESDAY.

THE NEIGHBOR WHO CARED.

"Go and do thou likewise."—Luke 10:33-37.

Everybody likes the good Samaritan. The word "good" is not applied to him at all in the account in Luke. Jesus said: "A certain Samaritan." The first audience that received these words quickly rendered a verdict for the Samaritan as against the priest and Levite, and all audiences since have given the like verdict. Men have liked the character so well that they have substituted the word "good" for the word "certain." Nobody knows his name. He simply lost himself in his good deed and so became one of the world's best-known and most-loved characters.

He paid the price. The privilege of such aid is never quite a gift. The man in Christ's parable paid the price. He even walked, that the wounded man might ride. In other words, we cannot be servants unless we pay the cost of service.

We serve God and man in the positive help ministered through Christian character. To ring true in all the experiences of life has in it a service beyond the power of spoken word or commanding deed. Anything but love grows weary in well-doing. Only love will impel us to "Go and do likewise."

Prayer.—Lord's Prayer, all the circle joining.

THURSDAY.

NEVER GIVE UP!

"And he spake a parable unto them to this end, that men ought always to pray and not to faint."—Phil. 4:6-7.

"Not to faint" means never to lose heart, never to give up. Jesus was always inspiring men with hope and courage. In one way or another, He was always telling men, "fear not; only believe."

Here is Luke 18:1-8, this counsel is joined to the exhortation to pray and a parable which beautifully illustrates its meaning. In every danger and difficulty, we are to pray; and we are to keep on praying. Our prayer has not fallen upon unhearing ears nor reached an unfeeling heart. Even now, the Father may be answering, and He will not fail us, however great the delay.

This is one of the most needed and helpful truths Jesus ever uttered. In one form or another the temptation to doubt, to fear, to lose heart, and grow weary and give up, is present with us all; but in whatever form this temptation comes, we may hold it up against this great teaching of the Son of Man who was the Son of God, and in the light of His life and counsel, the power of the temptation will dwindle away. In the midst of earth's trials and hardships, He bids us go sturdily on, believing that God will surely answer the prayer and in His own way make things come right.

Prayer.—Lord's Prayer, all the circle joining.

FRIDAY.

GOLD TRIED IN THE FIRE.

"When he hath tried me, I shall come forth as gold."—Job 23:10-12.

I had a friend who had gone through fires of affliction. But through it all, she kept smiling and sweet, with never a word of blame for those who seemed inconsiderate. She never mentioned her troubles in a grumbling manner, but we could all see the scars upon her heart, and we knew that she was bearing up for the sake of others.

Does the artist show us his brushes and paints? Are we interested in the author's typewriter? Do the chisels of the sculptor bring any particular joy to our hearts? No, it is the thing that has been produced that we love to look upon—the painting, the book, the statue. And why should we parade our sorrows and our troubles? These are but the instruments our Father uses to bring out His own likeness in these lives of ours. Shall we invite them to look upon the sore spots? No, rather let the world see the gold that has been refined, than the fire that has tried it.

Prayer.—Lord's Prayer, all the circle joining.

SATURDAY.

THE THINGS WE CANNOT HAVE.

"The Lord said unto me, let it suffice thee; speak no more unto me of this matter."—Deut. 3:23-27.

Moses could not go into Canaan because the hand of God was upon him, besetting him behind and before. Here was Canaan, the land of promise, fulfilling the dreams and hopes of a nation. It was the thing he had planned, struggled and sacrificed for for forty years; and yet he cannot go in. With no murmur against God, but with great disappointment in his heart, the leader resigns himself to the decree, and refrains his lips and heart from vain repetition.

But there are compensations. God is gracious to His servant even in the opposing purpose. He shall see the land, and is told to get up to the top of Pisgah. His compensation was to have the view shown him by the divine will, and not a man down in the camp had that privilege. What he saw there by the grace of God more than satisfied him for the lower approach which was denied him.

Prayer.—Lord's Prayer, all the circle joining.

SUNDAY.

"For every man shall bear his own burden."—Gal. 6:5.

In the progress of every pilgrim toward the celestial city, a burden must be borne. God wants no one to go empty-handed. He has decreed that rich and poor, high and lowly, educated and uneducated must know the experience of burden-bearing. These burdens vary. Some are afflicted from childhood with the burden of ill health or physical deformity. SoSme are carrying burdens of sorrow, and others burdens of shame. Some bear about with them the burden of a great disappointment, and some have the burden of unfortunate environment. We all have our burdens, but God never asks us to carry too much; He never tests us beyond endurance. He only asks us to carry our burden with submission and faith. Thus burdens are transformed to blessings. We all know the story of St. Christopher, how he carried across the stream the little lad who in the end turned out to be the Christ Himself, and in return for his kindness he received the name of Christ-opher—Christ-bearer.

A returned missionary tells of an African savage, a brave burden-bearer, who, illiterate and humble, still shames many a professing Christian by his words and life. "I am a carrier," said he, "and the load I carry is the ten tyings (ten commandments) and the things of God. Heavy as they are, I will bear to carry them, because this is the order. Though the path be bad, there is a Man ahead of me!"

In the heat of day, and the agony of burden-bearing, can we too say: "Though the path be hard, I will bear this burden, because there is a Man ahead of me?"

The most elaborate dressers of the animal world are the birds, all of whom take baths whenever possible. Some of them use earth, sand or dust. When these fiind a suitable spot, they scratch up the surface and then shuffle backward, moving legs and wings and working the grit right through their feathers. Most birds, however, are water bathers. Some, such as the kingfisher, plunge right in. This bird usually dives from a branch, entering the water with open wings and making a great splash. In addition to his morning toilet, the kingfisher has a complete bath after eating fish that he catches; so that he often takes a dozen headers during the day.

ANNOUNCEMENT.

Dr. Atkinson will preach at Mt. Auburn the second Sunday in January, 1925, at 11 A. M. If any of the Churches of my charge desire to have preaching while I am away this winter, they can, of course, make their own arrangements. Rev. Jas. L. Foster, Elon College, has kindly offered to aid, as he has no appointments for the first, third and fourth Sundays.

D. A. LONG.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

KANGAROOS.

The kangaroo is sometimes given the name of "macropodes" (large feet), because its hind feet are so large, thick and strong, while the forefeet are short and weak. The tail is long and powerful, and when the animal is squated on its hind-legs or walking, the tail leans on the ground like a prop, and supports it. It also defends them from the attack of dogs, as they can strike a heavy blow with it.

Kangaroos are natives of Australia and Van Diemen's land. They live in little troops, and prefer woody places. Their flesh is excellent, and the fur of some species very choice. They can be easily domesticated, and would pay to raise, as they have begun to do in England. They can move their lower teeth so as to cut grass like a pair of shears.

About fifty species are already known, and some are so small they are called kangaroo rats.

THANKS TO UNCLE SAM.

By Rosalee Hawthorne.

The 27th of November was Mary Lou's birthday. This year it happened to be Thanksgiving Day, too. Mary Lou's big brown eyes sparkled with anticipation whenever she thought of the double celebration. Mother had said that she might spend the day with grandfather and grandmother, and any day spent with them was sure to be a happy one for Mary Lou.

Father and mother could not go with her because two of their long-ago schoolmates were coming to visit them during the Thanksgiving holidays; but Mrs. Stone, a near neighbor, had offered to take Mary Lou to grandfather's house the day before Thanksgiving.

Mary Lou was much excited over the prospect and eager to tell her friend, the mail carrier, all about it.

"Hello, Skeezics!" he boomed in his jovial way as he turned the bend in the road. "Mail's heavy this morning. Let's see. Here are two papers and a letter for Mr. N. A. Moore; and an apple and a stick of peppermint candy for Miss Mary Lou Moore."

"Oh, thank you ever so much, Mr. Sims!" Mary Lou said. "There are so many things to enjoy all at once that I'm afraid my enjoyer will wear out. I am going to have such a good time Thursday!" And she told him all about her plans for the double holiday.

Mary Lou was awake early Wednesday morning and pattered across her room to look happily out of the window at the bright fall sunshine. After breakfast she helped mother pack into the old-fashioned alligator bag the things that she would need. She was so eager to be off that she had her hat on her smooth-brushed curls and her coat over her fresh gingham dress fully an hour before it was time for Mrs. Stone to come. Mary Lou was swinging on the gate and feeling most impatient when mother opened the front door and called to her.

"I have some disappointing news for you, dear," said mother. "Mrs. Stone just telephoned that one of the children, Bobby, is sick, and she won't be able to go to town today. I am as sorry as I can be."

For one unbelieving moment, Mary Lou stared stupidly at her mother.

"Do you mean that I can't go at all?"

MOLLIE COTTONTAIL AND HER CHILDREN.

Mollie Cottontail was a good little mother. She loved her two children with the real mother love. Several times a day she licked them all over with her tongue and made their little fur coats look glossy and clean. This was her way of giving her children a bath.

The older of her children was named Sunny Jim, and the younger Tiny Tim. She called the older Sunny Jim because he always looked on the sunny side of everything. Tiny Tim got his name because he was such a tiny little bit of a mite. He was a bright-eyed little fellow and loved his mother dearly.

Mother Rabbit and her two little children lived in a patch of woods not far from the great big farm-house, where there were a lot of briar bushes and trees. She made her home in the hollow of an old tree that had been blown down by the wind and broken in the middle. Into this she carried leaves and straw and dried grass to make it warm and snug.

"Come, snuggle close to mother, children," she said, "for it's cold." They curled up just as close to their mother as they could. "Now, go to sleep. You children have played all night long and part of the day."

"I'm not sleepy," said Tiny Tim.

"I'm not sleepy either," said Sunny Jim.

"But you children must go to sleep or you'll never be grown." "Now, Tiny Tim, your little legs are getting sleepy. Yours too, Sunny Jim. Your eyes are tired. You cannot hold them open any longer. You are sleepy all over. You are going fast to sleep." And Tiny Tim and Sunny Jim were soon asleep, and they slept all night. Tiny Tim snored so loud he almost waked up his little brother, but he didn't.

The next morning when they awoke, Tiny Tim looked out the front door—they didn't have any back door to their house—"and," said mother, "it is all white out-of-doors, the ground is all white, and the trees are all white. What do you 'spect it is?"

"I know," said Sunny Jim, "mudder told me about it."

"What?" said Tiny Tim.

"It's snow."

Tiny Tim started to go after a drink of water at the branch, and his little feet sank down in the snow. He came running back to his mother.

"Mudder, I'm afraid to go out."

After a while little Tiny Tim said, "Mudder, I'm hungry. I want something to eat."

"I want something to eat, too," said Sunny Jim.

"Now, children, we will go after something to eat, but you both must mind your mother, and when she says come, you must come, and when she says go, you must go."

So they went across a big field and through fences and down a lane and under a barbed-wire fence to a man's garden, where there were some turnip tops just peeping out from under the snow.

What a good time they were having when mother rabbit said, "Come on, children, we must be going."

"Wait a minute," said Tiny Tim.

"No, come quickly," said mother rabbit, and she made off as fast as she could, with Sunny Jim just behind her.

Now, under the farmer's house there was a great big dog. He had just waked up, and was stretching himself when he saw something out in the garden. What do you thing it was? Three rabbits.

"Bow, wow, wow," and how he did make for those little rabbits. Little Tiny Tim wouldn't mind his mother and was away behind. The dog had his mouth open with his awful teeth just about to grab him when mother rabbit ran right up to the dog. The dog left off running Tiny Tim and ran after the mother, and she ran through the field, down the ditches, and through the briar patches with the great big dog right behind her, barking every step. She ran straight for the barbed-wire fence, where she had a place to get through. This place crossed a ditch. The dog, he didn't know about the barbed-wire fence and he ran right into it, and cut his nose and his ears and his side so that the blood came out on the snow. Then he set up a howl. "Eow, eow, eow, eow," and he ran back to the house as fast as he could.

What do you suppose old mother rabbit did? She just rolled over in the snow and laughed until her sides ached. Then she went home as fast as she could, and when she got there she looked in and saw Tiny Tim and Sunny Jim just trembling all over.

"Now, Tiny Tim," she said, "you must always do what mother says." The dogs would have gotten him sure enough if his mother hadn't come to his aid.

Then they went to their little home and snuggled up close to their mother and went fast asleep. —*Wm. Christopher.*

THE NEW YEAR.

As the year is drawing soon to a close, we are faced with the question, What will the New Year —this New Year, 1925—bring to us? Moreover, we find ourselves asking, what shall we bring to this New Year—this happy, prosperous, bright New Year that we have had so cordially wished for us and that we, in turn, have wished for others with the same measure of cordiality? With this "checking up" on ourselves, this taking of a mental inventory, as it were, in these closing days of the year, we very naturally consider the institutions which are dear to us. Have they measured up to our high hopes, our expectations of the service we dreamed they would render? Have they justified their existence?

In our inventory, one item looms large—Bethlehem College. We are confident that throughout the past year Bethlehem College has more than justified the sacrifices and the dream which has made its existence possible. It has opened up a field for great service—how great, we cannot say. We only know that the lives it has touched in this year alone, the influence which it has had on these young lives during 1924, has forever more than justified its existence. We have yet greater dreams for the New Year.

These young people! What manner of boys and girls are they? It has been a joy to work for them, a pleasure to live among them. Eager and alert, and open-minded, cheerful under difficulties, splendid in their enthusiasm, appreciative of their opportunities, respectful in their attitudes—they are the embodiment of the spirit of youth. On January 5, 1925, these young people will return for the last semester of this year's work. We hope that they will not be disappointed in what 1925 holds for them. It is our task to see that Bethlehem College shall not disappoint them. What will 1925 bring to us? What will we bring to this New Year?

Wadley, Ala. MRS. SION M. LYNAM.

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TWELVE INTERNATIONAL MOVEMENTS.

(Continued from Page 9.)

whether it be a good law or a bad law, so long as it remains a law. This is absolutely imperative if we are to maintain our national solidarity and moral integrity. Morality is not made possible by Legislation. That is perfectly plain. Goodness is not, and never will be, a question of legislation. But it is a matter of transformation and education. It must be admitted on the other hand, that reformation may be, and often is, briught about by legislation—not simply by resolution. Some people resolve to be good and do good, but there is no incentive in a resolution and no deterrent. There are thousands of people who never reform until the solidified sentiments of the people and the public opinion of the majority are so strong against them that they know that the people demand that they reform and begin to do right. It is not difficult for a person to learn that he cannot long maintain himself in the community if he continues to violate public opinion and transgress public sentiment. He soon makes of himself an outcast. And those who observe his action soon learn that disrespect for one law breeds contempt for all law; and therein is one of the finest points in favor for the prohibition law. It has made men good citizens out of thugs and disrespectful people.

I am willing to grant without argument that perfect results have not been realized in this great prohibitive movement. No one claims perfection in this matter. On the other hand, it must be admitted that prohibition has a most remarkable and unprecedented success. Facts do not bear out the statement that prohibition does not prohibit. Of course, it does not prohibit the possibility of the liquor traffic. The law against stealing does not prohibit the thief from plying his trade, but it does make it mighty hard for him. And what is true with reference to the law against theft is true with reference to the prohibition law. In spite of the fact that there are many men in this country who make and sell liquor and make their living by this illegitimate act, the prohibition law has been and is effective in curtailing the liquor traffic. Statistics show that the number of drinkers of alcoholic beverages has been reduced from 20,000,000 to 2,000,000 in four years. The habitual drinkers consume only 5 per cent of the quantity of whiskey that was consumed four years ago. The drink of the nation has decreased $2,000,000 each year for the last four years. And what is still better, the money formerly spent for whiskey and beer has gone into savings banks, homes, insurance, education of children, and the necessary commodities of life. It is a matter of actual record that the reform stories, correctional institutions, jails, and penitentiaries have shown a great decrease in the number of occupants and prisoners, and in some cases the jails are entirely empty. These facts stand out as a monument to the prohibition law and refute the statement that the law has not been effective, and the further charge that the law is a stigma on the American people. It would be as near the truth to say that the sin of Adam and Eve placed a stigma on God, which is absolutely unthinkable. The law does place a stigma on those who violate it.

It is fair to say that prohibition has been effective in this nation even under the most unfavorable conditions. When the movement first started, there were thousands of men in this nation who furnished people whiskey to drink, not for the sake of furnishing them, but because they made their living by this act. And the leaders in the prohibition movement had sense enough to know that these men would not quit this nefarious business as soon as they heard about the law. Then, there was the drinker, with an insatiable thirst for whiskey. No one thought that the old sod would lose his thirst for liquor as soon as he heard about prohibition. The announcement served rather to intensify the thirst Far from it. Both the bootlegger and the drinker will continue if possible. The bootlegger will violate any law in order that he may ply his trade, and the drinker will violate any law in order that he may obtain the fluid with which to slake his thirst. One is the victim of an unholy desire to make easy money, and the other is a victim of an unholy and uncontrollable appetite. Law, decency and order are foreign to both parties. But in spite of the fact that the law has been flouted, it has worked wonders in this nation. An honest and candid comparison of the conditions now with the conditions five years ago will show without question that the movement has been worth while, and that it is worth all that it has cost in time, money and human energy. An impartial review of the facts will reduce the rumors and inflated reports that prohibition has not been effective to their proper nothingness.

If, under inadequate enforcement, the law has brought about such marvelous changes in our civilization and made such worthy contributions to human life and happiness, what would it do for our nation and for the world if it were properly enforced and observed? Nonobservance of statutory law is one of the great crimes of our day. I am not a fanatic on prohibition, but I am an ardent advocate of it.

I believe with all my heart that the law will be observed more and more as it grows older, and that it will be enforced more adequately as time goes on. Those who are charged with enforcing the law must concentrate on the men who are higher up in the liquor traffic, for in nine cases out of ten the men who are apprehended and punished for the violation of the law are simply the slaves of other men who get the big end of the profit out of the business. The prohibition law designed it, and the officers of the law must see to it that the blockader and bootlegger must quit their business or go to jail. The creation of public opinion in favor of law enforcement is the great task of the prohibition advocate today. And here is hoping that it will not take as long to create this public opinion as it did to create public opinion in favor of prohibition. No law will live long that is ignored or infringed upon. Like any precocious youngster of five summers, it must receive support from one more mature in year. We expect too much if we think the word prohibition will frighten the bootleggers and blockaders to death. The voice of the law means nothing to them. They must first feel the penalty of the law. The immediate task of the prohibition workers, therefore, is to create a sentiment for law enforcement and law observance. This is the movement within the movement to which our loyalty should now be given. This new crusade challenges every Christian in this nation. We must prove to the world that the law is essential to our civilization and is in every way workable. This new crusade should sweep across the country like a great forest fire. Only by faithful effort can we write another chapter in the history of this great experimental and collossal movement. This new crusade calls for the support of the Young Woman's Christian Association, the Young Men's Christian Association, the Parent-Teacher Association, the men's clubs, and women's clubs, the Woman's Temperance Union, and Sunday School and the Church. If in this movement we stand together, the world will be helped by our loyalty and success. Every effort made and every victory won will bring us just a little nearer to the ideal of world prohibition. Our success will aid England, India, Bulgaria, Egypt and other nations in their effort toward prohibition.

In order that the movement may fully succeed, there must be a definite program of temperance education. Along with the enforcement and observance of law must go that other great movement of a continuous education of public opinion. The potency, principles, and policies of prohibition must be made a part of the conscience and convictions of the people of the world before it can be made a reality in civilization. This can be brought about by civic organizations, visual education, scientific temperance instruction, by the Church teaching the evils of alcoholic drinks, the Sunday School giving temperance lessons, civic agencies giving information as to the financial, economic, and civic results, a change in the ideas and customs of society, and in many other ways the movement can be strengthened.

I am confident that the great majority of the people of America feel that the prohibition movement was the greatest social experiment and moral achievement in the history of this nation. A movement which is so unselfish in its very nature and so humanitarian in its purpose is destined to become the common property of the world. But it is for the Church to see that it shall enjoy this distinction. For the Church to fail and America to falter now, and thus cause the movement to weaken, would take the very heart out of every great movement in the world that is designed to help humanity. The Church will not fail; America will not falter. I venture the prophecy that this great movement which has done so much for America, and which is frought with such incalculable possibilities for the whole world, will some day reach to every nook and corner of the whole earth. The Church could render no greater service to the world and make no finer contribution to civilization than to make sure that this movement shall reach to the uttermost parts of the world and become the common heritage of all humanity.

Pleasant Hill, Ohio.

WORKING FOR MEN AND MILLIONS.

It has been my pleasure, as well as great privilege, to work, for the past several weeks, in behalf of our Men and Millions Movement. During that time I have met many faces and friends whom I hope to know better. Many have helped in this work. I have been received by our good people with universal kindness. While many were not in a position at the time to pay their pledge, they received me kindly and gave me words of encouragement.

If all our people could know the spirit of Men and Millions, and the good the movement has accomplished, they would certainly make a heroic effort to pay their pledges.

It is my present plan, purpose, and hope to continue to work for Men and Millions, and for missions, particularly among the women and young people during 1925. My great desire is that the missionary spirit of the Church may grow, and I am certainly most willing to do all I can to this end. Besides paying our Men and Millions pledges we should have a live missionary organization in all our Churches. Quite a number of our Churches are still without any missionary organization whatever. The Woman's Board, under whose auspices I am to work, is exceedingly anxious to see all our Churches have at least one missionary society. I am sure the pastors and other workers will greatly aid in bringing this to pass. GERTRUDE BROWN.

Elon College, N. C.

GUYNN—O'NEAL.

Mr. Richard Guynn, of Fancy Gap, Va., and Miss Lucy F. O'Neal, of Garret, N. C., were united in marriage December 19th. The couple came to the parsonage, but finding the pastor had gone to Mt. Airy, they immediately started for Mt. Airy. But instead of finding him there they met him near Rev. Willie Pain's home, a short distance this side of the North Carolina line.

The writer married them near Bro. Pain's home. After a few days, they will make their home at Garret, N. C. Mr. Guynn is a well-thought-of man of this community. While we were glad for him to wed Miss O'Neal, we are very sorry that they are not going to make their home in this community.

Fancy Gap, Va. M. T. SORRELL.

PERRY—HARRIS.

Henry Judson Perry and Lillian Harris, of Bertie County, N. C., were united in marriage by the writer at the Holy Neck parsonage, Holland, Va., December 19, 1924, in the presence of only a few witnesses. Mr. Perry is the son of Mr. and Mrs. Pete Perry, and Mrs. Perry is the daughter of Mr. and Mrs. Jerry Harris. They will make their home in Bertie County. May rich blessings rest upon their wedded life. N. G. NEWMAN.

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HALL—CARR.

On December 20, 1924, Clyde Thomas Hall and Lillial Viola Carr were happily united in the holy bonds of matrimony. The marriage ceremony was performed by their pastor, at his home, in Walters, Va. These young people are very highly respected by all that know them, and they have the best wishes of their many friends. They will reside near Walters, and have the prayers and best wishes of their pastor for a long and happy life. ELISHA BRADSHAW.

Walters, Va.

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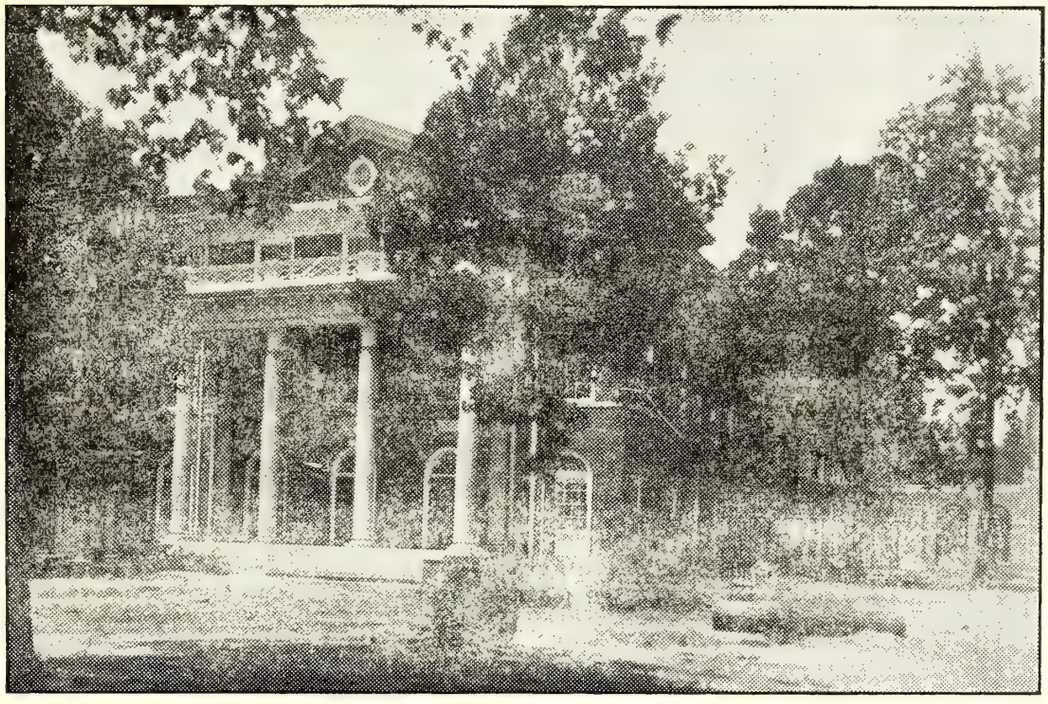

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TAPSCOTT.

Died at the Rainey Hospital, Burlington, N. C., where he had gone for treatment, Albert L. Tapscott, December 7, 1924, in his fifty-seventh year. Brother Tapscott was a member of Union Christian Church, from which Church the funeral services were conducted by the writer, his pastor, and his body was laid to rest in the Church cemetery. He was engaged in business at Burlington, N. C., and as a business man he was prompt, kind and courteous. A good citizen, Church member, and friend has passed from earth to his reward. The esteem in which Bro. Tapscott was held was evidenced by the large number who attended the funeral services. Sweet be his sleep till he awakes on the resurrection morning. P. H. FLEMING.

Burlington, N. C.

SHUE.

Departed this life at her daughter's, Mrs. Nancy Hicks, Guilford County, N. C., December 6, 1924, Mrs. Tempy Shue, in her seventieth year. Her husband preceded her to the grave by some twenty-five years. One son and four daughters survive her. She leaves thirty-five grandchildren and twenty-three great-grandchildren. As I knew Sister Shue, she was one of those quiet, peaceful, gentle souls that bless the world by living in it.

The remains were brought to her old home Church, New Providence, Graham, N. C., for burial and were laid to rest in the Church cemetery. The funeral services were conducted by the writer, assisted by Rev. T. E. White. Sweet be her rest till Jesus bids her arise.

Burlington, N. C. P. H. FLEMING.

COLEY.

Bro. H. W. Coley was born April 2, 1881; died November 15, 1924. In early life he gave his heart to God, and to the end lived a consecrated Christian life. When he came to the community several years ago he united with Grace's Chapel Church and was counted among her most faithful and valuable members. Truly, a good man has gone to his reward. He leaves his wife, ten children, father, four brothers and one sister. Many, by their presence at the funeral, bore silent testimony of sorrowing hearts to the esteem in which he is held. May the dear Heavenly Father comfort the bereaved.

R. L. WILLIAMSON.

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

To Erect Memorial.—

The Salvation Army has selected Denmark Hill, London, as the site of its million-dollar memorial to the founder, General William Booth. There will be in the million-dollar memorial, educational buildings and lodging-accommodations, together with a great tower on which will be placed a beacon light visible from all parts of London. Sir Giles Scott, the man who designed the Liverpool Cathedral, will be in charge of the construction work.

A New Idea in Advertising.—

The *Michigan Christian Advocate,* published at Detroit, has something new in the way of advertising itself. A small phonograph record, about three inches in diameter, is to be distributed in ten thousand Methodist homes. It is believed that few recipients will fail to have enough curiosity to play the record, which contains a subscription-getting appeal. This is something of which many another religious journal might take notice. At least, it is a novel idea.

Tempora Mutantur.—

As the round-the-world fliers passed over Prouts Neck, Me., a summer visitor there, Rev. Hugh A. Moran, Ithaca, N. Y., recalled the old hymn for seafarers, with the stirring refrain—

"Lord, help us when we call to Thee
For those in peril on the sea."

He felt moved to add a new stanza, bringing the old hymn up to date for airmen. The stanza meets a need, and will probably live. It reads:

"Jehovah, Lord of wind and storm,
Whose power the billowing clouds doth form;
Who bid'st the mists and fogs arise,
And bearest up each wing that flies—
Oh! answer, Thou, our humble prayer
For those in peril in the air."

An Alarming Situation.—

At a recent meeting of the students of Harvard University, which was largely attended, some very personal questions were asked the students, to which they responded by a show of hands. It was disclosed that only four had prayed the day before, and only the same number had read the Bible through. Furthermore, it was disclosed that only about one-fourth of those present believed in a personal God.

Those students are going out into the world of tomorrow to carry on its work with no faith. It is an alarming situation. It is a situation, too, which brings, or ought to bring the Church to reckon on the matters of youth and religious training. Harvard University was founded in 1636 for the training of ministers, and today brings such disclosures from its students. It would, doubtless, be a fine thing to check up on the religious situation in many of our religiously controlled colleges. For such situations to continue among those who by necessity will lead other men, endangers the well-being of the nation.

The President's Christmas.

The nation was interested to learn how President Coolidge spent Christmas. He spent it quietly and simply just as he used to do back when he was a member of the rural population of Vermont. On Christmas Eve, President and Mrs. Coolidge went to one of the parks in the capital and there took part in the national community Christmas tree. The President lighted the tree, a live spruce brought from the Adirondack Mountains and replanted. He then took part in the singing of Christmas carols on the White House lawn, and after that retired to his own fireside to spend Christmas. They pondered, too, over the loss in their home since the last Yuletide season.

The nation would do well to emulate this simplicity of the chief executive. There was splendor on that first Christmas, but it was a quiet and holy splendor like that which shines about the fireside of a home where love is.

A Creed for Citizens.—

William and Mary College, Williamsburg, Va., one of the oldest colleges in America, is asking what makes a good citizen, through its classes in government. Those classes have been debating the question, and out of these debates the students have evolved a creed for good citizens which might, with profit, be accepted by all of us. They say: "To acquaint myself with those fundamentals embodied in our Constitutions and laws which experience has shown are essential to the preservation of our liberties and the promotion of good government. To inform myself on all public issues, and on the character, record and platform of all candidates for office, and to exert actively my influence in favor of men and measures in which I believe. To vote in every election, using my vote only for the public good, placing the welfare of my country above that of my party. To have the courage to perform my duties as a citizen, regardless of the effect upon me financially or socially. To stand for honest election laws impartially administered. To obey all laws, whether I deem them wise or not, and to uphold the officers in the enforcement of the law. To make full and honest returns for all my property and income for taxation. To acquaint myself with the functions of the various departments of my government, and to spread the knowledge of the same among my fellow-citizens. To encourage good men to enter public service and remain therein by commending the faithful performance of their duties and by refraining from criticism except such as is founded on a knowledge of facts. Not to think alone of what my government can do for me, but more about what I can do for it. To inform myself with respect to the problems which confront my country in its foreign relations and to support policies which safeguard its legitimate interests abroad and which recognize the responsibilities of the United States as a member of international society."

Choosing Great Preachers.—

The ministers of the country, at the invitation of the *Christian Century,* Chicago, have been choosing the greatest twenty-five preachers of the country. It has been interesting to watch the development of the voting, and to await the final result. These twenty-five famous preachers selected by nearly 20,000 other ministers, will furnish sermons for the *Christian Century* during 1925. The final choice was as follows: Rev. Chas. R. Brown, dean of Yale divinity school, New Haven, Conn.; Rev. Henry Sloane Coffin, Madison Avenue Presbyterian Church, New York City; Rev. S. Parkes Cadman, Central Congregational Church, Brooklyn, N. Y.; Rev. Russell Conwell, Baptist Temple, Philadelphia, Pa.; Rev. Harry Emerson Fosdick, First Presbyterian Church, New York City; Rev. Geo. A. Gordon, Old South Church, Boston, Mass.; Rev. Charles W. Gilkey, Hyde Park Baptist Church, Chicago, Ill.; Rev. Lynn Harold Hough, Central Methodist Episcopal Church, Detroit, Mich.; Rev. Newell Dwight Hillis, Plymouth Church, Brooklyn, N. Y.; Rev. Edwin H. Hughes, bishop of Methodist Episcopal Church, Chicago, Ill.; Rev. Chas. E. Jefferson, Broadway Tabernacle, New York City; Rev. Francis J. McConnell, bishop of the Methodist Episcopal Church, Pittsburgh, Pa.; Rev. William F. McDowell, bishop of Methodist Episcopal Church, Washington, D. C.; Rev. Wm. P. Merrill, Brick Presbyterian Church, New York City; Rev. G. Campbell Morgan, Fifth Avenue Presbyterian Church, New York City; Rev. Mark A. Matthews, First Presbyterian Church, Seattle, Wash.; Rev. Joseph Fort Newton, Church of Divine Paternity, New York City; Rev. Merton S. Rice, Metropolitan Methodist Episcopal Church, Detroit, Mich.; Rev. Frederick F. Shannon, Central Church, Chicago, Ill.; Rev. John Timothy Stone, Fourth Presbyterian Church, Chicago, Ill.; Rev. Wm. A. Sunday, evangelist, Winona Lake, Ind.; Dr. Robert E. Speer, New York City; Rev. Geo. W. Truitt, First Baptist Church, Dallas, Tex.; Rev. Ernest F. Tittle, First Methodist Church, Evanston, Ill.; Rev. James I. Vance, First Presbyterian Church, Nashville, Tenn.

It was claimed by the *Century* that in taking this straw vote, there was no bias or prejudice as it selected its voters from men representing all shades of opinion and all denominations.

NOTES-PERSONALS

It is now Duke University instead of Trinity College, Durham, N. C. And $6,000,000 is to be spent at once in building the great plant.

The managing editor has sent out a New Year's letter to many of THE CHRISTIAN SUN'S patrons, and here is expressing the hope that it will be appreciated.

At the First Christian Church, of Richmond, Dr. W. C. Wicker preached for the pastor at both morning and evening service. Both sermons were well received and highly spoken of.

As a rule, most readers like short, spicy articles, but, if you will take the time to read the articles now appearing in THE SUN you will find them full of today's religious thought and profitable. The trend is after God's thought.

Rev. J. W. Wellons, D. D., passed successfully and happily his ninety-ninth anniversary January 1st. His host of friends are hoping that he shall live another year, and yet another year, thus in his body revealing to us a century and more of what it means to be in the flesh consecrated solely to Him who is the Giver of every good.

Rev. McD. Howsare, D. D., secretary of evangelism, has conducted a series of meetings with Christian Temple, Norfolk, the past week. The new method of conducting evangelistic services is personal in its endeavors and contacts, seems to be logical, biblical and highly fruitful of results. Dr. Howsare seems eminently qualified and highly successful in directing these meetings.

Added to his other dignities, duties and degrees, SUN readers henceforth may say "Judge W. W. Staley," of Suffolk, Va. Down Suffolkway, where they know the worth of this great and good man, they will not cease using—and honoring—him. A vacancy having occurred recently, Dr. Staley has been appointed judge of the domestic relations and juvenile court, and assumed his duties on the "bench" January 1st. Whereupon, we congratulate the city of Suffolk and the State of Virginia.

An excellent address on "Teachers and Teaching" was delivered by Dr. W. C. Wicker before the Sunday School of the First Christian Church of Richmond, the occasion being the anniversary of the organization of the school five years ago. The program, besides a memorial address by Dr. W. T. Walters, pastor, was also made interesting and entertaining by four young lady violinists and a vocal quartet. Twelve of the original seventeen members who took part in the organization of the school were present. Dr. Wicker's address appears in this issue of THE SUN.

This line is written to express a deep sense of sorrow and of grief as we learn of the death, at Windsor, Va., of Robert A. Rhoads, the good husband of our long-time friend and former pupil in Elon College, Mrs. Garrie Watkins Rhoads. The following is from a Norfolk daily paper: "Robert A. Rhoads, 46, a prominent citizen of Windsor, Isle of Wight County, died last night at his home in Windsor after a brief illness of pneumonia. He is survived by a widow, who was Miss Garrie Watkins; three children—Elmina, Robert A., and Watkins Rhoads; three brothers—William and Raleigh, of Windsor, and the Rev. Beecher Rhoads, of Norfolk; and a sister, Mrs. Ernest Rhoads, of Isle of Wight. Mr. Rhoads was prominently known throughout the county and was engaged in the mercantile business in windsor. Funeral services will be held at 2:10 o'clock December 31st, and burial will be made in Windsor Cemetery." THE SUN'S editor often visited in the Rhoads home, and mourns that he shall no more find there the splendid host and amiable Christian husband and father that presided over that hospitable house.

A GREAT TOUR.

Rev. W. P. Fletcher, D. D., field secretary of adult work of the Department of Christian Education, has just returned from a tour of the Western Convention, having traveled 3,297 miles in the magnificent distances of that country, and reaching sixteen Churches in Iowa, Kansas and Nebraska. It is heartening to know that Dr. Fletcher was cordially received by responsive people every where, and a tangible proof of this is the fact that they contributed the entire amount for his expenses for the trip.

This tour was arranged by Rev. Jesse M. Kauffmann, pastor of the Madrid, Iowa, Church, and director of Christian education of the Western Christian Convention. Among the Churches visited where Christian education institutes were held were Madrid, Red Cloud, Weyland, Morning Star, Oronoque, Good Hope, Olive, Meredith, Neola, Pleasant Hill, Towands, Cassoday, Matfield Green, Pleasant Valley, Five Mounds and Elm City.

Dr. Fletcher reports the most loyal spirit in the Churches of the Western Convention, both to the general work and to Palmer College. The isolation of the Churches, however, is so great that field work must be done to maintain their feeling of Church unity. But the Churches are promoting their denominational loyalty by a wide use of the Sunday School literature and the publications of the Christian Publishing Association, which keeps them continually in touch with the larger work of the Church. The great need of these Churches is men, and at least a field worker, giving time to Kansas and Nebraska, and five young ministers who are ready to serve and to sacrifice there, are among the immediate needs of this section.

Dr. Fletcher declares that the tour was greatly worth while, and that this is probably the first time for years that any representative of the general Church has touched some of these outlying Churches of our Western Convention outside of the representatives of the Western Convention.

The field is large and needy, and a loyal people are ready to co-operate in any way for the advancement of the whole cause and objectives of the Church and the kingdom.—*Herald of Gospel Liberty.*

WANTED.

We want a place for the Sunday School Convention of the Eastern North Carolina Conference to meet this summer.

The Churches desiring to have the Convention meet with them will please send their invitations at once to C. H. Stephenson, president, Raleigh, N. C.. as the executive board will meet on Tuesday evening following the first Sunday in February, and at that time will decide the time and place of the meeting of the Convention.

C. H. STEPHENSON, *Pres.*
J. F. JOHNSON, *Ex. Secy.*

The managing editor desires to thank all who have aided in the circulation of THE CHRISTIAN SUN. Will others join us?

TEACHERS AND TEACHING.

By Rev. W. C. Wicker, D. D.

All the other departments of the Sunday School exist for the promotion of the educational department. The great problem in Sunday School work is the problem of teachers and teaching, and for this reason this subject shall engage our attention during this hour.

The first question of great concern is the personality of the teacher. In religious education especially, the first consideration should be concerned with the personality and moral characistics of those who teach, for Sunday School teachers teach by example as well as by precept.

The first scientific study of the personality of the teacher was made in 1912 by supervising officers and principals at the suggestion and under the direction of A. C. Boyce. These superintendents and principals in thirty-eight different towns and cities in the North Central and Middle Atlantic States were asked to rate their teachers in order, according to general excellence, placing the best first, the next best second, and so on to the poorest teacher; and they were further asked to rank them according to certain specific qualities, such as instructional skill, general appearance, health, disciplinary ability, success with pupils, adaptibility, sympathy, and a sense of humor. The amount of preparation and experience was also recorded. The chief conclusions arrived at were that the specific qualities of merit in the secondary school teacher that contribute most towards success are instructional skill, securing results, stimulating individuals, intellectual capacity and ability to maintain discipline.

A later study by the same investigator, in 1915, confirmed, in general, these conclusions.

It should be kept in mind that most of the qualities here listed are relatively complex. For example, instructional skill is composed of various elements. Boyce lists them under the technique of teaching, as follows: definiteness and clearness of aim, skill in habit-formation, skill in stimulating thought, skill in teaching how to study, skill in questioning, choice of subject-matter, organization of subject-matter, skill and care in assignments, skill in motivating work, attention to individual needs. Likewise, discipline is a matter that has many different aspects.

The term "personality" is often vaguely used to indicate a quality highly essential to the success of the teacher. F. L. Clapp, as reported by Prof. Bagley, in "School Discipline," attempted to give this term a more specific meaning by securing from one hundred experienced superintendents and principles lists of *ten specific qualities* which entered into the personality of the teacher. These qualities, in order of their importance, were to be: address, personal appearance, optimism, reserve, enthusiasm, fairness, sincerity, sympathy, vitality, scholarship.

The negative side of the question as to what constitutes a successful teacher has been worked out by several investigators by securing data from superintendents and principals, as to the *causes of failure* of members of the teaching staff. These, in general, point to conclusions similar to those obtained from approaching the question of excellence from the positive side, and show the great importance of discipline, instructional skill and a strong personality.

Cleda Moses, in "School and Home Education, 1914, places poor instructions as the chief cause of failure among teachers. She finds further that a weak personality, coupled with poor discipline, were important elements contributing to failure. Lack of sympathy, nervousness, deficiency in social qualities, and deceitfulness were also causes.

In a recent study made by Grace Bird, at Brown University, results similar to those secured by Prof. Book were obtained. Miss Bird asked 392 pupils to state the qualities they liked best in their teachers. Two hundred and fifty-three boys, replying, mentioned most frequently in the order named the following qualities: fairness, kindness, disciplinary control, patience, humor, good temper, social ability, knowledge of subject, clearness of explanation, and neatness.

The order of preference for the girls replying was kindness, disciplinary control, patience, humor, fairness, clearness of explanation, neatness, good temper, and sociability. One of the striking results of the study was the fact that nearly two-thirds of the girls replying mentioned kindness as a quality to be found in an ideal teacher. The boys did not agree with any such unanimity in regard to any single quality, but one-quarter of them mentioned fairness, and a little over one-fifth kindness. If kindness, patience, good temper, humor and sociability are combined, we find these qualities mentioned by nearly half the boys and all the girls, clearly showing that the kind, social, and good-natured teacher is generally liked. Those qualities that are related to instructional skill—knowledge of the subject, clearness of explanation, and neatness are regarded as important by both boys and girls, but are mentioned more frequently by the latter, about one-sixth of the boys and one-half of the girls referring to these requirements. On the whole, the study shows a high correlation between the judgment of boys and girls as to what constitutes a good teacher.

If we summarize all these studies and name the common qualities of personality which have been named by school officials and pupils, we shall have something like the following characteristics essential to the personality of the successful school teacher: scholarship, good appearance, good health, a good voice, self-control, sympathy, kindness, energy, professional aspect, fair-mindedness, enthusiasm and promptness.

From all this study, we learn that the teacher's personality depends upon his conduct as a teacher. His conduct determines his general physical appearance and develops certain tendencies and habits that reveal the inner characteristics on the spirit and life of the teacher. The professional man soon develops a certain type of personality corresponding to his profession. The lawyer, the doctor, the preacher, and the college professor, as well as the teacher, soon develop a certain type or set of personality. This is due to the fact that conduct soon determines mannerisms as well as excellent qualities; habits constitute the sum total of our education. Habits are based upon our instinctive tendencies to act. Man, by nature, is active, and his activities tend to become fixed and formulated as they accidently hit upon satisfying responses to environment as in trial and error learning, or are controlled by the higher thought process of reflective thinking. It is true that teachers must be born with certain instincts that form the warp of a good teacher, but the woof is woven in by guiding activities until they become formulated into suitable habits and skillful practices in the teaching process. We are capable of developing almost any type of personality, provided we have the innate tendencies for such development. This offers a large field for the improvement of Sunday School teachers who are in service to improve themselves by helpful reading, by group discussion, by the exchange of helpful suggestions that may develop from cooperative thinking. These studies of personality that we have reviewed are bristling with suggestions for the Sunday School teacher. They show that there are certain essential qualities for any successful teacher; that these qualities have an instinctive basis in controlling our teaching activities until they shall become a part of our permanent nature. In a sense, we are masters of our professional preparation as Sunday School teachers. We can develop personality if we will, and the consecrated teacher will.

Personal magnetism is a result that can be acquired by the proper development of personality, which can be attained only by education and training. It grows out of self-confidence without too much self-assertion. There must be manifested a strong will, and habits of interested attention, clear-cut, purposive thinking, and habits of making definite decisions. A strong will depends on the power and practice of concentration of attention. A strong will depends on the power and practice of concentration of attention. A strong personality grows out of self-controll, incites and maintains activity as well as inhibits random response in situations of doubt, difficulty and perplexity.

For strong personality, there must be real ability and achievement in some worthy field of experience. Expert knowledge in any field will draw people to you rather than repel them. The Sunday School teacher that would develop a strong personality and strong personal magnetism must become an expert master in some particular field of biblical knowledge. He must be looked up to as an authority in some kind of Sunday School work. Then people will be drawn to him with a fascination, and hang upon his words with unabated attention. He must have initiative in thought and action, and possess a degree of originality in doing things in a new way.

The disposition and attitude of the teacher of strong personality must be happy and attractive. He must have an optimistic temperament toward life. He must feel that God is in his heaven and all is well with the world. He must be considerate of others, interpreting their motives as his own and co-operating with them in realizing their ideals. The strong personality will show friendliness and frankness of manner, develop genuine love for people, cultivate an intelligent understanding of their desires, and appropriately express a keen appreciation for their purposes.

The manner in which we conduct ourselves as teachers will greatly modify our methods of expressing our personality. For example, the skillful pianist or violinist, by training and practice, modify their ability to express their personality through musical instruments. The public speaker acquires similar ability by the masterful controll of voice, facial expression and jesture. And the Sunday School teacher can acquire similar powers of expressing personality and acquiring personal magnetism by seeking improvement through study and group discussion and helpful reading.

The Sunday School teacher who nags her pupils will tell it in her face. The sunny, optimistic, cheerful nature, suffused with kindness, will wear a radiant face, aglow with the glory of God, which wins the best that is in human nature in its upward reach for self-realization. Sunday School teachers cannot afford to wear refrigerator faces.

In the smoothly running class, the teacher must dominate the entire class by the imperial power of a spiritual personality. Such a teacher controls not by physical force, but by what may be vaguely called his personality. What this personality consists in, from the standpoint of the pupil, we have found out. The pupil has a rather definite notion of the teacher that he likes; and an equally clear notion of the teacher he dislikes. We have seen that the well-liked teacher must have a good nature, he must be cheerful, pleasant, enthusiastic, sympathetic, patient, and possessed of a sense of humor. But to be good-natured is not enough. These qualities alone do not constitute an ideal teacher from the point of view of the pupil. He must be absolutely fair, and administer strict justice. Further than this, he must know his subject and have some skill in teaching it; and he must at all times be master of the situation. Every teacher should strive to be liked by his pupils, for if he is liked by them, he will have little trouble in discipline. There will be no positive and intentional disorder. Inattention and minor disorders will be checked by a look or a word. If the pupils know what the teacher wants, they will try to do it.

By striving to understand them and to help them, they will come to understand you, and in this way a mutual sympathy will be created, a sympathy that will be genuine and lasting.

In the class, you should always be good-natured, but you cannot afford to laugh every time your pupils laugh, just to show your sense of humor, for much of their laughter may be silly. Be patient, but not procrastinating. You should not always restrain yourself. You must sympathize with stupidity and folly, but you must do what you can to remove them.

Cultivate initiative on the part of the class, but do not surrender your control. Let your pupils know what you think and what you believe to be right. When there is doubt, be frank to admit it, but be sure of those things that you ought to know. Be positive in your teaching.

Have courage. Meet every situation resolutely, with a firm voice and vigorous manner. Youth admires courage, respects action, reverences mastery. When you have once determined what to do, never hesitate. Be master of yourself and you will have the strong support of the class.

FROM BRO. J. S. CARDEN.

The dear brethren and sisters of Bethel (Caswell County) Church still remember their former pastor in the way of giving a nice purse of money. Those that gave were J. W. O'Ferrell, John Shaw, W. M. Miles, Mr. and Mrs. A. C. Murray, Mrs. Dr. Penix and Bro. Thomas Fitch. May God's blessings continue with them all is my prayer. Many thanks to all.

Bros. J. E. Heron, from Carboro; F. R. Snippe and Paul Wicker, from Sanford; C. Welch, of New Hill, all of these brothers remembered me with a nice Christmas present in the way of money. Many thanks to them all.

On Thursday before Christmas, a truck drove up to my door loaded with meat, flour, sugar, pickles, honey, preserves, two pound-cakes and many other things that make a preacher and his family feel good. May God bless these good people. This came from Hanks Chapel to their former pastor, showing that they haven't forgotten him yet. I served this Church for seven years and found them a good people. May God's blessing continue with them, is the prayer of their former pastor.

On the fourth Sunday in December, at my appointment, when I got off the train and walked over to T. J. Preston's house and sat down, Bro. Preston asked me if Santa Claus had been to see me. I told him that he had. "Well," he said, "he has come here to see you, too, and has brought flour, sugar, coffee, pickles, canned goods, money and many other things that make a preacher and his family feel good. We also received a nice box of oranges sent from Florida from Bro. J. E. Sapp, a member of Belews Creek. This is my first year with this Church. I find a consecrated people ready to do what they can to further the cause of Christ. May God's blessings continue with them, and I, as their pastor, render to them a great service this year.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

OUR MANNER OF CONVERSATION.

A recent public speaker declared that our conversation is an index to our thoughts; that what we talked most about showed what we were thinking most about. Does our speech reveal our thoughts? Is the tenor and trend of our conversation also the burden and bundle of our thought? If so, it is easy to discover what people are thinking most about, not only most in quantity, but in quality also.

The sociologists have made it very easy to check up on the matter—have, in fact, checked up for us. In the conversation of the present, gathered from hundreds of sources, the common and uncommon walks of life, people are talking most of all about "industry." That which is most often spoken of in conversation now, we are told, is something about industry, business, affairs, things. Second in the list is politics—things that pertain to the State, to government, to laws, to authority. Third in the list, we are assured, is the school—education, scholarship, learning, ignorance, culture. Fourth in the list is the home—domestic relationships, divorce, marriage, rearing of children, youth, old age. The last and least in the list of the five topics of our usual conversation, we are told, is the Church—religion, spirituality, holy pursuits, divine achievements.

If the sociologists have checked up accurately and correctly, it is a rather dismal showing; provided, of course, that our conversation is a real index to our thinking. If people generally talk most about that which they think most often on and about, then ours is indeed and in truth an industrial age. For we are thinking first and foremost of all in terms of industry.

This is not as the prophets said it should be, nor as our Lord Christ taught and preached and lived that it might be. "Which of you, by taking thought, can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But seek ye first the kingdom of God and His righteousness: and all other things shall be added unto you."

THE SENSE OF STEWARDSHIP.

Can we bring home to ourselves not the meaning only, but the sense of stewardship? There is a distinction and a difference. We may get the meaning from a dictionary, from any book or volume of definitions; but there is need now of more than definition—yea! even of more than meaning. There may have been a day of definition, a time when one could know the meaning and not yet practice the might of stewardship. If there was such a day and time, that now has past and is done.

What will this Christian Church of ours, what will we members and individuals of the Church, do about stewardship?

Our progress, our spiritual life and power, our future are at stake. The times, the customs, the events and stubborn facts of the day in which we live have forced us to the issue. We shall have to say in one way or in another what we will do with the might and meaning of stewardship.

Stewardship is not tithing. Our practice of tithing is only one way of manifesting our belief in stewardship, in the matter of goods, possessions, belongings. If we have a sense of stewardship we are likely to express that sense in the holy habit and divine practice of tithing.

But the full sense of stewardship makes us realize that our time, our talents, our possessions belong to God, and we are His stewards in charge for a season. By tithing, we legally and rightfully acknowledge His sovereignty over that increase which He allows to come for the time into our hands. The sense, the feeling, the realization of stewardship enable us to tithe gladly and graciously and happily.

But in what way has our time forced to the fore, as an issue, the fact and matter of stewardship? Briefly and pointedly, because ours is an industrial time. We think and talk and act in terms of industry, of materials, of things. And God has ever shaken in terms of the times in which His children live and try to learn. If we would now think through to God, feel after and find Him, we shall have to think through the thin veneer of this industrial age, and find God, see God, realize and interpret God as the Owner, Creator, Possessor of things, of industries, of the world's wealth, and of the time and talents and energy and wisdom of man in managing and accumulating things. Partners with God, servants and stewards of God in managing for Him the themes and things we find about us. This is stewardship in its true sense and significance.

THE NEW YEAR.

The New Year opens; the Old Year is no more. The Old Year has written its history; the New Year takes up its pen to write a new chapter in human history of your life and mine. All best things are new when they receed. Sunrise is as new in the morning as it was on time's first morning. What is not worth repeating is not worth saying or doing once. Sin will not bear repetition, for it gets worse every time. Hate grows worse when repeated; love grows better all the time. God can do nothing better than to love men again and again; but He can use a thousand ways to express that love. God will never repeat the flood; but He does repeat the seasons and the harvests. The old songs are the best; but they are the best when they are sung anew. Anything new is better than the old—the new house, the new dress, the new car, the new life. The New Year deserves to be better than last year. The year itself is no better, but we may make it better by being better and doing more than last year. How can this be done?

By laying out new plans and executing them—that is what progressive business men do. No man can build without a plan. No man can really live without a plan. Plans are maps of the future. The largest plan is the religious plan, because it reaches farthest into the future. It plans for eternity. It includes destiny. It builds upon the "apostles and prophets, Jesus Christ Himself being the chief corner-stone." The Church should lay her plans to do the best work of her history during 1925. This can be done by beginning the first of the year and working to the end of the year. Church attendance is a big factor in kingdom work; "not forsaking the assembling of ourselves together, as the manner of some is." If all Church members would attend Church regularly, it would make this year of grace a *New Year* indeed. One of the weak spots in the Church is non-attendance.

Systematic giving is another element in turning over a new leaf in the New Year. If farmers waited till harvest-time to plant, even the seed would be lost. They must plant in planting-time to reap in harvest-time. Weekly or monthly contributions, as services may be held, should begin the year's giving. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." "Give, and it shall be given unto you; good measure, pressed down, and shaken together and running over, shall men give unto your bosom. For with the same measure that ye mete withal, it shall be measured to you again." No man can successfully serve God and withhold from Him His due or tribute. Giving is the material expression of spiritual faith. "Man shall not live by bread alone," and the "kingdom" cannot live by worship alone. It takes bread and the Word of God to make man live; and it takes faith and works of man to make the kingdom grow.

It requires work also to make the New Year an improvement on the Old. "Work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of His good pleasure." It is the Christian's privilege to work out what God works in. That is what the miner does. That is what the musician does. That is what the inventor does. "Son, go work in my vineyard." "My Father worketh hitherto, and I work." Begin the New Year with a self-starter. God can give you that. Keep in the road. Make straight for the city of our God. The New Year is a new opportunity. It is a new gift from God. It is a part of eternity. It contains destinies. It is the gate to heaven. We are responsible for its use and its results. Shut the door on last year; open the door into the New Year, and make Church membership count for its true value, and it will glorify God.

When an eagle built her nest on the transcontinental telephone line between San Francisco and New York, at a point near Elko, Nevada, telephone conversation between the Atlantic and Pacific coasts was stopped and Associated Press wires for a few hours had no service. In the nest were found pieces of wire and automobile parts, which caused a short-circuit.

Denmark has decided to introduce a bill disbanding its army and navy and providing for a constabulary only.

PERSONAL RELIGION AND PUBLIC RIGHTEOUSNESS.

By Dr. W. A. Harper.

[This address was written by Dr. Harper to be delivered before the Federal Council, at Atlanta, Ga., December 8th. There was deep regret that Dr. Harper could not attend the council and deliver the address on account of illness in his family at the time. —Editor.]

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

These words are the greatest utterance in the religious history of mankind. They are a rebuke to those who would spurn the world as unworthy of redemption. What God loves, no man can sanely hate. They are a rebuke to the social propagandists, under whatever name, who would reform the world by a change of environment. These words are a synthesis of what we have come to know as personal religion and the social gospel. In the common thought of our age, we have divorced these synthetic ideas, to the hurt of the kingdom of God. The personal gospel is social in its expression. The social gospel is personal in its dynamic. What God hath joined together, let no man or organization of men dare put asunder.

We were greatly disturbed a few years ago when the psychologists announced that, so far as they could discover, there was no such factor in our mental and spiritual makeup as a religious instinct. Psychologists were declared to be Godless, and we vociferously denounced them. But we were wrong. Man's religious life, we know now, has a much more solid foundation than any instinct could give it. Our religious nature rests on the synthesis of all our instincts. Religion is native to every realm of the experience of life. Religion has a message for the whole man. It cannot be confined to a single segment of his being. It spiritualizes and vitalizes with its dynamic the whole circle of human relationships. Wherever man may go, whatever he may aspire to be, religion is the inspiration of his way, the lamp of his feet, the light of his pathway; provided he will co-ordinate and synthesize his motives in terms of the spiritual dynamic of life. The most vitalizing dynamic for any man is to know the will of God. He who enters upon any undertaking in response to a deep religious conviction, is the most effective man in the world. He is invincible in any cause who is conscious that he is in the line of God's appointing. You may crucify him, but his cause will live on. His blood will save his brothermen. The blood of its martyrs is the guarantee of the perpetuity and progress of any crusade for righteousness.

We can, therefore, now, with all the more confidence, declare that man is incurably religious; that he will never outgrow his religious needs. When we have pruned away all the instincts of our nature, upon which religion rests, we will have ceased to be human. We will be truly dead. So long as there is life, there is religion's opportunity to vitalize every longing of the heart of man. Religion is the sole sovereign power able to give grace and beauty and worthful meaning to life. No normal man has yet been found without the majestic presence of religion in his life as a shaping, guiding, uplifting influence. Atheists and agnostics are oftentimes very religious persons. Their very denial of religious faith itself becomes a religion. Only those who are incapable of a cohesive principle, a synthesizing power in their experiences, can be described as fundamentally irreligious. Insane people are accordingly irreligious. They have no motive for their conduct, no organizing, synthesizing principle for their life.

When we essay to discuss religion therefore, we are dealing with the most important theme that can possibly engage the thought of man. What a man's religion is, determines his character. Character is the fruit of religious convictions. Isaiah's religious convictions made him the most exalted seer of ancient Israel. Paul's religious convictions transformed him from a bigoted Pharisee into a truly spiritual democrat, ready to be all things to all men, that he might communicate to them the enthusiasm for humanity which was the central concept in the gospel he preached. So absorbed in, so dedicated to this cause was he that he could declare: "For me to live is Christ."

Martin Luther's religious convictions made him the unperturbed storm-center of the Protestant Reformation. "God helping me," he said, "I can do no other." We can cite numberless instances from history and from personal experience wherein religious convictions have transformed little men into big ones, made pigmies into giants, out of the refuse of life produced seers and prophets of the hopeful way. Truly does a man's faith become for him the substance of the things he hopes for, the evidence of the things not now but to be seen. Our deeds are the fruitage of our creeds. And religious dogma, understood and conceived as a working symbol of spiritual reality, is a tremendous inspiration to noble, to serviceable, to sacrificial living.

Religion does as marvelous things for the social order, for the organizations and institutions of life, as it does for the personal man. President Coolidge has truly said, "The strength of our country is the strength of its religious convictions." Religion is the sole universal interest capable of unifying men. If the world is ever to be saved, religion will save it. The history of the world teaches one thing sure and certain, that the organizations of men cannot permanently survive the loss of religion as their unifying force. Grote ascribes the fall of Greece to the decay of her religious belief in what we are pleased to call her pagan deities. Athens' great scholars destroyed the religion of their country. No unifying force arose in the form of a better religion, and the glory that was Greece faded away. The situation in Japan today is ominous with disaster for that country and for the world for a parallel reason. Contact with our Western civilization is fast undermining her religious convictions. We owe those splendidly endowed people the gospel that has made our Western civilization possible, and we must spare no effort to discharge our Christian obligation. "Blessed is that nation whose God is the Lord." Blessed is that age in human history that shall give to the whole world a religion that shall unify all nations into a functioning whole.

A religion that is to be this universal, unifying force must not only have strong religious convictions, but those convictions must be correct. They must rest on unimpeachable notions and ideals as to certain fundamental issues for the human soul and for every interest of the soul. This universal religion must appeal to the highest loyalties of life, and it must supply the dynamic capable of bestirring its adherents to consistent and persistent pursuit of the demands of those loyalties. The great questions that men's hearts yearn to have answered for them and which the seers and prophets have ever striven to answer must be ideally satisfied in the conception of this religion. It must convincingly tell men of God, of man, of the world, of destiny. Is there a religion that can do this? Then that religion holds the keys to the kingdom of God, that religion will eventually win the universal homage of men's hearts, that religion will redeem the world. Is there such a religion, or look we for another?

Our conviction is unequivocal that the Christian religion is able to answer these issues, and that it is destined to redeem mankind. Its conception of God as our loving, spiritual Father, satisfies the deep heart-hunger of the soul for a unifying principle that shall be all-inclusive in the spiritual realm. The Mohammedan conception of God as arbitrary and partial in His dealings and relations with men appalls and repels us. The Hindu conception of Him as spiritual force and as untouched by our life, its infirmities or its achievements, fails to quicken us to noble action. But our Christian view of Him as present in His world, as vitally concerned in the consequences of our conduct, as grieved when we sin, or rejoiced when we achieve victories for His cause, and in every instance loving us, no matter how far we stray from his way, such a conception wins the hearty assent of all men everywhere. The Christian's God is the kind of God the world needs. We rejoice that our religion is privileged to make Him known to all men. We are confident they will love Him when they know Him as He is. For such a loving, spiritual Father, we are inwardly moved to undertake any conceivable task. Nothing is too high for those who feel He wishes them to aspire to it, and nothing too menial.

The Christian conception of man, too, satisfies the universal yearning for a unifying force, capable of welding the races of men into a social solidarity that shall end strife and enthrone peace, righteousness and good will as the ruling passion of men's hearts. The Mohammedan religion debases man into a plaything in the hands of Deity. The Hindu religion holds before him the enervating absorption into Norvana wherein personality is regarded as the chief of evils. Our Christian religion regards man as the child of God, the object of His loving solicitude, and as brother to every other man. Spiritual Fatherhood and spiritual brotherhood are the obverse and reverse of the same great conception. As brothers, so teaches our Christian faith, we must do all that becomes brothers, such brothers as the children of a loving spiritual Father should be. How puny and pitiful appear the quarrels and jealousies of men one for another in the glorious illumination of this conception of brotherhood! Christian brotherhood! What infinite possibilities it offers us to exemplify the tender affections of the family life in all the experiences of living! Such conception of man as Christianity teaches satisfies the noblest longings of the heart. It honors man as the child of God and it honors God as the Father of man.

In its conception of the world, our Christian religion takes sharp issue with the other two great spiritual religions of the world. They both agree in conceiving the world as something vile and essentially evil. The Hindu would escape from its pollution. The Mohammedan would use it as a means of sensuous enjoyment. Our religion regards it as the handiwork of God, as eminently serviceable to the life and growth, even the spiritual life and growth of man, as essentially good, as a challenge to men to transform it wherein it is lacking, as the arena of action wherein is eventually to be realized the democracy of God. We are commanded to subdue the world and to replenish it. The Christian view further conceives of God as pleased when the world and its forces are made more serviceable to the life of man. The world of the Christian can, therefore, be no static world. Progress and

(Continued on Page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

There are three good reasons why highways should not parallel railroads, and yet a little travel on railroads or highways will disclose the fact that many new highways do parallel the railroads. Highways should not be competitors of railroads. Railroads have done more to develop the United States than any other one factor. Bus lines paralleling railroads compete not only in passenger traffic, but the constant sight of it makes an impression that reduces the public estimate of the value of railroads. Railroads have created business, distributed products, educated the public, and helped to civilize mankind. Subtract their activities from service, and coal, iron, lumber, and scores of other industries would be reduced to almost primitive conditions. Bus lines have their place, make their contribution to human convenience and real business, but they should co-operate with and not compete with railroads. "Competition" is said to be "the life of trade," but it is often the death of the trader.

Highways should go through the country, serve the country people, increase business in the country, help to improve farms and Churches, homes and schools, and really put the rural districts in touch with one another. The concrete, or sand-clay, roads along railroads may help tourists, those who go from town to town, those who ride for pleasure; but they do not benefit the average farmer as he deserves. Railroads ten or twenty miles apart are not of much service to the midway section between them. If the highway passed midway between the railroads, it would put that stretch of country in easy touch with the towns.

In the third place, it is easy to see that farmhouses do not gravitate to the railroads; but they do move to the highways. If the highway branched out from the towns through the country, farmers would naturally move their homes to the side of the road and on both sides of the road. They would also improve their houses, their homes, their lands, their orchards, their premises generally. Go back in the country far from railroads and good roads, and very little paint is used; but where people live in sight of the public they naturally paint their houses, their barns, and their fences. It would really be more attractive to tourists. Young people would be more inclined to remain in the country. It is a fine idea to make the way good for tourists; but it must be kept in mind that the country lives and prospers through its permanent residents. No criticism of towns and cities, of tourists or pleasure-seekers; what is intended is a plea for the expenditure of tax in a way that will benefit all taxpayers. Any system that builds cities at the expense of the country is unjust and a public fallacy. Railroads should build cities; highways should build the country. Both are necessary, and they should help each other; and that is true of all activities.

W. W. STALEY.

ELON LETTER.

The blind confidence in a progressive social order which obsesses our age is responsible in large measure for the laxity of morals and the general religious depression. People somehow have come to believe that since God is in His heavens, all is well with the world, and that all we need is enough time for man and the world to come inevitably to a state of perfection.

This pernicious conception—for it is pernicious and tragic too—takes its rise out of the mechanical action of evolution, which Darwin enunciated in his doctrines of natural selection and of the survival of the fittest. If time is all that has been necessary to bring man to his present state, more time will bring him to a higher state, and enough time will bring him to perfection. How easy it all is! Just fold your hands and wait, wait. With such a notion of progress, why should we worry about anything? Morals, religion, industry, everything will come out all right if we give evolution time enough. Meanwhile, we are not personally responsible for progress, nor even for our own acts.

Now, all this is veriest nonsense. We know that progress has not evolved according to any such simple mechanical process. The law of progress, we admit, is in man's nature. But the method of that progress is equally there, according to which there can be no progress without hard effort to climb from the lower to the higher stage. And there is another law equally as persistent and equally as operative, that we must go forward or backward—we cannot stand still. God has said that those who love Him He will prosper to thousands of generations, but those who sin against Him for the third or fourth generation He will cut off. This law is inexorable. The biologists, along with the theologians, are beginning to appreciate its force and presence. And this is modern evolution. It is also ancient theology of the Christian type.

Now, the writer is naturally an optimist. This pessimistic note is sounded in the belief that in the final analysis it is the most enduring sort of optimism. We recognize that progress is the law of life, and worthwith we begin to grow optimistic over the future. We must, however, also recognize that progress can come only through constant effort, and that failing such effort, devolution (not evolution), retrogression (not progress) will inevitably ensue. We find evidences of such moral and spiritual decay all around us today.

Our leaders in moral and spiritual education, which especially includes our parents, our ministers, and our teachers in whatever kind of school, need to understand the implications of these facts and to inculcate right standards of life and conduct in the minds and hearts of the young. Young people will not resent stern morality when they understand that its standards are necessary to guarantee the progress of the race and of the kingdom of God. The heroic, the sacrificial, the hard things grip and challenge youth.

Darwin was wrong. Mankind has advanced, but not mechanically, nor without design and effort. Progress has been achieved through conscious struggle to attain. Tihs sort of evolution is the very heart and essence of the Christian gospel. That other mechanical sort is rankest paganism, is materialism gone to seed. It is greatly undoing our moral and religious life at this time. Let us have a vertebrate evolution, an evolution based on the will to advance in moral and spiritual achievement, and all will be well.

W. A. HARPER.

VALLEY LETTER.

I have been in revival meetings almost continually since October 2d, and have been so busy all the time I have not had time to give an account of myself through THE SUN.

I have held revival meetings at Leaksville, Bethlehem, Concord, and Newport. All were good meetings. Congregations were good most of the time, sometimes unusually good. There were ten conversions at Leaksville, twelve at Bethlehem, five at Concord, and nineteen at Newport, forty-six in all. Most of these united with the Churches. About the only outside help I had was the Cadle Crusaders from Harrisonburg a few nights at Bethlehem and Concord, and my wife to take charge of the music sometimes. The weather has been fine for meetings most of the time, and I have enjoyed keeping busy preaching and visiting all the time. It is a strenuous life, and means sometimes a sad neglect of writing, reading and study; but I hope the neglect along this line is fuly atoned for by the amount of good accomplished even apart from the souls won to Christ and the Church. I have now pulled into winter quarters at home to spend as much of the winter weather at home as I can between Sundays, and catch up a little on some much-needed reading and study.

This is my first year with the Churches at Leaksville and Newport. I am well pleased with the work at both places, and like the people fine. Before taking these two Churches, I gave up five Churches in Shenandoah County—Woods Chapel, Whistler's Chapel, Palmyra, Joppa and Dry Run —to Rev. D. B. Seal. I had been pastor for eighteen years at some of these Churches, and for a little less time at the others, and it was somewhat like leaving home to give them up.

My last day with them was a sad day to me, though sweetened by the conviction that strong friendships had grown up between us during those years that would never die out. Since making this change in my work, I still have seven Churches to care for, and so I am still kept very busy. I like to be busy among Churches and people, and yet I have a great desire to spend more time in my study.

Several of my Churches held very appropriate Christmas services this year. Bethlehem and Concord had excellent services, which it was my privilege to attend. Bethlehem observed the now-famous "white gift" service, which, in my judgment, is a decided improvement over the ordinary service. Giving to those in need is a more blessed thing to do than to receive some little gift for which there is no real need. I think Timber Ridge and Leaksville also had Christmas services, but it was not my privilege to attend them.

While filling my appointments at Timber Ridge the third Sunday in December, I found myself the victim of an organized and prearranged pounding at the hands of some of my best friends there, and then received threat from others that more of the same kind awaited me upon my next visit. Friends in some of my other Churches, while they have not taken me by storm like Timber Ridge did, have kept up a sort of continual pounding all fall as opportunity afforded. For all these things, and especially the good will thereby shown, the whole Andes family is deeply grateful. These tokens of appreciation serve to lighten the load on a busy pastor's heart, diminish the family care, and stimulate the energy to do a faithful part toward a great and good people.

A. W. ANDES.

Harrisonburg, Va.

DR. STALEY VISITS BETHLEHEM.

At the close of the meeting of the Federal Council, in Atlanta, Ga., Dr. W. W. Staley, of Suffolk, Va., paid a visit to Bethlehem College, Wadley, Ala. While here, he preached three excellent sermons at the Wadley Christian Church to large, attentive audiences. His subjects were: "The

powers that are for the Church are more than those that are against it"; "Co-operation, or fellow-workers with God and men"; "Three men in one." His discourses were admired because of their spirituality, simplicity and power.

His lectures at the college certainly made a "hit" with the student body. The subjects were: "The three unpopulars—the subject, teacher, and the student"; "Youth—is the training time, the fighting time, the learning time, the loving time, and the believing time." The addresses were filled with wit and humor, or, as Sam Jones would put it, "facts, fun and philosophy." He also made an address to the students of the public school in the morning before he left for his return trip home, to the profit and pleasure of all.

His work and associations were surely appreciated by all who met him or heard him speak. Everybody considered it an honor to have Dr. Staley come to Wadley and pay a visit to the college. Everybody looked upon him as a grand (old?) man, whose face was filled with sunshine, and from whose lips and life flowed a great message.

There is a kindly welcome extended to him to visit Wadley and the college again. Many have expressed a desire to have him deliver a course of lectures at Bethlehem College next year.

Wadley, Ala. S. L. Beougher.

NEW YEAR'S MESSAGE TO CHRISTIAN ENDEAVORERS.

Dear Christian Endeavorers:

Some of you I haven't seen for a long time, and others, perhaps, not at all; but I trust the New Year brings each of you happiness and renewed interest and energy for the Christian Endeavor work. This is my New Year wish for you. Have you made any new Christian resolutions? Any new Endeavor resolutions?

Beginning this week, I am writing the Christian Endeavor notes for The Sun, and I want you to help me in the following ways:

1. Your Christian Endeavor Society is your very own, and it isn't like any other society anywhere else. The suggestions which I may make may not always be suitable for your society. Your task is to make your society best serve your young people, give them the things they most need, and help in the Sunday School and Church work. The aim of any Christian Endeavor Society is to win the young people of the Church to Christ, to enrich the daily lives of the members, to train them for active service and to give them something to do that is worth while. Your success as a Christian Endeavor Society can be measured only as you serve the members, and they in turn serve Christ and others.

2. In order for me to give you what you need, I must first know that need. Write me the kind of things you would like included in the notes each week.

3. Subscribe to the *Journal of Christian Education,* published at the Christian Publishing Association, C. P. A. Building, Dayton, Ohio. It is one of our strongest Church periodicals, and costs only $1.00 per year. In it each month, besides the special articles and suggestions, are the Christian Endeavor notes written by Mr. Hermon Eldredge, whom most of you know. You will find them very helpful.

4. Make your program for each meeting soon enough for each member to know his part at least a week ahead of time. A well-planned and well-prayed-over meeting will mean a good meeting. Do you talk ten minutes when you have prepared only five minutes?

5. When your society has done something worth while, write a short article about it and send it to me and I will have it published in The Sun. This will give suggestions to other societies.

6. I wonder how many of you are planning already to come to the Chautauqua next summer! Now is the time to begin planning for it. Last year we had a large number of young people at Elon and Bethlehem; so many, in fact, that this year our program will include a number of special classes and special features for our young people.

Many good wishes for 1925.

Sincerely yours,

Pattie Coghill.

Wars in which the United States has taken part since 1790, exclusive of the World War, have cost the nation more than $6,836,000,000 in pensions.

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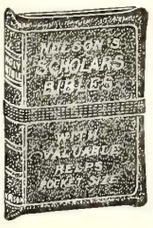

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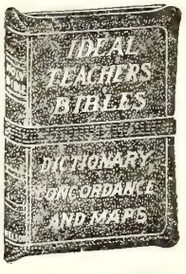

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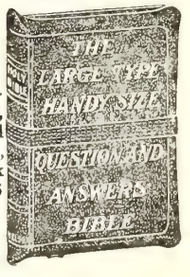

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THE CHRISTIAN SUN

1536 East Broad Street, - - - Richmond, Va.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

By Warren H. Denison, *Secretary.*

Some Churches do not use any envelopes. This is usually due to the fact that some member of the finance committee or of the official board has for years fought against using envelopes to keep his brother officers from knowing how little he gives to advance the cause of Christ. He has been hiding his penuriousness behind the passage in the Scriptures where Jesus refers to giving to the poor and needy. One stingy, avaricious officer who has not learned the joy of giving, can block the Church from having an efficient system if the other officers will allow him. The regular contributors want the envelope system. The irregular contributors need the envelopes to train them to become regular contributors. The envelope system reveals the ones who do not give anything. So envelopes are needed for all the members to train them to give regularly and proportionately.

Then, there is another system that may be designated as the pay-once-a-year system. It is not worthy of being called a system. It is used in sections where they say, "We get our money once a year, so we cannot pay by the week." Can you imagine a farmer saying to his horse, "Doll, I can't feed you in January, February and the other months. You will simply have to eat in October and get along the best you can the rest of the time?" You do not treat your horse that way. Why do you treat your preacher and your missionaries that way? You raise your corn, put it in your crib and feed your horse two or three times a day all the year. Why not set God's portion aside and have something to worship him with all the year? God says once a week—every one of you: husband, wife, children. Have you a right to say to your Lord, "Once a year?" Do you do all your praying, going to Church, worshiping, eating, sleeping, exercising once a year? Do you take a day or two off once a year and do all your praying and say, "It's a lot easier," "It's too much bother to get change and fix up envelopes." Dare you say to your Lord, "Too much bother" when He says, "Let every one of you," "on the first day of the week?"

We must know that we cannot be well spiritually by giving once a year or once in a while, even monthly, any more than we can be at our best physically by eating, sleeping, exercising occasionally. This whole matter is a matter of worship, and no one can give for the entire family any more than one can eat, sleep, exercise, sing, pray, read the Bible or go to Church for all the family. "Let every one of you." Because the pay-check comes in in your name alone, do not think you can change 1 Cor. 16:2.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR DECEMBER.

First Church, Portsmouth, Va., $15.56; Liberty-Vance, Henderson, N. C., $3.59; Rose Hill, Columbus, Ga., $3.46; Henderson, N. C., $6.59; Citizen's Bible Class, Elon College, N. C., $2.02; St. Luke's, Dover, Del., $1.12; Dendron, Va., $11.07; Franklin, Va., $5.00; First Church, Greensboro, N. C., $25.39; Raleigh, N. C., $2.50; Zion, Moncure, N. C., $1.10; People's Christian S. S., Dover, Del., $16.44; Winchester, Va., $5.30; Wadley, Ala., $2.60; Shallow Ford, Elon College, N. C., $2.82; Antioch, Harrisonburg, Va., $2.73; Philathea Class, Elon College, N. C., $2.68; Beulah, Wadley, Ala., $2.33; Richland, Ga., $1.00; Leaksville, Luray, Va., $1.74; Pleasant Grove, News Ferry, Va., $3.12; Salem Chapel, Walnut Cove, N. C., 80 cents; Suffolk, Va., $33.03; Dry Run, Seven Fountains, Va., $1.84; Hines Chapel, McLeansville, N. C., $1.05; North Highlands, Columbus, Ga., $2.55; Apples Chapel, Brown Summit, N. C., $3.31; Third Avenue, Danville, Va., $5.21; Elm Avenue, Portsmouth, Va., $5.25; Berea (Nansemond), Driver, Va., $6.00; Durham, N. C., $21.01; New Lebanon, Elberon, Va., $5.00; Elon Junior and Int. S. S. children, $8.00; Rosemont, Norfolk, Va., $4.68; Damascus, Sunbury, N. C., $3.61; Ramseur, N. C., $2.61; Burlington, N. C., $203.88; Christian Temple, Norfolk, Va., $425.00; Berea (Nansemond) S. S., special for Rocky Ford Church-building fund, $12.00. Total S. S. collections for month of December, $862.99.

We are grateful to these good schools for their liberal offerings to our mission cause. We trust that this number shall greatly increase, as funds are so much needed now to carry forward our missionary work at home in Carroll County, Va., and abroad in Japan. We are happy at what these wide-awake schools are now doing.

Gratefully,

J. O. Atkinson,
Mission Secretary.

LYNCHINGS IN 1924.

Dear Sir:

I send you the following concerning lynchings for the past year, as compiled by Tuskegee Institute in the department of records and research. I find there were 16 persons lynched in 1924. This is the smallest number lynched in any year since records of lynchings have been kept, and is 17 less than the number 33 for the year 1923, and 41 less than the number 57 for the year 1922. Nine of the persons lynched were taken from the hands of the law, 6 from jails and 3 from officers of the law outside of jails.

There were 45 instances in which officers of the law prevented lynchings—2 women, 1 white and 1 colored, were among those thus saved. Eight of these preventions of lynchings were in Northern States, and 37 in Southern States. In 36 of the cases, the prisoners were removed or the guards augmented or other precautions taken. In 9 other instances, armed force was used to repel the would-be lynchers. In 4 instances during the year, persons charged with being connected with lynching mobs were indicted. Of the 19 persons thus before the courts, only 5 were convicted. These were given jail sentences.

Of the 16 persons lynched, all were negroes; 7, or less than one-half, of those put to death were charged with rape or attempted rape.

The offenses charged were: murder, 1; rape, 5; attempted rape, 2; killing officer of law, 2; insulting women, 3; attacking woman, 1; killing man in altercation, 1; wounding man, 1.

The States in which lynchings occurred, and the number in each State are as follows: Florida, 5; Georgia, 2; Illinois, 1; Kentucky, 1; Louisiana, 1; Mississippi, 2; Missouri, 1; South Carolina, 1; Tennessee, 1; Texas, 1.

R. R. Morton, *Principal.*

The cash value of a college education to its possessor is $72,000, according to a report based on a long study of the earning capacity of college graduates. The cash value of a high school education is placed by the report at $33,000.

A NEW YEAR PRAYER.

By Rev. R. F. Brown.

Almighty God, we thank Thee for the year 1924, which is now closing. We know not to what extent our influence and our deeds have been felt. Our life is a divine philosophy. Time is a sacred trust. It is a scroll upon which we are privileged to write. We are frank to confess that upon many of the pages of our record are messages that witness against us. We have broken our vows of loyalty and love to our Christ and our fellow-men. But our life is a living testimony of Thy altar of pardon and love.

With sacred memories and painful regrets, we bid good-by to the year of our Lord 1924. Like a vanishing road, the year is behind us. We would refrain from gazing upon its wistful curves, its journeys of prosperity and adversity, its struggles and defeats, its victories and blessings. We gladly welcome the New Year, which swings open the radiant door of hope and opportunity. For us, the year 1925 is an unbeaten path which beckons us on and bids us walk through the unguessed storms and unheralded sunshine. The New Year is before us as an open book, as a spotless sheet. Lord, guide our faint hearts and our trembling hands as we begin to write upon its spotless pages. We are blind as to what the year will bring us. Thou dost hold the events of the year in Thine own hand. And as we gaze into the future, may we have continued revelations of Thy will, an undimmed vision of Thy love, and a double portion of Thy wisdom.

As we wend our way into the future, guide, Thou, our faltering feet over the valley of sorrow and solitude, through the burning deserts of trial and temptation, over the battlefields of struggle and hardship. Unite our hearts in a common feeling of the Fatherhood of God, a profound consciousness of the brotherhood of man, and establish our souls on the continent of human sympathy and unselfish service. And may we love and serve Thee with all our being until this life is supplanted with that new, higher and better life, that fuller and sweeter joy made perfect in Thy holy presence. In the name of Jesus we pray. Amen.

Pleasant Hill, Ohio.

PERSONAL RELIGION AND PUBLIC RIGHTEOUSNESS.

(Continued from Page 5.)

achievement must be characteristic of it. They have been characteristic of it and will continue to be, world without end.

But religion has also to do with destiny. To what end are all these conceptions to converge, and wherein is their fulfillment to be found? We must satisfy the cry of the human heart here, or we shall miserably fail. The world's religions have answered the question, but in their answers there has been a marvelous divergence of conception and a marvelous disparity of satisfaction. The Mohammedan believes in a sensuous continuation of the life that now is, with all the passion and partiality that their God is even now conceived as practicing and as delighting in. The Hindu fondly hopes to attain to the state of complete bliss, of endless nothingness, incorporation into Nirvana, the all-soul of unconscious spirituality. The Christian looks forward to an endless growth in spiritual concept and power, untrammeled by physical limitations, to a spiritual life begun on earth, never ending and with infinite challenges to progress, wherein he shall be satisfied because he shall see Christ as He is and grow constantly more and more like Him. For the Christian, there is no break between the spiritual life of earthly experience and the spiritual

life of heavenly bliss. The spiritual life we initiate here ripens and fruits into completeness and realization as the years of eternity shall unfold. This conception satisfies. The heart of man assents and the spirit of man rejoices in the prospect of such a destiny, a destiny justifying God in the creation of man and the world, a destiny worthy of the sons of God.

But these conceptions are mighty dynamics for action. The heart irrepressibly yearns to do the will of such a loving spiritual Father as we Christians conceive God to be. To realize that it breaks His great heart when we sin against His high and holy purpose determines us to undertake His will. To realize that this loving spiritual Father is grieved at every act of ours by which we fail to treat our every brother everywhere and in every relation of life as a brother is an irresistible incentive to undertake measures for the realization of true brotherhood among men. To realize that the whole world is God's world and that He loves it with a passionate love, loves it so that He is ready to die for its redemption, what greater impulse could be imparted to the conscience of man to go forth and render acceptable service, to reconcile man to God and man to man, transforming all the life and the institutions of life in terms of that holy reconciliation? To realize that this life and its achievements are the vestibule of admission to the life of the spirit, a life that shall never end, gives punch and purpose to the most ordinary experiences of this present life, causes it to take on immortal significance, and sends one forth energized for valiant service, determined not to appear before his Lord at the portal to the eternal world empty-handed, having wasted his talents in profitless pursuit of interests that have no permanent values abiding in them. The record of the Christian religion is embellished with the evidences of heartening progress. Its brightest day is just ahead. The Christian leadership of the world never had such opportunities to interpret the Christian faith as it has today. The leaders must interpret it so that it shall win not only men's intellectual assent, but that it shall also grip their hearts with its mighty dynamic for the realization of the kingdom of God here and now in the earth.

There will be objection on the part of some to our conceiving of the Church as the sponsor of Christian principles as a truly militant or reconciling agency whereby the will and purpose of God may be achieved in the world. Of necessity, however, this must be the aim of the organized children of God. The government of the United States is the citizenship of the United States organized to express its ideals politically. Industry of America is organized to express our economic ideals. The Church is the American people organized to express our religious ideals; and in so far as these ideals reflect the teachings of Jesus, the Church is the organized body in America that undertakes to make Christian attitudes supreme in our life. We have seen that the Christian concepts of God, of man, of the world, and of destiny are tremendously dynamic in their influence over the life and conduct of men. These ideals are not limited to personal life nor to any land. They are universal principles. They have a personal and also a social application. The gospel has a message for every realm of life, for every interest of life. Democracy is essentially a Christian concept. Democracy has implications not only for government, but for industry, for racial problems, for our sectarian divisions in the ranks of Christendom, for every conceivable relationship of life. And where democracy goes, there also necessarily goes the parent of democracy, the Christian religion, and the Church as its sponsor, its organized organ of expression.

It is, therefore, inconceivable that the dynamic influence of the Christian religion dwelling in the hearts and consciences of men and constantly seeking expression in their life and conduct should not be felt in the solution of industrial, racial, sectarian, and political problems. Public righteousness is a major interest of the kingdom of God. The Church's great duty is to exemplify in personal religion and in public righteousness the inevitable consequences of acceptance of, and loyalty to, the dynamic conceptions of the Christian faith. She can recognize no artificial division of the interests of life into sacred and secular. She has a message for every interest, and she makes the most secular issues sacred by the application to them of the principles and teachings of her Lord.

We must frankly, though with shame, confess our sins and short comings in these matters. Too long the Church has contented herself with the annunciation of spiritual truth and neglected the practical application of her teachings. Designing politicians and seasoned diplomats, industrial barons bent on the sheer immolation of childhood on the altar of industrial greed, adroit exploiters of the backward races and peoples, clever protagonists of schism and cleavage in the body of Christ, and other such proponents of vested interests and of social injustice in high places have raised no objection to the Church that satisfies its conscience with mere preaching. These modern pagans have even patronized the Church with offerings to support her work. But when the Church begins to apply her gospel in practical form we find employers' associations withdrawing their support from Christian organizations that undertake to point out the mind of Christ with reference to a steel strike and we find members of Congress expressing their vigorous resentment that the Federal Council of Churches of Christ in America should undertake to advise our national legislators of the Christian principles underlying the summary abrogation of a treaty with a friendly nation.

What is the Church to do? Her duty is plain. She is the light of the world. She is the salt of the earth. She holds the keys to the kingdom. She is the chosen spokesman for God to interpret His will and purpose. She is to teach spiritual brotherhood. She is to seek to incarnate the principles of Christian democracy in all the realms of man's experience. She is to recognize no rightful cleavage between personal and social religion. Her Lord did not. His whole teaching is social, and it is also personal. When He pictured the final judgment, the division between good and bad was based on acts of social service growing out of religious conviction. Service rendered was to be in His name. Service is the normal expression of Christian character, not a substitute for it, nor an annex to it. We of this day must not think Christ is to be imprisoned in the Church. He is at home everywhere and personal faith in Him must not only flower in personal saintliness, it must also fruit in public righteousness. We shall please Him most when we content ourselves not with criticizing what we find wrong in the social order, acting, so to speak, the part of spiritual policemen, but when we become prophetic statesmen with practical programs of righteousness embodying the plain implications of His teachings for the problems of our day and time.

There can be no doubt that Jesus is wistfully expectant of great spiritual advancement on the part of the Church in our day. The great forward movements in religion have always taken place under the call of great historical situations. We live today under the historical situation that has ever confronted mankind. The World War has precipitated this situation, though it has been ushered in too by our marvelous material and scientific achievements. Civilization is in a state of flux today. Class consciousness is keener than ever before. This class consciousness has various phases—industrial, racial, sectarian, national.

The Ku-Klux Klan embodies two phases, the racial and the sectarian. Our refusal to enter the League of Nations grows out of our espousal of three of these phases—the industrial, the racial, and the national. The strengthening and solidifying of the historical denominational positions, to many of us an anachronism almost transcending belief, embodies one of these phases, the sectarian, while the clash of capital and labor rests for its acrimony on the industrial or economic phase. What a challenge to lead the way out of the wilderness of uncertainty and jealousy and selfishness the Church has in this unparalleled situation! Let her come with her conception of God as the loving spiritual Father of every man, with her conception of man as brother to every man and finding his highest satisfaction in discharging to the full his brotherhood obligations, with her conception of the world as created and loved by our God and the consuming object of His redemptive energies acting through man, with her conception of man's destiny as offering him unlimited opportunity to develop and embellish the character he begins here in the spirit world, and his duty and privilege to please his Father with the achievements of his stewardship years here, with these splendid concepts, with these satisfying ideals as dynamic in the hearts of her adherents and functioning in the social order, the Church can sublimate these class consciousnesses in terms of the higher loyalty to mankind's universal and abiding interests and exalt the sense of brotherly love which underlies all class-consciousness into that love for every man everywhere which we of the Christian faith know as the kingdom of God. So shall the Fatherhood of God be realized in a true brotherhood of man. So shall plersonal religion yield abundantly her normal fruit of public righteousness. So shall the United States Senate awake from the nightmare of its partisan selfishness and become the initiator of measures that will realize in our international relations the high principles of personal good will which are the noblest endowment of this Christian nation.

Let us hear the conclusion of this whole matter. There is absolute necessity of personal religious faith as the dynamic of all social and international effort. There is the further absolute necessity of conceiving our personal religious faith in terms large enough to make it the nourisher of a social and international outlook. The true synthesis of the so-called individual, as of the so-called gospel, is found in a personal religious faith expressing itself in public righteousness. Thus only can the Christian religion avoid the charge on the one hand of silly sentimentalism, and on the other of blatant hypocrisy. For the mind of Christ, the international mind, the universal mind, the mind conscious of social and redemptive mission, for this mind, the Church must stand in our day, and having done all she can, she must continue to stand. In such loyal devotion to her Lord, she shall conserve the spiritual interests of mankind. Through loyalty to Christ, she shall save the world. She shall save the world through self-giving love. In her own heralding of her Lord's passion, she must sacrifice herself in loving service for the coming of His kingdom, dependent for its fulfillment on personal religious faith and on public righteousness as its ultimate goal.

Elon College, N. C.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

January 18, 1925.

Subject: "The Lord's Supper."—Luke 22:7-30.

Golden Text: "This is my body, which is given for you: this do in remembrance of me."—Luke 22:19.

Devotional Reading: Psa. 22:22-28.

Reference Material: Matt. 26:17-30; Mark 14:12-26; John 13:1-30.

Topic: "The Meaning of the Communion Service."

Home Reading: Mon., The Lord's Supper—Luke 22:14-23. Tues., The first passover—Exod. 12:21-28. Wed., The true bread—John 6:10-35. Thurs., The bread of life—John 6:48-58. Fri., The sanctity of the Lord's table—1 Cor. 11:23-29. Sat., A purified people—Rev. 7:13-17. Sun., The satisfying portion—Psa. 22:22-28.

Introduction.—The paschal supper was celebrated as follows: Four cups of red wine diluted with one-fourth water were drunk during the meal, and served to mark the progress of the feast. The first was preliminary with a blessing invoked. Then followed ablutions, and the bringing in of bitter herbs, unleavened bread, the roasted lamb, and a broth or sauce made with spices. Instructions respecting the passover and a song of praise followed. The second cup was then drunk. After a blessing, the guests partook, the lamb being eaten last. Thanks were then returned, and the third cup drunk, called the cup of blessing. Then the remaining psalms were repeated, and a fourth cup, which ordinarily ended the feast. The institution of the Lord's supper probably took place at the close of the proper meal, immediately before the third cup, or cup of blessing which would seem to have made a part of it.

Notes on the Lesson.—Two of the disciples, Peter and John, were sent to make ready the passover. When the hour came to eat, Jesus and His disciples took their places at the table. Jesus said He desired to eat with them before He suffer. (Vs. 14, 15.)

It is to be fulfilled in the kingdom of God. (V. 16.)

This was the first cup of the passover meal. Then followed the preparations and main meal. Christ's statement follows. (V. 18.)

Then comes the institution of the supper. After this, Jesus spoke other discourse. Vs. 19, 20.)

The First Cup of Wine.—When the evening had come, our Lord sat down with His twelve disciples and said, "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I shall not eat it until it be fulfilled in the kingdom of God." And he took the cup, and gave thanks, and said: "Take this, and divide it among yourselves: for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come."

The Institution of the Supper.—The Lord amongst his own disciples officiated as Head of the family and as priest; engaged in the prayer and song; broke the bread and divided the cup; but above all, seized the usual intent of the passover in its deepest significance and consecrated it to holy engagements of a higher kind which are to be repeated in the Church of the Lord until the day of His second coming.

Foretells His Betrayal.—Jesus said, "But behold, the hand of him that betrayeth me is with me on the table." "And they began to question among themselves which of them it was that should do this thing."

The Meaning of the Supper.—The significance of the Communion is thus expressed: The cup of blessing which we bless, is it not a Communion of the blood of Christ? The bread which we break, is it not a Communion of the body of Christ? Seeing that we who are many are one bread, one body: for we all partake of one bread.

Cup of the Last Supper.—It is conjectured that the Last Supper took place in the home of Mary the mother of John Mark, and that Mary owned the cup used by Jesus, and that later she moved to Antioch and took the precious cup with her. There it was treasured for centuries, and finally lost in some breaking up of the city in time of war, perhaps. This cup was accidently discovered in 1910 by some Arabs while digging in the ruins of the ancient city of Antioch.

CHRISTIAN ENDEAVOR.

January 18, 1924.

Topic: "Friendliness and Medical Missions."

Scripture Reading: Matt. 8:1-17; Acts 14:8.

Suggestions: Announce the meeting with a poster made from some missionary magazine or other magazine pictures, giving the time, the place, and the leader of the meeting.

Announce a silver offering to go for the missionary kindergarten work in Japan or for the work in Porto Rico.

As this is the beginning of the New Year, appoint twelve young people—six young men and six young women—as missionary tourists. Let them visit our missionary fields. (They may do this by writing to the missionaries, to our board secretaries, or writing Mrs. Emma S. Powers, of Dayton, Ohio, for information about our mission fields.) Each month, one of them will write a letter to the society, telling about the field which he or she has visited. This will create missionary interest throughout the year and give valuable information about our work and workers. The letters should be written to seem as real as possible, giving facts about the manners and customs, etc.

Points for the Leader's Talk.

A missionary said to me a few days ago, "The work of medical missionaries cannot be exaggerated because it is so great and the opportunities so many." We have had medical missionaries for many years, and are realizing more and more the great work which they are doing. When the first medical missionaries went out, they found much uncleanliness, many diseases and very, very crude methods of treating the sick. Diseases were thought to come from evil spirits, and fires were built around the patients and they were burned with red-hot irons to drive the evil spirits away. Sick babies were thrown into the rivers to die. These conditions still exist in some countries, but the natives are beginning to have more and greater faith in our missionary doctors.

Women doctors have done great good by ministering to the women and sick babies and teaching sanitation and visiting in the homes. In this way they teach of Christ and His goodness. Dr. Clara Swain was the first woman to go as a medical missionary.

In 1800 there were only two medical missionaries in the world. From the death of Vanderkemp, in 1811, to the sailing of Scudder, the first missionary from America, in 1819, there were no medical missionaries in the world. In 1900 there were 719 medical missionaries, and 223 of these were women.

Work in the Hospitals.

The work in the hospitals is growing so fast that they are crowded both night and day a great many times with people standing around waiting their turn for treatment. The physicians and surgeons have hardly time to sleep because they are so busy ministering to the sick and telling about Jesus and His love. The native girls in China, Japan, Korea and other places are taking training in the hospitals for nurses, and they in turn will work both in the hospitals and in the homes. This will mean that when they have established homes of their own they will be clean and healthy homes.

Jesus, Our Example in Medical Missionary Work.

Matt. 4:23-24: "And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And His fame went throughout all Syria and they brought to him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those that were lunatic, and those that had the palsy, and He healed them."

We have many accounts of Jesus teaching, preaching and healing. He was the Great Physician, the Great Friend, ministering to the sick and giving comfort to all.

The parable of the good samaritan gives us what Jesus thought of being a friend and ministering to the weak. And in another place He says, "Inasmuch as ye have done it unto the least of these, ye have done it unto me." What joy medical missionaries must get from ministering to the poor, healing the suffering, showing kindness and tenderness, and showing some of the beautiful spirit of the Christ.

Robert Moffat, one of the first and most famous missionaries, said: "The medical missionary is a missionary and a half."

Missionary Facts.

Peter Parker was the first medical missionary to China.

George L. Mackay earned the title "dentist missionary" by extracting 21,000 teeth in twenty-one years in Formosa.

This statement of David Livingston shows the sincerity of missionaries: "My Jesus, my King, my life, my all, I again dedicate myself to Thee."

Dr. William Cary said: "Expect great things from God, attempt great things for God."

Topics for Talks on Papers.—"The Daily Work of a Medical Missionary," "Hospitals in the Foreign Fields," "Why I Believe in Medical Missions," "Medicine, the Golden Key," "Some Great Medical Missionaries."

Question for Open Discussion.—"What can the stay-at-homes do for missionaries? Mission work in general?"

Six million Americans have saved a quarter of a million dollars as members of Christmas clubs through the various banks of the country, and six million Americans have been learning this year little lessons of thrift not to be taught in schools.

How easy it would be to build up the circulation of The Christian Sun if pastors would use a little tact.

Christian Orphanage

DEAR FRIENDS:

The children at the Christian Orphanage had a real happy Christmas, although it looked a little discouraging up to two days before Christmas. It looked like old Santa was not coming, but we have always heard it said that "behind the darkest cloud is the brightest sunshine."

Mrs. Lula Brown Whitfield, one of our old girls, sent us ninety pounds of fine candy; Mr. J. D. Howard, Norfolk, First Church, sent us fifty pounds; Hines Chapel Church sent us chickens, two boxes of oranges, walnuts and a large pumpkin and many other things; Mr. and Mrs. K. M. Banks, Raleigh, sent one bunch of bananas; the Episcopal Church, Burlington, a barrel of apples and oranges; Mr. and Mrs. J. A. Williams, Franklin, Va., a bag of peanuts; the Woman's Guild, New Bedford, Mass., a present for each child; First Church, Berkley, presents for the children; the junior department of Durham Church sent presents for the children; the College Y. M. C. A. gave a Christmas tree for the children in the baby home; First Church, Greensboro, sent us five crates of oranges—so you see, they were well remembered and were happy. I am very grateful indeed to each one who had a part in making Christmas a happy occasion for our little folks.

A list of miscellaneous donations sent in since our last report: Miss Margaret Clegg, Burlington, N. C., 7 union suits; John R. Foster class, Burlington, N. C., 36 neckties; Miss Alice M. Bowland, Burlington, N. C., 1 box, containing hats, towels, belts, dolls, collars, ties, etc.; Circle 3, Burlington Missionary Society, 1 coat, towels, handkerchiefs, 15 cakes soap, toys, etc.; Mr. John W. Fonville, Burlington, 1 quarter beef; Burlington Christian Church, miscellaneous box.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 8, 1925.

Amount brought forward		$22,319.91
Sunday School Monthly Offerings.		
Western North Carolina Conference:		
Pleasant Ridge	$ 1.80	
Zion	1.25	
		3.05
North Carolina and Virginia Con.:		
New Elam	$ 5.32	
Bethlehem	7.10	
Palm Street, Greensboro	10.14	
Apples Chapel	3.28	
Hines Chapel	4.30	
Salem Chapel	1.00	
Elon College	2.50	
Philathea Class	3.50	
		37.14
Eastern N. C. Conference:		
Henderson	$ 5.44	
Morrisville	2.00	
		7.44
Eastern Virginia Conference:		
Spring Hill	$ 3.00	
East End, Newport News	8.49	
		11.49
Valley of Virginia Conference:		
First Church, Winchester	$ 5.88	
New Hope	3.00	
		8.88
Georgia and Alabama Conference:		
Kite		3.48

Thanksgiving Offerings.

Concord, Va.	$ 4.20	
First Church, Winchester, Va.	7.52	
New Hope, Val. Va.	13.00	
New Elam	19.50	
Pleasant Hill	5.80	
Burlington, additional	62.36	
Burlington, cash in Xmas gifts	1.50	
Bethel (W), N. C.	15.00	
Suffolk, Ea. Va.	200.00	
Berea, N. C.	12.01	
Mrs. G. F. Carr	1.00	
Cyrus Shaffner	1.00	
Pleasant Union, N. C.	65.00	
Rose Rogers	1.00	
Chapel Hill, N. C.	40.00	
Antioch, N. C.	5.24	
Pleasant Grove, Va.-N. C.	12.00	
G. M. Womble	10.00	
Centerville Church, Va.	3.27	
Barretts, Ea. Va.	8.49	
New Lebanon, Va.	16.85	
New Lebanon, N. C.	19.25	
Baracca Class	2.00	
Bethlehem, Val. Va.	5.00	
First Church, Greensboro	5.00	
W. J. Cotton	2.50	
East End, Newport News, Va.	45.00	
Mrs. T. E. Brickhouse, Norfolk	5.00	
New Harmony, Ala.	3.55	
Mr. & Mrs. J. H. Massey, Durham.	20.00	
S. Y. Spain, Manson, N. C.	15.00	
Mrs. H. T. Harper	1.00	
Pisgah, Ala.	2.00	
Woods Chapel, Val. Va.	5.00	
Mrs. I. W. Johnson S. S. class	5.65	
Brown's Chapel S. S., N. C.	1.20	
Boys and Girls, Elon S. S.	8.00	
Leaf River S. S., Ill.	3.12	
New Lebanon, Va., special	9.00	
Mrs. J. P. Barnett, Elon	2.50	
Noon Day S. S., Ala.	5.65	
Cash	2.00	
Wake Chapel, N. C.	62.20	
Pleasant Hill, Ohio	30.44	
High Point, N. C.	1.01	
		765.41

Special Offerings.

Interest	$ 15.00	
Albert Godley, Tenafly, N. J.	1.00	
Men and Millions, tenth dis.	125.00	
		141.00
Grand total		$23,297.80

METHODIST MILLIONS.

The members of the Woman's Home Missionary Society of the Methodist Episcopal Church raised more than $3,000,000 for their work last year, according to reports presented at the annual meeting held in Chicago, October 8th to 15th. This represented an increase in contributions over the previous year of more than $130,000. In four years, the 448,000 members have given more than $11,000,000. Of the total, mite-boxes brought 18,100,600 pennies. Reporting to the same convention the work of the denomination as a whole, Dr. R. J. Wade, secretary of the World Service Commission, said that more than $68,000,000 had been expended in benevolent work in the last five years, while expenditures for new Churches and parsonages last year reached the total of $26,000,000. The total property valuation of this one denomination in the United States and abroad was reported to approximate $500,000,000.—*Christian Century.*

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Mission Study Books.

Official List for 1924-1925.

ORDER BY TITLE OF BOOK.

FOR ADULT CLASSES.

For Home Mission Classes:
"The Romance of Home Missions," by S. L. Morris, D. D.. Paper, 50c; cloth..... $ .75

For Foreign Mission Classes:
"Ming Kwong—the City of Morning Light," by Mary Ninde Gamewell. Paper, 50c; cloth .75
"In China," by H. F. Williams, D. D..... .25

FOR YOUNG PEOPLE.

For Intermediate Home Mission Classes:
"The Land of All Nations," by Margaret F. Seelbach. Paper, 50c; cloth..... .75

For Intermediate Foreign Mission Classes:
"China's Real Revolution," by Paul Hutchinson. Paper, 50c; cloth..... .75

For Junior Foreign Mission Classes:
"Chinese Lanterns," by Minna McEwen Meyer. Paper, 50c; cloth ..... .75

LEADERS' HELPS.

Leaders' Helps for "Romance of Home Missions" (Adult Classes) ..... .15
Leaders' Helps for "Romance of Home Missions" (Young People's Classes)..... .15
Leaders' Helps for "Land of All Nations"..... .15
Leaders' Helps for "Ming Kwong"..... .15
Leaders' Helps for "China's Real Revolution".. .15
Leaders' Helps for "Chinese Lanterns"..... .15

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

THE SOUL THAT STOOD STILL.

"Curse ye Meroz, said the angel of the Lord." —Judges 5:23.

Tom was not his name, but it will serve the purpose. When winter came, the man was a "regular" at the gospel missions, those beacon lights for hard-pressed men. Few men were more prayed for than Tom. There was something in the mien of the man that touched the heart—something akin to harmlessness. Although so many mission workers prayed for him, there was apparently less hope for this man than for some of the most hardened cases.

During several years that men worked and prayed for the man, some notorious "bad" men were thoroughly converted and entered upon a new life, while Tom stood religiously still. Here was Tom's weakness—he could never be brought to a decision.

"Curse ye Meroz, said the angel of the Lord." A reading of the full verse shows that the indignation of God was not because of some heinous crime committed; but because Meroz refused to come to the help of the Lord's people. They were lacking in decision. They did not fight against the Lord; they stood idle when their help was needed. "Neither hot nor cold," was the condemnation of Laodicea. Many men miss life and fail of God's blessing, not through gross sinning, but because of indecision.

Prayer.—Lord's Prayer, all the circle joining.

TUESDAY.

THE UNDAUNTED SPIRIT.

"Father, into Thy hands I commend my spirit." —Luke 23:39-46.

These are the last words of Jesus on the cross. How touching they are; what resignation and trust they represent in the hour when physical life was departing! They have been the inspiration of a great host through the ages, and will be in the future.

Jesus always had a sense of the nearness of the Father. The infinite Creator was also the tender Father. This is one of the first lessons we must learn if we would get comfort out of our religion, and enter the kingdom of God. Through Jesus' sacrifice, we also are become sons and daughters of the Heavenly Father.

While His physical life was ebbing away, after men had scoffed, and disciples had scattered, Jesus still retained His sense of complete dependence on the Father. Into the hands that roll the stars along He committed His spirit; not His body, but His spirit.

Prayer.—Lord's Prayer, all the circle joining.

WEDNESDAY.

TRAINING THROUGH FELLOWSHIP.

"Ye shall be my witnesses."—Acts 1:6-8.

Peter and John were first disciples of John of the desert. The testimony of this heroic figure when he pointed them to Jesus and said, "Behold, the Lamb of God!" marked the first outstanding incident in the training of Peter and John. That event was the fountain from which all other events were to flow. John the Baptist showed them the Light of the world; and that Light cast a radiance on them that was the beginning of all their glory, whether of reputation or of character. With them, as with all of us, the supreme day of our life is the day when we meet Christ.

Yet even this would have passed from significance, if it had not been followed by an accepted call to the service of the Master. The fellowship with Jesus changed John into the John of the Apocalypse, who wrote: "Little children, love one another." The fellowship and patience of Christ won John to his high character.

With Peter, the problem of Christ was to win the earnest and wavering man to steadiness and loyalty. When he entered the door of Christ's school-room, the Teacher had intimated that He was to take Simon, shifting sand, and make him into Peter, enduring rock. It was a long and hard task.

Prayer.—Lord's Prayer, all the circle joining.

THURSDAY.

"When he saw him, he fell at his feet."—Mark 5:21-24.

Charles Lamb said that if some other great parsonage of history should enter the room where he was, he would rise as a mark of respect, but if Jesus Christ should enter the room, he would bow at His feet. There was something about the personality of Jesus that arrested attention, stimulated interest, and commanded reverence. In His presence, men felt the emanation of divinity. They felt the presence of a power that could not be explained on any human basis—a power benevolent, gracious, majestic. On seeing Him, their first instinct was one of adoration.

Men do not make demands of Him. They fall at His feet. And there they find the place of true humility, the best place to make contrite confession of their sins. At His feet they get clear visions of themselves, as Peter did, and feel the infinite reaches of space that stretch between His holiness and their own sinfulness. At His feet they find the power to rise again.

Prayer.—Lord'e Prayer, all the circle joining.

FRIDAY.

THE FULLNESS OF JESUS.

"For in Him dwelleth all the fullness of the Godhead bodily and ye are complete in Him."—Col. 2:6-10.

The pre-eminence of Christ rests upon His being the Image of the Invisible, the Instrument of creation, and the Head of the Church in having reconciled us through His death, and having made known unto us the riches of the mystery which is Christ in you, the hope of glory. However, materialistic philosophy, ceremonialism and asceticism would rob Him of His pre-eminence in us. For this reason, we are to put down resolutely the first rising movement of impurity, covetousness and uncharitableness. The elect, holy and beloved, being renewed in knowledge after His image, are to put on a heart of compassion, kindness, lowliness, meekness, long-suffering, forbearance, forgiveness and love.

The three channels through which the fullness of Christ flows to the believer are these: Letting the peace of Christ rule or arbitrate in your heart; letting the word of Christ dwell in you richly, and doing all you can, in word and deed, in the interests of the kingdom. Christ having thus His way in you, enables you to have a family life that is Christian, and an individual life that expresses itself toward God in earnest prayer, and toward men as a center radiating forth the kingdom of God, you meanwhile walking in wisdom toward them that are without the kingdom, and speaking always, with grace seasoned with sale, words that are saving and transforming.

Prayer.—Lord's Prayer, all the circle joining.

SATURDAY.

THE GENEROUS SOUL.

"Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." —Acts 20:32-37.

Health, knowledge, character, our chiefest possessions, are largely derived from others than ourselves. But if we have received, others have given. And if others are to receive, we must learn to impart. We that are parents must give health to our children. We that have been taught must be vigilant and zealous to teach. We that love truth and hold inestimable the inheritance of faith must do our utmost to propagate it.

Some say the hope of the world is in education. Some look to a better political economy for human salvation. Some build their hopes on improved hygiene and sanitation. We, who see the world through the eyes of Jesus, know that the hope of the new heaven and the new earth wherein dwelleth righteousness is in the increase of generous souls, souls that are like fountains supplied with living water, souls that pour it out over the earth in the form of service to mankind.

Prayer.—Lord's Prayer, all the circle joining.

SUNDAY.

BECOMING CONVERSATION.

"Only let your conversation be as it becometh the gospel of Christ."—Phil. 1:27.

There is nothing which injures the sensitive and sanctified spirit like the hammer-blows of evil speaking. Paul wrote our text with the vile conversations which he overheard in the streets of the ancient heathen city of Philippi still ringing in his ears! The apostle hated to hear conversation that was corrupt and wicked; to guard his young Philipian converts from the prevalent evil of pernicious talk, he cautioned them to keep their conversation always on the high plane of the gospel of Christ.

Do the young people of our day need the same warning? Go on the streets of our cities and overhear the conversations which pass between the people, young and old, whom there you meet! You will hear some things that will shock the sensibilities of your soul! "They speak mischievous things all the day long!" You will hear conversations full of emptinesses, trivialities, nothings! "They speak vanity every one with his neighbor!" You will hear falsehood and deceit and lies and insincerities! "With flattering lip and with a double heart do they speak!" Most modern conversation is not molded after the gospel of Christ! "Our lips are our own, who shall say what we dare speak?"

"Set God before thee; every word
Thy lips pronounce by Him is heard;
Oh, couldst thou realize this thought,
What care, what caution would be taught!"

FROM WALTERS, VA.

On December 13th, I went down to Zion, at Eclipse, Va., and went to Bro. Fields' for dinner. On the afternoon I visited several homes. I spent the night in the home of Bro. and Sister Dickson. They received me very cordially, and I enjoyed being in their home very much. I went with one of the Methodist brethren to hear Bro. Wallace, pastor of the Methodist Church, Sunday morning. We had our service at Zion in the afternoon. We had a good attendance under the weather and other conditions that kept the people away. We had three to join Zion Church, and all appeared to be very much encouraged.

I went to Hobson at night, preached there and spent the night with Bro. Beale. I enjoyed being with those people very much. We are hoping and praying that these Churches will grow in numbers and spiritual power this year.

ELISHA BRADSHAW.

The New Year is here. Don't wait to begin. Carry out your resolutions.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

KIDDIES—ONE AND ALL:

This means, the dearest Kiddies in all the whole world, too! Your editor sends you a New Year's Greeting—and, gee! guess why we are all so happy this first week of the New Year? You are always happy Kiddies, I know, and your editor is most always happy, too—'cept one time when a certain little Ford was stolen! And now there is a new little Ford all ready to use—oh-oo! and it's so shiney and new, and so easy to drive, and we can run around together—the little Ford and I—to see all the happy little children and a very dear old grandmother, who reads all about you dear Kiddies every week, but she can't go around too much, 'cause she might take a bad old cold. Well, Kiddies, it's great, good luck to be able to go to see them all once more.

You know why you didn't see the little Midnight Kewpie the last night of the Old Year? I have heard that they come every year on that mystic hour of midnight when the black night is all around and the little stars are twinkling up in the sky so far away. Yes, sir-ee, and they play all around the big old clock while it strikes the last time for the Old Year. Did you see them this year? I wonder what they look like! But I hear they are tiny little men, with beautiful silver wings, and tiny gold harps that play sweet music; but I've never seen a single one, or heard their music either, have you?

Dears, did you know that the boys and girls at the Elon Orphanage have a brand-new sidewalk to keep their little shoes clean from that muddy-red dirt? And now they can race over to school every morning and not take a bad old cold. Aren't you glad? If you have an interesting little game you can do with out, why not send it to Mr. Johnston for some one in the big Orphanage home? Wouldn't that make some little boy happy? And, gee! it might keep some little girl from crying big ole salty tears onto her new Christmas apron! So, come on, Kiddies, see if you can spare some little game, or some little toy, and we'll all be happy together.

Heaps and heaps o' love this winter day.

Your editor

MADGE FLEMING MOFFITT.

THE KING'S SERVANT.

Once upon a time there lived a King, who had a servant named Muccio, of whom he was very fond—so fond, in fact, that all the other servants disliked Muccio very much and wished to be rid of him.

At last, one day when the King dressed Muccio in a coat of red velvet and gave him a sword to wear at his side, the servants could stand it no longer, their envy was so great. So one of the servants went to an Old Witch in the woods and asked her to change Muccio into a cat.

This the Old Witch promised to do for a bag of gold, which all the servants had to make up out of their small savings. And one day, while the King and Muccio were sitting in the garden of the palace, Muccio suddenly disappeared and a big black cat took his place.

The King hunted, and the servants pretended to hunt, for Muccio also, but nowhere could he be found, of course, for he had been changed into a black cat.

When the King saw the big black cat around the palace grounds, he called it to him, and when it rubbed its head against him and followed him about (for of course the black cat was fond of the King just the same as Muccio had been), the King ordered that it should have a red-velvet cushion to sleep upon and a gold collar for its neck, and should be fed on the richest cream.

The servants saw they had not done much harm to Muccio after all, and again they went to the Old Witch and asked her to change the cat into a lion. For another bag of gold, the Witch promised to do as they wished, and so out of their small store of savings the servants made up another bag of gold and gave it to the Witch.

Then one day when the King went to the place where the black cat usually slept on its velvet cushion, he was nearly frightened out of his wits to find a lion.

But instead of being fierce, as he looked, the lion crawled along to the King for him to scratch his head, just as he had done when he was a black cat.

Then he licked the hand of the King, who was so pleased that the king of beasts should be so tame and fond of him that he ordered a gold cage to be made and a bed of purple velvet to be put in it and a gold dish for the lion to eat from.

Again the servants saw they had failed to get rid of Muccio, so they went to the Old Witch and told her she must change the lion into something so dreadful that the king would not want it near him.

This time the Old Witch asked for more gold, and it took all the savings the servants had to pay her, and this time Muccio was changed into a dreadful dragon.

When the King went to the cage and saw the dragon in place of the lion he knew some wicked spell was at work around him, and he sent for the Old Witch in the woods. Of course, the King could give her more gold than his servants, and he asked her to find out what spell had been cast over the black cat to change it into so many different shapes, for he did not know that Muccio had been changed into the black cat; he still thought he was lost in the woods about the palace, and probably had died for want of food.

The Old Witch, knowing she could not get any more from the servants, told the King that for a barrel of gold she would tell him what had happened. First she caused the dragon to change to the lion, and then the lion into the cat; then she waved her hand and muttered a few words, and to the surprise of the King there stood his servant Muccio before him.

After the Old Witch had hobbled away, Muccio told his King that he was sure the servants had caused all his troubles; and the King called the servants, who now were very frightened, and they confessed all to him.

Muccio pleaded for them not to be punished, and the King spared their lives, but only on condition that they should have no more money to spend, but that they should work for their food and clothes the rest of their lives.

"For you are not to be trusted with money," he told them; "you need a master as well as a King, and now you shall have one."

So the wicked servants had to wait on Muccio the rest of their lives, for the King grew fonder of him than ever, and never let him leave his side.

FIRST CHURCH, GREENSBORO.

The Christmas holiday season has just passed by, with many activities having engaged time and attention of the First Christian Church, Greensboro, N. C.

Among several things of interest was the Christmas pageant given under the auspices of the Sunday School. The following members of the school were participants in the performance: Misses Graham Rowland, Melissa Cook, Della Cotten, Essie Cotten, Dale Shelton, Lilliam Gattis, Ellen Shelton, Mary Strader, Viola Lassiter, Dorothy Thompson, Vongue Moffitt; Mesdames Walter Bales, A. E. Pie, Lacy Truitt, John Richardson, Mrs. J. R. Foster's class, Messrs. Lacy Truitt, Walter Tate, A. E. Pie and Walter Bales.

The pageant was very impressive as to the birth and spirit of the new-born Babe, Jesus Christ. Many carols and Christmas hymns were sung with the usual Christmas spirit, that of thoughtfulness and appreciation of Him who gave His life to the world, that we might forever live.

More than 250 gifts were made by the Sunday School and Church to the Orphanage at Elon College. Among these gifts were several boxes of oranges given by Mr. S. A. Caveness. Mr. Caveness also gave nine boxes of oranges to the primaries and juniors of the Sunday School at their Christmas party. The Church honored Dr. C. H. Rowland and family with a purse of gold and a very beautiful floor lamp for their home.

The Christian Endeavor Society has been unusually active during the Christmas season as well as most of the year. They filled ten baskets for charity at Thanksgiving, costing them about $15.00. They sang Christmas carols at the jail and county home on Sunday before Christmas, gave appropriate gifts at the county home, gifts to a family of five children on Christmas Eve, and decorated the Church for the Christmas services.

Dr. Rowland's services on the last two Sundays in the old year were very benefiting, and brought him excellent praise as well as response from many members of the Church as to what they expected to help him do in the New Year.

With Dr. Rowland at the head, and his better-half behind him to back him with her many good works, there is no reason why we should not have an excellent New Year of increased activities.

F. F. MYRICK.

CHRISTMAS PAGEANT.

The Christmas pageant, entitled "The Bethlehem Inn," given last night in the First Christian Church, under the direction of Mrs. M. L. Bryant, and supported by about forty members of the Church, attained the high mark of success in the beauty of its presentation as on the many former occasions, if not even greater success.

The rendition this year was accompanied with special pictorial scenery of Bethlehem prepared by the authors of the story. Many interesting settings of Jesus' earthly entrance, the prophecy of His coming, the wise men and shepherds, King Herod's desire to slay Him, and the angels' warning to Joseph to flee to save the young child's life were all interestingly set forth in story and song by the actors, of whom V. Lee Hanbury, Mrs. John G. Truitt, S. T. Ballard and Thomas L. Fulcher won special distinction. Each of the actors wore colorful costumes, in keeping with his or her part. The singing was especially good. Nearly two hours were consumed in its presentation.

A Christmas pageant has been given in this Church each Christmas season for several years, and the re-enacted story has grown more interesting each year.

The Church was packed to its capacity and many were turned away.—*Virginian-Pilot.*

May you think of a friend
Who is thinking of you
As the Old Year has waned,
And you welcome the New!

DUCK.

On December 13th, J. H. Duck passed from this life to his reward. He had been a great sufferer for several years. He was 63 years old. He was married twice, seven children by his first wife, and seven by his last. He was a member of Mt. Carmel Christian Church, and in his last days gave evidence that he was trusting Christ as his Saviour.

The funeral services were conducted by the writer, his pastor, from the M. Carmel Church, and his body was laid away in the Church cemetery. May God's richest blessings rest and abide with his wife and loved ones left behind.

ELISHA BRADSHAW.

ROGERS.

Mr. G. W. Rogers died at the home of his sister, Mrs. Mary E. Steinhardt, December 28, 1924, at the age of 63 years. The funeral services were conducted at the home by the writer.

Mr. Rogers was the son of the late Alexander and Martha E. Rogers, of Gates County, N. C. He leaves, besides Mrs. Steinhardt, one brother, Bennie Rogers, of Nansemond County, Va., and a sister, Miss Emma Rogers, of Norfolk, Va. Mr. Rogers was a member of Franklin Christian Church. He had never married. We extend our sincerest sympathy to his sorrowing loved ones.

Holland, Va. N. G. NEWMAN.

HALL.

Departed this life December 16, 1924, at her home, Burlington, N. C., Mrs. Kiziah Jane Hall, in her eighty-second year. Her husband preceded her to the grave about five years ago. Surviving her are six children. She was a charter member of Long's Chapel Christian Church, devoted and true. A mother in Israel has fallen asleep. Sweet be her rest till the Master of life and of death awakes her on the resurrection morning.

Funeral services were conducted from Long's Chapel by the writer, assisted by Dr. G. O. Lankford. The interment was made in the Church cemetery, and her grave was covered with beautiful flowers.

Burlington, N. C. P. H. FLEMING.

LOUDERBACK.

Isaac Newton Louderback was born April 12, 1856, and died December 24, 1924, aged 68 years, 8 months, and 12 days. Deceased was a member of the Newport Christian Church for about thirty-two years. Besides a host of other friends and relatives, he is survived by his widow, six children, nineteen grandchildren, and six great-grandchildren. He was held in high esteem by all.

The funeral services were held at Grove Hill United Brethren Church, near his home, December 26, 1924, and the body laid to rest in the cemetery nearby.

A. W. ANDES.

WEMBLEY.

Sister Diley Wembley was born November 18, 1854; died December 9, 1924. She was a good Christian woman. She was a member of New Hill Christian Church, where she held her membership for many years. She leaves two girls, three boys and many friends to mourn her going. She was killed by a fast train at New Hill, N. C., December 9, 1924, and on the 10th she was buried in the family cemetery near New Hill, N. C.

May God's blessings comfort the loved ones. Funeral by her former pastor.

J. S. CARDEN.

WHAT WOULD JESUS DO?

Why not adopt this as your motto for the New Year? Can you find a better one? The royal law, "Thou shalt love thy neighbor as thyself," is good as gold. The Golden Rule, "Do unto others as you would they should do unto you," is a safe guide to conduct above reproach. But the human life of Jesus is a most holy inspiration. To live His life as He would have us live it is a most sacred privilege. He craves such an invitation. He commands us to be and do like Him. "I have given you an example, that ye should do as I have done to you."

The ordinary standards of life are entirely too low. Ideals of conduct and service run in a vain circle of doing as others do. Men imitate the ordinary, the self-centered, and the indifferent. They pass along the ruts of failure or mediocre attainment.

Get a vision of the Christ. He still lives, moves, and has His being in the Holy Scriptures. He still walks among the seven golden candlesticks. He is still with us always, even unto the end of the world. He still rules in trusting hearts. His will is written large in the gospels and epistles. He is speaking to mind, heart and conscience. He is telling you what He would do if He was in your place. Give ear to His still, small voice, "Go, and do thou likewise."—*Word of Life.*

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LORICK—SANDERS.

At the home of Mr. J. M. Sanders, of Parkers Street, Durham, N. C., at 3 o'clock, December 31, 1924, Miss Daphne Sanders, of Durham, was married to Mr. Nolon Lorick, of Wilmington, N. C. Immediately after the marriage they left for South Carolina, where they will visit Mr. Lorick's parents. Upon their return they will reside in Wilmington, N. C., where Mr. Lorick holds a position with the Seaboard Railroad Company.

May their lives be long and happy. The marriage was performed by the writer.

Durham, N. C. J. S. CARDEN.

EDWARDS—KING.

Mr. Claud Edwards and Miss Viola King were united in marriage on December 22d, at the bride's home, near Fancy Gap. No one was invited outside of the family. While the occasion was quiet, yet it was of an unusual type for the community. After the marriage, the bride's father and mother gave a very nice supper. After a few days they will make their home at Mt. Airy, N. C.

M. T. SORRELL.

HICKS—MURRAY.

A wedding, pretty in its simplicity, was solemnized on Thursday, December 25th, at 11 o'clock, when Miss Lucille Murray, of this city, was married to Mr. Lee Hicks, also of Durham.

The ceremony was witnessed by only a small circle of friends, and was performed by Rev. J. S. Carden, 906 Shepherd Street, Durham, N. C. May their lives be long and happy.

J. S. CARDEN.

M'NEIL-SAUNDERS; COX-CAVENESS

At the home of the writer, on the evening of December 24, 1924, were united in matrimony Mr. Aster McNeil to Miss Dessie Saunders, and Mr. Vertis Cox to Miss Virtle Caveness. Their many friends wish for them much happiness.

A. K. SCOTTEN.

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A TELEPHONE COMEDY.

Ours is a party line. In our house is a young woman, Miss Ethel Brown, who is engaged to teach in Rockingham County, at a place called Matrimony. The beginning of the school is delayed to finish building a schoolhouse, but she has been expecting a call to go any day. At another house on the line is a young lady named Ethel. She has a beau who sometimes communicates with her by telephone. The doings for the two houses are so much alike that it is easy to mistake one for the other. Recently, Miss Ethel Brown was called by the school committeeman, who wished to inform her that the school was ready to be opened. The telephone was answered by the other Miss Ethel, when the following conversation ensued:

He: "Hello."

She: "Hello."

He: "Is that you, Miss Ethel?"

She: "Yes."

He: "This is Mr. Price. (It happened that the beau was also a Mr. Price.) Are you about ready for Matrimony?"

She: "Why, Mr. Price! This is so sudden."

He: "The house was just finished this week, and I feel that we ought not to wait longer."

She: "Let me talk to Mamma about it, and I will tell you tonight; that is, if you come tonight."

I WILL NOT BE AFRAID.

The longer we live, the more are we convinced that fear is the great foe of human happiness and well-being. Thousands of men and women not only cannot enjoy life because the days are filled with mistrust and dread of what is to come, but that mistrust and dread is a seriously hampering and hurtful thing as well. Our ancestors a few millenniums ago stood in awe of nature, and felt the world about them to be peopled with evil spirits and adverse forces that must be guarded against and placated and got the better of in various ways; and it is to be feared that many of us do not have in reality a much more Christian view of life and the universe than they had. If we do not people our world with evil-minded and wicked spirits, neither are we able to think of it as under the hand of divine goodness and love, and in practical life, whatever our theory of things may be, we seem to think that some evil fate may be lurking around the corner to seize us. And the way we do this is pure paganism, indeed, from which even the rudiments and beginnings of the Christian faith ought to deliver us. If you will take your New Testament and go through it with any care at all, you will find that fear of any kind is one of the things that a Christian is not supposed to have, and that deliverance from it is of the greatest blessings that a faith in Christ brings. —*Christian Guardian.*

A species of worms which lives only in ice and cannot live when the ice around them melts, has been discovered by a scientific expedition in the Olympic Mountains. What they live on is a mystery, and although they have been photographed it is impossible to get any of them out of the mountains alive.

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MAIFELD.

Albert Henry Maifeld was born December 12, 1862, in Kniesteadt, Germany, and died November 25, 1924, at Waverly, Va. He came to the United States in 1881, and soon thereafter located at Waverly, Va., where he lived till death. On December 22, 1883, he was married to Miss Matilda J. C. Loehr, who also was a native of Germany. They spent their married life at Waverly, where they reared a family of eight children—six boys and two girls. One son and one daughter preceded him in death. He leaves to mourn their loss an afflicted wife, six children, a number of grandchildren whom he loved tenderly, two brothers and two sisters who reside in Iowa. He had many friends. For years he had been a leading business man of Waverly. He ran a wood and iron shop, corn mill, and electric-light plant. He was a skilled mechanic, being able to fashion wood or metal into a thing of beauty or an implement for service. He still held the credentials of the Lutheran Church, where he had been confirmed in early life in Germany.

The burial services were held from the home and cemetery in the presence of a large gathering of people on November 28th, at 2:30 P. M. The floral designs were numerous and very handsome. The services were conducted by the writer, who was pastor to the family for twelve years. Peace to his dust. Loved be his memory. JAS. L. FOSTER.

Elon College, N. C.

BARBER.

Whereas, our Heavenly Father, in His wisdom and mercy, has seen fit to call from our midst our esteemed Bro. D. Riley Barber, a deacon of Shallow Ford Christian Church; therefore, be it resolved:

First, That, while we bow to the will of Him who doeth all things well, we realize our Church has lost a faithful and zealous member; while we shall miss him from our Church, we feel we have been benefited by having him as a member.

Second, That we extend to the bereaved family our heartfelt sympathy, and pray that God may sustain his widow and children and comfort them in this sad hour.

Third, That a copy of these resolutions be sent to the bereaved family, a copy be spread upon our minutes, and a copy be sent to The Christian Sun for publication.

R. P. ISLEY,
J. B. GERRINGER,
W. D. WALKER,
Committee.

BLAND.

On Thursday, December 18th, Robert Bland, of Walters, fell dead at his home while all of the family was out of the house. He was 79 years old, but was in as good health as usual, and had just ate a hearty dinner. He leaves to mourn their loss two sons—Charlie Bland, of Walters, and Willie Bland, of Windsor—a faithful wife, and many friends.

His funeral was conducted by the writer, his pastor, at Mt. Carmel Church, of which he was a member. His body was laid away in the Church cemetery. May God's richest blessings rest and abide with his wife, children and friends.

ELISHA BRADSHAW.

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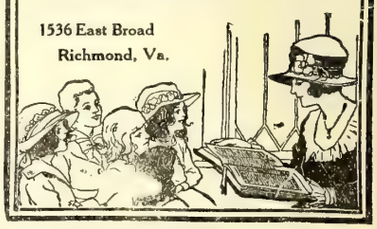

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, JANUARY 15, 1925. NUMBER 3.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Rev. Dr. John Fox Dies.—

Rev. Dr. John Fox, one of the most widely known of Presbyterian ministers, and a leading fundamentalist, has died at his home at Easton, Pa., at the age of seventy-one.

Over 48 Million Protestants.—

According to the year-book of the Churches recently edited by Dr. E. O. Watson, head of the Washington office of the Federal Council of Churches, points out that in 1923 there were 48,224,014 Protestants in the United States. There are, he points out, 79,140,849 Protestant adherents in this country, while the Catholic Church is credited with 18,260,793. The Methodists are the largest Protestant group, their seventeen bodies totaling 8,433,268 members. The Baptists are running a close second, with 8,189,448. All the Churches raised for all purposes $547,560,562, which is an increase of $29,242,984 over the previous year.

Justice McKenna Resigns.—

Associate Justice Joseph McKenna has resigned his place on the Supreme Court bench. His resignation was not a surprise. His reason for retiring is his advanced age and long service as an associate justice. He had been a member of the Supreme Court for twenty-seven years, and is now nearing his eighty-second year.

President Coolidge has appointed Attorney-General Harlan F. Stone to succeed Justice McKenna. The appointment came in a few hours after the announcement of Mr. McKenna's resignation from the bench by Chief Justice Taft. Mr. Stone succeeded Harry M. Daugherty as Attorney-General, coming to that position from a professorship at Columbia University.

The First Woman Governor.—

It was rather a fitting thing that Wyoming, the first State to grant the franchise to women, should be the first State to inaugurate a woman Governor. On Monday, January 5th, Mrs. Nellie Tayloe Rose was solemnly inducted into office. She took the oath of office dressed in mourning for her late husband, the former Governor of the State, who died a few months ago. It was Mrs. Ross' request that all the usual plans for an inauguration should be dispensed with, and immediately after taking the oath she retired to the seclusion of the Governor's mansion. No inauguration ball was given, and none of the usual ceremony marked the occasion. At the last election, besides Mrs. Ross, one other woman, Mrs. Miram A. Ferguson, was chosen as the chief executive of a State, but Mrs. Ross was first to take office.

Chinese Forbid Teaching Religion.—

In spite of the chaotic condition of the political affairs of China, recent dispatches show that the educational conference convened as usual. The conference was held at Kaifeng, in the Province of Honan. Eighteen provinces were represented, and regarding missionary education, four resolutions and eleven recommendations were passed. In the conference, with other things, close government supervision of mission schools was recommended, and resolutions forbidding the teaching of religion in China were passed. If this resolution is enforced, it is a severe blow to the mission work in China.

After Fifty Years.—

Eleven of the twenty-two graduates from the Boston University School of Theology are still alive, and in answer to some questions of the secretary in preparation for the fiftieth reunion, all of these men declared that if they were again upon the threshold of life and knew what they now know after fifty years they would still choose the ministry as a life-work. When asked whether they perceived progress or retrogression during the past half-century, without exception the reply was "Progress."

There is strength for those just beginning in the work of the ministry, and alike for those grown old in the work in such a testimony. It gives one courage to again take hold and to "carry on" in the profession whereto he has given himself. He knows that others have found the calling sweet; sweet enough again to choose it for another half-century were the opportunity given them so to choose.

A Change in Attitude.—

The Japanese Empress attended the morning worship service of the Doshisha High School girls, and stood behind her chair and bowed her head in worship, praying in unison with the others, says a cablegram. This is, perhaps the first time in history that a Japanese ruler has taken part in a Christian service. The change in attitude is emphasized by the announcement that the crown princess will give a sun dial to the leper hospital of the Church of the Advent. The dial will bear the text, "From the rising of the sun to the going down thereof, the Lord's name shall be praised."

These things seem small to us across the sea in a land where to pray is not yet such a strange thing; but to the great officials of Japan, those are momentous steps to take. Some time ago we noted on this page the opening of the city schools of Tokyo to religious education. The signs are hopeful for a more rapid spread of Christianity in the island empire of the East.

Newspapers Spread the Gospel.—

After eight years of advertising fundamental Christian truths in the newspapers of Japan, Dr. Albertus Pieters, who has charge of the work, declares that the results have exceeded the fondest expectations. During the eight years, more than 7,500 inquiries have been received which have been followed up with books, tracts, and personal interviews. More than 130 persons are known to have been so converted, and the influence has been tremendous. More than 95 per cent of the people of Japan read some newspaper. Two hundred and fifty thousand dollars are being sought for the work, which is entirely undenominational.

Properly directed advertising in our American newspapers might yield a similar result. There is a widespread interest manifested in religious news today. This is one of the good results of the controversy between the liberals and the fundamentalists. Some months ago, the New York dailies were devoting whole pages to the Stratton-Potter debates, and New York dailies do not devote whole pages to anything unless their readers desire to read about it. It is an ill wind that blows no good.

The New Labor Chief.—

The American Federation of Labor has chosen William Green, of Coshocton, Ohio, long an official of the United Mine Workers, to succeed Samuel Gompers as the chief of that organization. Mr. Green is a Democrat, and teaches a Baptist Sunday School class in his home town. His elevation was hailed with joy by the Anti-Saloon League, because, as the officials of that organization pointed out, they could now point to the fact that the head of the American Federation of Labor was an active prohibitionist, which would have a marked effect in spreading prohibition throughout the world. Mr. Green is a representative of the conservative element of organized labor, and will perpetuate the policies of Mr. Gompers. His election was opposed by James Duncan, a member of the granite cutters and long vice-president of the American Federation of Labor, and by Matthew Woll, of the Photo Engravers' Union. Mr. Duncan has resigned his position and is leading an opposition party. It remains to be seen whether the new labor chief is strong enough to unite the warring factions.

The new labor head was born in this country of an English father and a Welsh mother. He served for four years in the Ohio State Senate, two years as speaker. He does not believe that labor should become a political organization, at least not yet. With Mr. Green at its head, the business of the American Federation of Labor is expected to proceed quietly on its way.

NOTES-PERSONALS

Bro. R. L. Fine, the good secretary of our Palm Street Christian Sunday School, Greensboro, N. C., in making the remittance from his school for December, very generously adds: "We are going to put forth every effort to make the year of 1925 a banner year in missions for our Church." That is a fine resolution, which other schools, no doubt, have made also.

Miss Gertrude Browne, one of our splendid Christian girls at Elon College, has been elected field secretary by the Woman's Board of the Southern Christian Convention for our woman's and young people's mission work, and took up her duties in this behalf January 1st. Miss Browne is also working for Men and Millions, and the past week has visited many members of our Churches in the vicinity of Sanford, N. C.

Rev. T. J. Greene changes his address from Ramseur, N. C., to Elon College, N. C. Bro. Green has already entered upon his pastoral duties with Shallow Ford, Apple's and Hines Chapel, all of which are in easy reach of Elon. He has five appointments each month, and will be kept quite busy. Bro. Green is one of our faithful and successful ministers and pastors, and he is gladly welcomed back to Elon, where he resided while in school here some years ago in preparation for his ministerial labors.

If all who pledge to Men and Millions could realize what the fund paid in has done for the Church and how very sorely all amounts yet due are needed, we are sure there would be many others like the good man and liberal soul who last week sent us a check for $400 with the wish that this might be used for real service in kingdom work. That wish will certainly be gratified. If ever a fund was used for real service in kingdom work of our Christian Church, then surely this fund is. No one who pays a dollar to it and who knows what the need is and loves the Christian Church, can ever have any cause for regret.

Rev. W. H. Brewer, one of our devoted and promising young ministers of Lanett, Ala., is working in Eastern Virginia for Men and Millions, seeking to give all subscribers an opportunity of paying something on their pledges. Bro. Brewer is proving himself a faithful and efficient worker, and very deeply appreciates the kindness and the courtesy shown him by our ministers and others of our Christian forces whom he has met and with whom he has mingled during his work. Any assistance that SUN readers may give him to expedite his task is a real service to the Church and aids in a very vital manner a most worthy cause.

Rev. O. D. Poythress, the hustling and wide-awake pastor of South Norfolk Church, writes: "In spite of the recent inclement weather, our work at South Norfolk moves forward with encouragement. We have part of the foundation laid for our new Church, and just as soon as the weather permits we will continue work, and as I have written you before, we expect to be in our new Church before next Christmas. We gave our Christmas cantata entitled "The True Christmas," last Sunday evening. We presented it on Tuesday night before Christmas with such credit that many requested that it be repeated, and in keeping with the spirit of the cantata, we took an offering in behalf of our mountain work at Fancy Gap, which amounted to $18.20. I am enclosing you check for same."

THE SUN'S editor is very glad to insert the following at the suggestion of Bro. Sam Davis, and indulges the hope that it will result in opening up work for Bro. Davis and his good wife. They are certainly great assets in evangelistic work. Any pastor or Church contemplating a series of meetings would certainly do well to secure their services if possible. Let those interested make note of the following: "We wish to announce to our many friends that we are exceedingly anxious to continue in kingdom's service, and would be glad to communicate with pastors who may desire evangelistic help. We are hopeful that pastors will so use us that we may continue in Christian work. Any one desiring our services will communicate with Mr. and Mrs. Sam Leonard Davis, 114 East Fifteenth Street, Norfolk, Va."

Bro. L. L. Kernodle, a faithful man of God and a member of Bethlehem Christian Church for more than seventy-five years, died in the hospital at Graham, N. C., Thursday, January 8th, and was buried in the Bethlehem Cemetery Friday P. M., January 9th, the funeral service being conducted by Rev. T. E. White, pastor of our Graham Church, which Bro. Kernodle had attended for the last fifteen years, being a resident of Graham. THE SUN'S editor was also at the funeral and assisted in the services. Bro. Kernodle was the father of Prof. P. J. Kernodle, managing editor of THE CHRISTIAN SUN, and Bro. John D. Kernodle, Graham, N. C., and Sister J. J. Williams, of Guilford County. We extend our deepest sympathy to the bereaved wife who survives him, and the two sons and daughters. Bro. Kernodle was in his ninety-third year, and through a long useful life manifested the deepest interest in his Church and its welfare, being, almost to the day of his death, a constant and close reader of THE CHRISTIAN SUN, manifesting a lively interest in all the interests of the Church.

Mr. Hermon Eldredge, of our Christian Education Department, is our denominational representative on the International Lesson Committee, which met in Cincinnati, December 29th to January 1st. Mr. Eldredge has served our Church on this committee for eight years, and at the Cincinnati meeting was elected stated secretary of the uniform group of the international committee.

At the Cincinnati meeting there were released four years of group graded lessons for the primary, junior, intermediate and senior for 1927, and the uniform lessons for 1927 subject to revision by the uniform committee at a meeting to be held in Washington later this month. Mr. Eldredge presented a communication to the international committee from the North Carolina and Virginia Christian Conference, requesting one or more lessons each year in the uniform series on the subject of peace as interpreted in the terms of the teachings of Christ. This communication passed the business committee and was recommended by the general committee to the uniform group, requesting that it receive sympathetic consideration.

The joint committee on international curriculum presented its report to the international committee, outlining its work in the field of Christian education, which is to build a Church curriculum to embrace the instructional, devotional and expressional teachings of the Church as given in the Sunday Schools, daily vacation Bible schools, and week-day schools of religion, as well as in other lines of religious education conducted by the Church, the plan being a comprehensive curriculum, correlating the teachings of all departments of the Church into a Church school program. In this connection, it may be said that the Christian Church has gone further on its organization to take up such a program than any of the other denominations, but there is a decided tendency in all denominations toward this unity of organization and promotion of all Christian education under the direction of the Church. Other denominations which have recently taken steps toward this goal are the Episcopal, Presbyterians, Methodist Episcopal, which have endorsed the plans through their general conventions and have entered upon the work. Other denominations are in the midst of making such adjustments, but so far as known, the Christian Church is the only denomination which has fully and whole-heartedly accepted one plan for its educational work from the home to the college.

MISSIONARY PROGRAM.

The following is the program for the Woman's Missionary Societies, January, 1925:

Subject—"The Light of the World."
Hymn—"Joy to the World."
Devotional—John 1:1-14.
Prayer.
Roll Call
Payment of Dues.
Business Meeting.
The Lesson for the Day—From the mission study book, provided your society is using the book; otherwise, the following is suggested: Have some member read to the society "Making Your Church Missionary," by W. P. Minton (see "Christian Missionary" for December). If your society does not take the "Missionary," it should immediately subscribe in the name of the president, secretary, or some one who will have it at each meeting.
Read and discuss "Department of Methods" (page 87, December "Christian Missionary").
Chain of Prayer.
Hymn—"I Love to Tell the Story."
Benediction.

GERTRUDE BROWN,
Elon College, N. C. *Secretary.*

FROM WALTERS.

On Sunday, January 4th, the roads were very wet and muddy, but we had a good congregation at Mt. Carmel, especially good considering the condition of the roads. I went to Johnson's Grove in the afternoon. The roads around Johnson's Grove were very bad, because of the continued rains the week before, but many of the faithful were present, and we had a good time together. They have some very good people over at the Grove; some that are always there, in bad and good weather.

On the third Sunday in December, when I went to my Ford after preaching, I first thought that I had gone to some one else's Ford, as there were so many packages in it. As I was about to look for another car, some one informed me that some one had been pounding me, but as I had not felt it I was very much surprised. But as some of you that read know (pastors especially), it was a glad surprise.

May the good Lord bless each one of them, and may the Lord help me to be able to give the very best service possible in the new year that we are now beginning. ELISHA BRADSHAW.

AN APPRECIATION.

I wish to extend my sincere appreciation to our good friends of Holland, Holy Neck and vicinity, for the liberal offerings and services otherwise that has been extended to us during my affliction. May the Lord bless each one of them bountifully, and lift us up to still higher plains of Christian living. We covet your prayers.

Holland, Va. J. T. CROSS.

VISITING ROCKY FORD.

I heard recently that Mr. Alfred Edwards and family, of the Rocky Ford neighborhood, were preparing to move to an adjoining county. I determined at once that I must see them before they left. Yesterday morning I set out over the Strickland road, which is a short route to the Fancy Gap. The morning was bright, and the distant views were beyond description. By taking this route instead of going out Elk Spur to the top of the mountain, where we come into the Fancy Gap road, I saved a walk of two miles. However, I found the road through the timber quite icy, so much so that I could not walk rapidly. When I reached the Fancy Gap, I was relieved by finding it muddy. After having traveled another mile, I came to the Edwards home. It is one of the first homes that I visited when I came here two years ago, and since that time it has always been a delight to meet any member of the family. During my stay yesterday, Mrs. Edwards crossed the room, and returning said, "Miss Morey, here is my bar-pin. I want you to have it and wear it." It was with reluctance that I accepted it, but be assured that no gift that I have ever received is more highly appreciated.

Mr. Edwards and a son are members of our Rocky Ford Church. Mrs. Bevell, a relative, who will leave with them, is also a member. These dear people have been so faithful in attending our services, and I regret exceedingly that they must leave without seeing our Church and schoolbuilding at Rocky Ford.

Mrs. Noah Rigney, whose husband died recently, moved to Mt. Airy yesterday. She is known as "Aunt Lou," and is loved by all who know her. She has been present at almost every service since our work began at Rocky Ford.

I spent a part of the day in the home of Mr. and Mrs. H. T. Rigney. They so willingly shared their home with me during the first three months of stay here. Their kindness to me was unlimited.

Miss Lettie is teaching in the little room in which I taught. I was glad to have the opportunity to visit her school. There are no desks, but the children were seated around the little heater. I was told by the teacher that it was their study period, and all were working very quietly. I stayed until the close of school, and by hearing them recite found they have advanced greatly since I taught them two years ago.

I had carried them a little after-Christmas treat which came through the kindness of Mrs. E. L. Beale, of Franklin, Va., and the Young People's Missionary Society of which she is leader. The candy, nuts and raisins pleased them greatly.

I hope in the near future to visit other Rocky Ford homes. Readers of THE SUN will hear from me again. The workers here feel sure that our people generally do not realize the great need of a building in this section. Those who have visited our work know what a handicap the lack of sufficient room is too Bro. Sorrell and his audiences. He will join me in making an urgent appeal for contributions to the Rocky Ford building fund. These people have waited so patiently. Will you not make it possible for us to build in the spring?

I will acknowledge by receipt and also in THE CHRISTIAN SUN all money sent to me. I will turn into the hands of the mission treasurer all money received, the same to be used as designated in building the Rocky Ford Church and school. Below is a list of subscriptions already received:

Mr. and Mrs. Lindsay, $2; Miss M. H. Morey, $20; Miss Clemmer, $15; Miss Midyett, $5; Rev. and Mrs. Sorrell, $10; Rocky Ford Church, $5; Mr. Noah Combs, $25; Mr. Francis King, $10; Mr. Walter Edwards, $20; Mr. J. McCrary, $20; Bruce Rigney, $10; Mr. Dan Tate, $5; Mr. Albert Tate, $10; Mr. Earlie Jones, $20; Miss Mass Combs, $1; Mr. Ben Rigney, $10; Mrs. Ashby and mother, $5; Mr. E. W. Jones, $20; Mr. D. W. Jones, $1; Mr. M. C. Sorrell, $15; Mr. Bert Combs, $2; Mr. Cable Strickland, $1; Mr. H. Leftwich, $1; Mr. E. Wood, $1; Mrs. Edwards, $1; Miss Lettie Rigney, $1; Mr. J. Dawson, $1; Miss Rose Meredith, $1; Mr. D. McCrary, $1; Mr. A. Payne, $2.50; Mr. H. M. Easten, $2; Mr. Raleigh Guynn, $5; Mr. Joe King, $5; Mr. Bob Rigney, $5; Rev. Payne, $1; Mr. Josh Tate, $1; Mr. Willie Tate, $1; Mr. Rufus Tate, $1; Mr. Carl Tate, $2; Mr. Claude Guynn, $5; Mr. Frank Pain, $2.50; Mr. H. Towe, $5; Mr. Josh Tate, $5; Mr. J. W. Tate, $2; Miss Sena Tate, $1; Mrs. McCrary, $1; Mr. Taylor King, $2.50; Mr. J. L. Tate, $5; Mr. C. E. Eagle, $5; Mr. T. W. King, $5; Mr. E. B. Bowman, $10; Mr. K. M. Knash, $10; Mr. Iroler, $10; Mr. B. J. Rigney, $1; Mr. Geo. Willard, $1; Mr. Robert Jones, $1; Mr. Willis McMillan, $1; Mr. Judde Bolen, $1; Miss Daisy Tate, $2; Mr. E. B. Johnson, $5; Mr. J. Beal Johnson, $5; Mr. T. M. Franks, $5; Mr. E. C. Foy, $1; Mr. H. M. Foy, $1; Mr. J. J. Reynolds, $1; Mr. Claude Sorrell, $2; Mr. J. E. Franks, $1; Mr. Hylton, $1; Miss Summers, $1; Miss Eula Humble, $1; Mrs. Rich Mitchel, $1; Miss Celestia Pennie, $5; Mrs. Teague, $1; Rev. Hook, $1; Mr. and Mrs. R. F. Collins, $2; Mrs. Ellen Potter, $2; Miss Stela Johnson, $3; Mr. P. W. Womble and wife, $10; Mrs. B. Curtis, $1; Catawba Springs, $10; Catawba Springs S. S., $10; Wake Chapel S. S., $100; Mr. Gerrenger, $1 a member of Wake Chapel Church (one month's work as carpenter), $130; Mr. Geo. McCullers, $1.

MARGARET H. MOREY,
Treas. Rocky Ford Bldg. Fund.

FAMOUS PASTOR VISITS WINTER HAVEN.

A distinguished visitor in the city is the Rev. Daniel Albright Long, D. D., LL.D., pastor of the First Christian Church, of Franklinton, N. C., and head of the theological department at Franklinton Christian College. The distinguished clergyman and educator, now well past eighty years of age, came to the city several days ago, and is located at the Plaza Hotel for a short stay.

Sunday evening, Dr. Long occupied the pulpit of the First Methodist Church, preaching an inspiring discourse. The aged gentleman's discourse was scholarly, but deeply spiritual, and made a fine impression upon his hearers.

Dr. Long is a native of North Carolina, but has been a college president in several States in the Union. He is an ex-Confederate soldier, and has the distinction of being the only Son of the Confederacy ever to become president of a college north of the Mason and Dixon line. For ten years he was president of Graham College, N. C., and then for sixteen years president of the famous Antioch College, Yellow Springs, Ohio, in whose presidency he was succeeded by the now United States Senator Simeon D. Fess, of Ohio. A four-year term as president of Christian Union College, in Indiana, terminated his educational work in the North, and years ago he returned to his native State to assume the pastorate of the Franklinton Church and the presidency of the Franklinton College theological department. He also for several years was editor of *Spirit and Life,* a noted religious journal.

Dr. Long has been coming to Florida for a quarter of a century, and first visited Winter Haven twenty-two years ago. He owns a 630-acre tract near Lake Alfred. Recently he sold a seventy-acre tract near Lake Alfred. He is delighted with the city and the entire section, and sees great possibilities for the upbuilding of Florida as a whole.—*W. Haven* (Fla.) *Exchange.*

BIG OAK—BENNETT.

We entered upon our work at these Churches beginning with the Conference year, giving each two preaching services a month. On our second visit to Big Oak, we held a business meeting of the Church, and at that time elected three new deacons to fill vacancies created by the death of two and removal from Church membership of one. The following were elected to this office and ordained: Messrs. W. P. Copeland, Charles B. Cole and Estheride Bailey. Of course, we regret the loss of our former deacons, but congratulate the Church which has such noble young men to fill this position and to be willing to accept it and strive to fill it with credit.

A new Communion set has been ordered for the Church, and other things are being planned for the improvement of the Church and its services.

A nice Sunday School is being conducted under competent leaders, and a splendid number is enrolled. We hope to see this Church go forward during the year in many ways.

We went to Bennett for our first time as pastor in December. With all respect to all concerned, I believe they have the finest Sunday School I ever attended, in some ways at least.

The membership here seems to be in full harmony and have the assistance and co-operation of other denominations of the village. We hope to be able to clear the Church of its indebtedness and dedicate it during the year. May we ask the interest in your prayers for this work, that it may go forward and glorify God.

C. E. GERRINGER.
Jackson Springs, N. C.

The November, 1924 "Bulletin" of Elon College is entitled "Library Number," and is an exceedingly appropriate and beautiful souvenir brochure. Beside the very handsome tan-cover pages, the "Bulletin" carries eighteen pages of very neatly printed matter, showing by picture and sketches the Carlton Library Building which was formally dedicated September 7th, historical sketch of the building, and an illuminating description of the building, and also the great address delivered on the day of dedication by Mr. Lewis R. Wilson, librarian of the University of North Carolina. Besides the fine cuts, displaying the building, the faces of the Carlton family, who presented the building also grace and gladden pages of the "Bulletin." The bochure is bound with red-silk corn and presents a very attractive souvenir and valuable keepsake. The editor is not informed as to the number for distribution, but presume that any CHRISTIAN SUN reader interested and desiring a copy should secure same by addressing the president, Elon College, N. C.

The following note on the last page of the "Bulletin" is also of interest to and should concern SUN readers: "The Carltons have provided Elon a magnificent library building and have equipped it most admirably. Nothing is left to be desired as to building or equipment. The gratitude of Elon's friends and alumni, as also of the Christian Church, toward these princely givers is unbounded in its expression of appreciation. The one thing needful now is books to fill to the overflow these rows on rows of steel shelves. The surest expression of gratitude to the Carltons at this time will no doubt be found in supplying the one thing needful to complete this generous benefaction. The library must have books, and must have them without delay."

E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A CHRISTIAN CHURCH ORGANIZED.

It was the privilege of the mission secretary to be present Sunday, January 4, 1925, at the formal organization of a Christian Church on Route 1, Lynchburg, Va. The new Church building, soon to be occupied, is near the city on one of the leading highways, and the city is rapidly growing in the direction of the new Church property and the community there is developing very rapidly. It is a community Church, made up of members of the various denominations in the community and who, on coming together and making inqquiry and investigation, found that they could all very happily unite on the basis of our Christian Church principles and co-operate in kingdom's service as a Christian Church.

The organization is to be known as the United Christian Church. Rev. M. F. Allen, formerly a Presbyterian preacher, was formally elected pastor of the new organization, and the Church, in making application in the North Carolina and Virginia Christian Conference, voted unanimously that their pastor be admitted to the same Conference. Mr. F. H. Dunn was elected secretary of the Church, and Mr. O. F. Tolley was elected Treasurer. A board of five deacons was elected, and also a board of advisors, consisting of three members, and a board of trustees.

At the formal organization, twenty-nine persons signed their names as charter members and as petitioners that their Church be received into the Christian Conference. There are quite a number of others who are to join that will easily bring the charter membership to fifty or more. The congregation has been worshiping in an otherwise unoccupied store building while their house of worship has been in course of construction. This building is of stucco work on the outside, beautifully plastered within. The main auditorium will easily seat 300. The basement has the same amount of space as the main auditorium, and is to be divided into eight class-rooms for the Sunday School and other auxiliary organizations. It is a very neat structure, and must have cost not less than $5,000 in the building, though the writer failed to inquire authoritatively as to this.

But for the unfavorable weather of the last two weeks, our worship on Sunday, January 4th, was to have been in the new building. A week's work will easily finish the building, which will immediately be thrown open for regular services.

A splendid Sunday School was organized the same day the Church was organized, with its various classes and departments. This is a most promising congregation, made up of a thrifty, intelligent and progressive people. Many heads of families were among the number, and the writer was much impressed with the large number of young people present on the day of organization. The prospect seems bright indeed for a substantial and prosperous Church here. We have not for a long time met a people more hopeful and enthusiastic over the prospect and achievement as a Church, and there seems to be no good reason why this should not result in a large and growing congregation.

Bro. Allen, the pastor, is much loved by the people whom he is leading, and he in turn thinks he has the finest people to serve that any pastor ever had. The various communions of the community, having come into this united Church, should, by their co-operative effort and with their ideas from the Churches from which they come, be able to do a great and glorious work in the community.

PHILOSOPHY AND THE SECOND BIRTH.

Something happens when a man becomes a Christian. At one time it is described as a well of water springing up into everlasting life. At another we are told it is comparable to putting off the old man and putting on the new man. Jesus, in speaking to Nicodemus, used the strongest figure of all, "ye must be born again."

Now, philosophy has been supposed to be arrayed against this new birth, and for that reason many devout saints have decried philosophy and regarded it as the enemy of the faith. But now behold philosophy become the comrade of the Church in teaching this fundamental doctrine of the faith! Certainly the philosophers do not use so simple a term as birth to explain the process by which we transform our lower ideals of life into the higher conceptions. They say that progress in moral and spiritual growth and achievement is acquired by a sublimation of our instincts. But what is this sublimation of our instincts? It is a grandiloquent phrase for the transformation of our varied animal passions from a selfish to an altruistic basis.

So again the scholars vindicate the saints. We knew we were right all the time. Experience told us we were right. The Bible told us. And when these two combine, we may be sure that sooner or later the philosophers will capitulate.

Take your choice—sublimate your instincts, or be born again. They are both the same. One comes by way of Boston, and the other by way of the cross.

A CORRECTION.

In an article appearing in The Christian Sun of November 20, 1924, under the heading, "A Promising Plan," and discussing the budget system of the North Carolina and Virginia Christian Conference, this statement appears: "It speaks well for the Conference that only one Church, Lebanon, failed to endorse the budget suggested by the higher body, and no doubt Lelanon will fall in line this year."

Now, in so far as I am informed, this statement is technically correct. But in its implications, it does the Lebanon Church a grave injustice. I am convinced that the writer meant no reflection upon the Lebanon Church, but one might readily infer that the other Churches of the Conference are more ready to comply with the recommendations of Conference than is Lebanon. When from a personal acquaintance with the Lebanon Church and the good people that comprise its membership, I know that such is not the case.

The idea back of the budget system, as it was presented to the Conference, was that the Church should decide what it should send to Conference in the light of the needs as presented by the Conference, and the ability of the Church to pay. Lebanon, co-operating heartily with the plan suggested voted to accept an amount that was less by one-fourth than that suggested by Conference. It also adopted the other items recommended by Conference, made out a Church budget, conducted an every-member canvass, adopted the envelope system of payment, and sent up to Conference the amount voted by the Church. Though they did not accept the amount suggested by Conference, one is forced to see that they were following both in letter and spirit the recommendations passed by Conference. From personal acquaintance, I happen to know that some of the very best business men of the Church and community are giving of their time and best effort to put the finance of the Church on a sound, business-like and pay-as-you-go basis.

As to whether the other Churches formally adopted the amounts suggested by Conference or not I am unable to say, as none of them reported to me as secretary of Conference their acceptance of the full amount, or the amount adopted if less than suggested. But the report of collector at Conference shows that of the thirty-four Churches reporting to Conference, eighteen sent the entire amount suggested by Conference. Five Churches sent three-fourths, or a little over that, of the amount suggested. Four Churches sent approximately one-half of the amount suggested. Five Churches sent about one-third of the amount suggested. Two Churches sent nothing at all. One Church, reporting exactly three times as many members as Lebanon, and recognized as perhaps the strongest financially of the country Churches of the Conference, sent exactly one-third of the amount suggested by Conference, which was less by exactly one-third than the amount sent to Conference by the Lebanon Church.

This article is written with a twofold purpose. I am aware that some one has well said, "All comparisons are odious." But since one Church was mentioned by name in the public print, I deemed it only fair to that Church to set forth its achievements for the past year as compared with the other Churches of the Conference. In the second place, few of our people ever get the facts that are contained in the statistical table of "The Annual," and it may prove helpful to know just what we are accomplishing as Churches of the Conference.

Stanley C. Harrell,
Sec'y N. C. & Va. Christian Conference.

Students at Indiana University, at Bloomington, Ind., are not permitted to motor outside the city of Bloomington and are denied the privilege of possessing an automobile while attending the university. The ban was placed on automobiles because of poor scholastic standing, according to the dean.

TWELVE INTERNATIONAL MOVEMENTS.

By Rev. R. F. Brown, M. A.

III. THE DAWN AND THE DESTINY OF DEMOCRACY.

Democracy is a term that is closely related to life. The advent of human life witnessed the dawn of democracy, for the very principles of the movement are inherent in the very nature of man. In all humanity there is a commonality of desire and experience and ideal which unite in a demand for a fair, untrammeled, and organized method of expression. In every human heart there is a feeling of selfhood which desires a part in the formation of the rules which are to govern men, shape their thought, and contribute to their personal experience. Man's better quiescent self demands this and will be satisfied with nothing less.

A democracy cannot be handed down to the masses. The very nature of the movement forbids it. It cannot build from the top down. It is not a condescending stoop of superiority to inferiority. Rulers and kings have never produced a democracy; but democracies have been produced in spite of them. Every democracy of which we have record has resulted from the slow process of gradual unfolding, a struggle upward, a reach forward. It is because of this fundamental truth that democracies have been born. The dawn of democracy is the result of the finer sentiments of the soul, the high ideals, the feeling of selfhood and freedom.

Another essential principle upon which a democracy depends is that of virtue. This constitutes its very heart. Without this principle, the thought would never have found expression. In the absence of virtue, a true democracy cannot be born, and without the element of virtue it cannot be conceived.

According to Montesquieu, that great political writer and philosopher of nearly two centuries ago, all governments are divided into three classes, namely: the democratic, the aristocratic, and the despotic. In a democracy, the sovereign power is reposed in the people acting collectively; in an aristocracy, the power is lodged in only a part of the people; in a despotic form of government, all power is lodged in one person. The only argument against the latter is it endeavors to function by force. The only reason despotism has failed is because it has tried to function on the policy that might makes right. One great argument against an aristocracy is the fact that it lays claim to success on the principle of honor. Honor is a splendid trait, but it should be merited, not inherited. The glory of democracy is found in the fact that it depends, not on force or honor, but on solidarity of concept, collective action, and inherent virtue. These principles give rise to democracy. History makes it perfectly clear that democratic republics are born only during epochs of great virtue. Look at Rome during the days of the first Brutus; the Swiss in the days of William Tell; the Dutch at the time of Nausau, and America under the leadership of Washington. And the world's youngest democracies were born during the recent great world struggle between autocracy and democracy. The World War was indeed an epoch of virtue versus force, and it revealed democracy at its best and despotism at its worst. It has been and always will be at just such times—the times of bitter and hard-fought contests between the natural, legal freedom of man and the brutal and abusive principle of absolute force—that men emerge with the trophy of a new-born democracy. Once more I quote from Montesquieu's book, "The Spirit of the Laws": "In a democracy alone the principle of government is virtue, and equal power is confided to every citizen. In such a government, criticism is required. . . . Not only do crimes destroy virtue, which is the foundation of democracy, but carelessness, defaults, and relaxation in love of country destroys it also."

Again, there is within every heart that feeling of equal rights. This is fundamental principle of democracy, and it is properly stated in the Declaration of Independence, which declares that "all men are created equal." This principle of equality means that all men have equal political rights and an equal share in the benefits accruing from the democracy. Behold, the farmer's child sits in the school-room with the banker's child, and they in every way share equally in the benefits of popular education which democracy has crystalized into a common heritage. It united the differences of all races, giving each an equal right to all that democracy offers. The ideals of democracy have to do with "life, liberty, and the pursuit of happiness," making it plain that every man, woman, and child has a right to these things. Our democracy proposes to give every one such a conception of possibilities that his life will be fuller, and sweeter, and his pursuit of happiness more intelligently and worthily directed. Man does not long primarily for a harmonious and undisturbed physical existence. The average, red-blooded American wants a harmonious, varied, and satisfying experience equal with other men. And our democracy guarantees that man shall have this. William Jennings Bryan says: "Behold, a republic resting securely upon the foundation-stone quarried by Revolutionary patriots from the mountain of eternal truth; a republic applying in practice and proclaiming to the world the self-evident proposition—that all men are created equal; that they are endowed with inalienable rights; that governments are established among men to secure these rights; that governments derive their just powers from the consent of the governed." A larger life, a liberty that is deeper and more real, a pursuit of happiness that is more likely to be crowned with enduring success, equality, union, justice, tranquility, defense, general welfare—they are all made more possible and more fully realizable because of what democracy is and does. These ideals, indeed, cannot well hope for fulfillment without just that type of service which democracy is fitted sympathetically and continuously to give. And there will never be peace and joy until this ideal which abides in the human is reached. It is this great urge in the superb better self that makes democracy possible and gives it its chief point of approach. Such is democracy's ethico-political hope; and if democracy can discover this juvenile urge in man and weave it into a great social, political, moral, and spiritual organism, it will have served the purposes of its origin. Democracy makes it plain that "equality before the law" does not mean that all men have equal ability, but it does insist that men have equal rights and that these rights will be protected under the principles of democracy.

But there is another underlying and determining factor in the dawn and destiny of a democracy. In religion, we call it unity; in society, we call it sameness, and in political economy we call it solidarity. Political solidarity is not an aggregation of material elements, for it is impossible to compound material elements and produce a spiritual, social, or political organism. Democracy depends not on a mechanical combination, or legislative decisions, but on a conscious, living, expanding solidarity. It is evident that the essence of democracy is found in that solidarity which is a rich heritage in the unsullied nature of man, and which literally grows in his own free nature, reaching out and finding its counterpart in other lives, and together these free and co-operating spirits live and produce an organism of democracy. And these free spirits always succeed in finding a spokesman. In Washington and Jefferson, our forefathers had spokesmen who voiced the sentiments of the masses. While Lincoln wielded a hammer of dictatorship that would have crushed men like Charlemagne, Napoleon, and Musselini, he understood the meaning of democracy, and succeeded in weaving his lofty conception into the very fabric of our national life, culminating in the freedom of the slave and the unity of a mighty people. He knew that a democracy would forever remain an irredescent dream so long as the free spirits of men were hampered and the ideals and conceptions of men were at variance. His conception of solidarity was correct, and our democracy was saved.

America's ideals of democracy are not original. While Washington and Jefferson and Lincoln and Wilson played a great part in the history of democracy, their ideals were borrowed from other men and nations. What they did was simply preserve for humanity those finer conceptions which found expression in earlier republics. Our ideals of democracy sprang from many sources, the neucleus of which began many centuries ago. Indeed "We are the heirs of all the ages in the foremost files of time." The legal aspects of our personal associations as experienced in demrocacy were borrowed from Rome. Our conception of rights and equality and personal liberty we derived from the ancient conceptions of slavery as practiced by Russia and Egypt. Our reverence, such as we have; our political intuition, and our social organism we derived from the Saxons. Our democracy is young and picturesque, and its dawn opened a new and brighter path for humanity.

But the dawn of democracy is not enough. It must experience healthy growth, like any other organism. And in order to develop, there must be certain contributary forces and agencies. One of the first contributing factors to democracy is the home. The home is the oldest institution, and it is indeed a serious blow to democracy when the home loses its power of leadership and direction over the growing manhood and womanhood of the nation, for when we grow men and women we are growing a democracy. From the time the first American home was built at Plymouth Rock till now, the home has been the greatest potential factor in developing those latent faculties in humanity which either contribute to the healthy growth of democracy, or hinder its growth. From the home come the highest ideals out of which a democracy is developed, or the meanest ideals which undermine the foundation of democracy and prevent its growth. It matters not whether the home is a hut, a cabin, or a palace, the highest type of manhood and womanhood should be developed in order that there may be an expansion of the principles of democracy. If this were true, the growth of democracy would be assured. The virtue, the power, the stability, the growth of democracy are the smoltering embers in the homes of the world. The tide of democracy will never rise higher than the ideals of the home Truly, the homes mold the ideals and measure the growth and stability of nations and democracies. History makes it perfectly clear that the home sets the goal for democracy, or carves the rugged tomb in which it must sleep.

The school is another force in the making or marring of democracy. It takes the child at the most crucial period of life and exerts a controlling influence over his entire life. Dr. Simon N. Patten, professor of economics at the University of Pennsylvania, once said: "If we move our students we move the world." The tendency of our school system is not in the direction of democracy. The tendency of the pulpit, the plat-

Continued on Page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

Martha James, wife of Benjamin James Roberts, was born January 2, 1846, and died at their home in Windsor, Va., January 6, 1925, at the age of 79 years and 4 days. They were married March 17, 1864, and had lived happily together for 60 years, 9 months, and 19 days.

There were born unto them twelve children, four of whom died in infancy, eight of them lived to be grown, and six are still living. The names of those who reached maturiay are as follows: (1) Addie, married R. W. Holland, son of Rev. R. H. Holland, and was the mother of five children, all living; (2) Cordelia, married L. Watkins and was the mother of four children, three of whom are living; (3) Pocahontas, deceased, unmarried; (4) Benjamin James, deceased, unmarried; (5) Claudius, married C. W. Bailey and was the mother of two children, one of whom is living; (6) Mattie S., unmarried; (7) Post, married Hazel Wright, and they have one child living and three dead; (8) Lillian, married William Carson and was the mother of five children, three of whom are living.

The grandchildren are: Hollands—Wallace, Ethel, Walter, Orion, Clairbell; Watkins—Alvah, Florence, Vance; Baileys: Martha, Frances; Roberts—Zenas P., Jr.; Carsons—Robert, Russell, Sarah Elizabeth.

Great-grandchildren: Walter Franklin Daughtery, Jr., Eric Cecil Holland, James Wallace Holland, Robert W. Holland, III.

Totals: Children, 12; grandchildren, 20; great-grandchildren, 4—in all, 36, and thirty-two of the descendants are living. Mrs. Roberts is survived by one sister, Mrs. Alice Elizabeth Harris, and Charlie Spivey, who lived with them sixteen years. Nearly all of the descendants were present at the funeral services conducted from the family residence in Windsor at 2:30 on the afternoon of Wednesday, January 7, 1925, with Scripture, prayer, brief remarks and the singing of "Asleep in Jesus" and "Will the Circle be Unbroken?"

Both Mr. and Mrs. Roberts were charter members of Windsor Christian Church, coming from Antioch Christian Church. Mrs. Roberts was Miss Martha James Bracey before her marriage. Mr. Roberts was one of seven brothers, all of whom served through the Civil War, and all returned at its close, most of them with wounds. Prof. J. W. Roberts is the son of one of them, and Rev. J. M. Roberts is the son of another. Benjamin is the only one of the seven brothers who survives. He is 86, and mourns the loss of a dear companion with whom he had lived a happy life for more than sixty years. He secured permission from his general to come home to be married, and one of the sweetest memories, among a thousand others, is what his sweetheart said when some one asked her if it would not be a big mistake to marry him and let him return to the army and perhaps be killed. She replied: "I would rather be his widow than to be like I am." Threescore years have only served to deepen those words in his memory and to enrich his love for her.

Bro. Roberts has the love and sympathy of a host of friends, and regretted the absence of Pastor Dr. W. D. Harward, who had gone to Durham to see his mother, who was not expected to live. The blanket of flowers that covered her grave and the wreathes that surrounded it were not more beautiful than the family devotion that expressed itself in the presence and tender feelings for their dear father as the tears fell from his eyes. W. W. STALEY.

ELON LETTER.

President Coolidge is a graduate of Amherst College, one of the small New England denominational colleges; small because it believes such a college has a real mission, and denominational because it regards religious instruction necessary to the best education, and State schools cannot legally give such instruction. President Coolidge is the very type of man such a college aspires to produce.

When his alma mater recently was to inaugurate a new president, he found it impossible to be present. So he sent a message. From it I wish to quote two paragraphs of great significance, as follows:

"It is with a great deal of regret that I have to decline the invitation to be present at the inauguration of President Olds. He began his career at Amherst at the same time that my class began its career. I know he was a good teacher because I was able to pass the examinations that he gave us in mathematics. I am certain that he will be a good president, for he is a man of ability, of vision, and of high ideals, and has that strength of character which is the result of a sound and honest mind.

"He is more likely to be attached to principles because he believes them to be true than because he fancies that they are novel. I think he will minister to the purpose for which Amherst College was founded, of resisting the disbelief of the times by teaching men what is right and inspiring them with a firm faith in the realities of life. I expect that those who follow him will finish their course with a firmer conviction that there is a difference between right and wrong; that there are not only material values, but even more important moral and spiritual values in life; that there is a law of service which carries its own recompense, and that there has never been any progress or development of society which neglected industry and self-denial. Believing these things, I feel that he will be a worthy president of a Christian college established to teach men to follow the truth." W. A. HARPER.

BETHLEHEM LETTER.

The progress of the institutions of the Christian Church depends largely upon the attitude and activities of the pastors and leaders. In a denomination in which the local Church is the prime factor, the pastor is key to the situation. When he wills for any enterprise to go forward in the Church of which he is pastor, it succeeds; and when he opposes it, it fails. The success of Bethlehem College, in its last analysis, will depend upon the loyalty of our pastors to our youngest college of our communion. They must not fail in their duty to this institution. It is unbelievable that they should, since they prayed for it, worked for it, and helped in its being located in this Southland for the special benefit of the Alabama and Georgia and Alabama Conferences. When the Southern Christian Convention, through the Men and Millions Forward Movement, decided to build a college within the bounds of one of these Conferences, there was no thought that one Conference should monopolize its benefits or pay its obligations. If it had been prepossessed with this impression, I feel quite sure that the money would have been turned elsewhere, for no one Conference can support an institution like Bethlehem College, neither should it be expected to do so.

A very commendable amount was subscribed for the college by our people throughout this section in both Conferences considering their means, and I cannot help believe they pledged it in good faith, expecting to pay every dollar of it—may God pity all who subscribed with any other motive. If Bethlehem College had the money that is now due on subscription, she would not be in such financial straights. We would not be trying to borrow $10,000, for we could get along without it. We hope and pray that the good Lord will open the heart and pocket-book of some person—a person who will help us out of our financial embarrassment, though others have fallen down on the job. Brethren, let us pray that God will convert those who have pledged and feel that they are under no obligations to pay, and also that God will give us new subscribers that will pay, as well as pray.

I was informed the other day by one of our financial solicitors that a pastor of a Church, which had subscribed $1,000 to the college, had informed his people that they need not pay any of it until they had paid off the entire debt on their Church. If this be true, they will be a long while getting out of debt, for when a Church becomes so self-centered there is already slumbering in its bosom the elements of death.

And more than that: how dare a pastor—the servant of the people, and not an owner of the Church—to assume such a dreadful responsibility as would rest upon a man who would advise his flock against doing their plain duty and paying their honest debts! I am fully persuaded that the success of collecting pledges made depends upon the attitude and willingness of the pastor to get back of the movement himself. Some pastors are led on by the mistaken idea that the more money their Church pays to outside causes, the harder it will be to pay off their own local Church debt, and the smaller and harder it will be to collect their own salary; but it is not true for the Church that has a world-wide view of its obligation, which will have no trouble to meet its local obligations.

Bethlehem College does not seek to act arbitrarily against the pastors' wishes in the matter of collecting pledges, but to be used by him and to learn the proper method of doing the work. Building up the local Church, making it stronger and better is the one aim in view in all our activities. Bethlehem College will fail unless the pastors and laity get back of the work prayerfully, financially and numerically. Of course, the school is not conducted to suit all of our fancies, and no other school ever was; but in the main it is Christian, and that is all that can be said of any denominational school. We must all learn, sooner or later, to cast aside our own personal prejudices and religious pecularities and eccentricities and get behind every movement that comes within our reach which is for the public's general good, whether in the Church or out of the Church. We must all uphold and sustain our own institutions, for if we do not who will? There is no plausible reason why any of our ministers or lay members should assume an indifferent or neutral attitude toward any phase of our denominational work, and they will not when they allow the Spirit to lead them to think in the broadest terms of kingdom work. We have in Bethlehem College a task to which all our pastors have been called upon to co-operate and contribute, and we cannot feel that they will prove faithless to the trust the Church has committed to them. They have wrought nobly in the cool of the day; will they go away back in the

(Continued on Page 10.)

TWELVE INTERNATIONAL MOVEMENTS.

(Continued from Page 5.)

form and the teacher's desk, for the most part, is not in the direction of democracy. In each of these agencies are found tendencies which are not safe for democracy. In all of these educational processes there are tendencies which endeavor to make the individual an end in himself, giving but little consideration to the fact that upon the shoulders of the youth of today must rest the responsibilities of the democracy of tomorrow. So long as our educational process teaches the art of war, the spirit of avarice and greed, the function of ancient gods, and things just as foolish, we may expect to reap a harvest of crime and criminals, and mourn the fact that our democracy is expanding and becoming stronger. For purposes of security touching democracy, to say nothing else, we need a reform in our educational system. We should make our educational process safe for democracy. That it is not safe, is beyond question. Why did the judge in New York say just recently that eighty-five per cent of the criminals who appeared before him were boys and girls under twenty-one years of age? The answer is not far to seek. A change of emphasis is imperative.

A third pregnant factor in the growth of democracy is the Church. When I say the Church should be a force in the making of democracy, I simply mean that the Church should be the organized medium through which the influence of Christianity is felt. A code of ethics and morals may be taught by the home and the school, but the Church is the only organized body tha can effectively teach the principles of Christianity. And so basic is Christianity in life and civilization that no type of civilization or democracy can reach its highest pont of perfection and usefulness without it. The Church is the most potent, the most liberalizing, and the most unifying organization in the world. In all fairness to the Church, the foregoing fact should be acknowledged. However, there are some well-meaning people who say that the Church and civilization, or the State bear no relation to each other. These people allow their zeal to outrun their knowledge. While the Church and State are nominally separated, this separation was never intended by those who promoted the idea. It was by accident. By a strange twist in the growth of national life, the matter of developing good citizens was taken away from the Church and given to the State. This change was made on the ground that the State wants good citizens; and in order to realize this ideal the State must educate them. That the Church taught morals and ethics and worship, there was no question; but whether one institution could educate the constituency of the other was a question. The American ideal of religious freedom and the growing complexity of civilization made it imperative that creedal religion be separated from the school system; but it was never intended that non-creedal religious instruction should be eliminated from the school system. And those who are familiar with the history of Church and State are aware of this fact. The elimination of religious instruction in our schools constitutes one of the greatest menaces to civilization. The growing child needs a knowledge of God; and as the situation now stands, the Church is the only institution under the present arrangements that can supply this knowledge. And the Church is not meeting the challenge. The Church knows, and every one knows, that there is something wrong with democracy; and we are agreed that the present weaknesses of democracy are caused by the omission of morals, ethics and religion from our educational system. I am insisting that the Church must take up the gavel of religious education that the home and school have rejected. In this lies the only hope of democracy.

The destiny of democracy is not assured. For nine hundred years, other democracies, with just as much promise as our democracy, thrived, but finally died. Behold Carthage as a democratic republic for seven hundred years; but Carthage went to naught. Behold Rome pursuing the ideals of a so-called democracy for five hundred years; no one is proud of Rome's experience with democracy. Florence kept pace with the rest of the world for three hundred years, but fell behind in the race. The same story is told of the Netherlands and Venice. Of course, conditions were different; but the fundamentals of democracy were the same. Notwithstanding the weaknesses of our democracy, I am not alarmed about its destiny; but it is possible, with our cosmopolitan civilization and complexity of ideals and conceptions, for our democracy to suffer the fate of other democracies of the world. But if it dies it will go down in history as the shortest-lived of any democracy of which we have record.

In spite of the weaknesses that have been pointed out, I believe that the movement of the world is in the direction of democracy. Witness the birth of democracies since the World War; and the expansion of democracies is virtually assured. I conceive of a world democracy outstriping the achievements of the present and the past, and measuring up to the ideals of future generations —a democracy whose fervor will reach to the ends of the earth, whose message will be the solace to every liberty-loving heart and whose ministry will be the mutual heritage of the world.

Pleasant Hill, Ohio.

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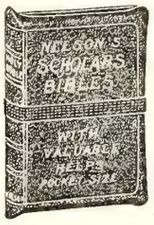

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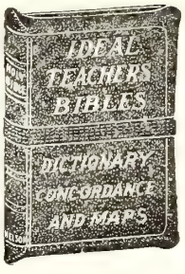

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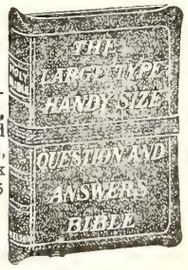

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MISSIONS

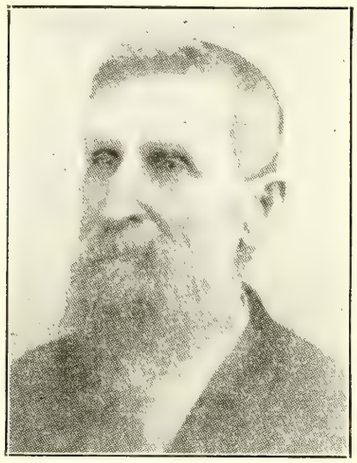
Rev. J. O. ATKINSON, D. D., *Field Secretary.*

A REAL APOSTOLIC SUCCESSION

As Illustrated in the Mooney Family.

By W. A. Harper.

I have always believed in the apostolic succession—not of the laying on of hands, but of character. I have a story of five generations which proves it beyond peradventure.



REV. ISAAC MOONEY

Foundero ft he Christian Church in Illinois and Kansas. For him, the Christian Education Building of Elon College is named.

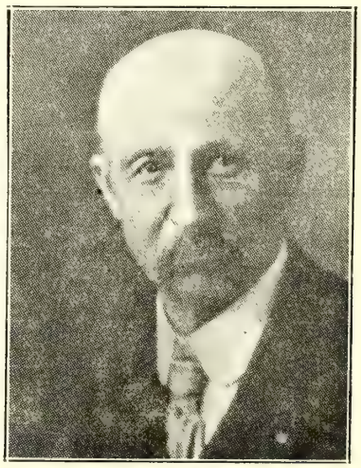
Ten miles north of the city of Dayton, Ohio, in the pioneer days of that country, there lived the devout family of John F. Mooney and his wife, Nancy (Terry) Mooney, daughter of Judge Terry, of Greenville, Ohio. They were simple, farmer-folk, whose mansion was a log-cabin, but whose hearthstone was an altar of the Most High. Mrs. Mooney died young, but left a deathless impress for Christian service upon her children, who grew up to be stalwart servants of the kingdom and members of the Christian Church.

On May 22, 1820, about ten years prior to Mrs. Mooney's decease, she gave birth to twins, Isaac and Rebecca. These names are suggestive of the high place religion held in that log-cabin. The mother of that home was God's teacher of religion, and the father was high priest. Isaac was, from his babyhood, a devout and consecrated child. He grew to man's estate with no abatement in his Christian zeal. At an early age he was baptized by Elder Ford, in Greenville Creek, and forthwith united with the Christian Church of that place. He was at the age of twenty-five ordained to the Christian ministry. Throughout his long life he preached without money and without price. He worked on his farm during the week, reared his family to be industrious, sober, and devout, and preached on Sunday and at other times to the glory of God and the salvation of men.

The first Christian Churches of two States were founded by him—Illinois and Kansas. He removed to Whiteside County, Ill., in 1856, and immediately founded a Christian Church. In 1869 he moved to Kansas, and at Towanda, of that State, in his own home, organized the first Christian Church in Kansas. He resided in the town of Towanda till his death, on October 20, 1902, a town which he staked off and to which his great Christian example gave a tone and character which even now it cherishes as its finest inheritance. Rev. R. L. Hendrickson is now pastor of the Church Bro. Mooney founded, and Mr. M. Orban, Jr., and family are members of it.

Rev. Isaac Mooney and his wife, Eliza Rhodehamel, of Miami County, Ohio, were parents of nine children—Mrs. G. W. Lane, Sol. R. Mooney, Mrs. F. T. Johnson, Judge Volney P. Mooney, Mrs. A. Swiggett, Walter Mooney, Mrs. E. A. Spalding, Joseph Mooney, and Mrs. M. Orban, Jr. At the time of his death he had thirty grandchildren and five great-grandchildren.

Elder Mooney (for he preferred this title to "reverend," since it is biblical, and to him the Bible was God's Word and our only rule of faith and practice) stood six feet in his stockings, and in his prime weighed about one hundred and sixty pounds. He wore long, flowing beard. Physically, as also in his spiritual endowment, he reminds of the Rev. James O'Kelly, the pioneer preacher and founder of the Christian Church in the South. He was a man of stainless character, of good repute, positive in his opinions, firm and determined in all his acts, liberal almost to a fault, fearless of consequences, always punctual in his appointments of whatever character, passionately devoted to the interests of his fellowmen, energetic and ambitious for his Master's service. He never lost an opportunity to render even the most simple kindness in that, to him, matchless Name. Death had no terrors for him. He approached the hour of his dissolution in absolute and perfect confidence, with a certitude of conviction that for him became undoubted knowledge. In this calm and joyous anticipation, in his eighty-third year, he made the great adventure into the challenging life of the great beyond, leaving to his loved ones and to all who knew him or should learn of his beautiful career, the rich inspiration of a life hid with Christ in God. Blessed be his memory!



JUDGE VOLNEY P. MOONEY

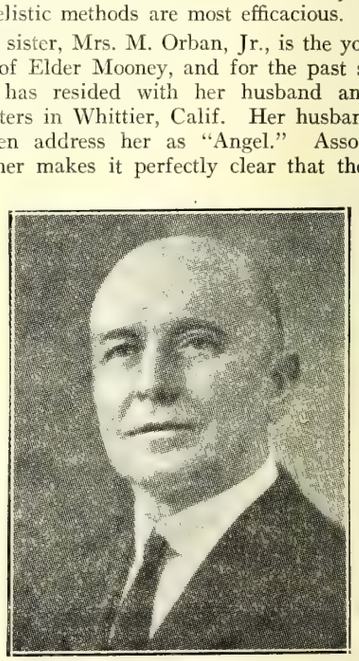
A great Christian judge. He first sentenced juvenile delinquents to Sunday School and Church.

A gentleman of distinction in later life, converted under his ministry, writes this word of evaluation of him as a minister and as a man: "The first sermon I ever heard preached in my life came from the lips of Rev. Isaac Mooney. It was the primitive beginning of a religious awakening in the community. Rev. Mooney came up from Towanda, a distance nearly twenty miles, about once a month to preach, and if Isaac Mooney left the same impression upon others as he did upon me in my early years, as he no doubt did, his memory will brighten with imperishable luster throughout all eternity. His patriarchal presence in the community in which he lived so long was like a perpetual benediction, and he compelled by his goodness, his gentleness, his patience, and his rectitude, the respect, affection and reverence of all who knew him, and especially of little children to whom his arms, like the Master's, were always outstretched in sympathy and kindness."

The mantle of this grand old Abraham of the Christian Church in the West fell on all his children; but on two of them in especial degree—Judge Vol P. Mooney and Mrs. M. Orban, Jr.

Judge Mooney was the fourth of his father's children, and was born in Darke County, Ohio, September 23, 1852, before his parents moved to Illinois, and later to Kansas. He was a lad in his late teens when his father settled at Towanda, Kansas. He shared with his family all the hardihood of the pioneer life, securing the best education he could in the schools of the day and adding to his scholastic training a thorough schooling in the university of hard knocks. Always a diligent worker and of the strictest integrity, he arose rapidly in popular esteem, serving as teacher, merchant, lawyer, and public official. He has been probate judge of the Butler County Court, Eldorado, Kansas, since 1915, a position which he holds without opposition and in which he has won a national reputation. He was the judge who began the practice in this country of sentencing juvenile offenders to Sunday School and Church. He inherited his love and sympathy for the erring from his father, and has applied the gospel principles to the execution of the law. He has yet to regret his kindness to any young offender. His great heart swells with grateful pride when he recounts the instances of young lives saved by his Christian parole. He, too, is a preacher, though without license from any constituted ecclesiastical authority. His evangelistic methods are most efficacious.

His sister, Mrs. M. Orban, Jr., is the youngest child of Elder Mooney, and for the past several years has resided with her husband and two daughters in Whittier, Calif. Her husband and children address her as "Angel." Association with her makes it perfectly clear that their pet name is true to the facts. It has been difficult to secure her photograph for this article. Her modesty is a soul quality. She shrinks from notoriety. It is her joy to love and to serve. "Her children rise up and call her blessed; her husband also, and he praiseth her." So does the aged father of her husband, whose home is with her. So do all who know this lovely Christian



MR. M. ORBAN, JR.

Donor, together with his wife, of the Mooney Christian Education Building to Elon College.

mother in Israel. She is not only in harmony with the generous philanthrophies of her great-hearted husband, but one suspects she inspires them. When Bro. Orban, in August, 1923, decided to give the Christian Education Building to Elon College in memory of his sainted father-in-law and to call it the Mooney Building, her simple comment was, "I am so glad!" and the joyous expression of her countenance proved the sincerity of her words. The Orban home is a sanctuary of the Lord unfeigned. You can never forget the faith, the hope, the love that are its rich endowment and its everlasting charm. Elder Mooney lives anew in the affection and consecration of the Whittier home of his youngest daughter.

Judge Vol P. Mooney is the father of four children, all of them citizens of distinction. His son, Judge Walter H., resides at Wichita, Kansas, where he is claim adjuster of the Missouri Pacific Railway Company. It is said that he knows everybody who lives along his system, and that his awards are never questioned either by citizens or the railroad officials. His fairness is proverbial. Neither friendship nor the interest of his company can swerve him an iota from the path of justice which his keen intelligence and rare accuracy of insight and discernment always readily indicate to his good judgment. He is now in his forty-fifth year and in the very prime of his life and influence. In addition to being a consecrated layman in the Baptist Church, to which his father also belongs, Judge Walter H. Mooney is a prominent Mason, being at this time illustrious potentate of Midian Temple. Wichita last year organized a Booster Club and unanimously made Judge Mooney chief booster. He accepted on the condition that he produce results, which, he said, required co-operation. He has had both in fine degree.

Judge Walter H. is not only himself a fine example of business efficiency and Christian activity, but he has inherited from his ancestors the rare ability to rear up his children in the ways of the Lord. His son, Walter Harold, now a young man of eighteen years, holds the championship Sunday School record of Wichita, Kansas. For thirteen years he has never missed a

MRS. M. ORBAN, JR.
Donor, together with her husband, of the Mooney Christian Education Building to Elon College.

Sunday. Oftentimes he has had great difficulty to maintain his unbroken record. He has been taken from his home and also from the hospital, wrapped in blankets, in order to be present. Once his pastor had to come to his home and hold a private session with him, since the physician obdurately refused to allow him to be carried from his sick-room. He frequently makes long trips with his father, but he never misses Sunday School. Once he chartered a taxi to wait outside to take him so soon as the class should close to catch a special train, which waited at the station for his return.

Harold Mooney is known in the family circle as "Buddy." He and his dad are good friends and bosom pals. That explains his wonderful record. Buddy is a first-class Boy Scout, a veteran Scout now, with rank of assistant Scoutmaster. He takes an active part in the DeMolay, being a charter member of the Wichita Chapter, and now holds the office of junior deacon and member of the patrol and of the dramatic section. He has just been made teacher of a class of junior boys in the St. Paul's M. E. Church, where for more than thirteen years now he has maintained an unbroken record of perfect attendance. He graduates this year from the Wichita High School. His Sunday School badge, with a cross and crown for the first perfect year and a pin added thereon for each succeeding year, is now so long he can hardly keep from stepping on it. He is the worthy son of the fifth generation of the Mooney family, epitomizing in his devotion to the kingdom the ardor of his consecrated forebears.

This is the kind of apostolic succession in which we can all most heartily believe, a succession according to which father passes on to son his love for the kingdom, in each generation expressing the same ideals of Christian character

JUDGE WALTER H. MOONEY
A leading Christian layman, who loves men and loves God.

in a life well and honorably lived for God and fellowman. John F. Mooney, Isaac Mooney, Volney F. Mooney, Walter H. Mooney, Harold Mooney—five generations of Christian men, an honor to their family, a moral bulwark to their communities, true servants of God, and not the least among them the noble daughter of Rev. Isaac Mooney, Mrs. M. Orban, Jr. The Christian Church, the most democratic of all Churches, wherein each believer is rated a priest and king unto God, rejoices in this notable instance of the real and vital and true apostolic succession.

STEWARDSHIP AND PROMOTION.

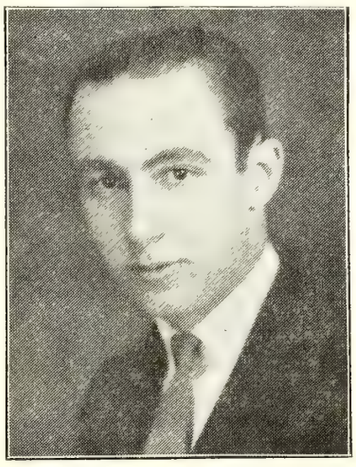
By Warren H. Denison, *Secretary.*

Thank You!

We desire to express our appreciation and thanks to all those who are sending in their renewal pledge to continue the work inaugurated and carried on by the Forward Movement. Those who gave to the five-year work of the Forward Movement will hardly be able to realize fully how much good they did unless they have been on some of the boards or intimately associated with the executive and administrative work of the Church. Those who really appreciate the work are glad to continue their gift annually even at sacrifice. We thank all who have renewed. Some who have completed their payments have not yet sent in their continuation pledge. Will those kindly do so soon, and thus help us with an economy of time and expense? Please do so today. If you have misplaced your card, kindly ask us for another. Help get another to join you in the continuation work. Will you help the work today?

Church Financial Systems.

If you have been following those weekly financial talks you will readily understand why progressive Churches do not use the plans we have



W. HAROLD MOONEY
Who holds the Sunday School record of the State of Kansas. He has not missed for more than thirteen years.

heretofore discussed. Do you believe that your financial plan is pleasing to God? This is what he said to Israel: "Ye have offered polluted bread upon mine altar; and ye say wherein have we polluted thee? In that ye say, the table of the Lord is contemptible. Ye said also, behold, what a weariness it is! And ye have snuffed at it, saith the Lord of Hosts; and ye brought that which was torn, and the lame and the sick; thus ye brought an offering. Should I accept this of your hand? saith the Lord.

If our members live in good houses, ride in good cars, dress nicely, use approved business methods in their own business, should God's house be poorly kept, go unpainted; should the Church use the poorest business system? How would our colleges get along, our mission work be carried on, our Church interests be supported if your Church had the management? Do you think God is pleased with your methods of financing His work? Study them carefully.

Many Church officers are incompetent for their tasks for the reason that the pastor does not provide for their training. How many treasurers and finance committees think that they are elected primarily to handle money. That is not over 10 per cent of their real task. Their chief work is to train and develop the Church membership to become real stewards of what they possess, and to introduce the better scriptural methods of Church finance. See that your Church does not use a system in 1925 that is inefficient, worn out, and unworthy of you and your Church.

President Coolidge has decided that the question of elevating the guns on the older American battleships is relatively unimportant at the present time, and will wait to see whether progress in aviation has not made it unnecessary, though he declines to acceptt he British contention that it is an international issue.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

January 25, 1925.

Subject: "Jesus Comforts His Disciples."

Golden Text: "I am the way, and the truth, and the life; no one cometh unto the Father but by me."—John 14:6.

Lesson: John 14:1-31.

Devotional Reading: Psa. 20.

Reference Material: Luke 24:49; John 7: 37-39, 15:26, 16:5-15.

The fourteenth chapter of John is the world's "greatest after-dinner speech." Whereas the average after-dinner speech is usually dull, or at its best sparkles with wit which is soon forgotten, this after-donner speech is fresh and vital, and glows with an eternal light, which gains in lustre as the years roll by. And it is full of truths that lie close to the heart of Christians. With the possible exception of the twenty-third psalm, this chapter is more universally read and cherished than any other section of the Word of life. This is because it was spoken by Him who is the way, and the truth, and the life.

Jesus told His disciples—there were only eleven of them when He made this informal talk—some comforting, challenging, and inspiring things. Some of the more important of them are as follows:

1. Jesus said that He had gone to prepare a place for us, and that He would receive us unto Himself. He did not tell us any of the details of the after-life, but He did tell us that it was in the Father's house, and that He would be there. In that Father's house were many mansions—enough for all His children who were faithful unto the end. Therefore, we faint not, for though our outward man is decaying day by day, yet our inward man is renewed, and if this earthly house of our tabernacle be dissolved, we have an house not made with hands, eternal in the heavens. Heaven is the Father's house, and Jesus will be there. That is enough for us to know.

2. Jesus said that he that had seen Him had seen the Father. Men have always been interested in such questions as "Is there a God?" "How can I be sure that there is?" "How does He feel toward us?" "What can I expect of Him?" In immortal words, Jesus says that He is the revelation of God, and any one who has seen Him has seen God. Whenever we need to know about God, we need only to know about Christ, and that will suffice. The magnitude of this truth will grow increasingly upon one as he meditates over it.

3. Jesus promised us that if we would ask anything in His name He would do it. That does not mean that God is a glorified Santa Claus. But it does mean that no real need of His children goes unheeded or indeed unanswered. It helps greatly to know that we can come to the throne of grace and find mercy and grace to help in time of trouble.

4. Jesus reminds us that the ultimate test of our love for Him is our response to His commandments. And His commandments are not grievous, and can be summed up in the new commandment which He had just given—love one another. And if we keep His commandments, the Father and Son will manifest themselves to us.

5. Jesus promised to send His Spirit, which would comfort and guide His followers. And comfort and guidance are two significant words in life. Sorrow comes into every life. But He who was a man of sorrows and acquainted with grief knows how to comfort those who mourn. And He does it. Guidance is imperative for the man who wants to go right. And He who is the way, and the truth, and the life will guide his steps aright.

6. Jesus bequeathed to us His peace. It is peace which the world cannot give and which the world cannot take away. And because He gives that peace, we are not to be troubled of heart. We are to seek first the kingdom of God and its righteousness, and not only will these other things be added unto us, but the peace of God which passeth understanding will guard our minds and hearts in Christ Jesus.

CHRISTIAN ENDEAVOR.

January 25, 1925.

Subject: "What our Christian Endeavor owes to the denomination." Bible reference: Rom. 12:3-13.

Announce the place, time, subject and leader of your meeting from the pulpit, by a special poster, and through personal invitations. Did you ever try calling your friends over the telephone and telling them all about the C. E. meeting and inviting them to come? An attractive poster can be made by putting the subject of meeting, and so forth, at the top of the paper, and pasting a picture of a Church in the center, with arrows pointing from the windows and doors outward, saying: "Evangelism, Christian Stewardship, Christian Education, Home and Foreign Missions." At the bottom of the page may be pasted pictures of young people, and under the pictures written, "The Hope of the World."

Suggestions for the leader's talk:

Why does this Church have a Christian Endeavor Society? The purpose of the organization is to make Christians and stronger Christians, young men and women who will go out into the world to serve both the denomination and the larger program of Christianity. If we fail in this, we fail as a society. We need to realize our relationship with a world-wide evangelism and to do our part.

The Christian denomination is not narrow in its principles, but stands decidedly for Christian union, and hopes the day may soon come when we may have it. However, since we do not have a union of all Christian people, we must strengthen our forces for a larger service. Perhaps the two best ways to do this is to, first, appreciate the things for which it stands and the work which it is doing; and, secondly, to support it by our interest and endeavor. Every member of the Christian Church should love the passage in the Bible which says: "They were first called Christians at Antioch." From it we get our name. Think what this must have meant to the early followers of Christ when they were struggling so to spread His principles. Later they were to bear this name through terrible persecutions from without the Church, and heresies from within. Read the five principles of the Christian Church.

Rom. 12:3-13. A careful reading of these verses show us something of what Paul thought of the Church, and should make us believe more thoroughly in the organized work of the Church. His idea of organization is seen in "So we, being many, are one body in Christ, and every one members one of another," and "All members have not the same office." So we need our different officers in the Church—ministers, deacons, Sunday School teachers and superintendents. "Whether prophecy let us prophesy, or ministry, let us wait on our ministering." Each of us has different gifts, talents and capabilities, and the Church needs us to help.

The Early Church—Bible References.

It will make the meeting interesting to have some one read some of the following verses from the Bible which show who some of the first members of the Church were: Rom. 16:5; Col. 4:14; Phil. 1:1-2; Phillip. 4:22; Heb. 13:24, and Acts 1:13, 1:15, 2:41, 8.27, 10:1, 16:14, 17:4. The early members were some from the house of Caesar, a member of the Italian band, a seller of purple, etc.

Another may read the following verses which refer to the early organization of the Church: 1 Cor. 12:28-31; 1 Pet. 2:25, 5:1-4; Acts 6:3-4, 14:23, and Tim. 3:1-13.

Reference to buildings or early meeting-places: 1 Cor. 3:9, 3:16, 16:19; Col. 4:15; Acts 5:12, 12:12, 20:8.

References to Church services: 1 Cor. 10:16-17, 11:13, 14:15, 16:1-2; Col. 3:16-17; Heb. 6:2; Acts 2:42, 14:27, 17:2-3, 20:7, and 20:9. These refer to praying and singing in the Church, the offering, testimony and preaching until midnight and some falling asleep.

Special Talks on Work of the Christian Church.

The mission fields and missionaries. The work in Japan, Porto Rico, the Americanization work at Haverhill, the work among the Indians, the lumber camps, and the work at Fancy Gap, Va.

Six things Christian Endeavor can do to help the denomination which will also create interest in the society and strengthen its work: (1) Conduct a teacher training class, using standard courses; (2) send magazines and books, and boxes of clothing to the missionaries and to Rev. M. T. Sorrell for the work at Fancy Gap; (3) write letters to the missionaries (addresses in the *Christian Missionary*); (4) win at least ten young people to Christ during the next few months; (5) get five of your members to tithe within the next three months; (6) read the Church periodicals.

Subjects for Talks.

1. Christian Endeavor a part of a world-wide program.
2. Some of the best things my denomination is doing. (By some member of another Church who attends your meetings.)
3. The life of James O'Kelly.
4. Why young people should attend the Church regularly.
5. What baptism and the Communion service mean to the Church.

Hymns.—"The Church's One Foundation," and "I Love Thy Kingdom, Lord."

(Continued from Page 6.)

shade and sit down in the heat of the day? God forbid! They cannot, they will not! Why should the work stop while they rest by the wayside? All our people of this Southland have begun well, they have wrought well, and we cannot help but believe they will finish the task; but should they not, it will be completed by another, and the honor and larger reward will go to another, for the Lord's work will not cease. God, give us at least a thousand people who will at once begin in earnest to pray and work for Bethlehem College. God, give us at least one thousand men who will pay not less than $5.00 each to Bethlehem College on or before January 24, 1925.

Wadley, Ala. S. L. Beougher.

Christian Orphanage

DEAR FRIENDS:

Our little tots at the Baby Home had a surprise treat last Sunday. In the afternoon, a big machine stopped in front of the door, and the writer went out to invite the guest in, and to our surprise we found in the machine our old friend W. P. Williamson and also Mr. Qualls, of Burlington, with some little children on the back seat. They informed me that when the Hocutt Memorial Baptist Church in Burlington gave out their Christmas treat that they had quite a number of packages left over, and the question was asked as to what would be the best thing to do with them, and Mr. Williamson suggested that they be sent to the children at the Christian Orphanage, and those friends were delighted to deliver them. The packages were filled with oranges, apples, grapes, nuts, and it was a very happy time for our little folks. They thought old Santa had returned. It was certainly kind of our Baptist brethren to remember our children, and we appreciate it.

The Episcopal Church in Burlington also remembered us with a treat for Christmas. Our Burlington folks are hard to equal, and cannot be beat. My old friend Williamson is an acquaintance of thirty years ago, and a fine fellow. He and I worked together in a Baptist Church Sunday School thirty years ago in a little town. The Christian Church had no organization in the town at that time. The writer was elected teacher of a class of most excellent young ladies in the Baptist Church, and the joy of teaching that class has been a sweet recollection all these years. Mr. Williamson, remembering us so kindly, brought back the sweet memories of thirty years ago.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 15, 1925.

Amount brought forward		$23,297.80
Sunday School Monthly Offerings.		
North Carolina Conference:		
Union Grove	$ 3.00	
Shallow Ford	2.64	
		5.64
Thanksgiving and Christmas Offerings.		
Waverly, Ea. Va.	$ 50.50	
Dry Run, Val. Va.	18.00	
Christian Temple, Ea. Va.	31.93	
M. J. Carlton	5.00	
Damascus, N. C.	11.20	
New Providence, N. C.	21.54	
Moore Union, N. C.	11.00	
S. Norfolk, Ea. Va.	78.41	
Salem Chapel	6.15	
Wayland S. S., Gresham, Neb.	5.00	
		238.73
Special Offerings.		
A Friend	$ 15.00	
J. F. Burnette, Sec'y	113.59	
Orp. Ins. collection to date	12.00	
		140.59
Grand total		$23,682.76

FOR VALUE RECEIVED.

$1.00 spent for lunch lasts 5 hours.
$1.00 spent for a nacktie lasts 5 weeks.
$1.00 spent for a cap lasts 5 months.
$1.00 spent for an auto lasts 5 years.
$1.00 spent for a railroad lasts 5 decades.
$1.00 spent in God's service lasts for eternity.
—*Rodger W. Babson.*

MEN AND MILLIONS COLLECTIONS DURING DECEMBER, 1924.

Dr. J. O. Atkinson,
Elon College, N. C.
Dear Sir:

I inclose herewith amount collected by Men and Millions during month of December, 1924, by Conferences.

North Carolina Conference.

Shiloh	$ 10.00	
Ether	40.00	
Liberty	5.00	
Pleasant Hill (A)	.95	
Zion	55.00	
Howard's Chapel	2.50	
Graham	12.00	
Shallow Ford	16.80	
Haw River	13.00	
Burlington	89.60	
Youngsville	5.00	
Mt. Gilead	10.00	
Franklinton	5.00	
Pope's Chapel	50.50	
Liberty, Vance	192.50	
Fullers Chapel	45.50	
Mt. Auburn	90.00	
Happy Home	5.00	
New Elam	15.00	
Asheboro	10.00	
Hebron, Va.	3.00	
Graham	5.00	
		$ 680.75

Eastern Virginia Conference.

Rosemont	$ 30.00	
Damascus	96.00	
Oak Grove	7.40	
Bethlehem	10.00	
Union, Southampton	14.00	
Windsor	25.00	
Antioch	50.00	
Liberty Springs	60.00	
Holy Neck	594.00	
Mt. Carmel	69.00	
		955.40

Valley of Virginia Conference.

St. Peters	21.45	
Wood's Chapel	6.00	
Mayland	17.00	
Newport	8.50	
Lineville	43.00	
Leaksville	35.86	
Mt. Olivet (G)	20.20	
New Hope	37.00	
Winchester	116.80	
Joppa	2.25	
Dry Run	2.00	
Timber Ridge	4.50	
Mt. Olivet (R)	4.00	
Palmyra	2.00	
		320.56

Georgia and Alabama Conference.

Ambrose	$ 25.00	
Vanceville	50.00	
Rose Hill	96.00	
		171.00

Alabama Conference.

Pleasant Grove	$ 29.00	
Rock Stand	15.00	
Antioch	10.00	
Noon Day	16.50	
Shady Grove	1.00	
Wadley	10.00	
New Hope	17.50	
		99.00
Total for month		$2,226.71
Less check returned J. Fuller Johnson		50.00
		$2,176.71

CHAS. D. JOHNSTON, *Executive Secretary.*

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

SECURITY OF THOSE THAT TRUST IN GOD.

Scripture, Psa. 37.

Why worry over the mean things which are said of you, and which may come to you, when you know you are going straight and doing the right thing?

You cannot go through life without enemies, if you amount to anything. If you are content to be spineless, a mollycoddle, a will-o'-the-wisp, with no set ideas or principles, you might go on without making bitter enemies, but what would you be worth to yourself or any one else?

Stand for something which is worth while, and stick to it. There is little to this popularity stuff. Get some light into yourself. Steer straight and let the backbiters continue their sport.

Even a man who is worsted in a fair and square fight has some respect for the man who has beaten him in an honest way. But none has respect or strong personal regard for the lukewarm individual, who has not enough backbone to stand up for anything. If you are sure of your ground, and it is right, hold it. (Copyright, 1924, International Feature Service, Inc.)

Prayer.—O Lord, teach us how to pray for loyalty to Thee and to trust in the sure promise that Thou wilt give us our desires. *Amen.*

TUESDAY.

ETERNAL LIFE.

"Verily, verily I say unto you, He that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

Jesus had come into Jerusalem, and had gone to the pool of Bethesda, and while there He healed a man who had been suffering for a long time. This miracle caused his enemies to be all the more jealous of the work he was doing, so they sought to kill Him. It is in the midst of this opposition, the Saviour teaches the great doctrine of eternal life.

This is the quest of the religious world: how shall eternal life be obtained? Jesus says that to hear His word and believe on Him that sent Him is eternal life. What do we learn? That we are spiritual beings destined for life with Him in the spirit world; that it is obtained in part in the life that now is through faith in and following of the Lord Jesus Christ, and that its fullness comes when we have arisen and ascended in His presence. Every-day living is our opportunity for grace in possession.

Prayer.—Oh, God! how great is Thy power? How little are we beside Thee! Help us to prove ourselves worthy of the trust of life committed to our care, and may we continue to attain more and more unto eternal life as it is in our Saviour Jesus Christ. *Amen.*—*B. J. Earp.*

WEDNESDAY.

A LITTLE LAD WITH A LITTLE LUNCH.

"There is a lad here, which hath five barley loaves and two small fishes."—John 6:9.

There must have been other boys and girls in that great multitude of five thousand men, besides that little lad who had a lunch. Yet, with the exception of Jesus, he stands up prominently as the greatest person in the crowd. Of all the hungry throng, he alone has that which, when given to the Master, may feed a multitude. The miracle of the Master and the hope of the multitude is in the pocket of a little lad. And the task of feeding the nations of earth with the bread of life will be accomplished when our boys and girls shall bring their best to Jesus. But they must have something to bring to Jesus. Let it be observed that the wise and thoughtful parents of the little lad had prepared him to be such a great blessing on that day. If our boys and girls are to have such a large part in feeding a hungry world, we must, in our homes by proper training and teaching, prepare for them the spiritual lunch. Then there must be Andrews, who can observe children and see their lunches. The greatness of Andrew is seen in his ability to make discoveries and report them to the Master. He brings Peter to Jesus; and he calls the Master's attention to the lunch of a little lad. When we properly prepare our boys and girls, and they in turn shall bring the gifts to Jesus, the miracle of the loaves and fishes will be repeated in the feeding of the hungry nations with the bread of life.

Prayer.—Our Father, help us to prepare our children, so they may have something they can bring to Jesus which He may bless and multiply. *Amen.*—*T. E. White.*

THURSDAY.

THE EVIL HEART PUNISHED.

"Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate."—Esther 5:11-14.

Haman was next the king in authority. He was telling his friends and his wife of his riches, of his power. But one solitary Jew would not bow down and do him reverence; so he was miserable. Although he was given the riches and the favors, he reached after misery and cherished it. He held a magnifying glass over the fly in his ointment, and filled his life with the view.

If one has already many advantages, should a small thing nullify them all? Why not ignore it, attend upon the blessings, and be happy? Haman was saying to himself that his happiness depended upon something outside of himself, and not upon the kind of man he was. Because one Jew would not bow, he tried to kill all the Jews. Resentment and hatred dig the pit for one's own undoing. He was hanged on the gallows he had prepared for the others.

We strive for things, gather them and pile them up. We are dissatisfied. Our souls are not fed by them. The spirit is fed by the things of the spirit, righteousness, faith, love. "Set your mind on the things that are above." "For a man's life consisteth not in the abundance of the things he possesseth."

Prayer.—Lord's Prayer, all the circle joining.

FRIDAY.

IN GOD'S IMAGE.

"God created man in His own image."—Gen. 1:27. (Read Gen. 1.)

God made the light and the sun, and they were good; the seas and the mountains, and they were good; the sea and the fish, the birds and the beasts, and they were good. He adored gloriously the face of the world with herbs, fields and forests, and it was very good. Though in these heaven and earth were filled with the majesty of His glory, something was lacking yet. There was a beauty yet to be reached which these failed to do. All these things declared the glory of God, but they did not declare His love and kindness. They displayed His wisdom, but not His spirit. The world lacked soul, so He said, "I will make man in our image, after our likeness."

We are the image of God to convey to the world His thought, His love, His kindness, His spirit, His holiness, His soul, that the world may see Him and live. Let us examine our lives. How much of this are we carrying in us and transmitting to the world for Him? "Ye are my witnesses," saith the Lord.

Prayer.—Our Father, help us to realize the responsibility of His image in us, and not fail any day to do our best to carry Him to the world, that they who see us may take knowledge of us as of the apostles of old, that we walk with Jesus and are known of Him. In Christ's name, we ask it. *Amen.*

SATURDAY.

THE MEANING OF THE NAME OF JESUS.

"Thou shalt call His name Jesus, for it is He that shall save His people from their sin."—Matt. 1:21.

The name of Jesus is adorable. It is the name of the Son of God, it is the name of the Son of man, it is the name of the one perfect, sinless man, it was given to Him by God Himself, and, therefore, it must show and mean not merely some outward accident, but something which He seemed to be, or looked like; but also it must mean what He was in the sight of His Father, what He was in the eternal purpose of the Father, and What He was to Himself. Therefore, He is God, the Saviour of the world. He proved it in His character, and He bears it throughout eternity as a mark of what He has been, and is, and will be forever.

Let us meditate upon this how that He is to us "wonderful Counselor, mighty God, everlasting Father, and Prince of peace. That is what His companionship through the day means to us.

Prayer.—Our Father, as Jesus our Saviour is perfect and the pattern for our lives, help us to take Him daily into our lives and live only by the design of His great life. In His name we ask it. *Amen.*

SUNDAY.

THE DAY WHICH THE LORD MADE.

"This is the day which the Lord hath made; we will rejoice and be blad in it."—Ps. 118:24. (Read the entire psalm.)

It is said that this is a psalm which was used antiphonally in temple worship about the time of the restoration of Israel from Babylon. It implies the completion of the temple. It is said to be the vestal cry that was raised by the worshipers around the altar. This was done seven times on the Sabbath Day.

How beautiful to gather together in the sanctuary on the Sabbath, and in praise and worship set forth the great truths of God's restorations, His abiding presence, His wonderful abiding spirit with us, His glorious promises, and acknowledge the fact that He is the basis and the foundation of all building, and especially that of character. Let us not forsake the assembling of ourselves together and truly praise Him.

Prayer.—Our Father, forbid that we should ever forget what Thou hast done for us, art doing for us continually, and the manifold blessings vouchsafed unto us. Show us our duty. May we forget our hard places and sorrows and rejoice in the Lord. May we understand that Thy light and good things pierces and outshines all the clouds and lighteth the hearts of every man. In His name we ask it. *Amen.*

A check-up by city employees has shown that in the Borough of Queens, a division of New York City which in 1920 had a population of less than half a million, there are 34,994 radio sets. On that basis, how manya re there in the United States?

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

KIDDIES:

Hurry up! Rush that letter to me now! Don't wait a minute, please. I want it for the "Kiddies' Korner" next week, and you want your letter there sure, don't you, dears? So write it at once and send it along to me.

You started to school again Monday, didn't you? And you had a good time, too; now, didn't you? Fine! Some of my Kiddies here are getting ready for a beautiful party, and I just hope you will get to hear all about it next week. We are all so excited over it now that we will wait till later to tell it. But, wait—I'll tell you one thing they are to have. Oh-oo! it's too funny! Two little girls are going to dress up like really, truly clowns, with their faces painted and a tall cap, too. Just wait till you hear about the whole party, and maybe you will have one just like ours.

What do you think! A great, big, kind policeman was walking along the street last week, and there resting beside the curb was your editor's little lost Ford! Yes, sir-ee, Kiddies! And the policeman just mended it all around its little self, 'cause some one had hurt the little Ford all over, and now it has come back home to stay. So! oh, my! oh, me! your editor has two little Fords —one is a shiney new one, and the other is the little lost Ford. Now what would you do about that? Did you give away your old dolly this year when Santa brought you a new one? Oh-oo! me-ee! Suppose you write me what you would do about it.

Love from YOUR EDITOR.

FROM A KIDDIE.

DEAR MISS MOFFITT:

I am having a very happy Christmas, and I will tell you why. Father went with us to the woods and we got us a nice Christmas tree, and mother let me help fix it for Christmas.

I enjoyed buying and fixing Christmas gifts with my Christmas savings' club money. I also fixed a white gift for our Sunday night program when each Sunday School class makes white gifts for the King, which go to the Orphanage.

Some of my gifts were a toy saxaphone on which real tunes can be played, bedroom slippers, a knife, a tooth brush, and several games. We do not have to go back to school, and that gives us a long time to play with our things.

Yours truly,

EUGENE S. LANKFORD.

"TROTTY," THE NURSE.

Of course, her name wasn't really "Trotty," but it was a good name for her just the same.

She was a little Hindu woman, who was a helper in a mission hospital in India, and she just made up her mind that she was going to learn to be a fully trained nurse. So she studied hard on the course that the missionary doctors marked out—for both the sahib and the mamma sahib at the station were doctors—and then she trotted right around after them, and when there was a pause in the very practical part of the hospital work, down the mamma sahib would sit with Trotty, and they would have a lesson. The hardest thing for her to learn was to have confidence in herself; to believe that she could do the things that she had learned how to do. But at last she gained that, too, so that the mamma sahib said: "We have taken in many cases and performed many operations that we could not have touched without Trotty."

Then came the big test. An emergency arose when the missionary doctors had to go away for many weeks, and if the hospital continued its work, Trotty would have to take the complete charge of it.

She did it!

She stayed bravely at her post, superintended the care of over 1,500 patients, and performed a dozen operations herself—that little Telugu woman! Skill like that! Yet here is one of the best of Trotty's tributes. "There is no work counted too humble for her busy hands. I have often seen her climbing along the window-sills polishing the glass, or down on her knees scrubbing the floor. Yet all look up to her with respect and confidence."

A BOY WHO HONORED THE FLAG.

BY RUTH E. RAMSDELL (12).

Richard was twelve years old, and he went to school in a little old gray school-house with about twenty other children. The Heston schoolhouse was a poor building, faded to a gray color, but the Heston school boys and girls were very patriotic, and a flag was always waving at the top of a pole on the school-house roof.

Richard was very proud of that flag. He liked to read about the heroes who have given their lives for the flag, and he had often thought that he would gladly give his life for the flag if his country should need him. One day the test came.

It was a beautiful day in June, and everything was as dry as could be, for rain had not come for a long time, and it was sorely needed.

The scholars were all busy when one of them glanced out of the window and immediately sounded the alarm—"Fire!"

The pupils quickly marched outside with the teacher following them. They watched the flame licking greedily at the back of the school-house. Then panic seized them and they scattered in all directions, but before Richard had run two yards he stopped and looked back. The fire was nearly half-way across the roof of the school-house, and the flag was at the other end! Richard quickly ran back to the front of the school-house where the rope, for hoisting the flag, dangled. Frantically he began to haul down the flag. But what is this?—a knot! He would have to climb to the roof before he could untie it. He hesitated only a moment, then up the rope he went, hand over hand, until he reached the roof. The flames crept nearer and nearer, and great beads of sweat stood out on Richard's forehead as he wrestled with the knot. At last it was loosened a little, but still the flames crept nearer. The fire was now halfway across the roof; now it was more than halfway; now it was within two yards of him. Ah! the knot was untied at last, and Richard slid down the rope, hauled down the flag. He cut the rope with his knife, and took the flag as he fell exhausted to the ground. Then came cool, delicious darkness, as he fainted away, still holding his precious Stars and Stripes.

THE PROUD DAHLIA.

Gorgeous was the name of a beautiful, big dahlia who bloomed most abundantly all summer and fall. Ever since early spring, good old Mother Earth had fed her just the right food to make her grow. Then the rains had come, so that her thirsty roots might be satisfied. The sun gave her warmth and the soft winds stirred her leaves and stem for exercise. So she grew and grew, as all healthy, well-cared-for children will. The man who owned the garden kept the weeds away, and Gorgeous was very glad. She did not like weeds. They seemed to her as wild animals seem to little human boys and girls. Gorgeous wanted to thank the man, and Mother Nature, and the sun, and the winds, and the clouds that sent the rain. So one morning she gave them something she had been making for them for weeks and weeks, such a beautiful something that all the world seemed happier for having seen it. She was glad it was a success, for she had tried very hard to make it beautiful. What do you think it was? Yes, it was the lovely red bloom that made every one call her by name.

So she blossomed right through the summer, and when the first beautiful flower grew old and faded she had another all made to take its place. Each one she tried to make lovelier than the last. Now, when Georgeous was a child plant she was very sweet and modest, but she had heard so many say how beautiful she was that at last she opened up her blossoms, not in gratitude for what had been done for her, but just to hear them say:

"Isn't this one beautiful?"

The summer passed, and fall came. The winds grew cold. Jack Frost lightly touched Mother Earth and Mother Earth shivered.

"Come, children, it is time for your naps," she whispered to her flower children and her tree children. All of them obeyed her except Gorgeous. That silly little dahlia had become so vain that she thought she was better than any one else and didn't have to take a nap.

"Come, Georgeous, crawl into your little brown bed and get to sleep before Jack Frost bothers you."

"Let him come! Jack Frost won't bite me. He loves beautiful things. Look at the pictures he paints. He couldn't destroy anything as lovely as I."

"But your bloom is about gone, and if you will not mind, the sun and the wind and the rain won't help you to make another. Then where will your beauty be? See, your sisters have slept for a week. You will be sleepy next spring if you do not come now," coaxed Mother Nature.

"I won't come!" replied impudent little Gorgeous.

"All right, Gorgeous, but when children won't mind their mothers, something always happens. Remember that dear." And Mother Nature went on looking after her other children.

That night Jack Frost was flitting about, looking to see what mischief he could do. He saw Georgeous, standing so straight and tall, with her last red bloom just starting to fade.

"Well, look who's here!" he said, laughingly. "So you are the little lady who wouldn't mind her mother. I'm afraid I'll have to bite you for that," and he gave her wonderful red bloom such a nip that every bit of it turned an ugly old brown.

The next morning the man and his children walked in the garden.

"The frost got the last dahlia," said the man. "Last night I thought of cutting it, but it looked so sort of impudent there that I hadn't the heart. Its beauty is all gone now, isn't it?"

"Nasty old thing! Ugly old thing!" cried the children, stamping the wilted blossom under their feet. Gorgeous hung her head lower and lower; then she saw that even her stem was dark, and she was so ashamed that she lay right down on top of the ground, so she could whisper to Mother Earth:

"I'm sorry, Mother, dear."

And because she had once been so beautiful, and because she was truly sorry, the clouds pitied her, and that night sent a nice, white blanket to cover her.—*Presbyterian Banner.*

WHITAKER.

My pen drags heavily. Just read a letter from Bro. George T. Whitaker and wife. Their six-year-old child, Hazel Penelope Whitaker, was buried at Franklinton on January 2d. Surely "death loves a shining mark, and a signal blow." This world will be much lonelier for many days without the sunshine of her smiles.

Death is an absolute certainty. No warrior ever held spear, or gun in his grasp without knowing that they would drop from his hand. The orator who stood over slumbering Greece and uttered a note at which Athens started from her indolence, Thebes aroused from her lethargy, and Macedon trembled, knew that soon his tongue would be still, and the forum silent. The greatest musicians knew that soon the minstrel's harp will hang upon the willow. Death drinks from the blushes of beauty the mingled hues of the rose and the lily, and the reptiles of the grave soon banquet upon lips erstwhile so fondly kissed. The first deed for title to land recorded in the Bible was for a cemetery. We all know we have a death to die, but not a death to choose. Every birth is the herald of a death. Every heart-throb is a warning that our journey, on earth, is soon to end.

Never! oh, Death, was thy insatiable dart cast against a sweeter, purer, and more lovely child than Hazel. Often at the midnight hour her dear father and tender mother will cry out: "Oh! for the touch of a vanished hand and the sound of a voice that is still." Well may they wipe their tears away, and sing: "Safe in the arms of Jesus." She never knew an enemy; never more alive than now. If we knew how happy this "precious jewel" is, we would never wish her back.

Farewell, darling Hazel; we will meet again in the morning.

D. A. LONG.

KERNODLE.

Lovick Loftin Kernodle was born in Alamance County, N. C. (then Orange County), March 11, 1832; died January 8, 1925, age 92 years, 9 months, and 27 days. He was twice married, and is survived by his last wife. He and his first wife lived together over fifty-two years.

After his marriage to Miss Mary Michael, they settled in Guilford County until after his second marriage. He had made his home in Graham about fifteen years. To the first marriage were born four children. One of these died in infancy. Those surviving are Prof. Peter J. Kernodle, of Richmond, Va.; John D. Kernodle, of Graham, and Mrs. Elizabeth J. Williams, wife of John J. Williams, near Gibsonville. There were no children by the second marriage. There are ten grandchildren and thirteen great-grandchildren.

He was a member of Bethlehem Church for about seventy-five years. He was a successful farmer, and lived on the farm until he moved to Graham, about fifteen years ago, and retired from active life.

Bro. Kernodle is the last of a family of seventeen children.

T. E. WHITE.

FONVILLE.

Bro. L. J. Fonville was born February 19, 1848, and died at his home in Burlington, N. C., December 25, 1924, being 76 years, 10 months and 6 days old. He was married to Miss Sarah Elizabeth Walker on May 1, 1877. To this union, four children were given, as follows: Mamie, D. R., C. C., and Sadie, all of whom, with the mother, survive and were with him in his last hours on earth. He was a loyal member of the Burlington Church, a faithful Christian, and a devoted husband and father. He has fought a good fight, his good works follow him, and his soul rests in peace.

The funeral was held from the Church he loved on the day following his departure, and was conducted by his pastor, assisted by Dr. P. H. Fleming and Dr. W. A. Harper. Interment in the local cemetery. G. O. LANKFORD.

GREEN.

Little Mary Palmer Green, daughter of Rev. and Mrs. T. J. Green, died December 3, 1924, at the age of 5 years, 5 months and 13 days.

"Precious darling, she has left us;
Left us, yes, forever more,
But we hope to meet our loved one
On that bright and happy shore.
Lonely the house and sad the hour
Since our dear one has gone;
But, oh! a brighter home than ours,
In heaven, is now her own."

FATHER.

"A fool praises himself; a wise man turns the job over to a friend."

"It is easier to preach ideals than to look facts squarely in the face."

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MURRAY.

No more tragic death has occurred in our city, nor one that stirred the sympathies of the people more, than that of Virginia Dare Murray, aged ten years, the oldest child of Bro. and Sister J. E. Murray. On the afternoon of December 9th, Virginia and a little friend had gone down the street to make some Christmas purchases, and were on their way home when Virginia was struck on the head by a brick from a building that was being torn down, and was knocked unconscious. She was hastily carried to a hospital, but in a few brief hours her little spirit had winged its flight.

There was no more promising worker in our Sunday School than Virginia. She was strikingly devoted to her Church and Sunday School for one of her years. She was one of those outstanding little creatures in whom the gift of leadership was most marked. Her parents, teachers and pastor had high hopes for her young life. Her sudden taking away has been a blow that has saddened all our hearts. A bright little flower has been safely transplanted into the heavenly clime, there to develop and blossom in all its fullness.

May God bless and comfort the sorrowing parents and sanctify this tragedy to the good of all.

C. H. ROWLAND.

Greensboro, N. C.

BANKER CITES TEN TENETS OF SUCCESS.

Otto H. Kahn, banker, in a "message to young business men," delivered before the Harvard Business School Club, outlined ten precepts of success. Mr. Kahn, who has been closely connected with the affairs of Wall Street for thirty years, stressed the importance of doing seemingly trivial tasks as carefully as more important ones, and advised against skepticism, mistrust and suspicion.

Mr. Kahn's ten tenets, in part, are as follows:

First: Eliminate from your vocabulary the word "perfunctory." Every task is a test. However trivial it be, your manner of performing it will testify in some way for or against you.

Second: Remember that the most serviceable of all assets is reputation.

Third: Think! Quite apart from the requirements of your regular work, practice your mental "daily dozen."

Fourth: Go for a ride on the horse of your imagination from time to time. But remember it's a high-strung animal and needs keeping under careful control.

Fifth: Keep a sharp lookout for opportunities, recognize them and seize them boldly when they come within your reach. But do not think every chance means an opportunity.

Sixth: Be neighborly; be a good sport. Don't think you can lift yourself up by downing others.

Seventh: Work hard. Presumably you have ideals; keep them. Don't become cynical. Don't scoff. Don't lose faith.

Eighth: Take an interest and a due share in public affairs. Business cannot prosper unless the ship of state is run on a steady keel and steered with competence.

Ninth: Meet your fellow-men with confidence, unless you have reason to suspect.

Tenth: If the so-called capitalistic system is to be continued, as I believe it will and should, it is particularly incumbent upon those whom it places in positions of business leadership to exercise self-restraint and consideration for others. Be patient, courteous, helpful, conciliatory. Avoid ostentation. Abhor purse-pride and arrogance.

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CAMPAIGN OF EDUCATION.

A careful survey of the program for popular education and its broad implications discloses its wide scope. It includes the education of the entire nation and the stamping out of illiteracy. It cannot be accomplished in a year, perhaps not in a decade. A generation may pass before its splendid objectives are attained. But even so, they are well worth the effort. What the glorious achievement of popular, democratic education, under which is a generation of labor compared to the poorest, and most lowly, may have an unlimited educational opportunity; an opportunity restricted only by his capacity and desire?

Think of what it will mean for the future of the nation—all the children of all the people, studying, playing, working together with one aim and in one spirit, not an arbitrary purpose superimposed upon them by an all-powerful government, but a co-operative, patriotic purpose entered into willingly and joyfully as becomes the children of freemen. Class education, sectarian education, aristocratic education, will in time become as obsolete as the doctrine of the divine right of kings.

A man is to be valued for his character, his intellect, his capacity for leadership. A citizen is to be honored for his disinterested public service, his patriotic idealism. All the factitious differences that separate men into warring groups shall be fused in the enthusiasm of a common search for knowledge, a common love of truth.—*The New Age.*

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Notices: Obituary and Marriage Notices, limited to 100 words, are published free of charge. All over 100 words, published at 1 cent a word. Remittance should accompany copy. Write names distinctly.

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BARBER—BLANCHARD.

DeWitt Barber and Mabel Blanchard, both of the neighborhood near Elon College, were united in marriage December 31, 1924. There were present several of their friends. Immediately after the ceremony the couple left for Greensboro, N. C. We wish for them the best.

P. T. KLAPP.

STARR—SMITH.

At the home of the bride's parents, Mr. and Mrs. R. R. Smith, of Brown's Summit, N. C., Mr. John L. Starr and Miss Irene Smith were united in marriage on December 24, 1924. The marriage was witnessed by a few near relatives and friends. Mr. Starr is a prosperous young business man of Greensboro, N. C., at which place they will make their home. May their wedded life be long and happy.

T. J. GREEN.

HINSHAW—BLAIR.

In the presence of a few witnesses, on the 5th day of January, 1925, Robert Hinshaw and Alta Blair were united in marriage in the home of the writer. Both were of Gibsonville, N. C. We wish for them the best.

P. T. KLAPP.

SARTIN—PETTIGREW.

On December 31, 1924, at the home of the writer, Burlington, N. C., Mr. John Frank Sartin and Miss Belia Pettigrew were united in marriage. The ceremony was performed by the writer in the presence of a nice company of friends and relatives. The many friends of the happy couple wish for them a prosperous and happy life.

P. H. FLEMING.

COX—STOUT.

Mr. Claud Cox and Miss Montie Stout, both of Ramseur, N. C., were united in marriage at the home of the writer on December 25, 1924. These are prominent young people of the town of Ramseur, and their many friends wish them much happiness through life. They iwll reside at Ramseur, where Mr. Cox holds a responsible position with the firm of Craven & Cox.

T. J. GREEN.

WALKER—LEACH.

On December 13, 1924, at the residence of the writer, at Ramseur, N. C., Mr. Claud Walker and Miss Mary Leach, both of Seagrove, N. C., were united in marriage. Mr. Walker has been the popular mail deliverer from Seagrove for a number of years. Mrs. Walker is the younger daughter of Mr. and Mrs. E. B. Leach. Mr. and Mrs. Walker expect to make their home in High Point. May this be a happy wedlock.

T. J. GREEN.

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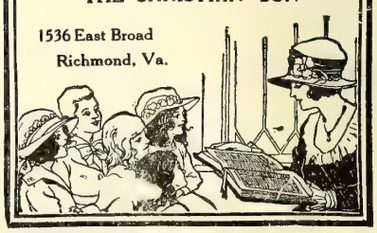

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, JANUARY 22, 1925. NUMBER 4.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

A Unique Danish Bill.—

A bill has been brought up in the Danish Parliament by Minister of Justice Steincke which would authorize doctors, under certain conditions, to take the life of a person who was hopelessly ill and who desired it, without incurring punishment. This, according to the old law, was designated as manslaughter or murder.

Panama has Record Year.—

The fiscal year ending June 30th last was a record year for the Panama Canal. During the year the canal earned $17,000,000 and more. This amount was increased by another million earned by the Panama railroad. This shows an increase of nearly 39 per cent above the earnings of 1923, 5,230 ships paying toll to pass through the great canal.

Missionary Conference to Meet.—

The North American Foreign Missionary Conference is to hold a great meeting in Washington, D. C., January 28th to February 3d. Many of the world's greatest missionary leaders will be present and speak at this meeting. Our Southern Convention is allowed twelve delegates, and it is reported that the twelve have been elected and will all attend. The prospect is for a great missionary conference, followed by a great missionary awakening among the people of the United States and Canada.

Premier of Japan Speaks.—

Premier Kato, of Japan, says: "Japan is keenly appreciative of the earnestness displayed by President Coolidge and Secretary Hughes in denouncing efforts of naval propagandists to embroil Japan and America."

Those retired admirals are becoming indeed a genuine menace to the country with their continual prophecies of war with Japan. Americans must not become alarmed because a few men talk. If Japan and America are given a decent chance to understand each other, there will be no war, and the citizens of this country ought to insist that a fair chance for understanding be given.

Kellogg to Succeed Hughes.—

Announcement is made that Frank B. Kellogg, now ambassador at the Court of St. James and in attendance on the reparations parley, will succeed Charles E. Hughes as Secretary of State. Mr. Hughes is now sixty-two years old, and proposes to recoup his private fortune by legal practice during the few remaining years of active life. He has enjoyed every honor that can come to a citizen of the United States except that of being the President, and he came near to that in 1916. He has occupied a place on the bench of the Supreme Court, has been Governor of New York, has held the premiership of the Cabinet, and many other important positions of trust. For the past twenty years he has been almost constantly in public service, and there has been little time to care for his declining years and for his family. It is regrettable that the governmental positions of both States and nation make it necessary for those who hold them either to be wealthy men or else hold them at terrible sacrifice.

Turning Refugees into Citizens.—

Mr. Morganthau's work for the Greek refugees is bearing fruit. The international loan of sixty million dollars recently floated is one of the most hopeful signs of modern times. The money is to be used for the settlement in Greece of the refugees in gainful employments. Greece herself subscribed ten millions of the loan, America took up ten millions more, and London saw to the remainder. The Armenians already in Greece will share in the benefits without discrimination, but Greece could not afford further to open her narrow confines. This move ought to eventually release the Near East Relief forces in Greece, but certainly not for the next two years. Charles P. Howland, a New York lawyer, will succeed Mr. Morganthau, and will have charge of the expenditures of the money. This loan to turn refugees into citizens is one of the finest things attempted since the war. It means the placing of men again on a stable basis for life. It means that in so doing, the world will have a better chance for stability too.

Returned to the Bench.—

In the November elections, Judge Ben B. Lindsey, who has served for the past twenty-five years as judge of the juvenile and domestic relations court of Denver, Col., was returned to the bench for the ninth time by the people of that city in the hardest fought campaign Judge Lindsey has ever known. This is a tribute to the judge, and a reflection of credit on the basic common sense of the people of Denver.

In a letter in the *New Republic,* Judge Lindsey tells about a woman who screamed in his face in a public meeting "You dirty cur! you dirty cur! you dirty cur!" He encountered the same woman later outside the hall and asked her why she called him a dirty cur. Her reply was that he wasn't one hundred per cent American, and intended to wreck the nation. As the judge observes, "They had paid ten dollars for the privilege of hating somebody, and they were getting their money's worth." How pathetic it is when men are so deluded, and how criminal it is for men so to delude them! There is but one way out of such menaces, and that way is through the schools.

France Leads the World.—

In placing her signature to the compulsory clause of the protocol, France has sprung into the leadership of the world. By that signature, France agrees to submit to the world court all questions arising between her and any other power. This removes all talk of justiciable and non-justiciable questions. No longer will the matter of national honor be considered a just cause for war. In signing the compulsory clause of the protocol, France was simply following to a logical conclusion her action at London when she agreed to abide by the decisions of the reparations court, a thing which before she had persistently refused to do. Premier Herriot has led France into a place of leadership and honor among the nations. There is no question but that the French Parliament will endorse the signature, for in France the signature of a plenipotentiary is a binding thing, which cannot always be said for the United States. France has taken a very definite step in the direction of world peace in a very tangible way. She has reserved the right to withdraw her signature after fifteen years, providing the plan does not go into effect.

A Dangerous Invasion.—

The recent attempt of Governor Jonathan M. Davis, of Kansas, who failed to be re-elected last fall to oust Chancellor E. H. Lindley, of the Kansas State University, is a dangerous invasion by politics of democratic education. Chancellor Lindley contested the ouster of Governor Davis, and in the lower courts received an injunction preventing its enforcement, but this decision was not sustained by the State Supreme Court. The court held that Governor Davis was within his province when he ordered Chancellor Lindley out of office. The Governor charged the Chancellor with neglect, and with insubordination. At any rate, the dismissal of the Chancellor has thrown things into a bad state in Kansas. It seems, on the face of things, that Governor Davis is making an effort to create an issue on which he may return to politics two years hence. The students and alumni of the university have presented a seventy-five-foot petition to Governor-elect Ben S. Paulen, requesting the restoration of Chancellor Lindley. If the act of Mr. Davis results in the removal of the university from political domination, he will have made a genuine contribution to his State.

When politics and politicians undertake for political reasons to control the educational institutions, then a stop should be put to their activities. It is a dangerous invasion of the most sacred precincts known to a democratic government, and jeopardizes the liberties of all the people.

NOTES-PERSONALS

"You are giving us a good paper, and we appreciate it very much."—*L. F. Johnson, Carversville, Pa.*

Dr. W. W. Staley, of Suffolk, Va., preached in the Christian Church at Holland last Sunday, in the absence of the pastor.

Rev. L. E. Smith, D. D., pastor of the Christian Temple of Norfolk, Va., was in Richmond the first of this week and made a welcome visit at THE SUN office.

The excavating for the new South Norfolk Christian Church has been completed and part of the foundation laid. Mev. Mr. Poythress expects active work to be begun in the next thirty days.

Rev. J. H. Lightbourne, of Holland, Va., is conducting evangelistic services at the First Christian Church of Richmond. The pastor, Dr. W. T. Walters, has designated these services as "Kingdom Enlistment Week."

This pays up to January 1, 1925. Thank you for your kindness. I am a widow, seventy-five years of age, but I am enjoying THE CHRISTIAN SUN, so continue to send it to me, and oblige."—*Mrs. H. L. Goodson, Henderson, N. C.*

Rev. G. O. Lankford, D. D., pastor First Christian Church, Burlington, N. C., has been elected president of the Burlington Pastors' Association. Dr. Lankford is an excellent presiding officer, and the business of the arssociation will be safe in his capable hands.

"I thank you very much for continuing THE SUN, for I surely would miss it. While I have not always been a subscriber, I have always loved it. I well remember reading it far back when Uncle Edwin conducted the "Children's Corner," and would look for the letters the first thing."—*Mrs. W. P. Bray, Petersburg, Va.*

Rev. McD. Howsare, secretary of evangelism, had a very rainy week of it with Christian Temple, Norfolk. But Dr. Smith, the pastor, writes that sixty-seven members have been received, all but four of the number at the close of the meeting. The Church was much helped by the meeting, and Dr. Smith will tell CHRISTIAN SUN readers about it.

Rev. H. W. Elder, Richland, Ga., is moving in the matter of building a substantial new Christian Church in the town of Richland, Ga. He writes that he has brick on the ground, that all materials are contracted for, and the actual work of construction is to begin at once. Bro. Elder is a Church-builder, and is never so happy as when engaged in seeing and helping a house of worship go up.

The *Christian Work,* of New York, announces for its issue of February 14th a debate on the question: "Is the Bible the Infallible Word of God?" The affirmative will be presented by Hon. William J. Bryan, the negative by William Floyd, editor of the *Arbitrator.* Such questions are not settled in debate, but the parties writing will, no doubt, give some interesting reading to *Christian Work* readers.

Rev. W. H. Denison, D. D., is to be in North Carolina and Virginia for a series of stewardship institutes February 4th to 12th, inclusive. It is expected that the full program, with places and dates of these institutes, can be given in THE CHRISTIAN SUN of next week. There is certainly no scriptural teaching of more vital importance than that of stewardship. Our relations to God are through Him to our fellow-man. Dr. Denison is an expert along this line, and they will be fortunate indeed who may hear him in these institutes.

Uncle Wellons, having happily celebrated his ninety-ninth anniversary, has, in fair health and high hopes, started on the last mile toward the century mark, which he is scheduled to reach, if spared by the grace of God, January 1, 1926. He is our "grand old young man," cheerful, progressive, keenly interested in all that pertains to the welfare of the Church and the kingdom. At present, he is comfortably housed and lovingly cared for in the Old People's Masonic Home, Greensboro, N. C.

"Progress in Race Relations—A Survey," is a booklet for free distribution to those requesting a copy. Such request should be sent to Robt. E. Eleazer, Director, 409 Palmer Building, Atlanta, Ga. The publication is worth while, containing as it does the findings of the Commission on Interracial Co-operation for the year 1923-'24. This item meets the eye and is one of many more of deep interest: "North Carolina's program of negro education continues to lead the South, appropriations for this purpose having increased in eleven years from $225,000 to $4,000,000 a year."

Mrs. W. H. Andrews, Suffolk, Va., writes that a splendid missionary Christmas program was presented on Sunday before Christmas in the Suffolk Church and that ninety packages were dropped in a large box which were later packed into four boxes and sent by parcel post to Rev. M. T. Sorrell, Fancy Gap, Va., for our mountain friends. Also one good brother put in her hands $10 in gold with which to paint the parsonage. This was an exceedingly gracious act, and we are sure that the children and others of the Suffolk Sunday School enjoyed their Christmas the better because of it.

RELIGIOUS EDUCATION MEETING.

The twenty-second annual convention of the Religious Education Association will be held in Milwaukee, Wis., April 22-25, 1925. The theme of the convention is "Religious Education and Religious Experience." An effort is being made to determine whether the newer types of religious education can produce a religious experience commensurate with that produced by the older types; and to redefine, if necessary, what is meant by "religious experience."

The Religious Education Association is an international group of professional educators, both in the field of general and Church school education. Its purpose is to inspire the educational forces of the country with the religious ideal; to inspire the religious forces with the educational ideal, and to keep before the public mind the ideal of religious education and the sense of its need and value.

DONALD J. COWLING, *President.*

WHAT IS EDUCATION?

It is difficult to find a definition of education that is wholly satisfactory. The best of them seem to leave something out. I would like to recommend the defining of education as a profitable exercise for private meditation, says Dr. John Herman Randall. Let each one ask himself what he means by "education"; and if he ponders the question deeply he will discover that in order to answer it he will have to probe down to the innermost meaning of life itself. Thinking earnestly about the meaning of education compels us to face the big fundamental questions of life as we never have before. Such thinking, for example, reveals the fact that religion and education are not two separate things, but one thing; two only on the surface, but one in the ultimate foundations and the final aim. They are not two things that can say to one another: "You go your way and I will go mine," as they are inclined to say today; but things that must move together, and move in the same direction, if each is to attain its highest ends.

GRATIFYING!

To the large number of friends of Elon College in this city and county, it is gratifying to know that there are 134 Alamance boys and girls attending the college this year. The Alamance County people are recognizing the value of this great institution, as shown by this attendance, and next year, no doubt, the number will reach 175 or 200.

There are many advantages of this college to the people of Alamance, especially to those who live in nearby towns and communities. The expense of going is very small, and the parents are always in easy touch with their sons and daughters. But the greatest reason for this increased attendance is the character of the institution. The men at the head of this college are known for their strength of character and their interest in those who are committed to their care and the Christian atmosphere and teaching which is vially important in this day of dogmatism.—*Pennington News* (January 13th),

BETHLEHEM NOTES.

On the 5th day of January, the doors of Bethlehem College were opened for the second term of the year, and through them happy and cheerful students passed, all anxious and eager to start their college activities with high hopes and bright dreams. This day was one of the happiest days in the history of Bethlehem College, as the students were glad to meet their college-mates and their professors. The president and the faculty extended a hearty welcome to all the students of the college, and wished them great success in their work.

The boys' and girls' literary societies have caught a new vision of the new year, and are busy with their programs with determination and higher aims.

The college band and the glee club have started their new programs, and we believe that these organizations will bring new inspiration and enjoyment to the whole school as well as pleasure and profit to those who participate.

The Christian Endeavor is already in operation, and it is hoped that all the students will take interest in this organization. The leaders of C. E. have been particularly active and helpful in promoting co-operation and unity among the students, and they believe that they can accomplish more.

The boys' and girls' athletic associations are busy with their basket-ball season. The girls' basket-ball team has already defeated the Milltown High School team, with a score of 12-0. This is a great encouragement to the girls' team.

If you are looking for all-round characters, just come to Bethlehem College and you will find them.

VICTORIA E. ADAMS.

Wadley, Ala.

TULLY A. TWIDDY.

THE SUN'S editor learns with deep regret and a sense of personal loss of the unexpected death of Bro. Tully A. Twiddy at his Norfolk home, on January 5th. Bro. Twiddy was a good friend of all that the Christian Church undertook to do in the name of our Lord. He was very faithful as a member of the old Memorial Christian Temple, both as an active member and a loyal and faithful deacon. Then he later transferred to the Third Church, now the Christian Temple, and was one of the loyal and active supporters of that Christian Church.

He was not only a friend to the Church, but a friend of the needy, always turning in every direction that he could to help those in need. His dear wife passed to the spirit land about three years ago, since which time he has not been in the best of health. The following is from the *Virginian-Pilot* of Tuesday, January 6th:

Tully A. Twiddy, for more than thirty years a prominent business man of this city, with a store on Church Street, died suddenly yesterday afternoon at 5:30 o'clock at his home, 216 West Thirty-sixth Street. He had been out driving in his car during the early afternoon. Returning to the home he found the family out and seated himself in the parlor to rest. Upon the return from downtown of his daughter, Mrs. J. A. Moore, she found her father as he had fallen from the chair to the flood with life extinct. Mr. Twiddy retired from business about six years ago on account of ill health. However, he was thought to be improving, and for the last few weeks had shown unusual activity.

Tully A. Twiddy.

He was a faithful and devout member of the Christian Temple, a deacon of the Church, a member of the official board, and a teacher in the Sunday School. He was also a member of the Woodmen of the World.

He leaves two daughters, Mrs. J. A. Moore and Mrs. J. J. Pitt, and two sons, Clarence A. Twiddy and Clyde B. Twiddy, and five grandchildren.

The official board of the Temple, scheduled to meet for business last night, met and adjourned out of respect for their deceased brother.

REST—CURE FOR TUBERCULOSIS.

Rest! I wish I could impress upon the general public the idea that it is rest—systematic rest, and not raw eggs, milk, sleeping-porches or climate—that cures tuberculosis," said Dr. P. P. McCain, superintendent of the North Carolina Sanatorium.

"The State of North Carolina invests thousands of dollars every year in tuberculosis work. But it is not sleeping-porches and food alone that repay the State in arrested cases of tuberculosis for its investment. It is the strict regimen of systematic rest, enforced by the physicians at the sanatorium, that pays the State returns for its money in 'cures' of its tuberculous citizens.

"Pulmonary tuberculosis is an inflammation or ulcertaion in the lung. If you have an ulcer on your hand you use the hand as little as possible until the ulcer heals. It should be the same way with a diseased lung. The more exercise a person takes, the more often he has to breathe. This increased breathing may at any time do serious damage to the ulcer in the lung. The more quiet a person who has tuberculosis can be, the better chance the tuberculosis in the lung has to heal.

"When a patient first enters the sanatorium he is put to bed for complete rest until some weeks after all symptoms subside. Then the patient is allowed to begin sitting up in a reclining chair for an hour a day at first, and his time up is gradually increased until after a few weeks he can sit up a good part of the day. Finally the patient is allowed to take some outdoor exercise, usually walking. The time out of bed and on exercise is taken only by order of the physician, and not until the patient's lung condition has healed sufficiently to allow it. Every patient has to recline so many hours every morning and spend two hours quietly in bed each afternoon.

"When the patient leaves the sanatorium, his period of rest is not over. In order to prevent a relapse, he must rest and continue to rest for a certain part of each day.

"Tuberculosis in the lungs is like a house on fire. Water will put out fire; rest will quench tuberculosis in the lungs. The secret of getting well of tuberculosis is simple—rest, rest systematically and continue to rest. Good food, fresh air and a suitable climate are helpful factors, but alone they will not keep a sufferer from tuberculosis from the grave. They have to be combined with intelligent, systematic rest.

"So far, rest is the only generally effective remedy for tuberculosis. As soon as the general public realizes this and acts upon it, the road to recovery from tuberculosis becomes as certain, easy and secure as it can be made today."—*N. C. Sanatorium.*

TESTED BECAUSE TRUSTED.

A father who was an officer in the Union Army, with his son under him, wrote out an order, called his son, and said, "Deliver this to the general down on the firing line." The young man placed the message under his belt, mounted his horse and rode away. The enemy's bullets flew thick and fast while he made the dangerous ride. The father stood and watched, and waited, and wondered, while that strange conflict raged in his soul that must take place where the father and the officer are one person, and the son and subaltern the other, and that son exposed to danger by the father's command. At last the son rode back into his father's presence with his foam-covered horse, and dismounted. The father threw his arms about his boy's neck and said, "My son, I did not want you killed, but I had to send a man that I could trust." God's bravest and best soldiers are in the hard places.—*Changeless Christ.*

AGRICULTURAL NOTES.

Maryland crops benefited greatly from the rains in October and November. The rains were followed by mild weather, and wheat is going into the winter in good condition, contrary to expectations a month ago. Weather during November was ideal for corn-husking, and practically all corn in the State has been harvested. The soil has been in good condition for cultivation, and many farmers have taken advantage of the opportunity to do considerable plowing in preparation for spring crops.

The principal work during the first half of December on Virginia farms consisted of cribbing corn, hauling fire-wood and feed for stock, plowing, and butchering hogs. Weather conditions were generally favorable, and satisfactory progress was reported. In some sections, wet ground delayed fall plowing to some extent. There was considerable complaint about this year's corn crop, many farmers stating that it did not mature well and was difficult to cure. Husking and cribbing have made excellent progress, and probably 75 per cent of the total crop has been housed. Except in Southwest Virginia, the crop is exceedingly short. Seeding of winter grains was rather late in some sections, and the crop in these localities is just coming up. Early sown fields are looking well and have made considerable growth. Late sown crops are not looking so well, and there is some complaint of poor stands. Weather conditions have been unfavorable for ordering and stripping tobacco, and marketing has therefore been retarded. Stocks of hay on the farms are good, and will help to offset the shortage in corn for feeding livestock. Threshing of peanuts has made good progress, but the yield is turning out very poorly, and most farmers will not get more than two-thirds their usual crop. The quality is also poorer than usual. Owing to the late season, only a small percentage of the peanut crop has been marketed prior to the middle of December. Virginia livestock is generally in fine order, but very few cattle are on feed, the price received last season not encouraging garmers to buy cattle for this purpose. It has been generally contended that cattle marketed this fall were sold at great financial loss.

North Carolina soils have been in good condition for crop growth and the planting of small grains, and formers took full advantage of the favorable weather in November and early December. There were no serious freezes up to the middle of December, and winter crops are in good shape for cold weather. Some harvesting remains to be done, especially in cotton and cornfields. Corn grains turned out somewhat better than was expected from earlier prospects. All feed and hay crops are short this year in North Carolina, September rains having ruined much of the hay and forage left in the fields at that time. The wheat crop has been reduced in acreage this fall, and probably the same statement applies to all other small grains. The peanut crop, which looked good until dug, resulted in very poor yields and quality of nuts. The poor returns appeared due to slow development and premature harvesting.

The Egyptian system of writing is perhaps the oldest of the known scripts. This writing was in the form of pictures. The most ancient Egyptian papyrus now known contains accounts of the reign of King Assa (3580-3536 B. C.). The earliest literary papyrus is that known for the name of its former owner as the Prisse Papyrus, now preserved in Paris. It contains a work composed in the reign of a king of the fifth dynasty, and is computed to have been written as early as 2500 B. C.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE VIRGIN'S SON.

Because so much is being said and written about the virgin birth of Jesus the Christ, one is naturally inclined to read with reservations and reluctance any volume bearing on the title. On some account, the scholars, so-called, are quite vigorous in their attacks and assailment of this topic. It is, therefore, the more refreshing to be attracted by a volume that shows the evidences in the beginning of sanity and scholarship as touching this subject. There has recently fallen into the hands of the writer a volume of 160 pages by Dr. John B. Champion, of Chicago. This book contains a real virile message, written with a steady hand and with the skill and ability of a scholar. Dr. Champion is not a fanatic, or at any rate, his book shows no sign of it, nor a sentimental emotionalist. Having been a close student of the Bible, he shows the biblical spirit in his interpretation and deals in absolute fairness and squareness, not only with the topic, but with the people he seems to have in mind as he writes.

Any reader will find his book exceedingly refreshing. He has the power of condensation, and packs into a single sentence a whole page of thought, often rising to the height of splendid epigram. This sentence catches the reader's eyes: "Regeneration is the birth of the ability to behold spiritual things." Except the color-blind get new eyesight, they cannot behold the painter's masterpiece." Or this sentence, "As a rule, those who do not recognize God in the Word of God, do not recognize God in God the Son." In another place it is declared, "By inspiration it is given to know the mysteries of inspiration."

Here is a scientific truth, "The reciprocal tendency ever is to be possessed by that which we possess." This fact, which will be attested by any man who has given himself zealously to the persistent possession of wealth, is capable of universal application. Growing out of this fact, the author makes this observation, "In our own day, increased control over the forces and resources of nature has awakened and strengthened faith in them, making men very self-sufficient, and drawing them away from faith in the supernatural; so that finally they lose touch with it, capacity for it, affinity with it and thought about it. The greater our store of riches in the material world, the less are we inclined to feel the need of and to have faith in the imperishable wealth of the spiritual."

That which the author is driving at in these early pages is to lodge in the reader's mind the indisputable fact of the inspiration of the Word of God, and on the other hand to raise the question as to why in our day men are so violently disputing this inspiration. He quotes Coleridge, "I know the Bible is inspired because it inspires me." It is claimed by Dr. Champion that the incompetence of the critic, and not the incompetence of the Scriptures, makes the trouble in our day. The trouble with many of the critics is that they seek to discover through a microscope or a telescope that which is invisible, transcendent, and back of all that can be discerned by the scientific eye or instrument. "One cannot fairly decide that an ocean liner is unseaworthy because it will not float on his teacup." "One must devoutly desire to look into the heart of God to understand the Bible. No one has looked into the real meaning of the Bible who did not find that he was looking into the very deeps of the heart of God." "In upholding the Bible, this declaration is made: "Just because there is so much more of God in it than in any other book, the Bible is bound to be more misunderstood than any other book, when considered apart from the part God had in its making. The secret of the Lord is with him that fear Him."

If, therefore, those who assail the mysteries of God and would destroy them, wish to be entirely scientific and fair in their conclusions, then let them first of all become acquainted with the secrets of the Lord by reposing in Him a trustful faith, and a loving, awesome fear.

With these facts and conclusions in the background, the author proceeds to show that only those who are prepared to question or overthrow the fact of the virgin birth are those who have tested themselves out in the white heat of their approach to God and in the bright light of His countenance reconciled upon them. No scientist or philosopher is believed or credited who does not approach and present his facts as an honest student and as a faithful seeker for truth as it is. Let the experts who have tested God, tried God in their own experiences, bowed reverently and submissively to God and from whom God has, as our loving Father, driven out the cruelty and the curse of sin, speak their mind and heart in this matter.

The virgin birth was prophesied centuries before the event occurred, and then twice after it occurred. It is plainly recorded by authors whose veracity is not called into question in a hundred and one other points. Moreover, Jesus Himself in actual experience, through life and death, proved Himself to be the Son of Man through the agony and suffering which He bore and also the Son of God through the victory and achievement which He won and which He is winning. It is true that the divinity or diety of Christ does not hinge on the validity or invalidity of His virgin Birth since His life and what it has accomplished proves beyond question that He was none other than the Son of God. But the fact remains that scriptural writers testified as to the virgin birth and Jesus lived a life and died a death worthy of such high testimony.

We commend most heartily Dr. Champion's book to any who may be interested in the topic. It will help any candid reader, whatever his views or opinions may be. The book can be secured through the Christian Publishing Association, Dayton, Ohio, the price being $1.25 net. It is neatly and substantially bound and the print is easy to read. It is a joy to read such a volume and a pleasure to commend it to any one who may be interested in a question much in debate.

THE VALUE OF A MAN.

(Extracts from address by Bishop F. F. Reese before Federal Council of Churches.)

The first and most important contribution which the Churches can make towards any matter of right human relations is to preach the gospel of the incarnation. The negro is a man, as God reveals the meaning of manhood. He is within the unity of the race as the incarnation reveals it. The religion of every man or group is fatally defective which does not so regard him.

The negro is not like the white man in every particular. There are striking differences, physical and mental, but he is one with the white man in his essential humanity. When the Churches have converted their own people and have led them to accept that truth and to base their relations to the negro on that principle, there will be cordial co-operation and confidence between the races.

The responsibility rests, first, upon the white race, just in so far as it assumes its superiority in strength and capacity, and just in so far as it has enjoyed advantages and civilization which the negro has not enjoyed. Right relations which constitute morality and true religion will inevitably promote justice and fair dealing and kindness and brotherly conduct toward the negro. It will mean that it will be taken for granted that he is entitled to the opportunity to make, under God, the best of himself of which he is capable, and that no prejudice or contempt or injustice on the part of the white man will hinder or handicap him. Under God, he will have every opportunity and every assistance from his stronger brother to work out his salvation, individually and racially.

Every man's and race's self-respect must be respected and encouraged. This means that we must regard and treat the negro as a man, with the self-respect which every man should feel. Thought and feelings about him and toward him which express themselves in words and acts implying disrespect and contempt as of a superior to an inferior are unchristian.

Christian leaders and preachers must consider it a primary duty to promote sympathy and kindness, justice and charity toward the other race. And the people who call themselves Christians and are members of congregations of the various communions must consider their religion an imperfect and a diluted form of Christianity unless they shall embrace within the range of their Christian duty the sense of Christian brotherhood towards every man, black or white.

A great function was held in the halls of Congress on December 15th, in memory of Woodrow Wilson, but we are not told what was the occasion for this. I read a New York, Detroit, Chicago, and Boston newspaper, and failed to learn why the memorial service was held just at this time. A Wilson memorial is always fitting, but as a newspaper reader I wanted to know why this meeting was held now. I wanted to know badly enough to search four newspapers. None told me why. (I have just met a man from Washington, who tells me that it was the customary memorial service held after a President's death, and that a similar service will be held for Mr. Harding in March or April.)—*Dearborn Ind.*

KNOWING THE MIND OF CHRIST.

By S. L. Beougher.

Why should we want to know the mind of Christ on the great subjects of religion, which man seems equally powerless to solve or let alone? Because, if the holiest and clearest religious thought is to have supreme weight in the world, we must trace it back to Him. Many are saying, "That what we want is not to believe in Christ, but to believe as He believed, have the same faith He had"; but this is simply regarding the mind of Christ as our mind at its clearest—the purest reading of the human mind on the subject of religion. The source of all wisdom is God; but who can see clearly enough to interpret the divine thought? How does that divine intelligence that is in and through all things throughout the whole universe express itself? We have the mind of God in a lily, a snowflake, and a ray of sunlight; but who shall interpret it? You think you can discern the mind of God as you look at a rose, or feel the glow of sunshine; but what is it in the Charleston earthquake or in the smallest insect? Here is the folly of turning from the so-called imperfect revelation—the Bible—to the grand revelations of nature, for in doing so you will find quite as many perplexing texts in the Bible of creation as in the Old Scriptures.

On the ground of the merest naturalism, that intelligence which is in the universe comes to its clearest interpretation in the mind of Christ. Every Church thinks it has the mind of Christ, and yet the Churches are so different, hold such different creeds; but how could it be otherwise when we think of the great councils that elaborated them, their search up and down the whole Bible in order to find their materials, often basing an entire doctrine upon a single disconnected text. If you want the mind of Moses, you turn to the Pentatouch; if you want the mind of Paul, you turn to his letters and the Acts of the Apostles; and it is a great thing to have the mind of Paul, for he stood very near to Christ, and saw the great light, and it burned in his soul and made all things new to him.

If I want the clearest interpretation of God's purpose and Christ's mission to the world, I go to the gospels. Here are the stories of Christ's life; here are the accounts of His preaching—yet they are incomplete. They do not tell all that He said and did, and what they do tell us has come through the medium of smaller, dimmer minds than His. But here it is that we come closest to Him. Here we see what Jesus went about teaching, what He put foremost in His discourses, what He seemed most to want to persuade people to believe in, and to be, and to do—there is the mind of Christ. And what a deliverance it is to turn from all the puzzling and elaborate systems of the schoolmen to that gracious life of Christ, with its quiet wisdom and holy thought. Not that Christ formally condemns these intricate theologies, but it is with Him that you feel at once that none of these things are the real heart of religion. Religion, as He tried to make men realize it and live it, was a very simple matter. It was a great resting in a divine Fatherly love and care, the upward look of thankfulness and prayer and trust; but hardly a word about God's abstract nature or the particular doctrine men should hold about Him. It was a kind, brotherly, helpful feeling toward men, and a deep concern and sorrow for their sins, with solemn, earnest warning of how terribly sin separates us from God both in this world and the world to come, but never a word of abstract doctrine either about human nature or about sin. It was a wide, large thought of the glorious heaven to come, as not merely intended for His own Jewish people but for all the great family of God, and with a great dread, too, of what it would be to be shut out from the great blessedness by hardened sin. This was the religion of Jesus Christ, and all came to a point in that great word for its realization in life, "the kingdom of God," and in His great effort to draw men into that kingdom, to teach them His own large, blessed faith and band them together for the helping and saving of the world. But what was the mind of Christ about God? His mind was full of a great, possessing sense of God, but you cannot find anything of theological definition; He does not seem to have thought a single "new thought" about God. It was simply the old monotheism of His people—the one Almighty Being, but more spiritual and more loving; the great Providence in all nature, making the lily beautiful, and caring for the birds of the air—not a sparrow falling to the ground without Him—and much more caring for His children; the Infinite Presence, the Holy Spirit, seeing us all in secret, hearing our prayers, and to whom He taught men to pray, as children opening their hearts to the Heavenly Friend. He felt intensely the presence and help of God in the inward life of the soul, so that He spoke of His own dwelling in God and God in Him, and told His disciples that it was the same with them—"He dwelleth in you and shall be in you"—the one Infinite Being, for whom the best word was "Heavenly Father"; that seems to have been the mind of Christ about God, and He Himself prayed to Him, and looked up to Him, just as He taught His disciples to do, as He said: "My Father and your Father, my God and your God."

Perhaps you have been perplexed by some of the doctrines about human nature that you have been taught as the Christian belief on the subject, for you have heard it laid down that a man was created perfect at first, but that through Adam's sin the race fell into utter wickedness, and is totally depraved, so that every child is born corrupt by nature and incapable of any good. Well, if you are ever troubled by such ideas, go to the Master and see how He seemed to look upon those about Him. Watch Him take up the little children with that loving word that His disciples must become like little children, "for of such is the kingdom of God." That does not look as if he thought them quite so lost and evil as the theologians have been apt to make out. And as for older people—well, He had a very deep sense of all the sinfulness there is in men, and no one ever felt the sadness and terribleness of sin as He did, but yet He never seemed to feel that men were all sin and could not be anything else; on the contrary, He always seemed to feel that they could be, and though He never laid down any definite doctrine of a natural goodness in man, He was all the time taking it for granted and appealing to it. And how simple was His appeal—no emphasis on any scheme of salvation or atonement to satisfy God's justice and appease His wrath before man could be received into God's forgiving love, but simply "Repent and leave your sins and turn to the better way, and God was waiting with His free and gracious love to forgive. Watch and pray; do your best and seek the help of God, and God's love and help are with you." No utterance was given to the fine-spun doctrines that preachers and the Churches are quibbling and squabbling about. Every person must answer for his own sins, and not for Adam's; neither can the human race hide behind or blame Adam for its physical and moral defects, for the transgression of God's spiritual laws throughout the past ages has brought the human race where it is today.

But of all subjects, the life which is to come is the one on which we most long to know His real thought; but here the language is so full of parable and figure that it is often difficult to understand—and the difficulty has been increased by interpreting them as literal descriptions of the things to come. Still, I do not think that it is at all impossible to come to Christ's real thought on this subject if we divest our minds of the idea of looking for exact doctrines, and simply try to gather His larger thought. Thus, the main thought of man's immortality stands out clearly all along His teachings. His words are alive with it—with the sense that this is only the beginning of things; that that change which men call death is only a passing on into the higher world. Not all believed in the future life, and those who did believed only in some dim, distant, far-away resurrection, hardly connected with the present life, hardly any living comfort or hope. To Christ it seems to have been so close, so present, divided from this earthly being by a thin veil; He could hardly speak of death except as falling asleep and going to the Father. The moral character of the future was His predominant thought—that all men take on with them into its searching light and judgment just what they have been on earth. His general thought about it was a great wide heaven into which the multitudes of earth should come from all points of the compass; yet, just because the light seemed so wide and bright and glorious, did the shame and anguish of being shut out from it seem the more sad and terrible. And so came those stern warnings against sin; those sometimes piled-up figures of fire and pain, to arouse torpid souls to the awfulness of awakening from the dreams and disguises and deceptions of earth to the light of that greater world where all sin unrepented of would be hell; therefore, he put to men in parable and figure, with all his power, the dreadfulness of passing on hardened and sinful to that great world which might, if prepared, be such a bright and glorious blessedness. In dealing with this all-important subject, I am conscious of having deviated from the commonly accepted interpretations of the three fundamental doctrines of Christianity, namely: God, man and human destiny. I have done so because I feel that the common textual method of parceling out these great thoughts of religion into clear-cut little doctrines is all wrong; it is such formal statements which divided most and keep people apart.

I wish that we all could pass beyond, behind, those old ways of doctrinal statement, and simply look to that wonderful life which eighteen centuries ago touched the world's heart with such a new outburst of piety and faith. We should have our faith cleared and strengthened, and feel how, behind all differences of opinion, men are not so far apart in the real spirit of their seeking for God, and thinking of men, and looking on to the great life beyond. We get little consolation from statements done up in packages and labeled certain doctrines of the Bible. What this weary old world needs is to take Christ's hand, and simply look up reverently toward that great life as he breathes out, "Our Father"; stand by his side, and look with him into the infinite meanings and possibilities that are in the face of the youngest child or poorest man; stand by His cross and catch the great, glad trust and hope of that dying cry, "Father, into Thy hands I commend my spirit," for this is the great hope of man.

Wadley, Ala.

There are two kinds of politeness. One says, "See how polite I am"; the other, "I would make you happy."—*Tomlinson.*

Only when the song of God's love is singing in our hearts are we ready for the day.—*James R. Miller.*

While our hearts are pure, our lives are happy and our peace is sure.

CONTRIBUTIONS

MAKING YOUR CHURCH BUDGET.

Every Church budget should be a double budget. It should be made out several weeks before the new year begins by the Church finance department (committee) and pastor together, not by either alone. Time and study should be given to it. It should be a growing and liberty budget.

The current expense budget should include all the items that can be anticipated that are to be used by the Church for itself and all its local work. That is for "ourselves" our worship and that of our families. It should include such items as salaries (pastor, janitor, and others), music, printing, fuel, light, parsonage needs, repairs, insurance on Church and parsonage, telephone, interest, a certain portion of any indebtedness added equipment and a miscellaneous fund.

The benevolence budget should include (a) any local benevolences in which your Church is expected to share, such as may be approved by the individual Church; (b) the Conference apportionments, both for the Conference and the Convention; (c) the denominational benevolent agencies that may not be included in the Conference apportionments, such as the Federal Council of Churches and special calls.

All denominational, Convention, Conference calls to which your Church is expected to contribute. The amounts put in the budget should be the least you should think of giving, and the effort should be to raise more than the budget amount. (d) There may be interdenominational benevolences that you will wish to include, such as Near East Relief. The benevolence budget should be the least amount that you should give "for others."

A fair sense of proportion should be maintained between the two sides of this budget. After this tentative budget is prepared, the finance committee should have it multigraphed, printed or typewritten and send a copy to each family in the Church, with a nice letter, stating that this is the proposed budget for our Church for the next year, and that it will be read at the regular morning Church service, a week from next Sunday, and opportunity be given for amendment and adoption. The people will feel like responding heartily when they are taken into full confidence, and help adopt the budget. It always pays to keep the full confidence of your congregation.

WARREN H. DENISON.

THE KNOWLEDGE OF BEING SAVED.

There is nothing that one ought to know so well as to be conscious that he is saved. We frequently hear members of the Church say they don't know that we are saved. It seems to me that would indeed be a deplorable condition in which to live, not to be conscious of our acceptance with God and at the same time know that God is a consuming fire (Heb. 12:2), and that we have to meet Him face to face. We cannot depend too much upon our feeling; yet there is a sweet experience that comes into the soul of man that makes him conscious that he has been born into the kingdom of God; hence the Apostle John's testimony, "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14). In this article of evidence, we do not intend to offer so much of human experience, but to give evidence from the Word of God, which cannot be questioned by honest-minded men. Jesus Christ told Nicodemus that He must be born again, and told him he must not think strange of it. Marvel not, for ye must be born again, and except ye are born again ye cannot see the kingdom of God (John 3:3). He didn't say to Nicodemus, except you join the Church and take the Communion, or sign a card, or shake the preacher's hand; but he taught him that he must have the Spirit-birth experience.

Now, let us see further evidence. "Now, if any man have not the Spirit of Christ, he is none of His. The Spirit itself beareth witness with our spirit that we are the children of God" (Rom. 8:9-16). We can see that the Spirit of God is the true witness to this wonderful change in our lives. This change in our lives will be so definite that we may know it without a doubt. He that believeth on the Son of God hath the witness in himself. "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life" (1 John 5:10-13). If we are truly saved, there will be a radical change in our affections one for another, and for things, for it will take worldliness out of our hearts (1 John 2:15-16), and we stop the sinning business. "Whosoever is born of God doth commit sin" (1 John 3:9). I believe the weakness of the organized Church is caused by unsaved men and women in it. God bless and save the unsaved, so they may know they are saved.

P. T. KLAPP.

THE KEEPING POWER OF CHRIST.

Just as the lifted-up Christ draws us to Him and draws us on and on until we are ready to go anywhere with Him or do anything for Him, He draws us away from the world. Christ nailed to the cross bars the way so we cannot commit the sins we once were guilty of. When we once get a vision of our Lord nailed to the cross, making atonement for our sins, hanging there for you, for me, the precious blood dripping, dripping from those five wounds, it separates us from the world so we cannot do the things the world is doing.

The one who was dishonest becomes honest and upright. He who was untruthful cannot lie. Those whose lives and conversation have been unclean put it all away. The dance, the cards, the theater do not attract, because they have yielded all to their Lord, and the vision of the Christ bleeding, dying upon the cross, stands between.

Jesus said we must renounce all; we must take up the cross and follow Him, or we cannot be His disciples. The Holy Spirit had it recorded we must be separated from the world. The Book says the Lord looks upon the heart and that He knows His own. The Book also says He will keep His own. He keeps in the hour of temptation, for "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." He keeps in the time of trial. "When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." He hath said, "I will never leave thee, nor forsake thee. So we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

We are kept by the resurrection power of Christ. He said He had power to lay down His life and to take it up again. He did take it up again, and He is alive forevermore. And because He lives, we, too, shall live. Best of all, the Christ who on Calvary was "lifted up, that whosoever believeth might not perish, but have eternal life," is coming again. Blessed hope! He is coming for His own; coming as He said He would do to take us to be forever with Him in that place He is now preparing for us; coming to take us to dwell forever in that land where there is no need of sun, because the Lamb is the light thereof.

Oh! Thou, Saviour of our souls, we have seen Thee dying that we might live forevermore. Now we see the keeping day by day. We know Thy grace is all-sufficient; we know Thy strength is perfect in our weakness. We know Thou art able to keep that which we have committed unto Thee against that day. Thou art our Shepherd, keep us unto the end. Keep us in Thy hand until Thou dost come to take us to that place Thou hast prepared for us, and we shall enter in through the gates into the city.

MINNIE LOHR.

Mt. Vernon, Ohio.

A HAPPY NEW YEAR.

Most of us begin a new year with a hope or determination that it shall be a better year and a happier one than the preceding; but so often come to the close of the year disappointed and discouraged. When we review the past, see how little we have done for Jesus and for the sake of humanity, we can but feel ashamed of ourselves as unprofitable servants.

What is the secret of a happy new year? The first thing we must realize is that true happiness does not consist of material things. We may have wealth in abundance and then not be happy. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Jesus tells us how to be happy in Matt. 5:1-12. So different from the world's idea of happiness! To so many people, this world's goods are a hindrance to growth in grace, while God intends that it should be a help. So, as God prospers us, let us not forget that the earth is the Lord's and the fullness thereof; that we are only stewards, and will have to give an account of the things intrusted to us.

May we begin this new year by applying our hearts unto wisdom. The wisest thing we can do is to dedicate ourselves, our time, our means, all the year to God, who has the power to make us happy. Make a full surrender and give Him our best through Christian service.

In the home, where love and happiness should rule, where we entertain our friends by giving them our best, may we not forget our truest and dearest friend, Jesus, who is longing to be entertained as our most loved and welcome guest. In the Church, that is the next place to the home, where we can meet as brothers and sisters to give thanks for God's great love and care. May we come in love and unity, with one accord, and one purpose—that of serving Him by winning souls as a testimony of our love for Him, who has done so much for us. Oh! at such a cost to God are we permitted to be called His children.

Now, then, if we are heirs of God, and joint heirs with Jesus Christ, we have the secret for a happy year. May we, like Paul, "forget the things that are behind," and let our prayers be, "Dear Lord, make me a better man or woman, that this year may be a beginning in my life for greater and better service for Thee."

God has the power to take these old soiled lives of ours and present them new and beautiful before a throne of grace. The year 1925 has wonderful possibilities for those who will give God a chance to walk, talk, and work with them. In so doing, they may attain the highest degree of happiness, through Christian service.

The key to a happy new year.

MRS. R. J. NEWTON.

NEED OF NATION-WIDE EVANGELISTIC CAMPAIGN.

By F. W. Heckelman.

Is the time ripe for a nation-wide evangelistic campaign? For various reasons we say emphatically, yes; because—

First, Japan is passing through a reactionary period following the World War. Her accumulated wealth has largely disappeared on account of extravagance and the appalling losses at the center of the empire due to the earthquake and fire; hence, the times are hard—prices are high, and on account of the luxury tax and the depreciation of the yen will go higher. Moreover, the agrarian and labor circles are manifesting much discontent, which is likely to increase.

Again, there are certain disintegrating forces at work in the nation due to various things, among which are the failure to realize the highest from the World War, many still thinking Christianity failed during the war. The thought is that the war accentuated democracy, but failed there; that some of the European governments, though in form may seem to be democratic or even revolutionary, are really less democratic than before the war; that they are in the hands of practical dictators, whether of the "right" or "left"; and that others are helpless in the face of overwhelming political and economic problems.

Then as to Japan, there has been a large infiltration of undigested socialistic, bolshevistic, and revolutionary ideas. The Japanese government seems to feel this; in any case, the military cast must feel it, for witness the attempt to choke it to death in the strangling of Osugi. Now, we are convinced that these radical social ideas in the political life cannot be choked out in that way; that they must be Christianized, as Erskine has well said in a recent article on the "Christianization of Japanese Loyalty."

These disintegrating forces are being felt in all walks of life, and, as is natural in the family, and especially among the young life of the nation, who are to be the leaders of tomorrow.

Moreover, that there are revolutionary forces at work in the nation is also manifested. The in-rush of so-called "dangerous thoughts"—and the national leaders having no good substitute for them—has greatly affected the heart of young Japan. Marxism, Bolshevism, French and Russian radical literature, and novels with an appeal to free love and lust; the consumption of literature without Christian backing; radical scientific literature not grounded in a true psychology—these are undermining the moral and social moorings. National attempts to arrest these forces have been weak and not constructive. Instead, there has been an appeal to repression and an emphasis on militarism. A Japanese leader has said that there will be a revolution in ten years unless present tendencies are brought to a halt by the Christian dynamic. The attack on the crown prince must not be taken too lightly, and the increasing number of robbers and revolutionists in prisons is significant.

Again there are isolating forces at work. These began with the taking of, and the repressive measures exercised in Korea; with the "twenty-one demands" upon China; the giving up of the alliance with Great Britain, and the extreme emphasis upon militarism and national ambition, until the Washington conference arrested these for the time being. But the most humiliating and harmful isolating force is the recent exclusion act of our American government. Nothing has so damaged the prestige of this proud, ambitious, forward-looking, progressive people as this needlessly unfair and unchristian legislation. The great quake and the fire terrifically tested the very heart of the nation, but the exclusion legislation has brought the nation to its very knees. The blow was a staggering one to the best national leaders. One of the national dangers is that because of the apparent failure of the conservative leaders the future of the nation will be in the hands of radicals. This calls for a restraining force which only Christianity can supply, and emphasizes the need of a nation-wide Christian campaign.—*Japan Evangelist, Tokyo.*

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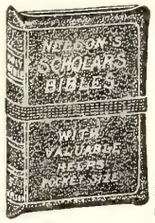

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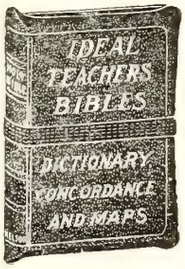

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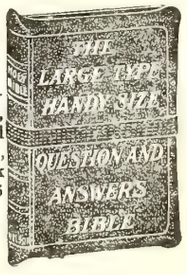

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STEWARDSHIP AND PROMOTION.

Forward Movement Receipts.

October	$3,479.85
November	3,175.66
December	3,610.67

We cannot stress too emphatically the necessity of the following matters:

(a) The payment of subscriptions now due.

(b) Making at least partial payment on subscriptions in arrears, and designating time when the balance may reasonably be expected.

(c) If no payment can be made just now, please write and tell us that it is your intention to make good your subscription as soon as possible.

(d) That if you have completed your subscription, kindly sign a "continuation annual pledge," so that the work be not retrenched and crippled. It may mean sacrifice, but we must not lessen our work. Send in your card today and save us writing you again.

From One Day's Mail.

"I know the Forward Movement has been a wonderful help to the cause, and wish I might be able to do more." Indiana.

"It will be possible for me to send $100 about March 1st, and the rest about August 1st. Am sorry conditions have been such I could not pay it when it came due." Illinois.

"You will find incloesd money-order to apply on my pledge to the Forward Movement. I hope to complete the obligation later." New York.

"I am inclosing check for our pledge. I am very glad that we have been able to do a little toward the work." New Hampshire.

"It is next to impossible for me to meet this obligation for some months yet. I hope the Lord will prosper me during this year, as I very much want to meet this obligation." Ohio.

"Now, about the payment of my subscription: I hope to reach that about April or May." Indiana.

"Inclosed you will find check for the remainder of my Forward Movement pledge. I am not all caught up yet from my long, enforced illness. I am glad to pay this, even a year late." New York.

It has been this kind of loyalty and co-operation that has made the Forward Movement a great success. What a difference in spirit these are from some that seem to use every possible excuse to get rid of paying the obligation the Church received from them in good faith.

Taking Responsibility.

Dr. M. E. Melvin, Nashville, Tenn., president of the United Stewardship Council of Churches of Christ in America, declared at the stewardship conference at Louisville last month—

"That the tendency of modern life is to paralyze the sense of personal responsibility. Today, one-third of the members of the Church are carrying all the load, and the other two-thirds are taking a joy-ride.

"This indifference in the Church is due largely to the measuring of duty in the terms of groups. Business organizations and corporations have led to this tendency. The object of the stewardship movement in America is to teach personal accountability and individual responsibility to the Church.

"History shows that the Church, during periods of prosperity, has always grown weak and flabby. According to predictions, we are in for an unparalleled era of prosperity, and the stewardship revival stands in line to make every man, woman and child accountable to the Church in time, talents, money, energy."

Dayton, Ohio. W. H. DENISON, *Sec'y.*

STEWARDSHIP AND THE BIBLE.

(For reference and study.)

(1 Pet. 4:10.) According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God.

(Luke 16:10-13.) He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters, for either he will hate the one and love the other, or else he will hold to one and despise the other. Ye cannot serve God and mammon.

(Psa. 1.) Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scoffers; but his delight is in the law of Jehovah, and on his law doth he meditate day and night. And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper. The wicked are not so, but are like the chaff which the wind driveth away. Therefore, the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous, for Jehovah knoweth the way of the righteous; but the way of the wicked shall perish.

Jesus and Stewardship.

In the synagogue, Jesus heard the solemn truths of God's regal ownership: "In the beginning, God created the heavens and the earth" (Gen. 1:1). "The earth is Jehovah's, and the fullness thereof" (Psa. 24:1). "Every beast of the forest is mine . . . the cattle . . . the birds . . ." (Psa. 50:10-12). "The silver is mine, and the gold . . ." (Hag. 2:8). "All souls are mine" (Ezek. 18:4). He learned, too, of man's authority and responsibility and of the sure rewards of faithful stewardship: "Let them have dominion over . . . all the earth . . ." (Gen. 1:26:30).

"What is man? Thou hast made him but little lower than God. Thou madest him to have dominion. Thou hast put all things under his feet" (Psa. 8:3-9).

"It is He that giveth thee power to get wealth" (Deut. 8:18). "The tithe . . . is Jehovah's" (Lev. 27:30-34).

"Blessed is the man. He shall be like a tree" (Psa. 1:1-6).

"No good thing shall be withheld from them that walk uprightly" (Psa. 84:11).

"Honor Jehovah with thy substance. So shall thy barns be filled" (Prov. 3:9-10).

"Will a man rob God? yet ye rob me . . . Bring ye the whole tithe . . . and prove me . ." (Mal. 3:8-10).

"Beware, lest thou forget Jehovah, thy God . . . and . . . say in thine heart, My power and the might of mine hand . . ." (Deut. 8:11-20). Often at Mary's knee and at Joseph's family altar, Jesus doubtless listened to the story of faithful Abraham, of Abel's meek obedience, of Dreamer Joseph's integrity, of Moses' great decision, of Joshua's fidelity, of Samuel's unselfish patriotism, of David's princely loyalty, of Elijah's unflinching courage, of Daniel's long life of rectitude and piety, of Mordecai's dogged determination, and Esther's queenly daring; and of many a national hero whose name has perished from history, but "Who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens." All these were stewards of a lofty quality.

So Jesus goes forth to His ministry to give the world a new and still broader conception of stewardship than "the fathers" had given Him. We get it in the Golden Rule, the good Samaritan, the talents, in "Consider the lilies," "Seek ye first the kingdom . . . and all . . . shall be added; "It is more blessed to give than to receive"; in the widow's mite, "These ought yet to have done"; "Render unto Caesar . . . and unto God."

We find it in His promises: "No man hath left house . . . or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold." Lands? Yes! with trouble enough, but with "life." We hear it in His warnings: "Be not anxious . . . No man can serve two masters." "He that is faithful in little, be faithful in much." "Except your righteousness exceed the righteousness of the . . . Pharisees, ye cannot enter the kingdom"; "Watch"; "When the Son of Man shall come in His glory" he shall judge them according to their stewardship. The 'rich fool" who might have served man and God with countless stores, and the "rich young ruler" who was steward of vast treasure, time and talent, but made the "great refusal," both sink in pitiful oblivion.—*Dr. L. E. Lovejoy,* in *Stewardship for All of Life.*

MISSIONARY-STEWARDSHIP INSTITUTE.

While in the South, after attending the quadrennial meeting of the Federal Council of Churches at Atlanta, Ga., Dr. W. P. Minton, secretary of foreign missions, and Dr. W. H. Denison, secretary of stewardship and promotion, held a combined missionary and stewardship institute for the Alabama Conference at the Wadley Christian Church and Bethlehem College; and one for the Georgia and Alabama Conference, at the Lanett Christian Church, Lanett, Ala. Quite a number of the Churches were represented, several of the pastors were present, and a deep interest was manifested throughout the services.

These men made a long journey to deliver to us the messages that lay heaviest on their hearts and that engage their supremest attention.

On the evening of December 9th, Drs. Denison and Minton gave addresses at the college auditorium, which were very interesting and instructive to the students and others who were present. On the morning of December 10th, Dr. Minton addressed the pupils of the public school and Dr. Denison gave an address to the students at Bethlehem College. Three institute meetings were held at the Wadley Church the same day, both speakers presenting in a very efficient way their respective lines of work.

Dr. Minton, in his most forceful way, presented our missionary task in Japan and Porto Rico. In Porto Rico we have five missionaries, namely: Rev. and Mrs. D. P. Barrett, Miss Olive G. Williams, and Mr. and Mrs. Bruce W. Morton. There are five main stations and twelve outposts. Our field is on the southern coast about

thirty-five miles long and five to seven miles wide. The Christian Church is responsible for seventy thousand souls in this field.

We have ten missionaries in Japan, namely: Rev. and Mrs. A. D. Woodworth, D. D., Rev. and Mrs. E. C. Fry, D. D., Rev. and Mrs. C. P. Garman, Rev. and Mrs. Wm. Q. McKnight, Miss Martha R. Stacy, and Miss Angie Crew. We have sixteen pastors and several teachers. We are directly responsible for a million souls in Japan. He emphasized the fact that we, as members of the Christian Church, should have a genuine interest in all our missionary undertakings, expressing this interest in earnest prayer for the work, in giving financially for its support, and, if needs be, offer our lives to its service.

Dr. Denison, the man who knows his subject, who is full of his subject, and who knows how to present his subject, spoke, in the main, on the "Larger Stewardship," of personality, talents, calling, influence, opportunity, time and substance. The stewardship of personality involves a consciousness and acknowledgment of God's ownership and the making the most of oneself. The stewardship of talents embraces life's resources and powers. Recognizing the stewardship of calling, we will ask ourselves the question, "Is this the thing God wants me to do?" The stewardship of influence will lead us to feel that we are our brother's keeper; "that none of us liveth to himself."

In the text "As we have therefore opportunity, let us do good toward all men, especially toward them who are of the household of faith," is set forth the stewardship of opportunity. Time and life are alike given us of God to use as His stewards for Him. We are also taught to honor the Lord with our substance and with the first fruits of our increase. The speaker said, "When we recognized our partnership with God in all our living, tithing and giving, and used the every-member canvass method of raising money, we had solved the problem of Church finance."

The meetings at Lanett were as equally helpful, and while the attendance through the two institutes was as well as we expected, yet our one deep regret is that there were not more folks out to hear these much-needed, interesting and instructive messages. It was surely a treat of a lifetime to have these brethren with us in our work in these extreme Southern conferences. A rare opportunity made use of by two few of our folks has passed by, but the good seed sown will continue to grow and bring forth a harvest not many years hence.

We certainly appreciate their every effort and the good impression they had of Bethlehem College as expressed in the words of Dr. Minton and concurred in by Dr. Denison: "I cannot tell you how encouraging it is to me to think of the splendid group of young people you have gathered about you and of the possibilities of Bethlehem College in the future"; and he added, "May the Lord bless you in the excellent service you are rendering both to the young people and to the denomination." A cordial invitation is extended to both these brethren to be with us again, and especially do we request that Dr. W. H. Denison be given a place on the program of our next Chautauqua and School of Methods, to be held at Bethlehem College in August, to discuss the question of stewardship from the Bible standpoint, as I feel that this is the biggest thing needed in our Southern work. Brethren from the North, remember that you are welcome, thrice welcome, to Bethlehem College and our Southern work.

S. L. BEOUGHER.

Wadley, Ala.

MEETING OF WOMAN'S BOARD.

The Woman's Board of the Southern Christian Convention met in Burlington Christian Church November 14, 1924, at the call of the president, with the following members present: Mesdames W. H. Carroll, J. A. Williams, W. T. Walters, and C. H. Rowland. Drs. J. O. Atkinson and G. O. Lankford were present, and were asked to seats as deliberative members. Dr. Lankford led in a devotional service, reading from Isaiah 35.

1. Mrs. Boyd Richard's resignation was accepted, and Miss Gertrude Browne was elected superintendent of literature and mite-boxes.

2. Mesdames Sellars and Carroll appointed to audit treasurer books.

3. Voted that in 1925 and each alternate year thereafter the secretary of the Woman's Board of the S. C. C. instruct presidents of various Conference boards to elect delegates to Woman's Missionary Conference that meets in May following.

4. Mrs. Williams was to write to the presidents of various woman's conferences to push life membership in societies.

5. Treasurer's books showed $8,224.08 for the China fund, same to be transferred to Japan field.

6. Secretary instructed to write Miss Coghill as to when her resignation was dated.

7. Voted to pay Mrs. Patton's expenses to the Valley Conference.

8. Voted to employ Miss Gertrude Browne as corresponding secretary of our Convention. Beginning January 1, 1925, that we pay one-half of her salary; that her work be directed by Dr. Atkinson, Mrs. Carroll and Mrs. Rowland, and that she make monthly reports to Mrs. Carroll.

9. Mrs. Carroll instructed to procure stationery for board members, getting 2,500 sheets of paper and 1,200 envelopes.

10. Voted that corresponding secretary prepare, for THE CHRISTIAN SUN, monthly programs for societies.

11. Moved that Miss Browne, Mrs. Carroll and Mrs. Rowland be a committee to arrange programs for district rallies.

12. Carried that traveling expenses of board be allowed.

13. Voted that all checks drawn by our treasurer shall be countersigned by president.

14. Moved and carried that the secretary write and thank the ladies of the Burlington Aid Society for the lunch provided them.

15. Voted that we adjourn to meet on or before August 1, 1925, at the call of the president.

MRS. W. H. CARROLL, *President.*
MRS. C. H. ROWLAND, *Secretary.*

DISTRICT MISSIONARY RALLY.

(Suggested Program.)

Theme—"One Head, one Body, one Blood."
Call to Order by Superintendent.
Devotional.
Song—"The Church's One Foundation."
Scripture—Col. 1:13-20; 1 Cor. 12:12-20; Acts 17:24.
Prayer—(a) That Christian fellowship and the spirit of co-operation may increase and prevail; (b) that each member of the body may realize its own responsibility; (c) that our missionaries in the field may have health and courage for their task, and that other missionaries may be reared amongst us; (d) that our Mission Board may have wisdom and courage for their task.
Enrollment of and Reports from Societies.
Superintendent's Message.
Messages from Missionaries.
Special Music.
Appointment of Committees.
Address.
Special Offering.
Adjourn for Lunch.

Afternoon Session.

Call to Order by Superintendent.
Devotional Service.
Open Discussion:
Cradle Roll—By .....
Willing Workers—By .....
Young People—By .....
Woman's Societies—By .....
(In this discussion, problems and suggestions are requested.)
Election of Officers.
Special Music.
Plans for Coming Year.
Brief Play, Pageant, or Demonstration. (Suggested, "The First Church Missionary Society," leaflet.)

The above is submitted as a tentative program for the Woman's Missionary rallies in the various districts this spring. Suggestions will be appreciated.

MRS. C. H. ROWLAND,
MISS GERTRUDE BROWNE,
J. O. ATKINSON,
Committee.

INVESTMENT IN PUBLIC HEALTH.

North Carolina now ranks sixth among the States in the amount of money expended in the protection and promotion of the health of its people. This State has the enviable distinction of having established the first county health department in the United States. It now stands second in the number of such agencies, Ohio having the honor of first place. In view of the money and energy that is being spent in the State, it is pertinent to review the results that are being achieved.

In 1922, the general death rate of the State was 11.6 per thousand of population, as compared with a rate of 11.9 for the registration area. This showed a slight increase in both the State and the registration area, as compared with the previous year. The birth rate for the State for the same period was 30.9 per thousand of population, while for the registration area the rate was 22.3 per thousand. This was a decrease of 3.4 per thousand for the State, and 2.1 per thousand for the registration area.

In 1923 the death rate for the registration area increased, moving up to 12.3 per thousand of population. The death rate of the State remained the same as the previous year, 11.6. Birth rates were generally lower, being one per thousand of population less in the registration area than for the previous year. In the State, the birth rate was 30.0, or 0.9 per thousand less than for the previous year. For the two years, the State again maintained its lead of the highest birth rate in the Union.

The system of protected water supplies, the enforcement of sanitary laws, and the large number of citizens taking the typhoid vaccine, have combined to bring the death rate from typhoid fever to the lowest point in the history of the State, the rate for 1923 being 9.9 per 100,000 of population. The tuberculosis rate continues to show a gratifying decrease, the death rate for 1923 being 94.7 per 100,000 of population, a reduction of more than one-half in ten years.—*N. C. State Board of Health.*

HELP NEEDED.

The East LaGrange Christian Church is making a desperate effort to raise $1,550.00 during 1925. This will pay our building debt off in full. Any help will be highly appreciated. You may pay your subscription either weekly or monthly. Send all subscriptions and money to W. M. Crowder, 230 Spring Street, LaGrange, Ga.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

February 1, 1925.

Subject: "The Vine and the Branches."

Golden Text: "He that abideth in me, and I in him, the same beareth much fruit."—John 15:5.

Lesson: John 15:1-27.
Devotional Reading: Psa. 119:9-16.

Jesus got ideas for sermons every where and from every thing. This "talk" on the Vine and the branches is an example. He took a simple thing like a vine. It may have been suggested by the cup, the fruit of the vine, or by a vine that had grown up the side of the wall and had put its tender tendrils through the window into the room, or by vines growing along the path which they trod on the way to the garden, or even by the odor of the vines which the vine-dressers were burning. However the suggestion came, Jesus took it and made it the basis of an immortal talk. Ye call me Rabbi, or Master, or Teacher, and ye do well, for such I am.

Every Christian ought to read this chapter at least once a month, for it is fundamental to Christian living. And as he reads he ought to become a doer also, for unless he does he deceives himself. Dwight L. Moody used to write in the fly-leaf of every Bible he got these words, "This Book will keep you from sin or sin will keep you from this Book." These words apply with special force to this chapter. He who reads these words and lives them will keep from sin; and sin will keep you from reading and living these words.

Jesus asserts in the first place that the relation between a disciple or a Christian and Himself can best be expressed in terms of the relation that exists between the vine and the branches. Christianity is not a set of creeds, although it may have creeds. Neither is it necessarily good works, although it issues in good works. Christianity, or rather Christian living, is a matter of intimate personal relationship between Christ and the believer. Just as the branches are bound to the vine and derive their life from the vine, just so is a Christian to be bound to the true Vine, Christ Himself, and to derive his life from the spirit of Christ flowing through his life. This view of Christianity gives discipleship a dignity and meaning that is at once satisfying and challenging.

Jesus intimates and practically asserts that God needs every branch of the vine. He expects fruitage from the vine as a whole by fruitage from the individual parts of the vine. Therefore, if a branch does not bear fruit, it is cut off and cast away and men gather them and burn them. A bad branch must not encumber the good branches. But if the branch is good and bears fruit, the husbandman, the Father, prunes it and trains it so that it may bring forth more fruit. It is significant that Jesus implies progress in fruit-bearing. He uses the words "fruit," "more fruit," and "much fruit." The Christian can always be more. The reward of bearing fruit is the capacity to bear more fruit. Let no Christian think that it is enough to be merely good; he must strive to become the best that it is possible for him to become.

Jesus announces a truth that every one knows. He says that the branch cannot bear fruit of itself. It is only as it is in vital, life-union with the vine that it can bear fruit. We know that. But we often forget it. May it not be that the reason we do not bear more fruit or even fruit, is the fact that we are apart from the Vine. Fruit-bearing depends upon abiding relationships. Apart from Christ, we can do nothing.

But the law has another side. He that abides in Christ shall bear fruit. The actual presence of Christ's life in our lives is a guarantee of fruit-bearing. And the more of His spirit we have, the more fruit we shall bear; and the more fruit we bear, the more God is glorified. The fact of the matter, Jesus says, is that we are ordained or set apart for that very purpose—fruit-bearing—and herein is the Father glorified that we bear much fruit, the kind of fruit that abides.

Just as fruit-bearing depends upon abiding, just so does abiding depend upon obeying. If we keep the commandments we shall abide. He that hath set his face toward Jesus Christ and who makes it his dominant purpose to serve Him, is abiding in Him. Abiding is not wholly a matter of feeling, and we are not to depend upon feeling. But if we abide we shall have the joy that remains, and we shall have it in a way that is full to the overflowing.

Abiding depends upon obeying. And obeying is a matter not of law, but of love. If we keep His commandments we shall abide in His love. "This is my commandment," said Jesus, "that ye love one another."

Jesus transfers the figure at the end. The central fact in Christian discipleship is friendship. He calls us not servants, but friends, and as His friends we are to go forth and bring forth fruit in life—the embodiment of His character in our character and the expression of His spirit in our conduct.

Fruitful Thoughts on Fruit-Bearing.

1. God works through the spirit of Jesus Christ in man.
2. Fruitlessness is uselessness in the Christian life.
3. Discipline helps just as pruning stimulates fruit-bearing.
4. The Christian must abide, *i. e.*, be at home, in Christ.
5. Christianity is a matter of intimate and vital relationship between man and God through Christ.
6. The fruitful life should be progressive—fruit, more fruit, much fruit.
7. God needs every vine bearing fruit at its best.
8. Abide in Christ is a guarantee of what we need and ask in Christ's name.
9. Obedience brings not only fruitfulness, but joy.
10. Real Christian fruitage abides forever.

CHRISTIAN ENDEAVOR.

February 1, 1925.

Topic: "Christian Endeavor as an Expression of Friendliness."
(Christian Endeavor Day—Decision Service.)
Scripture Reference: Philip. 2:1-11.

Suggestions.

Have the meeting announced by the Christian Endeavor president or Sunday School superintendent in the regular Sunday School assembly. This may be done by reading a short poem, story, or reading on friendliness or friendship, and announcing that the Christian Endeavor meeting will be a continuation of this subject, and giving the time, place and leader of the meeting.

Plan the meeting so those who attend, but are not members, will decide to join the society. Show them the place of Christian Endeavor in the Church as a means of fellowship for the young people for closer friendship with Christ. Is your society meeting the needs of the young people of the Church and inspiring them to love and serve Christ?

Points for the Leader's Talk.

Christian Endeavor is a means of friendliness first, because of the fellowship with Christ. "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord." The members of the society find fellowship with Christ through prayer, praise, song and meditation. It inspires individual love and reverence for Him and at the same time gives a chance for worship of Him with others.

Secondly, a means of friendliness, by association with each other. "Let each esteem other better than themselves. Look not every man on his own things, but every man on the things of others." Planning special meetings, officers working together and doing things in committee meetings, afford a splendid opportunity for co-operation, kindliness, and practicing the Golden Rule.

Third, in working together for others. The Christian Endeavorers who do kind things for less fortunate people, as the Orphanage, missions, poor people, the sick, prisoners, and so forth, learn sympathy, understanding of the needs of others, and the joy of helping. The first Christian Endeavor Society was based on friendliness for others and the desire to promote the cause of Christ.

The leader's talk may be followed by some Endeavorer reading John 13:23, 19:26, and 20:2, the friendship of Christ and John, and this prayer: "O Thou great friend of all the world, we would walk the way of friendly hearts with Thee. Teach us thy way of loving, for we can be true and loyal friends only as we learn of Thee. Make us to know that the glory of love is to give, not to gain. Give us the grace of love that serves and counts no cost. Give us love unshadowed and unmarred by strain of self. Touch Thou our eyes, that we may see the loveliness beneath the unlovely, the beauty beneath the unbeautiful. Make pure our hearts that those we love may be the stronger, finer, truer, for our friendship. Shine through our lives, that every friend of ours may find it easy to be a friend of thine. Love us, our Father, and love through us. In the name of the Master Friend, in whose footsteps we would follow. *Amen.*

Suggested Hymns.—"What a Friend We Have in Jesus," "O Master, Let Me Walk with Thee," "Lord, Speak to Me, that I May Speak," Jesus, Thou Divine Companion," "God of the Strong, God of the Weak," "He Leadeth Me," "Saviour, Like a Shepherd, Lead Us," "O Love that Will not Let Me Go."

From the "Personal Friendship of Jesus."

We should learn from Jesus that the essential quality in the heart of friendship is not the desire to have friends, but the desire to be a friend; not to get good and help from others, but to impart blessing to others. Many of the sighings for friendship which we have are merely selfish longings, a desire for happiness, for pleasure, for the gratification of the heart, which friends bring. If the desire were to be a friend, to do others good, to serve and to give help, it would be a far more Christ-like longing, and would transform the life and character.

Christian Orphanage

DEAR FRIENDS:

This report closes our books for 1924. Our financial income from January 1st to December 31, 1924, amounted to $24,162.59. We had set our goal for $27,000. We had hoped to raise at least $25,000, but we fell short of what we had hoped to do. This is the first time since we have been in this work that we failed to reach our Thanksgiving goal. We close our year's work a little disappointed because we did not reach what we expected to do. We thought we had done our best, but perhaps we could have done more. We take all the disappointments on our part and thank the Churches, Sunday Schools and friends who have stood by us and have made it possible for us to give one hundred and eight little children a home. While we have our disappointments and discouragements, yet we have much to be thankful for.

While we had much sickness during the first part of the year, we did not have a death in our family during the year. We did not have any serious accidents among our children. The children all did well in school, and stood well in their classes. More than forty joined the Church during the year, so in looking back over the year's work we have much to make us feel good and to rejoice over.

The following has been sent in since our last report: Waverly Christian Church, Waverly, Va., white gifts; United Christian Sunday School, Lynchburg, Va., 16 stockings filled with candy, toys, etc.; Seagrove Church, N. C., 8 cans fruit; J. H. Cates, Burlington, N. C., 1 doz. jars canned apples.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 22, 1925.

Amount brought forward		$23,682.76
Sunday School Monthly Offerings.		
North Carolina Conference:		
Durham	$ 5.00	
N. Clayton, 6 mo.	3.97	
First Church, Greensboro	27.25	
		36.22
Thanksgiving and Christmas Offerings.		
Antioch, Ala.	$ 3.00	
First S. S., Norfolk	95.00	
Union, Halifax Co., Ea. Va.	10.00	
Durham, N. C.	100.00	
Baracca Class, Suffolk, Va.	55.00	
Shiloh, N. C.	3.00	
Greensboro, First Church	20.50	
Oak Grove, N. C.	2.00	
Christian Temple, Ea. Va.	35.75	
Sallie E. Holland, Va.	2.00	
Johnson's Grove, Va.	4.00	
Burlington Church	100.00	
		430.25
Special Offerings.		
Citizens Bible Class, Elon, N. C.	$ 3.36	
Stella Sharpe	10.00	
		13.36
Grand total		$24,162.59

FAITHFULNESS OF MISSIONARIES.

During the week of prayer, observed by the Woman's Missionary Society of Elon College, the above topic was assigned to Mrs. O. W. Johnson, who responded in the following fitting words:

First, we can show our thanks for the courage and brave efforts of our missionaries and missionary enterprise by and through prayer, public and in secret. We are advised by missionaries on the field that nothing aids them more than the outpouring of the hearts of the people at home before a throne of grace in their behalf. We sustain our brave missionaries and we keep our missionary enterprise going first and foremost of all through prayer. Robert E. Speer, the great missionary statesman, says that the greatest single asset and the most needed in the missionary enterprise is prayer. All of us know that the great Hudson Taylor carried forward and developed the Inland China Mission through his faith in God and the work, expressed almost constantly in prayer; that he supported on the field 100 missionaries or more and built up one of the greatest missionary enterprises solely through fervent, consecrated, agonizing prayer. Our missionaries, in returning from the field, often tell us that what they need first and foremost of all is a praying constituency. God hears and answers prayer, and seemingly is moved to mighty results and consequences in behalf of mission work when those at home were interested or willing to pray, pray, pray. This is the first word, as well as the most important, in the missionary enterprise, and is the word that we certainly need to learn and put into practice, not only in our missionary societies, but in our personal and private devotion.

Second: The second best thing we can do to show our thanks for the faith that those display who have gone out to the mission field, is by manifesting a kindly and friendly personal interest in them and in their work. The reason why some of us today here in this society are not on the mission field is because we did not have the saving faith, the prevailing patience and the unflinching courage to dare in our Master's name to carry out His great commission, "Go ye and teach all nations, and, lo! I am with you." Since we ourselves failed in this faith and courage, can we not with some grace and graciousness show, by personal courtesy and kindness, by individual effort and enterprise, that we do appreciate those who have gone out and who are this very day risking their lives and giving them unselfishly in our stead and in our behalf out on the firing line, where the battle is hottest and thickest. We should know personally the names of our missionaries. If this is deemed too great a task, then we should pick out two or three or four of them as chance or acquaintance may direct, and from time to time write them personal letters. Send them personal tokens and remembrances to let them know that we are personally interested in them.

Missionaries frequently say that their hearts grow sick and faint sometimes because the people in missionary societies who publicly profess their interest in missions never show any direct personal and individual interest in them and their efforts. Sisters, let us make a new year's resolution that we will pick one or more names of our missionaries each this year, and from time to time write them a line or send them a personal token of appreciation and love.

Third: Another way we can show our thanks is by our hearty co-operation at home in their behalf in supporting them financially, and by keeping up a live and wide-awake missionary society. The impact of our society with its activity upon the life of the missionary enterprise will mean much. This we can certainly give, and will give, if we are as thankful as we should be for the devoted and unselfish lives who are making our missionary enterprise worth while and operative in building up on earth the kingdom of our Lord and His Christ.

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"Ming Kwong—the City of Morning Light," by Mary Ninde Gamewell. Paper, 50c; cloth .75
"In China," by H. F. Williams, D. D. ..... .25

FOR YOUNG PEOPLE.

For Intermediate Home Mission Classes:
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For Intermediate Foreign Mission Classes:
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For Junior Foreign Mission Classes:
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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

HEAVEN IS LOOKING.

"Study to show thyself approved of God a workman that needeth not to be ashamed."

Are you considering some shady little transaction by which you might make some easy money? The longer you consider it, the weaker your scruples may grow against it.

But what would be the result if you should come under the hand of the law and have to pay the penalty for its infraction?

Would the money you could make recompense you for serving a prison sentence? Would that illegal gain pay you for the suspicion which you would be placed under by every person with whom you came in future contact?

Suppose you do get away with your plans, can you respect yourself? If you were successful in carrying out your criminal intentions, could you ease your conscience?

All you could make would never assure you that your conscience would not some time suddenly wake up and lead you the life of the damned. Are you not better off as you are, without much of the world's goods but with the respect of all, than you would be with a bank account acquired dishonestly? (Copyright, 1924, International Feature Service, Inc.)

Prayer.—Dear Lord, at the beginning of another week, we look to Thee that we may be strong in faith and loyal to Thee, and forsaking all else but Thee, cling to Thee forever. *Amen.*

TUESDAY.

HASTENING THE COMING OF THE LORD.

"What manner of persons ought ye to be in all holy living and godliness, looking for and hastening unto the coming of the Lord."—2 Peter 3: 11-12.

Do we wish things were better? Do we wish for everybody to be righteous? Do we wonder why the Lord does not stop evil and sin and cause His will to be done?

How soon the millennium would come if the good things people intend to do tomorrow were only done today! Let us do our part. There is no joy known to human hearts so glorious, so imperative, as the joy of a heart in the gladness of finding his efforts for good crowned by the achievement of something better. The supreme joys of life come of a great law. It is to do good, abide in Christ, and bring forth fruit, and then comes the joy of your hopes.

Prayer.—Our Father, touch us with the flame of the Holy Spirit to say, "Here am I, send me," and enable us to do now all the noble things possible of the promptings of the Holy Spirit. In His name we ask it. *Amen.*

WEDNESDAY.

POINT IN THE PARABLE OF THE PRODIGAL SON.

Read the entire chapter of Luke 15, and you will notice that Jesus spake three parables to His critics in justification of His acts of eating with publicans and sinners and receiving them. Jesus was friendly to the lost publicans and sinners, for He was seeking them that He might save them.

He, therefore, spoke the parable of the lost coin and the lost sheep, that His critics might be prepared to understand the parable of the lost boy.

In all three of the parables, there is something lost—a coin, a sheep, a boy. Great emphasis is placed upon the seeker in the first two parables, and this critic could not refuse to commend the dilligent seeking of the woman for the coin, and the man for the sheep.

Then, as Jesus told the story of the lost boy, they were prepared to see that a man is worth more than a piece of money or a sheep. They must have seen that the lost boy, too, ought to have had a seeker. That there was no one in the parable searching for him must have been a great surprise to the Pharisees. By intentionally omitting this, Jesus made it so emphatic, by the very omission, that they could see that He was justified in His acts in seeking the lost.

Their faces must have turned red as He spoke of the elder boy, for He knew all the time where his younger brother was and how he was living, yet he never made a single effort to seek him and bring him home again.

Prayer.—That we may not think and seek more for things than we do for lost men and women.—*T. E. White.*

THURSDAY.

GOD'S WONDERFUL LOVE FOR US.

"For God so loved the world."—John 3:16-21.

Paul speaks of "the breadth and length and depth and height" of God's love. "God so loved the world." That is the breadth of it. "That He gave His only begotten Son"; that is the length of it. "That whosoever believeth in Him should not perish"; that is the depth of it. "But have everlasting life"; that is the height of it. But even after we have given the passion of the divine this content of mere words, it remains that "the love of God passeth knowledge."

The mine has no bottom; the storehouse is inexhaustible. No writer has ever done the theme justice; no preacher has ever been eloquent enough to depict it. No life save that of Christ has ever succeeded in fully living it. Innumerable men and women through the ages have tried in divers ways to tell the world just how much God loves, but while some have done better than others, all have fallen far short of the desired goal. The best anybody can do is to say, "God so loved the world that He gave His only begotten Son." Like a child strolling on the seashore picking up here and there a pretty shell or a fancy pebble, we wander through life while the great ocean of God's love lies undiscovered all about us.

"To tell the love of God alone
Would drain the ocean dry;
Nor would the scroll contain the whole,
Though stretched from sky to sky."

Prayer.—Lord's Prayer, all the circle joining.

FRIDAY.

THE SECRET OF PEACE.

"For He is our peace."—Eph. 2:13-19.

Peace is life's greatest boon. The soul is tossed upon an ocean of desires. A thousand restless aims distract it. Amid this clamor of passions, how shall it find the key to the secret of fullness of satisfaction, quiet of soul-peace? It cannot be found in the ways the worldly are striving for it.

True peace can only be found in the quest for God. In "searching the Scriptures," we find those living truths which quench our fiery moods. "Great peace have they who love Thy law." "Christ is our Peace." Sin is the real enemy that assails us. It separates us from God, and we are as the earth bereft of its sun. "But now, in Christ Jesus, ye who some time were far off, are made nigh by the blood of Jesus." Through Christ, God looks upon us again in love, and our souls have "the peace that passeth all understanding."

This is the true, the deep, the only secret of peace. When once we have gained this priceless boon, how shall we keep it? By faith in divine guidance. "Show me the way in which I should walk." In the devious, danger-beset paths, we know not when we may fall, unless our hand is held in that of a loving Heavenly Father. It must be found by doing the will of God. It is well to seek peace by retirement, meditation and prayer. We are not made to lead cloistered lives. We are to go forth amid the world's trials, temptations and needs to help to save it. Only by imparting our peace to careworn souls, can we keep it alive in our own hearts.

Do this, and be lifted up to the mountain-tops of communion with God and Christ always.

Prayer.—Lord's Prayer, all the circle joining.

SATURDAY.

HIDING FROM SIN.

"They heard the voice of the Lord, walking in the garden . . . and the man and his wife hid themselves from the presence of the Lord God amongst the trees."—Gen. 3:8-9.

This is the record of the first blush of sin and a concealment from it. Sin is so common today that it is difficult to realize that there was a time of innocence, yet in the beginning man enjoyed unclouded communion with his Creator. But in an hour of temptation, disobedience unclothed the conscience, and the garment of innocence was lost. The fig-leaf aprons were their first vain efforts to hiding, but as God approached they found that this was not sufficient, so they sought the shelter of the trees; but even here, God followed them with mingled words of justice and love.

Man was made for fellowship with God. Sin breaks that fellowship. God seeks to restore it. The whole theme of the gospel is the cry of a loving parent looking for his lost children to guide him through the darker depths of judgment to the glorious heights of an eternal salvation. "Why will ye die?" "As I live, saith the Lord, I have no pleasure in the death of the wicked."

Prayer.—Our Father, bring us to realize more clearly how much Thou dost love us. Forbid that we shall sin or do wrong, but endow us with divine gentleness of spirit. In His name we ask it. *Amen.*

SUNDAY.

THE DAY WHICH THE LORD MADE.

"This is the day which the Lord made; we will rejoice and be glad in it."—Psa. 118-221.

Sunday is a repetition of the solemn truth, "The Lord is risen." It brings to the world the glad tidings of the victory of the Lord, and it is a time for thanking God for the victory we have over sin, or either it is a glorious opportunity to seek and achieve that victory.

"Hail, festal day! for ever more ador'd;
God conquer'd hell, and upward soar'd."

Prayer.—Our Father, Lord Jesus, shine now into our hearts today and forever. Cheer our hearts and give us boundless hope for every day of the future, and forbid that we should desecrate Thy day in any way; and at last may we awake satisfied in His likeness. In His name we ask it. *Amen.*

The number of words found in old English literature does not exceed 30,000, while the new dictionaries today have listed more than 400,000, mostly of foreign origin. It is strange to note, however, that most authors use mainly English words. Shakespeare used 90 per cent, and the English Bible contains 94 per cent.

A Church wedding does not constitute full legal marriage in Germany. It is preceded by a ceremony at the office of the justice of peace.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

KIDDIES:

Next week look out for a story about an orphan Crow! Who ever heard of such a thing? But it is the truth—this Crow was a real orphan; some one had killed his father and his mother. Yes, sir-ee! Oh, it was terrible! Look out for the story, Kiddies. I hope you will write me how you like it, too. Good-by now.

YOUR EDITOR.

GOD'S WAY.

When God wants an important thing done in this world, or a wrong righted, He goes about it in a very singular way. He doesn't release his thunderbolts or stir up his earthquakes. He simply has a tiny, helpless baby born, perhaps in a very obscure home, perhaps of a very humble mother. And He puts the idea or purpose into a mother's heart. And she puts it in the baby's mind, and then—God waits.

The great events of this world are not battles and earthquakes and hurricanes. The great events of this world are babies. They are earthquakes and hurricanes.—*Selected.*

THE TIGER HUNT.

By Ina E. Lindsley.

When all the grown-ups gather
Around the reading-lamp,
I put some chairs together
And make a hunting-camp.

And then I hunt for tigers
In jungles in the hall,
And where it is the darkest
I very slowly crawl.

But once when I was hunting
I met some fiery eyes;
Though I was after tigers,
They took me by surprise.

I didn't know I shouted
(The grown-ups told me that),
And then I saw my tiger
Was just our old gray cat.

LITTLE DOLLY.

Little Dolly was the youngest child of a clergyman, and was eight years old. She got up the day before Christmas, and finding everybody busy, felt a little neglected and hardly knew what to do with herself. She played with her dolls until she was tired, and then thought she would go to the Church, which she knew was being trimmed for Christmas.

She put on her hat and coat and dressed her doll in a warm shawl and hood and started out and went through the gate down the road. By this time, it was late in the afternoon and getting a little dark. She trudged along until she came to the Church, which was lighted and people busy and chatting within. She went slyly in and let herself into a pew, and after a while fell asleep. When she awoke she was alone, and no lights were in the Church. Fortunately, she knew where the rope was that pulled the bell, and groping her way to it, she gave some loud peals, which soon brought her father and sister, who had been searching the house to find her.

They were all delighted to find her, and she concluded that her adventure was enough for some time to come.

IF AND SUPPOSE.

By Livingston B. Morse.

Does it seem fair that centipedes
Should have a hundred feet
When you and I have only two—
Yet call ourselves complete?
We could run fifty times as fast
And fifty times as far;
We need not ever take the train
Or use the motor car.
But when it came to getting dressed,
A problem we should face,
Just think how dreadful it would be
A hundred shoes to lace!

MINDING.

How do you make him go where you want him?" asked Henry, who had come from the neighbor's yard to see the new goat and cart.

"That's easy. If I pull the right rein, he turns to the right; If I want him to go to the left, I pull the other rein. That's all. He always minds," replied Jimsie.

"And can you teach a goat all that?" asked Uncle Wesley, who came up from the other side.

"Sure," answered Jimsie.

"Queer that boys aren't as smart as goats," said his uncle.

"They're heaps smarter," answered Jimsie, indignantly.

"So?" questioned his uncle. "Seems to me I heard somebody's mother say this morning that her small son never came when she called him, and she didn't know what she was going to do to teach him to mind. Guess she'd like to be able to pull a rein to have her boy go where the rein told him to!"

"Humph!" said Jimsie slowly, "I guess I'll go and do that errand right now." And before Uncle Wesley could answer, the goat team had turned off down the street.—*Exchange.*

A BUSINESS MAN.

Today my mother gave to me
A bright new penny.
I put it in the bank because
I haven't many.

THE BUSY BEE.

Dear Children, I am to tell you about a nice little girl, called Busy Bee.

Sibyl is her real name; and shall I tell you the reason why we call her Busy Bee? Because she is always busy. She is never idle like some little girls I know; she never whines out in a peevish tone like some little friends of mine: "I haven't got anything to do!"

Our little Busy Bee is quick and clever in all that she does. She gives not trouble to nurse when she gets up in the morning, but helps to dress herself; and as soon as she is dressed, without waiting a moment she says her prayers. Then Bee comes into Mamma's room before her breakfast looking fresh and sweet as a little pink rosebud.

One day I went to see Sibyl's Mamma, and when we had talked a little while, I said: "Where is darling Bee?"

"Oh," said Mamma, "come into the kitchen, and there we shall find Bee busy as ever."

And so we did, for on opening the kitchen door the first thing we saw was our little girl standing by the table with a bowl and spoon, helping cook stir up some sauce for dinner.

Sweet Busy Bee! what a pretty picture she made with her sleeves rolled up and bright, earnest look on her rosy little face.

My darling little Busy Bee, I can see you in the years to come, a grown-up woman, making hearts glad with your cheerful spirit, busy brain and clever fingers.

LAWN MOWERS.

By Robert Palfrey Utter.

The sheep eat grass upon the lawn;
They eat all day from early dawn.
If father owned but three or four,
He'd have no need of any mower.

THE TESTING TREE.

By Daisy D. Stephenson.

When painting time comes round at school, we get our paints and brushes out and fold our hands while monitors pass little water cups about. A bit of paper we must use to test our colors just for fear we get a messy red or blue, and then our painting's mostly smear!

I think the fairies of the frost that paint our autumn trees at night try out their colors at the start to get the tints exactly right.

Just see this maple up the road! It's prettier far than all the rest—gay red and russet, green and gold. They used it for their color test!

THE PUDDLE.

By Ethel Romig Fuller.

I stepped into a puddle,
Not knowing it was there;
My eyes were on the sunset,
My head was in the air.

At first it made me angry
And spoiled the glorious view
Until I saw the puddle had
Its feelings ruffled too.

But when the pool was quiet,
I had a glad surprise,
For all the lovely colors were
Reflected in its eyes.

A HOMELESS BOY.

There was once a little boy named Tom, who had not a friend in the world. His father and mother were dead, and he lived with his grandmother, who grumbled very much because he had to live with her, and said he was a great burden. The parish allowed her every week some bread and money, but she said it took more money than that to feed and clothe him. It was not possible, however, for the poor little fellow looked as if he was starved and his clothes were all in rags.

One dull night, when it was raining quite hard, a gentleman passed him, and Tom ran after him and asked him to please give him a penny. The gentleman stopped, and said: "My boy, you are very wet; why don't you go home and get dry and warm?"

" 'Cos Grandma's cross, and don't like me to stay in the house."

The gentleman said: "Come to my home Sunday morning as early as you like and I will see if you can't be made comfortable."

"Yes, sir," said Tom; "I'll come."

The next day was Saturday, and Tom thought he would go to the pump and wash his face. But there were several little boys and girls there, who laughed at him because he was so dirty and ragged, which made him ashamed and he ran away.

Sunday morning, he was awake bright and early, and making himself look as well as he could, started for the gentleman's house, but there was not a window open, so he waited outside until he saw the housemaid, then went to the house, when the gentleman gave him his breakfast and some better clothes and told him to come to his store the next day, where he gave him a situation and helped him along until he became a good and useful man.

MINER—TERRELL.

On Christmas Eve, 1924, Mr. William R. Miner and Miss Laura E. Terrell were married by the writer. They came from Caswell County, N. C., accompanied by a few relatives and friends to witness the ceremony. Mr. Miner is an industrious farmer in his community, a member of Concord Christian Church, and a well-thought-of young man. Likewise, Miss Terrell is very popular among the young people of her acquaintance. She is the accomplished daughter of Mr. and Mrs. Jim Terrell.

Mr. and Mrs. Miner will make their home in Caswell County, N. C., near the groom's mother's home. May peace and happiness be theirs as long as they both shall live. L. L. WYRICK.

Danville, Va.

SIMMONS—RUDD.

On December 24, 1924, Mr. Roy T. Simmons and Miss Bertha E. Rudd motored here from Caswell County, N. C., accompanied by a few relatives and friends, and were united in matrimony by the writer. These young people energetic, industrious, and highly esteemed by those who know them. They were reared in the community near Concord Church, where the writer is pastor. They will reside in Caswell County, N. C., at the home of the bride's mother.

May many years of peace and happiness be theirs. L. L. WYRICK.

Danville, Va.

DISCOVERIES IN SCIENCE.

Use of the large 36-inch reflecting telescope at the Stewart Observatory of the University of Arizona to photograph a house six miles away was described here by Dr. A. E. Douglass, director of the observatory. These experiments were made to test a new photographic plate sensitive only to infra-red rays invisible to the human eye. Comparisons were made of the results obtained with the usual types of photographic plate, and it was demonstrated that while the latter exaggerated all the haze of the atmosphere, those taken by infra-red light produced a result as distinct as that taken a short distance away.

These plates were also used by Dr. Douglass to photograph Mars during the time of its close approach last summer, and it was found that they showed the markings on the planet far more distinctly than those of the usual kind. In view of these results, the opinion has been expressed by Dr. D. H. Menzel, of the University of Iowa, that it seems evident that Mars itself has an atmosphere which, like that of the earth, cuts out most of the blue light which affects the ordinary plate and transmits the red and infra-red radiations.

Dr. E. C. Slipher, astronomer at the Lowell Observatory at Flagstaff, Ariz., and a leading authority on Mars, told of somewhat similar experiments. In an effort to test the accuracy of drawings of Mars made with the aid of their large telescope, an enlarged photographic copy of a drawing was taken to a point a mile and a half from the observatory and photographed with the telescope in the same way as the planet itself.

The result, as it appears on photographs shown by Dr. Slipher, shows the straight lines of the drawing representing canals as indistinct patches, on account of the distance of the drawing. Most striking, however, is the similarity of these photographs to ones made at the same time of the planet itself and which show similar markings. This, in the opinion of Dr. Slipher, is convincing proof of the presence of the canals, the very existence of which have been doubted by some astronomers.

GOOD HARDWARE NECESSARY.

Good hardware on the small house makes it a more comfortable place in which to abide. The feeling of security is of inestimable value. Good locks and hardware mean economy in the long run, since they obviate the necessity of frequent repairs and replacements.

Good hardware on the house will enable the owner to dispose of it much more advantageously should he desire. Summed up, the small house equipped with good locks and hardware is a better house in which to live.

Remember that clean milk, properly cared for, is one of the best foods obtainable. It is nourishing, digestible, and usually economical.

Some one asked Diogenes why people gave money to beggars and would not give it to philosophers. He replied, "Because they think they are much more likely to become beggars than philosophers themselves."

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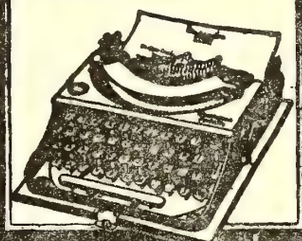

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HIGGS.

Henry Higgs, of near Luray, Va., died suddenly Saturday, January 10, 1925, being 89 years, 9 months and 13 days old. He was very active, and read without the use of glasses until the very last. He had been a member of Leaksville Christian Church for at least six or seven years. He is survived by a sister, twelve children, twenty-five grandchildren, and twenty-eight great-grandchildren.

The funeral services were conducted and interment made at Leaksville on Tuesday, January 13th. The writer, a former pastor, officiated.

Linville, Va. R. P. CRUMPLER.

SATURDAY'S ECLIPSE.

Observers in the path of the total eclipse are wondering whether there will be in the southeastern part of the sky a little clear patch for a few minutes after sunrise next Saturday morning. Some of them have gone to such expense in setting up instruments that they have insured themselves against cloudiness at this time.

It is not particularly encouraging to know that the eclipse will occur at one of the cloudiest times of the year, and that its path over the Great Lakes and northern Appalachians to the New England coast will pass through one of the cloudiest sections of the country. Moreover, in winter there is in general less chance of a clear sky during the early morning hours than later in the day. The Lake region, east to the Catskills, is especially cloudy in January, and there is considerable cloudiness eastward to the highlands of western Connecticut. From there to New Haven there is a fairly rapid decrease in cloudiness.

New Haven has the least average cloudiness in January of any weather bureau station in or near the path of totality. New Haven also has a better chance than inland stations of being clear shortly after sunrise, as fogs more often envelop the interior. The 8 A. M. relative humidity at New Haven is below 80 per cent on the average in January, while stations to the northwest have averages over 80 per cent, and near the Lakes over 85 per cent at this time of day.

East Rock and West Rock at New Haven, furthermore, are high enough to afford observers viewpoints well above the city smoke and the lowland fog of a winter's morning.

PRETTY LEGEND OF CROSSES.

Near the place where the Blue Ridge and the Allegheny Mountains unite, there is, in Patrick County, Va., a spur of the Blue Ridge called "Bull Mountain." On the side of this mountain, and nowhere else in the world, there are found the famous "fairy stones." The mountaineers explain it by legends worthy of the myth-making Greeks. One story says "that ages ago, when the red men were masters here, these stones were showered down by the Great Spirit as a sign of salvation coming to the savage race." But the generally accepted legend—that one from which the name comes—is this: "When Christ was crucified on Calvary, elfin messengers carried the news to all parts of the world. When the tidings of woe reached the fairies in the rugged mountains, they ceased their merry-making, and at once began to make these crosses as mementos of the sad event."

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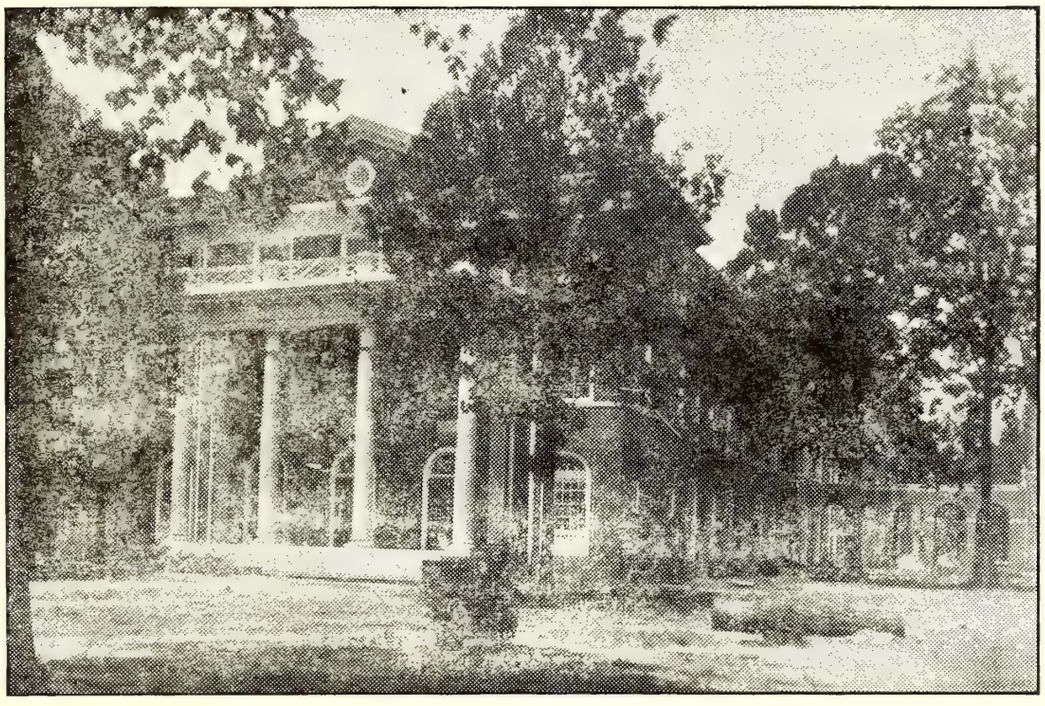

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OPPORTUNITY.

Young men who haven't examined the records—who are just badly informed—like to point out his or that profession or trade in which they say there is no chance for promotion. It has been said a thousand times that there is poor chance for promotion in railroading. This is said in the face of facts. Railroad executives all over the United States have risen from the ranks—from clerks and brakemen. Some men spend their lives in the army service and never get anywhere. But the fact remains that sixteen generals listed today in the American Army Register rose from the grade of "buck private in the rear ranks." It isn't the business—it's the man!

"The Bible is a Book of faith, and a Book of doctrine, and a Book of morals, and a Book of religion, of special revelation from God; but it is also a Book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow-man."—Daniel Webster.

Double monasteries were religious houses comprising communities of both men and women, dwelling in contiguous establishments, united under the rule of one superior and using one Church in common for their liturgical offices. Ireland presents only one known example—Kildare.

The oldest of all pyramids antedating the great Gizeh group by between 300 and 500 years, is the step pyramid of Sakkara, twelve miles south of Cairo.

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BRITTLE.

Buried in the family section in Riverview Cemetery, with her husband, John W. Brittle, Mrs. Nannie R. Brittle. Funeral was conducted by her pastor, Rev. Dr. W. T. Walters, assisted by Rev. R. Aubrey Williams, of Tabernacle Baptist Church. "Asleep in Jesus" was sung at the grave.

Entered into everlasting rest and blessed sleep in Jesus, after several years of earthly affliction and being an invalid for over six years, Mrs. Nannie R. Brittle, widow of John W. Brittle, died December 17, 1924, at the home of her son, Herbert E. Brittle, where she had been for about ten months. Though an invalid, Mrs. Brittle lived with her three sons and daughter for the last seven or eight years, spending about three years with Fred G. and his family, and between two and three years with Boykin Brittle and his wife, Catherine, who, though being only a daughter-in-law, could not have been any kinder, sweeter or more helpful to her than she was, always a willing and cheerful Christian comforter and help to her while in their home.

Mrs. Nannie R. Brittle survived her daughter, Irma (Mrs. E. L. Kay), nearly two years. She entered into her home beyond in January, 1923, leaving her husband and three children—Laura Lee, Lorenzo, and Leslie Kay—to mourn their loss. Mrs. Brittle leaves three sons and one sister, Mrs. Fannie O. Wilkinson; two brothers, Jim T. Boykin and June E. Boykin, of Ivor and Wakefield, Va., her home before she moved with her family to Richmond about twenty-three years ago.

The following sons and grandchildren mourn their loss, and are hoping we do, and always will, trust in Jesus as she did through all her suffering. Not being able to attend her Church—First Christion, of Richmond—of which she was a charter member, her pastor, Rev. Dr. W. T. Walters, never overlooked her at home, and he and his wife were a great comfor to her. Children: Fred G. Brittle, Herbert E. Brittle, Boykin Brittle, and Mrs. E. L. Kay (deceased). Grandchildren: Gladys T., M. Virginia, Sadie E., Fred G., Jr., Ardys A., Aubrey B., Kent Heath, and Irving Luke Brittle, and Boykin, Jr., and Laura Lee Kay, Lorenzo Kay and Leslie Kay.

FRED G. BRITTLE.

WEBSTER.

Bro. William B. Webster was born July 16, 1862; died December 23, 1924. He had for many months been a great sufferer, and death came as a sweet relief. For many years he had been a faithful member of Turner's Chapel. He is survived by his wife, one son, C. D. Webster; three daughters—Mrs. C. S. Arnold, Misses Mabel and Macy Webster—besides many relatives and friends who rejoice with them in the blessed hope of meeting him again. He expressed his readiness to depart. Funeral was conducted by Rev. J. D. Wicker and the writer.

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, JANUARY 29, 1925. NUMBER 5.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

The Eclipse.—

From tests made of the behaviour of the ether of the air during the total eclipse Saturday, officials of the Radio Corporation of America deducted that a short-wave length follows the sun; that static is not entirely a local condition because it was affected by general conditions, and that a long wave irregular before the eclipse became noticeably regular during totality.

An Earthquake.—

Boston newspapers did not conceal the fact that Boston had an earthquake. The Boston *Transcript* began the story with deep headlines. It appears that Boston and vicinity are no strangers to earthquakes. For the period between 1638 and 1870, there are records of 208 quakes. The incompleteness of the records since 1870 is not accounted for.

Mussolini to Issue Call for Election.—

Premier Mussolini has decided to call another general election in Italy, but only after the present Parliament has passed a new electoral law, so it probably will be late in April before the people go to the polls. This step, however, has failed to placate the opposition, and they threaten to boycott the election, since it is deemed certain that Mussolini either will have a firm majority in the new Parliament or a minority block strong enough to make him the master of the government.

Postal Pay Veto Upheld.—

The President's veto of the postal salary increase bill, pending for months, was upheld in the Senate only by the narrowest of margins, for the switching of one vote would have provided the two-thirds needed to override it. In the transaction of various businesses, certain contingencies must be provided for. Losses or risks may be reckoned at from 5 per cent even up to 50 per cent. In government jobs, no loss need be considered. Therefore, if wages or salaries are paid at a rate of 10 to 25 per cent less by the government they are assured.

The Child-Labor Amendment.—

Americans, attention! There are 115,000,000 people in the country, and 7,403 members of State Legislatures. The Constitution of the United States can be changed by a majority of the Legislatures in three-fourths of the States. That majority happens to be 2,316 members. Therefore, 2,316 men can change the Constitution of the United States. Did you know that? The latest proposed amendment concerns the children of the nation—not the children out West or down South or up North, but yours and mine. And we have nothing to say about it—not a vote, not even a vote of instruction to the men who will vote.

Congress Speeding Up.—

There has been a decided speeding up of the legislative mill, and the leaders now are confident that enough of the President's program will be carried out before March 4th to make a special session unnecessary. In one burst of speed, in fact, the Senate set a new record, for in 100 minutes it put through bills appropriating $888,309,014 for the agriculture, post-office and the treasury departments—nearly $9,000,000 a minute. Then, too, the Senate is near the end of its long debate over the Muscle Shoals bill, so that other measures will have a chance. By a vote of 48 to 37, the Senate decided to substitute for the Norris government operation bill the Underwood bill, which provides that the President is to have until September 1st to lease the property; failing a favorable lease, he is to work out a plan for Federal operation.

The Officer's Personality.—

There is a great deal of talk about that old bromide called law enforcement. It is a good guess that few people ever read an article with that in the headline. The reason is, they have no confidence in the methods or men engaged. Law enforcement is as simple as A B C. If the officers of the law personally wanted law enforcement, it would come. They get anything else they want. It is not police stupidity, it is police indifference, or even connivance, that permits such an oversaturated condition of law violation as we now have. The trouble is, our law-enforcing agencies feel no moral opposition to much that goes on. Does any one pretend for a moment to believe that when a converted naval cruiser is captured five times by the government, and each time sold back again to the rum-runners, it is due to police stupidity? You give the police and other law officials a grievance against bootlegging, and see how quickly it will vanish!

Valuable Scientific Data Secured.—

Saturday's scientific observation of the solar eclipse was one of the most successful ever made, according to a report from Dr. E. E. Free, head of the *Scientific American's* expedition at East Hampton, L. I., over a special telephone wire to the New York studio of station WOR. The corona, said Dr. Free, was larger and more beautiful than had been expected. Two prominences were visible to the astronomers at East Hampton.

Weather conditions were absolutely perfect, Dr. Free reported, and a series of photograph, hand-motion, pictures was obtained, which it was expected, would be very good. So far as the scientists could judge, he said, the Buffalo and East Hampton worked perfectly. "All of the astronomers kept their heads," he added.

Dr. Free said no important announcements of the effect of the eclipse on radio transmission and reception would be made for a week.

Radio reception was much louder and clearer during the period of the eclipse, according to telephone reports from persons listening in on WOR. This station, co-operating with other radio stations and the *Scientific American,* had made elaborate plans for studying the effect of the eclipse on wireless.

Prof. H. H. Sheldon, of New York University, one of the observers at East Hampton, Dr. Free said, reported a small change in temperature as the eclipse went by.

New Cabinet Members.—

In forming first impressions of President Coolidge's new Cabinet appointments, it is perhaps advisable to take into account what might be called the Cabinet disappointments, the men who were urged for appointment and refused. The sole regret rising out of the appointment of Attorney-General Stone to the Supreme Court is that it cuts short, for the time at least, a very promising administration of the Attorney-Generalship. Mr. Warren, who succeeds Mr. Stone, does not at first blush promise so much in his aspect as a lawyer, but he has solid achievements behind him in private and public life, and for the present he seems to be of that class whose absence of flying colors upon entering office may be atoned for by the superior fortune of winning his colors and popular approval by service. The same may be said of Mr. Kellogg. There is no disposition anywhere to judge these gentlemen disapprovingly in advance, but it is distinctly felt that their reputation, if any, is ahead of them. Those who wish their country well must wish for the success of all her servants.

One thing is certain: President Coolidge could have appointed less-qualified men; indeed, men of lesser promise were strongly urged upon him. So that, for the present, this must be the substance of public opinion, "Whether the President could have done better is a question; it is not a question that he could easily have done, and was urged to do, worse." He certainly did not play into the hands of any coalition of politicians who swarmed to dictate or influence the appointments.

NOTES-PERSONALS

Rev. W. W. Staley, D. D., is attending the missionary conference in Washington, D. C., this week.

The managing editor desires to make grateful acknowledgment to all for their gracious response to his recent circular letter.

Why not make up your mind today that, by the help of the Lord, you will pay your Men and Millions pledge before another month rolls around!

Each year more than $6,000,000 of Church property in the United States is destroyed by fire, and on the average there are five Church fires a day throughout the year.

We are in receipt of the proceedings of the eighty-sixth annual session of the Eastern Indiana Christian Conference. It is a neatly printed booklet of thirty-two pages. Thank you, Mr. Secretary.

If the many would only make the sacrifice that the few are making to meet their Men and Millions pledges, the entire Church would be blessed indeed and would go forward in all its good work more rapidly than it does.

Rev. James H. Lightbourne, of Holland, Va., who preached and conducted the "Kingdom-Enlistment" services last week at the First Christian Church of Richmond, is this week attending the missionary conference at Washington, D. C.

The British Isles ranks next to the United States in Christian Endeavor strength, and the British Christian Endeavor Union has recently listed 4,506 societies, with a total membership of more than 150,000. Australia ranks third, with every one of the six States well organized and enthusiasm increasing. Germany is fourth, with 1,453 societies, an increase of 142 over the previous year.

Said a man recently: "There are only two birthdays universally celebrated—one of them falls on the 25th of December, the other on the 25th of January." Candidly, we had to ask what the latter date signified. The birthday of Robbie Burns, of course! An American abroad sent an illustrated description of the Burns country as he saw it to the *Dearborn Independent,* and a Scottish journalist told how Burns refused to pledge the British Premier, saying, "I propose the health of George Washington, a better man."

The corner-stone of the Mooney Memorial Christian Education Building of Elon College was laid with simple and impressive ceremonies Saturday, January 24, 1925. President W. A. Harper was in charge and made appropriate explanation of the occasion. Prof. Bennett, of the Christian education department, read the Scripture lesson; Dr. Alexander, pastor of the college Church, led in prayer, and at the conclusion Dr. J. U. Newman led a brief prayer. Next issue is to carry a full account of the event and the building. Bro. M. Orban, Jr., and wife are donors of this building, and the college is hoping for their presence at a formal dedication service in April or May.

Rev. D. A. Long, D. D., writing under date of Florence, S. C., January 21st, says: "Joseph, my sick son, is much improved. So is my granddaughter, Josephine. Mrs. Long will remain in Florida until spring. If the sick continue to improve, I will be back in North Carolina looking after my work there by the third Sunday in February, if not before." His people in North Carolina will be delighted to have their pastor back in their midst. They say in his congregation, however, that they would rather have him for pastor even nine months in the year than to have some other pastor twelve months, and they know what they are talking about and how to appreciate a good and great man when they have one.

In THE SUN of last week, Bro. C. D. Johnston, superintendent, made his report of the Orphanage for the past year, and while he seems to have been disappointed, the report showed a remarkable achievement and wonderful results, from our point of view. The financial income for the year 1924 was shown to be $24,162.59. This, it will be understood, was in cash donations, and says nothing of the several hundred dollars worth of goods and gifts in kind—foodstuffs, etc.—which were donated by willing hands and liberal hearts. Bro. Johnston came within less than $1,000 of his goal, and it seems to us has occasion for rejoicing and a new taking of heart and hope. To house and care for 108 children without having any serious accident or a death amongst them should certainly serve as a source of gratitude for the whole Church. "That our children did well in school and stand well in their classes, and that more than forty joined the Church during the year," are certainly matters of great moment. Gov. McLean, in his message to the Legislature of North Carolina last week, said that all material matters that went into the make-up of North Carolina were secondary; that the primary matters were character, moral and spiritual make-up of manhood and womanhood. Evidently, the superintendent of our Orphanage feels the same toward those in his charge as Governor McLean does toward the people of the whole State, and that, we think, is a noble and praise-worthy sentiment.

DANVILLE.

The Third Avenue Christian Church, Danville, Va., organized the Christian Endeavor Sunday, January 18, 1925. For our first meeting we had quite a crowd, considering the weather. We elected our pastor, Rev. L. L. Wyrick, as president; Mrs. W. H. Ramsey, vice-president; Miss Worth Herndon, treasurer, and Miss Elizabeth Allen, secretary; prayer-meeting committee, Mr. J. E. Jones, Miss Iva Stephens, and Mr. W. W. Stephens. Our first meeting was a very successful one. We had fifteen members to join, and also had a good program. The program consisted of a number of songs, a Scripture reading by Mr. J. E. Jones, a prayer by Mr. W. W. Stephens, and a talk by Rev. L. L. Wyrick. Our pastor then read our Christian Endeavor pledge.

The ushers took a free-will offering, and we were dismissed by Mr. P. H. Ricketts. Each of us hope that God will use us in His service, and we all may please Him in our work, and we may make our Christian Endeavor more popular every meeting that we hold.

MISS ELIZABETH ALLEN, *Secy.*

RURAL MAIL-SERVICE HISTORY.

It was Postmaster-General John Wannamaker who first officially suggested, in 1891, the rural-mail idea to Congress. The plan was fought in the legislative branch of the government for five years before it was given a try-out.

The first bill authorizing the establishment of the service was introduced in the House by Representative James O'Donnell, of Michigan, January 5, 1892. It carried an appropriation of $6,000,000, but failed of passage. A year later, Congress was induced to appropriate $10,000 for experimental purposes, followed in 1894 by $20,000 more. Mr. Wanamaker, believing the amount insufficient even for experimental service, declined to use the money.

On January 9, 1896, $10,000 was added by Congress, and on October 1st, the same year, the first experimental rural delivery service was established simultaneously on three routes in West Virginia—one from Charleston, one from Uvilla, and one from Halltown. From this small beginning, nine months later found the service operating of 82 routes, emanating from 43 post-offices in 29 States. Twenty-eight years later, or June 30, 1924, the rural mail service had grown to 44,260 routes, with a total mileage of 1,205,714.

In comparison with the insignificant appropriation of $10,000 made by Congress more than a quarter of a century ago to inaugurate the service, it now requires an annual expenditure of $89,250,000 to keep it functioning.—*P. O. Dept.*

OUR MOUNTAIN WORK.

This is the first report to THE CHRISTIAN SUN of our mountain work. We are only going back for about two months. From now, there will appear a report in the paper each month of what has been sent in to us. In this first report it may be possible that we will fail to name just what class or society sent donations in every case or to get in every donation. You will do me a favor, however, in case I have failed to give any one credit, to write me, and same will appear later.

We are very grateful for the donations that have come to us. They have helped us wonderfully not only for the Christmas tree, but in our work.

A box of candy and a large number of gifts for Christmas from Raleigh Church, by Mrs. Parry; two boxes from Circle No. 1, First Church of Greensboro; one box from Mrs. Sellars, Burlington; one bucket of candy from Burlington Church, by Mrs. Carroll; fifty pounds of candy and one box from Mrs. M. L. Bryant, Norfolk; one box from Franklin, Va., Young People's Missionary Society, by Mrs. E. L. Beale; one box of books from Mrs. Bullock; one large box including many small packages from River Dale Sunday School and C. E.; one large box of clothing and Christmas gifts from Suffolk Sunday School; a large donation of Christmas gifts from the Young People's Society, Crown Point, by Miss Alice Denson, Dayton; two large boxes from Mrs. Geo. Garrett and her class, Franklin, Ohio; three large boxes from the Young Woman's Guild of North Christian Church, New Bedford; three boxes from New Bedford, by Mrs. H. M. Hainer; two boxes from the Young Ladies' Sunday School, Elkhart, Ind.; one box from Shallow Ford Sunday School, by W. E. Walker; a package from E. S. Hainary, Greenville, N. Y.; one dollar for a burned home from Mrs. Annie Nerby, Virgilina, Va.; two boxes from Miss Alice Marquart, Springfield, Ohio; underpinning of parsonage about sixty dollars, from the Christian Endeavor Societ yof Durham Christian Church; some religious literature, Miss Alice Marquart, Springfield; about eight copies of the *Journal of Christian Education* for twelve months, by Dr. Harper; the *Progressive Farmer* for twelve months, by Miss Summers; fifty dollars' worth of Bibles by the Win One Bible Class of Winchester, Va.; one box from Berea Church, Driver, Va.

M. T. SORRELL,

Fancy Gap, Va.

FROM MAYSVILLE.

DEAR CHRISTIAN SUN:

Watching with keen interest all the field news and excellent articles in your valuable paper, I thought a few lines from out here in West Virginia might be of interest to your many readers. I came to this field October 16, 1924, and have a fine charge here of 875 members. The charge has some wealthy people. Hon. J. L. Rexroad, a member of the State Legislature, is a member of my Church. The people are a refined, cultured and educated people. They make a preacher feel as if he was preaching to a big city Church of doctors and lawyers. Have held revival meetings at Lahmansville, Mt. Hebron, and Maysville since I came here, with forty-three conversions, doing all the preaching myself, with aid of our loyal and faithful choirs and workers. In all my ministry I have never been among a people who are so appreciative of my sermons and work. In fact, they tell me they never expected to get such an able preacher, which makes a man study and do his best to deliver the goods and hold Sunday after Sunday the type of sermon which he began to deliver.

The people have been nice to us, in donations of valuable articles, which have kept our larder filled for several months, and which have been highly appreciated by pastor and wife.

A new business system has been introduced into the Church for financing the work, and there was about 50 per cent increase in the budget the first three months. We have a number of students in college from this charge, and will celebrate "Educational Day," with cash offering for the good work. We have a class of fifty studying the book, "Partners in the Conquering Cause," that I may help this fine people to catch a vision of the great privilege to be a partner with Christ in kingdom work. We are highly pleased with our new charge. Have fine roads (State roads), finished with shale, which make driving automobiles easy and less expensive, tires give hundreds of miles more service on these roads. We are nine miles from Petersburg, W. Va., and twenty-eight miles from Keyser, W. Va., and fifty miles from Cumberland, Md. We are ninety miles from Harrisonburg, Va., by automobile road.

I will visit the Valley next summer; perhaps will meet the good editors and readers of THE SUN about Conference time. Only about a half-day's drive with a "John Henry" from here to Valley. In this part of the country one don't see many Ford cars; people ride in high-priced automobiles. Fifteen miles from here is Oak Dale Christian Church, where Rev. Z. J. Powers is the pastor. He is the son of the beloved Rev. A. G. B. Powers, who one time lived at Concord, in the Valley. Am planning to visit the old home place of Elder Powers at the Corners in the spring.

We have not had much snow; the biggest one fell to a depth of six inches, and the coldest weather we have had was during the Christmas season. During the spring or summer I am to hold a revival for Rev. E. R. Kesecker, at Antioch, W. Va., and perhaps others. I have preached 100 sermons since October, and visited over 100 homes, having only begun to visit homes on a charge with large membership like here.

May the God of all grace give to all the editors health, happiness and spiritual power, that THE SUN may shine more brilliantly into the homes of her readers, and many new ones during this year.

S. L. BAUGHER.

See that your label has been changed. It is your receipt.

RICHMOND LETTER.

"Kingdom-Enlistment Week" closed at the First Christian Church of Richmond last night. The services were conducted by Rev. James H. Lightbourne, of Holland, Va. He gave a strong series of sermons, and by his congeniality and fine spirit of co-operation, he won a warm place in the hearts of our people. The service was conducted on the plan outlined by the Board of Evangelism of the Christian Church. It is a well-worked-out plan, and cannot fail to bring results wherever the Church takes hold of it and works it.

Our meeting resulted in twenty decisions, and received seventeen into the Church. However, this does not measure the good accomplished. We secured a lis otf over 100 names who are interested in our Church, and our membership campaign will be continued and we expect several more additions soon. We had received eight members this Conference year before our meeting, making a total of twenty-five new members to date. We have had a good increase in the Sunday School, the Christian Endeavor and the Woman's Missionary Society.

The Christmas pageant, "Following the Star," written and conducted by Mrs. W. T. Walters, drew one of the largest congregations at its rendering Sunday evening before Christmas that we have had in our Church. Over fifty characters took part on the program.

The Sunday School children rendered a most enjoyable program the evening of December 23d. Gifts and treat were distributed to the children, and they in turn brought toys for the children at the Christian Orphanage. The outlook for the work hree is very hopeful.

W. T. WALTERS.

PARENTS' OBLIGATION.

H. L. Mencken, in the *Baltimore Evening Sun,* makes a profound remark on education. He says: "Every child goes home after its day's school is done. What it is taught there, and, in particular, what it overhears there, colors its ideas infinitely more powerful than the platitudes emptied upon it in school."

Every parent, especially every father, ought to lay these words well to heart. They are appallingly true. There is a popular belief that education is a thing of the school-room and the Sunday School, but frequently, perhaps usually, the real education is in the home.

The only effective teacher is character. The school-room teacher may impart information and fill the child's mind with facts, items of grammar, history, biology, but the molding of the child's mind is done by the parent, unconsciously maybe, but none the less surely.

The education does not come through the ponderous homilies on morals sometimes propounded by the father when he is trying to impress some moral lesson by a wordy preachment. The child is quick to detect any pretense, and unless the sermon is re-enforced by the conduct and character of the parent, the exhortation falls upon deaf ears. The child might well say, with Emerson: "What you are, speaks so loud I can't hear what you say."

Happy the father who so bears himself in the home as to call out the virtues he desires in his children—frankness, manliness, generosity, fair-dealing in his boys, gentleness, modesty, delicacy in his daughters.—*New Age Magazaine.*

RADIANT IN TRIBULATIONS.

A woman, until her eighteenth year, was so beautiful in face and form that no one could pass her by unnoticed. I saw her on her wedding day and she seemed the most exquisite of brides. She went to the home of her husband and entered into society and became a leader in a refined and intellectual circle. One day in Church, at worship, she was suddenly attacked by sharp pain. From that moment, so long as she lived, she was never free for an instant from a torturing agony that confined her to her couch day and night. A strange malady had attacked the spinal marrow. Her poor hands were so twisted that she never liked any one to see them; but her beautiful face grew more and more radiant in its spirituality, so that it was like the face of an angel. Her home, of which she could see only one room, was perfectly appointed, and she directed its movement and its ordering with entire serenity so long as she lived. She kept in touch with her child's education, always knowing what he studied and sending for his teachers and professors that she might confer with them, from the time of the primary school until he was graduated by the university. No one ever heard her complain, and it was her husband's summing up of her years of physical anguish that they had been years spent so near to Jesus that the house had been like heaven.—*Margaret E. Sangster.*

BETHLEHEM NOTES.

Great improvement has been made on the streets of Wadley, which has helped the appearance of the city a great deal.

Our basket-ball teams are doing fine work. The girls' team defeated Milltown High School team on our court Thursday, January 15th, by a score of 6 to 12.

The boys' team defeated Dadeville, at Dadeville, with a score of 11 to 26. This is great encouragement to our teams.

Our literary societies and religious organizations are doing splendid work.

The students of music department are conducting chapel this week. A very interesting program has been presented so far. This department is also preparing a special musical program to be given at the high school auditorium on Saturday evening, January 24th, at 7:30. One of the great features of the program will be Mrs. Virginia Carte-Reapke, voice and piano instructor at Alabama School for the Blind. She will be accompanied by her husband, who is a well-known musician.

The railroad crew worked all day Sunday in order that they might prevent the river bridge from being destroyed. The Tallapoosa River is higher than it has been since 1919, being about twenty feet above average depth.

V. E. ADAMS.

NOTICE.

At the last session of the North Carolina and Virginia Christian Conference, held at Apple's Chapel, it was decided to organize a Convention for the young people. This was done as a result of the division of the Conferences, and the North Carolina Sunday School and Christian Endeavor Conventions into three groups.

The first meeting will be held at Shallow Ford Christian Church, one mile north of Elon College, Saturday and Sunday, July 11th and 12th, 1925. All young people and teachers of the same, of our Sunday School and Conference, are urged to begin making their plans to be present. Your presence and suggestions will help make the meeting a success. We trust that both the adults and young people will be much in prayer for the success of this work.

Further announcements in reference to this meeting will be made later.

JOSEPH E. MCCAULEY,
Elon College, N. C. *President.*

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

ARE WE WILLING TO PAY THE PRICE?

Nothing comes without its price. This must be paid. Emerson says God constructed the universe on this basis. There is an even balance. Every advantage exacts the price and enlarges the obligation. No mortal or number of mortals ever get superior advanatges, enjoy superior privileges without paying the price.

Such thoughts come home very seriously to CHRISTIAN SUN readers who consider for a moment our present situation.

Here in the South four splendid Church plants have been opened to the public and are now in use—Richmond, Raleigh, Norfolk (Christian Temple), Dover. Add to this two Churches organized in Carroll County, Va., a Conference begun in North Alabama, to say nothing of a score of intervening points of recent and rapid development. The whole denomination takes a pardonable and praiseworthy pride in all this. They belong to us. They are a part of us, and we of them. All of this has given us denominational prestige, power and position. And they mean not less, but more, to keep them up and carry them on.

Are we willing to pay the larger price for this larger power, privilege and prestige? Some one must do it. We cannot have the glory unless we make the sacrifice—pay the price.

Or again. We now have a greatly enlarged and beautified plant and equipment at Elon College. Five beautiful and commodious and fireproof buildings stand where one was burned two years ago. The one burned was not equal in cost or in proportions to either one of the five new ones we now have. This means a large outlay not only for building, but for maintenance. And it means power, prestige, privilege to our Church.

Are we as individuals willing to pay the price? Somebody must pay! We cannot have the advantage, the opportunity, the added privilege without paying the price. Jesus the Christ purchased the crown with a cross. God was not more cruel to His Son than to any of the rest of us. He is not cruel to any one of us, but He made this universe in balance, and since creation He has not allowed it to be or go otherwise. We wanted a better, greater Elon. It is a denominational and an individual asset to each of us. Are we willing to pay the price?

A few months ago we enlarged our Christian Orphanage by adding another building to our plant. Already that added building is running over, and not fewer but more orphans are knocking for admission to our doors. The Orphanage is the heart, the center of our compassion, our pity, our love. An enlarged Orphanage doing a greater work in behalf of the fatherless and motherless ones is a source of joy, of pride and of prestige for us. Are we willing to pay the price? Somebody must pay. If one does not share the task of pay, one cannot share the joy of praise, of prestige, of profit. No cross, no crown; no pay, no praise. We share the glory of conquest by and through conquering.

We are having a much larger and more costly CHRISTIAN SUN for our families and our firesides. It costs to do this. Are we willing to pay the price?

There must be very sane and very serious work done along these lines shortly. Our mission work must have more money, for this means more and larger Churches. Our Elon must have more and still more money, for we have taken the plunge; we have leaped forward by a tremendous bound. Our Orphanage must have more money. We have more children to support than ever before, and still others want to come. Our CHRISTIAN SUN cannot bear the expense and burden of its own being at its present size and quality. Are we willing to pay the price? Unless we are, there must be, there inevitably will be, retrenchment, stagnation, humiliation before all the world. Are we willing to pay the price? By a law of God, and of this universe, as inexorable as fate, the price *must* be paid.

THE CHURCH MUST AWAKE.

"We do not know the cause of the falling off in the support of benevolent causes. We only know that every denomination seems to be facing the same condition.

"The great Methodist Church is facing the appalling truth that of the two million members of that Church only three hundred thousand subscribed, and of that subscription only one-half of the pledges due to date has been paid.

"Our Baptist brethren are facing the same condition of affairs.

"In our own synod, it is reported that of the million dollars subscribed several years ago there is still a deficit of $200,000.

"Then in the Synod of Virginia, according to the *Presbyterian of the South,* it was found necessary for their work to raise from the Churches $173,950. Up to this time they have raised only $43,714, leaving a deficit of $130,236.

"Our assembly committees report a great falling off in their receipts, and they are confronted with the necessity of curtailing their work and checking progress along every line."

The above quotation is from the *Presbyterian Standard,* and reveals a situation not only in the communions noted, but that of our own Church as well. On some account, there seems to be a tremendous falling off in the liberality of the people to the current expenses and the benevolences of the Churches. The fact is that a few are having the burdens of the Church to carry and the many are paying nothing.

It is declared in the same issue of the *Standard* from which the above facts and figures are taken that last year, with a membership of 70,838, there were 38,068 persons in the Synod of North Carolina that subscribed nothing to benevolent causes and 35,502 who subscriber nothing to the current expenses. It is declared in a Methodist paper that of the $18,000,000 to be paid through a series of five years, only 15 per cent of the membership subscribed or paid anything.

It would seem, therefore, that the situation confronted by the Churches in their efforts to finance and carry forward the work of the kingdom is that of enlisting a larger and still larger number of the Church membership among the contributors. It is not good business, much less good religion, for the few in the Church to do all the giving. Not that any one claims that the few are giving too much. The Church member is yet to be found who has hurt himself or herself by too much giving to the Lord's work. But the injury is twofold, nevertheless. First, no individual who has a spark of human nature can or will love the Church and be loyal to the Church, as one should be, until such a one has sacrificed, even through the sacrificial service of giving for the Church.

Secondly, the unbalanced burden is that which always does harm. Not that the few are hurt by what they give, but when they realize that the many around them are not bearing their part of the burden, the uneveness and the injustice of the burden bears down the more heavily. To use a homely illustration: it does not hurt Tom to bring in all the wood for the family fire. What does hurt Tom is that Bill, who should be helping him, will not help, and leaves all the work for him to do. If there were no Bill in the case, Tom would never open his mouth in complaint. What Tom wants is to be made to feel that the one who should share the task is doing so.

All of this simply means that the Churches, if they are to function in kingdom's service, must secure a larger number of those who are willing to help in the financial task of the Church. No Church has done its duty to its members until, by a united and concentrated effort, it has given every member of the Church an opportunity of continued and systematic support of the Church. The Churches will certainly never do their duty by their membership until they have put on the every-member canvass, or shall have employed some equally wise, systematic plan of giving the membership the opportunity of contributing systematically and constantly. The Church's redemption in this materialistic time depends very largely upon its power and ability to spiritualize our attitude to all our pursuits and all our possessions. The spiritualization of the modern mind in its attitude toward the longing for wealth is the big task of the Church of our day.

THE CHURCH UNIVERSAL.

It may surprise some readers that the word Church is not found in the Old Testament. The origin of the word Church is obscure, if not unknown.

It is used but twice in the gospels, and that by Matthew only. "Upon this rock, I will build my Church" (16:18), and (18:17) "If he neglect to hear them, tell it to the Church." In all other cases Matthew uses "The kingdom of heaven," thirty-six times. Mark, Luke and John never use "kingdom of heaven," but "kingdom of God." Luke does use the word Church in Acts 2:47, "The Lord added to Church daily such as should be saved"; and in twenty other places in Acts, Luke uses the word Church. It is used

107 times by five other writers in the New Testament.

Pentecost was the birthday of the Christian Church. From that day until this, the word Church has been used to designate the body of believers in Jesus Christ, the place of worship, and a denomination. At one time, in Rome, it was a co-ordinate part of the State.

The history of the Church is the history of missionary evangelism, autocratic domination, and divisions. The missionary period was most fruitful of spiritual results; the autocratic period, of oppression; and the divisive period most wasteful of means, opportunity, and Christian effort. A definition of the Church is difficult, if not impossible; but all children of God are members of the universal Church. It is invisible and spiritual. Protestantism is usually in our minds when we think of the Church; but Jews and Roman Catholics are a part of the universal Church. We would have no Bible and no Saviour without the Jews. Luke is the only writer of the sixty-six books of the Bible who was not a Jew; and Church doctrine and Church history would be meager but for Rome. Jesus Himself was a Jew—born a Jew—and "He came unto His own and His own received Him not." Rome put Christianity in all the world, wrote its history, preserved its doctrines, and the Church universal has always been one in prayer and praise. In spite of the present divided state of the Church, we must still recognize "Christ as the Head of the Church," and that He loved the Church and gave Himself for it" (Eph. 5:23-25).

Independent movements, as evangelical alliance; Y. M. C. A. and Y. W. C. A., Christian Endeavor, Interchurch Conference, and Federal Council of the Churches of Christ in America, all indicate a common desire for closer co-operation in missions, Christian activities, and the salvation of mankind. The Anti-Saloon League is really the Church at work for temperance, and the eighteenth amendment is the result of united Christian effort.

The trend of missionary enterprise, Church literature, and Christian benevolence, like Near East and Japan relief, prove the felt need of the unity for which Christ prayed; and His prayer suggests that it can be achieved only by prayer and co-operation. It cannot be reached by doctrinal agreement, and it need not be done that way. The unity of railroads and the great success of co-operation illustrate Christian unity. Forty years ago, railroads had narrow-gauge, wide gauge, standard gauge—but transportation was slow and difficult. A universal demand brought all roads to the one standard gauge. It met opposition and was slow, but it finally came, and was a blessing to all the roads and the public. Now trains are made up of cars from all companies, adjustments are made in charges, officials work in harmony, and the business prospers. Churches can do the same; and it remains for the people of God to co-operate in local, national, and international service for the kingdom. Let us begin in our own lives.

RADIO RAISED.

Owners of radios have been deeply conscious of the baneful effects on their musical sense of the rag and jazz which have literally infected the air. The managers of the great artists declared they would not permit their clients to perform for the radio, that it would injure the opera and the concerts these artists would give.

Everybody knew this was a great error, that hearing the best cultivates a taste for the best; that hearing a great artist over the radio and acquiring a taste for high-grade music must inevitably incline one to hear the artist or company in person, and that *per contra* hearing rag and jazz will lead those who endure it to seek cheap vaudeville instead of grand opera when the opportunity is offered to go to the music house itself.

In despair, some radio enthusiasts, when the novelty of the invention wore off, either disposed of their radios or kept them as a sort of social bric-a-brac, assigning them such a place in the family life as the time-honored family Bible.

All this is to be changed now, and the greatest artists in the musical world will give concerts over the radio. The genius who has made this possible is Mr. Eldridge R. Johnson, president of the Victor Talking Machine Company. Mr. Johnson thus at once becomes philanthropist and educator. Here is hoping that his ministry to the culture and refinement of the public will bring a splendid return to him in increased sales of Victor records and talking machines.

His decision thus to make available to shut-ins and children as well as to all users of the radio the best there is in the world of music we have referred to as a philanthrophy and also as an educational force. It is both, and as such the man who has deliberately decided to serve his day in these two important directions is deserving of every consideration on the part of a grateful public.

Mr. Johnson, we may incidentally remark, was very liberal to our Dover (Del.) Church in their recent great remodeling and enlarging program.

Mr. Johnson has raised the radio. He has also raised himself to a high place in the popular estimation. He is really a statesman of the highest order in the realm of business, culture, education, and philanthrophy.

WHO OWN THE RAILROADS?

"There is a persistent rumor, frequently fostered by railway executives, that stockholders own the railroads. Nothing could be further from the truth. There are multitudes of owners of railroad securities, but that they own the railroads is a complete misconception of the facts. Ownership implies the right to manage and dispose of property at will, or at least subject to limited restrictions; but what control do the stockholders have over the roads it is alleged that they own?

"In the first place, no man, or body of men, can build a railroad, or even an extension of an existing road, without an adjudication by a public body that 'public convenience and necessity require' such construction. When the road is built it cannot be sold, mortgaged, or leased without the consent of such body; neither can it, or any part of it, be discontinued or abandoned, even temporarily, without such consent. Moreover, in the operation of the railroad, the public dictate the rates that may be charged, the wages to be paid, the hours the employees shall work, and the number of employees who shall operate trains. The public direct the establishment of new stations and spur tracks, control the changes of grade, overhead or depressed crossings, and may direct the distribution and supply of cars and locomotives and various details of car and locomotive design. Even in corporate transactions such as purchasing supplies, the issue of new securities, the consolidation with, and acquisition of, other railroads, all are subject to public control in a greater or less degree, and, finally, no one may be a director or officer of more than one railroad without the consent of the public.

"This enumeration is not inclusive of all the elements of public control, being but a part of what the Supreme Court has called 'this vast body of acknowledged powers,' but it is sufficient to indicate that if the stockholders have any ownership in the physical properties of a railroad it is of the shadow and not the substance. These 'powers,' now exercised by the Federal government, were earlier the prerogatives of the several States.

"It is frequently said that these limitations are burdensome restrictions imposed upon the owners of the railroads, but in fact they are the very attributes of ownership, and that ownership is in the public. There is, of course, a distinction between beneficial ownership and a bare title. The railroad corporation holds the title to the railroad property, but its beneficiaries are not the stockholders, but the public."—*Edmund A. Whitman,* in *Scribner's Magazine.*

SCHOOL ATTENDANCE SIGNIFICANT.

A large percentage of parents are making sacrifices so that their children may enjoy the benefits of a more complete education than ever before. In 1870, six children of every ten from five to eighteen years of age were enrolled in a public school, says the *Los Angeles Times.*

Not only are more children enrolled, but more of those enrolled are attending regularly. In 1870, all public elementary and secondary schools provided 539,503,423 days of schooling. In 1922 they provided 3,022,822,932 days of schooling. If the general population of the United States had increased as rapidly as school attendance between 1870 and 1922, we would have 216,227,633 people in the United States at the present time.

Part of the increase in school attendance is due to the enactment and better enforcement of compulsory attendance laws. But these laws are but the reflection of a public confidence. In fact, it is in the high schools, where attendance generally is not compulsory, that the increase has been most rapid.

In 1920 there were more children enrolled in the public schools of New York State than in all public high schools in the nation in 1890. In 1920 each of the five States—California, Illinois, New York, Ohio and Pennsylvania—had more children enrolled in public high schools than were found in all the public high schools of the nation in 1880.

The statistics in this editorial are taken from reports of the United States Bureau of Education.

The growth in public school enrollment is a clear indication of a growing realization of the value of the service rendered by the public school both to the individual and to the nation.

"Lines to a Friend."

When I have needed sunshine you have brought it,
When I have needed help you gave it to me,
Sharing my battle, fighting as I fought it,
Giving your strength to win my victory.

That which I lacked when doubt and danger tried me—
Courage and faith and hope to carry on;
You, with your friendly graces, have supplied me,
Always you stood for me to lean upon.

Yours are the ways of friendship rich with giving,
And when at last I stand before the throne,
Telling the story of my years of living,
There I shall make your deed of kindness known.

—*Edgar A. Guest.*

A valentine formerly meant a young lady betrothed to a man on the first Sunday in Lent. The agreement was annulled if he did not give her a present on the 14th of February.

CONTRIBUTIONS

SUFFOLK LETTER.

After the close of Federal Council, in Atlanta, Ga., December 9, 1924, I went to Wadley, Ala., on the 10th. Drs. W. P. Minton and W. H. Denison were holding a mission and stewardship conference, or institute, in the Wadley Christian Church, which was well attended and greatly enjoyed. I spent the night with Rev. E. M. Carter and family, after visiting Bethlehem College, of which Rev. Dr. S. L. Beougher is president. On the 11th, Revs. Carter and Beougher drove us over to Lanett, Ga., where Drs. Minton and Denison held another institute in the Christian Church. At this point I left them and took the train at West Point, Ga., for Enterprise, Ala., to visit Uncle Jobes Rawls and Jesse Rawls, uncle and brother of Dr. J. E. Rawls, of Laweview Hospital, Suffolk, Va. I spent a pleasant night in their home and met again Maggie Jones (now the wife of Jesse Rawls), who was the daughter of Benjamin Jones and once an Elon student. It is in this town where I saw the monument to the boll-weevil. The greatest day Enterprise has ever had was when the memorial was unveiled. The reason for such action was the fact that the failure of cotton after the weevil invaded the fields, the farmers diversified their crops and this improved agricultural conditions in Alabama. Now, the weevil has passed on and the cotton crop in 1924 was very fine.

On the 12th, I left Enterprise and went to Tuskegee, where I spent the night and visited the agricultural department the next morning, met Prof. Geo. Washington Carver, the great negro chemist, who has produced wonders out of peanuts, sweet potatoes, and native rocks. He has been made a fellow of the Royal Society of Great Britain for his contribution to science. Thomas A. Edison offered him a presidential salary to join him for five years in his laboratory at Orange, N. J. He thanked Mr. Edison in a letter, but declined the offer, and said: "Booker Washington put me here nearly thirty years ago, and said: 'Let down your bucket where you are.' I did as I was told, and my bucket has always come up brimful and running over." This is a good lesson for dissatisfied people who are always hunting a better place and never finding it.

On the 13th, I returned to Wadley by way of La Grange, Ga., spent the night again with Rev. E. M. Carter and family; went to Sunday School Sunday morning, preached at 11 o'clock, took dinner with Dr. J. M. Welch, preached again at night, spoke Monday morning at the public school and Bethlehem College, preached Monday night, spoke to Bethlehem again Tuesday morning before leaving for Newman, Ga., where I visited Mr. T. S. Parrott, who married Miss Nannie Carlton, of Richmond. I spent the night with them and their three nice children, and they carried me to Atlanta the next morning in a fine car. After spending the day in Atlanta and enjoying the hospitality of the Parrotts, I left for home. I took supper in Wadley with Rev. S. M. Lynam and his wife, spent Monday night with Rev. C. W. Carter, and spent time and ate with Dr. Beougher and his college family.

Bethlehem College is in the manger yet, but doing fine work. It was not what Bethlehem in Judea was, but what came out of Bethlehem. That is the hope for Bethlehem College. It has all the students it can accommodate, is doing fine work, has an earnest, aspiring body of students, and, like all young institutions, needs money to pay debts, erect new buildings, and increase its efficiency. Dr. Beougher, his wife and daughter, and the loyal faculty are doing all in their power to help the anxious students and the people of Wadley and that section of country.

W. W. Staley.

ELON LETTER.

Statistics tell us a great many things. They are facts as related to the past and present. They constitute a safe basis for generalization as to what will happen in the future. The great life insurance business is built on the basis of statistical prophecy as to the length of human life. Out of every thousand people, so many will die at a certain age, and so on. Fire insurance, likewise. All sound business is built on statistics.

It is a known fact that 60 per cent of the students of a college will come from within a radius of fifty miles of its campus. Just what students will come to it in any particular year, statistics cannot forecast, but it can safely predict that for the average normal college 60 per cent of those who do attend will live within fifty miles. When it is otherwise, there is some very special reason to change the mass or group habits of young people with reference to their higher education.

Elon College has 134 students from Alamance County, 29 from Guilford, and 65 from Rockingham, Forsyth, Randolph, Chatham, Caswell, Durham, Orange, and Person Counties; a total in all of 199 students from the counties within the fifty-mile radius. This is 54 per cent of her enrollment. It goes to show that the constituency nearest the college appreciates it. We fall 6 per cent below the expectancy. The explanation is that we draw rather heavily from Virginia for denominational reasons. Our people's loyalty to their own, though their college is more than two hundred miles away, gives us fifty-three students from Virginia. No other college in North Carolina enrolls so many Virginia students. It speaks volumes, convincing volumes too, for the loyalty and devotion of our people.

Commenting on the fact that Alamance County is so largely represented at Elon, the Burlington *Daily Times,* under date of January 12, 1925, has this fine thing to say:

"To the large number of friends of Elon College in this city and county, it is gratifying to know that there are 134 Alamance boys and girls attending the college this year. The Alamance County people are recognizing the value of this great institution, as shown by this attendance, and next year, no doubt, the number will reach 175 or 200. There are many advantages of this college to the people of Alamance, especially to those who live in nearby towns and communities. The expense of going is very small, and the parents are always in easy touch with their sons and daughters. But the greatest reason for this increased attendance is the character of the institution. The men at the head of this college are known for their strength of character and their interest in those who are committed to their care, and the Christian atmosphere and teaching which is vitally important in this day of dogmatism."

W. A. Harper.

BETHLEHEM LETTER.

The time has come that our preparatory schools and universities are offering a liberal education almost at the door of every boy and girl.

It is not necessary to be born rich in order to secure an education, as the poorest boy or girl can get an education, if he or she desires, without investing much money; but somebody must pay the fare. Every student costs the college vastly more than he puts into it, for it is generally conceded that 31 per cent of his expense comes from gifts, and 30 per cent from endowment, while he pays the other 39 per cent.

The world is demanding every day better educated men and women to meet the needs of this rapid progressive time in which we are living. The Christian Church has established a school at Wadley, Ala., which will do wonders in the next twenty-five years if our people will give it their loyal support.

Our general appeal for one thousand persons who would give $5.00 or more to the emergency fund for Bethlehem College has, up to this time, had but one response, and this was from a young student who is in school at Elon College and is having a hard struggle to get through school, but his heart is in the work at Bethlehem College—he wants to see it grow.

This young man, whose name is Rev. J. H. Dollar, wrote me a very complimentary and inspiring letter, and enclosed a check for $5.00. In order that the readers of this letter may know the sentiment expressed in the letter and take up its spirit, I will give a few extracts from it.

"I have just finished reading your splendid letter in The Sun. I read them all with a great deal of interest and pleasure. I thought of that long-looked-for day when this grand old Church of ours would make possible a college in the heart of our Far Southland. Our fathers prayed and labored for years for it, with the hope that some day they would have an institution fostered by the Church to which they could send their children to receive a Christian education.

"Your letter was very appealing, and it should stir us all up; but I wonder if it will! Would it not be a wonderful revelation and joy to us all if our people would only wake up to the great needs of so worthy an institution. We must awake and rally to its needs if we would share its possibilities and benefits. May God open our ears to the cry for help and our eyes that they may see the possibilities. 'He that hath ears to hear, let him hear.'

"When you called for one thousand men to give $5.00 each, I took it as a personal appeal. I wonder how many others did the same. I believe, as a rule, our people in the Christian Church are the slowest people to take a hint I ever heard of. I feel that in sending $5.00 that I am not giving anything, but I want to pay a few dollars on a big debt I owe Bethlehem College, much of which is far past due.

"We are in school, with heavy expense, and Bethlehem is just in the making, with no endowment. When we struggle, we know how to sympathize with those who are in need. If we would put forth a little more effort, sacrifice a little more for Bethlehem College, we would appreciate her more. I hope that one thousand persons will hear the cry, and you will get $5,000 for Bethlehem College."

Let us pray that our entire Southern Church may have the interest and enthusiasm for Bethlehem College that this young man has set forth in his letter; for prayer is the only instrument which can change information into inspiration, transmit interest into passion, crystalize emotion into consecration, and coin enthusiasm into dollars and lives.

All offerings made on the above appeal will be mentioned in The Sun.

Wadley, Ala. S. L. Beougher.

Subscribe for The Christian Sun.

SICK IN THE VIRGINIA VALLEY.

DEAR EDITOR:

When I wrote THE SUN last, I thought I would have written again before now, for I thought when I closed the meeting at New Hope Church in September, I would hold evangelistic meetings at two or more of my other Churches before Christmas. A severe illness, however, prevented me from holding any more meetings while the weather was favorable. Now, since winter is here in earnest, I shall have to wait until spring brings us more favorable weather. I regret very much having lost all that valuable time. But then, one cannot help being sick. My health was then, as is always, in the hands of my Lord. I am glad to be able to say that He was mighty kind to me, and that my health is better now than it has been in several years.

While it is always bad to be sick anywhere, I cannot help but think that surely this must be the best section of country on earth for one to be in when one is sick. These people are so thoughtful, kind and considerate, so good to visit the sick, so willing and ready to help in any way they can whenever any one is sick. During the forty days that I was confined to my bed last fall, more than one hundred and thirty different people came to see me at least once each. Many of them came many times. They did not stop at coming to see me. They showed their kindness and Christian love in still more concrete ways than that. I received a great many more beautiful flowers than I have any idea will be placed over my grave after I am gone. Many people of the Linville, New Hope and Antioch communities brought or sent my family and me great quantities of good things to eat. Others brought or sent gifts of money. The good people of Linville did many other favors for us. These visits, gifts and favors were not made or shown by the members of my own Churches only, nor by members of the Christian denomination only, nor by people of Rockingham County only, but people of various denominations, including Roman Catholics, of the city of Harrisonburg, of other sections of this county, and of other counties, including friends in Winchester, had a part in them.

The Sunday School of Bethlehem Christian Church (one of Bro. Andes' Churches) sent me a generous donation of money. The people of the Mt. Olivet section, representing different denominations, sent me another very liberal gift of money. Different people of the city of Harrisonburg manifested their spirit of munificence in the same way. Then, too, some of my former members and other friends in Page County came to see us and gave us money and other good things. Several ministers of different denominations came to see me also. Most of my preaching appointments were filled by two brother-ministers of the Presbyterian Church and by members of the band of Christian workers, composed of laymen of various denominations of Harrisonburg, known as Cadle's Crusaders.

These deeds of kindness and generous gifts did not cease when I ceased to be sick, but they have been continuously showered upon us ever since. So it is not so bad to be sick after all, especially in this community. For all of these favors, my family and I are exceedingly thankful. We cannot find words adequate to express to all of these good people and deep sense of heartfelt gratitude and appreciation. Furthermore, we are profoundly grateful to our Heavenly Father not only for restoring my health and for His countless other blessings He is ever pouring upon us in such a lavish way, but also for bringing us to this, one of the most beautiful sections of country on earth, to live and labor among some of the finest people to be found. This is not only o good country to be in when one is sick, but a mighty fine country to live in all the time.

R. P. CRUMPLER.

Linville, Va.

In the General Assembly at Raleigh, N. C., according to figures compiled by Henry M. London, State legislative reference librarian, the religious affiliations of the legislative bodies are as follows: Methodists, 43; Baptists, 35; Presbyterians, 30; Episcopalians, 23; Christians, 3; no Church affiliation, 28; Roman Catholic, none.

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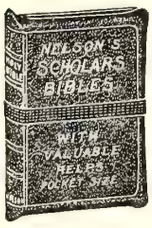

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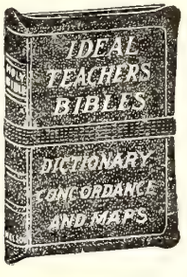

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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

BY WARREN H. DENISON, *Secretary.*

The Single Budget—Single-Envelope System.

The single budget, single-envelope system is unworthy. Some Churches still use it, but your Church is worthy of better ways. It fails completely to develop a world vision in the congregation. We all have a world responsibility. The command is, "Go ye into all the world." Every person needs to actually divide the money he contributes between his local Church responsibility and his world-wide responsibility. We must always be reminding our selves of that responsibility. A pastor is handicapped in developing a world-wide vision when all the money his members contribute is put into one envelope. Even when they have special offerings, it makes the matter spasmodic and occasional.

This system has a tendency also to produce distrust in Church officers. Many Churches have had sad experiences when they have mixed benevolent and local funds or left them to Church officers to separate.

In the most of cases the practical working-out of this system is the payment of the current expenses and giving the balance, if any, to the benevolent causes. Usually the balance is small.

This system also lacks appeal. There is one thing that should be borne in mind, and that is the universal experience in raising Church budgets is that when the appeal is placed upon benevolences it is easier to raise the current expense budget. You can always make a stronger appeal for "others" than for "ourselves." The Churches that have the hardest time to raise their current expenses are those that make the emphasis of the appeal for their own Church. The Churches that do the most for the benevolences and place the emphasis of their appeal there are those that succeed better with their current expenses. The spirit of sacrifice is the spirit of liberality, sacrificing for others. The hard times to raise Church and benevolent funds are not because the people are not able, nor because they will not give, but because the system is wrong. No, we cannot approve the single-budget system, nor the single-envelope plan. Where it may work successfully in some Church it is not a safe plan to recommend for the majority of Churches. Where it may work in some respects in a given Church under certain pastors and certain Church officials when those Churches change pastors or officials, an unsafe system is established and trouble follows. Avoid this system for the one that is so much better. We know of no denominational stewardship men who approve it.

Stewardship Emphasis.

Many denominations are stressing stewardship this year and next as their major emphasis. Our Church is one of those bodies. Our women have made this their stewardship year, too. We hope that all of our summer schools will see that stewardship is studied this year, and that it has reasonable consideration on their programs.

Every Church should make a generous offering this month for the work of the General Convention. We must heartily and generously support the executive forces of our work.

STEWARDSHIP YEAR.

At the biennial meeting of the Woman's Mission Board, at Muncie, in October, it was voted that this year shall be stewardship year—a year when we shall really seek to understand and practice Christian stewardship in prayer, personal service and possessions. In order to make this work more effective, a committee was appointed to suggest plans of work along this line. The committee is as follows: Mrs. C. W. Johnson, Mrs. Alice V. Morrill, Mrs. W. P. Minton, Mrs. Emma S. Powers, Mrs. W. R. Denison.

The committee makes the following suggestions which were adopted by the board of trustees at its regular monthly meeting in December:

1. That a letter be sent to each local society, setting forth a number of ways in which they can help make stewardship year effective:

2. That a letter be sent to the superintendents of literature of the Conferences, asking their co-operation in getting stewardship literature distributed.

3. That we urge a wide use of the book "Woman and Stewardship" in missionary society and group meetings and in all organizations of women as well as for personal reading among women. (Price 25 cents.) A helpful little leaflet on how to use this book, is also to be had for 5 cents.

4. That we urge the wide use of the book, "Using Our Heavenly Father's Gifts," by leaders, teachers and all workers with children. This is a book prepared by Mrs. Maud Junkin Baldwin and is a splendid series of stewardship lessons for juniors. (Price, 30 cents.)

5. That the new book of "Stewardship Stories for Children," by Miss Margaret Applegarth, which will soon be off the press, be introduced into homes where there are children and to all workers with children as far as possible.

6. That leaflets of stewardship be secured or prepared for sale and distribution and that they be stressed in certain designated periods, viz: one on the stewardship of service, for distribution in April; one called "Tithen Eggs," to be distributed in July (we recommend that this one be used in Sunday School for reading in the monthly missionary services as well as in missionary societies); one to be sent out in October leading up to the thankoffering, called "Stop! Look! Listen"; the last one to be sent out in January, 1926, and that it be along the line of the stewardship of prayer.

We are very desirous that we shall have the co-operation and help of every woman, every group of women and every missionary society, so that the year's work may mean much to us all in the way of a deeper prayer life, more consecrated service and a realization that we are God's stewards, and that at least a tenth of all we possess belongs to Him.

A list of stewardship books for individual reading will be furnished gladly to any one applying to our Woman's Mission Board office or to Dr. Denison, Superintendent of the Bureau of Stewardship and Promotion. Address either office, C. P. A. Bldg., Dayton, Ohio.

Dayton, Ohio. MRS. W. H. DENISON.

STEWARDSHIP INSTITUTES.

Rev. W. H. Denison, D. D., secretary of stewardship of the General Convention, and J. O. Atkinson, secretary of stewardship for the Southern Convention, aided by the pastors and other local talent, will conduct a stewardship institute at the following Churches on days named:

First Church, Greensboro, Dr. C. H. Rowland, pastor, Wednesday, February 4th; Burlington, First Church, Dr. G. O. Lankford, pastor, Thursday, February 5th; Durham, First Church, Rev. Stanley C. Harrell, pastor, Friday, February 6th; Raleigh, First Church, Rev. W. D. Parry, D. D., pastor, Saturday, February 7th; Henderson, First Church, Rev. A. H. Hook, pastor, Sunday, February 8th; Holland, Va., Rev. J. H. Lightbourne, pastor, Monday, February 9th; Franklin, Va., Rev. F. C. Lester, pastor, Thursday, February 10th; Suffolk, First Church, Rev. H. S. Hardcastle, pastor, Wednesday, February 11th; Christian Temple, Norfolk, Va., Rev. L. E. Smith, D. D., pastor, Thursday, February 12th.

All pastors and members of Christian congregations, particularly Church officers, should take advantage of these institutes and give themselves the benefit of the information and the inspiration that thtey will afford. Dr. Denison has made thorough study of stewardship from the Bible point of view, and is conversant with his topic and will deliver at least three great addresses at each institute. The following program will give an idea of the subjects to be treated and addresses to be delivered:

A one-day get-together and study of a spiritual and biblical truth.

Three sessions—forenoon, afternoon, evening.

1. Exercises begin at 11 A. M., in charge of pastor.
2. Aims and objectives of this institute, Dr. W. H. Denison.
3. Spiritualizing Our Gift to the Church—an address.
4. The Scope and Principles of Stewardship—a discussion.
5. How to make a Church Budget.
6. What is the Work of the Finance Department or Committee?
7. Ten Points in Successfully Financing a Church.
8. Tithing—a Bible reading.
9. How to Put on the Every-Member Canvass Successfully.
10. Teaching Children Stewardship.
11. Paul's Financial Plan.
12. How to Put a Stewardship Program into the Local Church.
13. How to Develop the Grace of Giving.
14. Stewardship and the Scriptures.
15. Stewardship Helps.

Round-Table Questionnaire.

Speakers: Local pastors; W. H. Denison, D. D., Dayton, Ohio, stewardship secretary, General Convention; J. O. Atkinson, secretary stewardship Southern Convention.

Three services—one full day and evening. Stay through.

Pastor will be in charge.

Conference Stewardship Committee will co-operate.

Pastors, officials, workers, members, young and old, men and women should be present with notebook and pencils and a desire to know what the Bible teaches about stewardship.

It will certainly be worth the while of our people and all CHRISTIAN SUN readers within the reach of these institutes to attend one of them, and we sincerely trust, for the sake of the Church and the kingdom which we seek to serve, that there will be a large delegation at each of these institutes.

J. O. ATKINSON,
Secretary Stewardship S. C. C.

Webster's Dictionary, first published in 1828, was preceded over 900 years by a Latin dictionary, compiled by Varro in 116 B. C.

When Roman numerals were used, before the use of figures, all calculation was done with the abacus.

TWELVE INTERNATIONAL MOVEMENTS.

By Rev. R. F. Brown, M. A.

IV. THE MAGNITUDE OF MATERIALISM.

Like any other fanatical movement, materialism should be condemned—not condoned. In the writings of the learned and the scribblings of the ignorant we find worthless discussions of the origin and processes of thought, definitions of human automation, and distinctions between matter and force. And the influence of this doctrine is reflected in ancient and modern life. The explanations, desertations, and teachings of materialism constitute one of the darkest chapters in the history of mankind. So disastrous has been its effect on civilization that the leading teachers and writers are ashamed of it.

From the doctrine of materialism as taught in popular literature, men are turning to that more tangible form of materialism as seen and practiced and experienced in modern life. It is this form of materialism that constitutes the greatest peril of our times. Underneath our social, moral, commercial, political, and spiritual life may be heard the muttering and rolling of this new form of materialism—devising subtle theories for gain and pleasure, scoffing at all moral and ethical codes, obscuring the ultimate aims of life, and changing the whole spiritual landscape. Its slimy form broods over life like a huge eagle over a carcass, and its influence is felt in the ideals, judgments, decisions, and actions of men. From its subterranean path issue its clouds of doubt and confusions which upset our modern life; and from it come the streams of iniquity which poison the very fabric of our civilization. It is a monster to be condemned and feared; a foe to be fought and foiled. Much of the insanity of human conduct and much of the sting of unfair competition issue from this terrible foe to human life and happiness. It lifts from man's shoulders the mantle of joy, silences the music in his soul, and robs him of all spiritual culture in the school of life.

Materialism has two points in its creed. The first point has to do with *things*. The movement of the world is in the direction of material prosperity. Now, there is no argument against material prosperity if the motive is unselfish. But therein is the crux of the whole question. Without doubt, man's attitude toward *things* determine his attitude toward man and God; and this being true, the world has long since been brought to the parting of the ways. The person who is swayed by the lure of materialism has two fears. He never gets away from the fear that he will lose what he has, and he is haunted by the fear that he will never be entrusted with more. Modern man, like Louis XI, is willing to execute a deed conveying his holdings to another, but he reserves for himself all revenues. Such an attitude vitiates the very purpose of stewardship, and instead of one's holdings becoming more effective in the purchase of worth-while possessions, they serve to buy trouble and push man a little further from God. Judging from the trend of things, the world is at its greatest danger point. There are literally thousands of men in this country who are the helpless victims of heartless materialism. Just the other day Senator Brandegee killed himself because he lost money in real estate. He was thought of as a powerful man in Congress, a leader of his party, and a splendid citizen. The magic appeal of materialism caused him to lose his balance, and he had rather die than be branded as a failure in a business transaction. The pity is that no higher motive possessed him than that of prosperity, or material gain. Had his motives been different, he would still be living to render service to his country. But his case is not singular. There are many cases just like this one. And until men are responsive to the challenge of the great altruistic movement of life, and actuated by a higher motive than material gain, the world will continue to bow to the sceptre of materialism. This is a tragic situation, but it is true.

The second point in the creed of materialism is pleasure. There is nothing wrong with the right kind of pleasure, but the type of pleasure that is sought today necessitates large expenditures of money. The expenditures by the American pleasure-seekers are alarming. The outlay for automobiles alone is a tremendous item. When it is remembered that in this country there are nearly sixteen million automobiles, the enormity of expenditures is readily seen. Added to the expense of the original purchase is the expense of upkeep and operation. The owner of an automobile must pay a government sales tax, a personal property tax, a license tax, and a tax on accessories. This outlay amounts to millions of dollars annually. And about nine out of every ten of these automobiles are used purely for pleasure. Judged according to the measure of necessity, nine out of every ten automobiles could be eliminated; but judged according to pleasure, within ten years the present number of automobiles will be multiplied by two. There are hundreds of people who own and operate an automobile and cultivate rented land, or live in rented houses. These people manage to get money enough to buy gas and operate their automobile, but are not able to meet their grocery bill on time or pay the rents as they come due. Almost any of them can spend from ten to twenty dollars for repairs and accessories, but cannot give one penny to the Church or benevolence.

Indeed, the accusation that the people of America are pleasure-mad is true. No movement has ever struck this nation that so completely swept the people off their feet as the wave of pleasure. It is contageous. It touches every type and condition of life—the rich and the poor, the high and the low, alike. The magnitude of materialism is seen in the changed attitude of people. There are thousands of people riding in automobiles today who, only a few years ago, frowned on people for hiring a conveyance for business purposes. There are others who make trips and spend large sums of money today who would frown on people a few years ago for such action. Conditions have changed their attitude.

The great outlay of money by the American tourists is appalling. There are more people arranging and taking trips to Europe this year than ever before in the history of this nation. Three hundred thousand people made trips to Europe this summer, spending $300,000,000. Then add to this the large sums spent by the tourists and pleasure-seekers in this country, and something of the enormity of the situation will be seen. But the greatest tragedy is not in the outlay of money itself, but in the spirit that actuated the acquisition of the money and the purpose for which it was spent. At the bottom of the whole thing there is the question of how much pleasure a dollar can purchase; and with such a low conception of money there is little wonder that so much of it is stained by the processes of greed and graft. The very spirit of the times has caused people to think of money in terms of an automobile, a radio, and a good time. People pay a million dollars to see two brutes batter each other to pieces. They give $130,000 to see one contest between two sets of hired hands on a baseball diamond. In four days, people will give $197,000 to see an air race, and when it is all over they say, "It was worth every penny it cost." There is something wrong with people's sense of proportion when such conditions obtain. It would take the city in question twenty-five or thirty years to raise that much money for a benevolent institution—if they ever raised it.

Extravagance is an outstanding characteristic of the American people, and the practice of extravagance is a contributing factor to our present-day degeneracy. When people make money and spend several hundred times as much for pleasure as they spend for Church purposes, it is perfectly plain that there is something wrong with the heart as well as the head. During a recent year while the world starved, we spent for joy-riding, automobiles, luxurious living, tobacco, chewing gum, jewelry and other unnecessary luxuries $22,700,000,000. During the same period we spent $37,886,040 to promote the work of the Church abroad. It is nothing less than a shame that we spent $600 for luxuries for ourselves to $1.00 to evangelize the world! The trouble is, the world has become intoxicated from an overdraught of materialism. It was thought that the World War would have a sobering effect; but it seemed to add fuel to the flames. Our second state is far worse than the first.

Looking at the whole question from the standpoint of common sense, two convictions are greatly strengthened. First, any tendency to exclude the spiritual element from material prosperity and personal pleasure reduces the whole thing to a materialistic basis. This tendency has produced a mysterious complex in society. There are certain people who still believe that underneath all tangible and visible things there is an infinite Spirit, and through the varying degrees of prosperity and in spite of adverse forces, there is an eternal purpose perverting the whole of life. On the other hand, there is the view that things are self-dependent and wholly material. But the fact that God is back of all things, as well as Creator of man, and is exercising supremacy over material and spiritual things, is satisfying. While this conception has in it the element of mystery, it also has in it an element of satisfaction. Materialism may satisfy the superficial thinking of a pleasure-mad world, but it is incapable of reaching the depths of man's spiritual nature. It cannot comprehend the mystery and the majesty of the heart; the spiritual element is perfectly at home in the midst of the secrets of the heart.

The second observation is this: Materialism's creed is unworthy because it vitiates the highest aspirations of mankind and destroys the finest hopes of humanity. It is perfectly clear that in the heart of man there is "pleasing hope, a fond desire, a longing after immortality." Aspiration which spurs man to higher endeavor and elevates his life is chastened, chilled, and crucified by the vicious creed of materialism. It not only leaves a great void in the heart, but grants immunities to evil. But under the regenerating power of God man may look for the creed of materialism to be changed, and wait for the universal establishment of righteousness.

HELP NEEDED.

The East LaGrange Christian Church is making a desperate effort to raise $1,550.00 during 1925. This will pay our building debt off in full. Any help will be highly appreciated. You may pay your subscription either weekly or monthly. Send all subscriptions and money to W. M. Crowder, 230 Spring Street, LaGrange, Ga.

The "fly-paper women" of Paris streets wear fly-paper hats when they call their wares.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

February 8, 1925.

Subject: "Christ's Intercessory Prayer."

Golden Text: "Holy Father, keep them in Thy name which Thou hast given me, that they may be one, even as we are."—John 17:11.

Lesson: John 17:1-26.

Devotional Reading: Eph. 3:14-21.

Reference Material: Matt. 6:9-13.

He had lived for others. He "who went about doing good" had spent and been spent for others. And now He was about to die for others. On the morrow, He was to suffer and die on the cross for others. It was in keeping with this spirit that He should pray for others. The seventeenth chapter of John is a matchless prayer for others by Him who lived and died for others. He had told His disciples on an earlier occasion that they should pray for others, for said He, "When ye pray, say '*Our* Father,' 'give *us* this day *our* daily bread,' 'and forgive *us our* debts,' 'and lead *us* not into temptation, but deliver *us* from evil.'" The emphasis on prayer was social. And the Master-prayer practices what He preached. His prayer is intercessory; it is for others.

Before taking up the outlines of the prayer, it might be well to touch upon the matter of intercessory prayer. For it is a real problem for many. They do not understand how it helps to pray for another. They do not understand how prayer for others works. They would like to pray for others if they thought it did any good. But does it? There are, of course, many mysteries about intercessory prayer. But there are many mysteries about many things in our everyday life. But we use these things in spite of the mystery. We do not understand how electricity works or the radio works, but we use them just the same. The same argument ought to apply to intercessory prayer. We may not understand how it works, but we may prove by practical demonstration that it does work. And the fact that Jesus who was the final authority on moral and spiritual matters prayed for others ought to be enough to convince us that it was vital to Christian religion and ought to stimulate us to practice it. The best argument for prayer is prayer. He that doeth the truth, cometh to the light. He that prays for others will know the value of praying for others.

Jesus prays first for Himself. But He prayed for Himself only to the end that God might be glorified. "Glorify Thy Son, that Thy Son also may glorify Thee," He said. And this glory was to the end that men might know God and Christ, whom to know aright is life eternal. He who had power over all flesh, *i. e.,* all humanity, had had glory before He came to earth. But that glory had been enhanced by His life and ministry, and especially by the revelation of God which the Son had given. Thrice happy is the man who can say, "I have glorified Thee on earth: I have finished the work which Thou gavest me to do."

The Master then prays for His disciples. He prayed that they might be kept through the power of God, both from worldly things and from the evil. It is significant that He does not pray that they might be taken out of the world. Jesus knew that the way to become strong was not to be kept from trouble, but to overcome trouble. Goodness that has not been tried is not goodness at all; it is simply innocence. Those whose robes are whitest in the picture in Revelation are those who have come up out of great tribulation. The Master wanted His disciples to live in the world, but not to be of the world. He wanted them to life the world up and not to allow the world to drag them down, or, what was just as bad, to withdraw from the world. The world is never going to be saved by monks who live in seclusion, but by men and women who live down where their fellow-men are sweating and striving and suffering. We are to be in the world, but not of the world.

Jesus finally prays for all those who should believe on Him. He had confidence in these eleven men, and He knew that because of their testimony many would believe on Him. He prays for them. He asks that they might be one. He emphasizes this unity. In fact, He says that it was as His followers became one that the world would know that God had sent and loved them. The tale of disunity, and even of bitterness, is a long one. And even yet we are far from being one. But a new day has dawned, and thank God we are becoming more and more one in spirit, if not in thought. And if God be God, some day there will be unity and men shall resolve to love even if they agree to differ. One is your Lord or Master or Teacher, and all ye are brethren.

Teaching Points on the Lesson.

1. Jesus Christ is Master of life and death.
2. Jesus Christ manifested God.
3. God is glorified in His followers.
4. Real life is to be found only in God, through Jesus Christ.
5. Life is a journey with a goal, not a pleasure jaunt.
6. "To know Jesus Christ is to have His will, and to have His love, and to have His life, and to be like Him."
7. As God sent Christ to reveal Himself and to reconcile the world unto Himself, even so does Christ send us.
8. The fact that a man lives is evidence of the fact that God can use him.
9. The most Christ-like prayer is the prayer for others.
10. The way to become strong is to overcome.
11. Jesus Christ makes it so much easier to believe in God.
12. He who prays most for others will help himself most.

CHRISTIAN ENDEAVOR.

February 8, 1925.

Topic: "The Conquest of Selfishness."

Bible Readings: Rom. 15:1-7; Matt. 16:22-17.

Worship Service: Stand with bowed heads and sing softly "Lord, Speak to Me, that I May Speak," or some other appropriate hymn.

Prayer: Our Heavenly Father, Thou great Friend of all, Thou hast so graciously cared for us through the past week; for Thy loving care, we thank Thee. We worship Thee, the Maker of all, the Giver of every gift, and we ask that we may so live that our friends may see Thy spirit in us and worship Thee. Help us to love Thee more. *Amen.*

Devotional Leader: Bear ye one another's burdens, and so fulfill the law of Christ.

Second Speaker: Read 1 Cor. 13:3-7.

Devotional Leader: For the Son of Man came not to be ministered, but to minister.

Second Speaker: Read 1 Cor. 13:9-13.

Scripture Reading: Matt. 16:22-27.

Chain of sentence prayers closed by singing softly two verses of "Have Thine Own Way, Lord."

Points for Leader's Talk.

Sometimes we think so much about helping the poor and needy that we are blinded to the needs of our friends whom we see so often. Perhaps they don't need physical help, but they may need friendliness, kindness, a good word of cheer, a word of encouragement or a smile. Did you ever try singing a cheerful song in the early morning and noticing how many people picked it up during the day?

In order to help those who need our help we must first see that our own hearts are right. Let every member of the society examine his or her own self and see if you are true to yourselves. Do you think happy thoughts? Do you speak kind words? Do you "radiate sunshine?"

Are you selfish with your friends? Do you expect all from them but give nothing in return? Perhaps the greatest injustice we can do people is to flaunt our own opinions without giving them credit for having any of their own. Sometimes we selfishly ignore the opinions or suggestions of our friends instead of encouraging them.

Thoughts for the Meeting.

What is selfishness? It is being interested in ourselves to the exclusion of all others who do not contribute to our own happiness. It is being self-centered, over-rating our own ability and under-rating the ability of others. Some people are unselfish in the big things of life, but extremely selfish in the small things which make us either agreeable or disagreeable.

What is unselfishness? It is, above all things else, tolerance, and this is one of the greatest of Christian virtues. It is consideration for others, a willingness to share, generosity, patience, gentleness and kindness.

What is a selfish Christian Endeavor Society? One with a few leaders who want to "run the whole thing"; one which says we will do all for ourselves, but nothing for others; one which continually bores its members with the same kind of meetings.

What is an unselfish Christian Endeavor Society? One which knows it is a part, and only a part, of the Church work, always ready to promote the work of the Sunday School and the Church, especially interested in every member of the society, works hard to interest and please those who attend its meetings, gives each one something to do, helps its Church orphanage and mission work, and those who need its help, when ever possible.

How may we conquer selfishness? By rendering service rather than thinking always of self; by putting the most important things of life first; by a spirit of sacrifice; by working hard and being happy.

The subscription books to The Sun are still open for new subscribers. Good returns; value given for value received. The Church paper should be in your home.

Christian Orphanage

DEAR FRIEND:

This report is our first for 1925. It always takes a few weeks at the first of the year to get in all the delinquent offerings for the year past and get our books balanced up for the year; hence the report for January is somewhat delayed.

This report is our starting-point for 1925, and considering conditions, I guess we have a fair beginning, so we start off in the new year with bright hopes and expecting greater things for 1925 than we had in 1924. The opportunities were never greater to do a larger service through our Orphanage department of our denomination than it is today. In the history of our institution, the demands upon our Orphanage have never been greater. Little children, eighty strong, are pleading for a place in our institution. We are compelled to turn them away because we have no more room. Our present capacity is for 100 children. We have cared for 108 during the year 1924. We were a little crowded, but had some applications that we could not turn away. I tell you, friends, it is hard to deny a little fellow who has lost both father and mother and has no home. No one to take him and give him a home. We need another building to meet the crying need of the fatherless, and we need it now. We ought to build it this year. We ought to make this one of our New Year's resolutions.

Several years ago, when we commenced to build the new building we now have for the smaller children, a noble-hearted young lady, who teaches school for a living, subscribed $100.00, to be paid in five yearly payments of $20.00 each. She paid her fifth payment the first of the year, and wrote me to put her down for $100.00 on the new building we are contemplating building this year, provided we would let her pay it $20.00 per year till paid. I wish we had ten thousand girls with such a noble spirit. We could build a new building every year and give a happy home to so many of the little homeless tots.

When you read this letter, won't you please give it just a few minutes of prayerful consideration and ask God to help you to make use of the opportunity to help the little fatherless ones? Then, won't you be so kind as to write me a letter and tell me how much you would like to invest in this new building for the fatherless? Just in the same spirit of the young lady mentioned above. We would like to receive a thousand letters this month in regard to this matter. Let us hear from you.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 29, 1925.

Sunday School Monthly Offerings.

North Carolina and Va. Conference:		
Ingram	$ 5.00	
Palm Street, Greensboro	5.30	
Pleasant Ridge (G)	1.74	
New Lebanon, Baracca Class	2.00	
Bethlehem (A)	2.64	
Third Avenue, Danville	3.93	
Mt. Bethel	1.95	
Reidsville	5.91	
		$ 28.47
Western N. C. Conference:		
Randleman	$ 2.50	
Ramseur	5.91	
Seagrove	.93	
Pleasant Hill	1.18	
		10.52
Eastern N. C. Conference:		
Sanford	$ 2.66	
Wake Chapel	5.15	
Durham	10.04	
Shallow Well	1.75	
Mebane	1.00	
First Church, Raleigh	5.05	
Chapel Hill	2.40	
Plymouth	4.00	
Turner's Chapel	3.85	
Catawba Springs	11.34	
		47.24
Eastern Virginia Conference:		
Oakland	$ 1.95	
Rosemont	4.95	
Wakefield	1.85	
Waverly (Dec.)	5.00	
Suffolk	25.00	
Holland	12.00	
Portsmouth, First Church	7.16	
Berea, Nansemond	10.00	
Portsmouth, Elm Avenue	4.25	
Bethlehem	6.00	
Berea, Norfolk	6.00	
Franklin	5.00	
		89.15
Valley Virginia Conference:		
Leaksville	$ 2.50	
Dry Run	2.13	
		4.63
Alabama Conference:		
Pisgah	$ 1.72	
Rock Stand	2.70	
Zion	.68	
Rock Springs	2.00	
		7.10
Georgia & Alabama Conference:		
Richland	$ 2.87	
		2.87

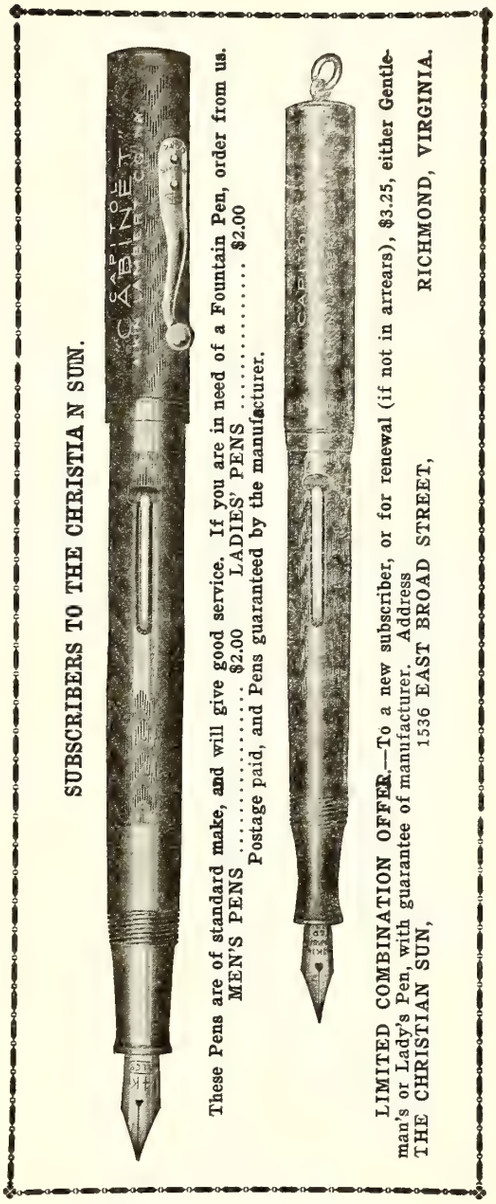
Thanksgiving Offerings.

Bethlehem (A), N. C.	$ 2.87	
Anna Helfenstein, Mont.	5.00	
Monticello Church, N. C.	2.20	
Mrs. T. W. Parks	2.00	
New Hill Church, N. C.	10.00	
First Church, Raleigh, N. C.	14.30	
		36.37

Special Offerings.

E. M. Davenport	$ 75.00	
Edgmont Baptist Phil. Class	14.00	
Celestia Penny, Baby H. pledge	15.00	
Reidsville, birthday offering	13.80	
Mike Clapp, support of children	20.00	
Oakland Ch., birthday bank	10.00	
Interest	30.00	
W. W. Brown	15.00	
Lawrence S. Holt, endowment	150.00	
Pleasant Hill Church, Ohio	10.95	
		353.75
Total		$ 580.10

Rev. Alva M. Kerr, D. D., editor of the *Herald of Gospel Liberty*, who has been away some weeks health-seeking and taking an overdue rest at a sanatorium, has, we are happy to say, returned to the editorial chair at Dayton and again picks up his pen for the great task in which he is engaged. The Church is to be congratulated that he is permitted to take up the task where he laid it down, and the hopes and prayers will be given that his strength will be multiplied and many years added for the high and holy services which he is rendering to his day and generation. Somewhere tugging away at his task, there may be a greater soul and a nobler heart than Bro. Kerr, but up to date this writer has not discovered him. Here indeed is a hero of Christian grace and fortitude. God's blessings upon him and His bounty and beneficence attend his days.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For Foreign Mission Classes:
"Ming Kwong—the City of Morning Light," by Mary Ninde Gamewell. Paper, 50c; cloth .75
"In China," by H. F. Williams, D. D..... .25

FOR YOUNG PEOPLE.

For Intermediate Home Mission Classes:
"The Land of All Nations," by Margaret F. Seelbach. Paper, 50c; cloth..... .75
For Intermediate Foreign Mission Classes:
"China's Real Revolution," by Paul Hutchinson. Paper, 50c; cloth..... .75
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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

FAITHFUL TO THYSELF.

"Well done, good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many."—Matt. 25:14-30.

When you have time to rest and relax, do you seek the society of persons who are expertly versed along certain lines to get useful information? You say you are willing to acknowledge that you move in a small circle. But in that circle, do you include any one who knows more than the limit of your own knowledge and experience?

If you do not seek others who know more, you are moving along the line of the least resistance and you are stagnating. Those who cease to read books of useful facts in history, science or some development of art are retrograding unless they can make up for it through the company they keep.

If you cannot give out any useful information you have gained in the past five years aside from the knowledge which you had to gain to make a success in your business, you are missing the best part of living. For you will find that there are men and women who are studying to increase their knowledge which will make them sought before you, if you do not keep up.

As opportunity comes, they spring to take advantage of it, while you are too indifferent to bestir yourself, and in consequence you lose out. (Copyright, 1924, International Feature Service, Inc.)

Prayer.—Our Father, show us how to so work and improve in our talents that we may acquire the profit of goodness to His and faithfulness to ourselves, raising our abilities to the fraction of the highest power, be it ever so little. In His name we ask it. *Amen.*

TUESDAY.

DOING WELL.

"What thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Eccl. 9:10.

We are living only while we are doing. We have been given a vineyard wherein to dig the soil and sow the seed from which to reap a harvest, and that work is born in us.

What we can do is a small thing; but we can aspire to great things. We may not be great, but we can be good in our wills and efforts, and what we, with a whole heart and mind, love and desire, will and strive to be, that without a doubt we most truly are.

Prayer.—Our Father, endow our souls with the Holy Spirit in our daily tasks, inspire our wills to noblest ends, strengthen our efforts to the best we can do, that we may keep every faculty in us alive and at its best. Be it ever so small, in the end may it be "well done." In His name we ask it. *Amen.*

WEDNESDAY.

CHARACTER OF THE EARLY CHURCH.

"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meals with gladness and singleness of heart, praising God and having favor with all the people."—Acts 2:46-47.

This text is a picture of Christianity in its first stages, and in it we see the spires of the early Church. Note its chief characteristics—steadfastness, beautiful and rare, constance unwavering, strict adherence to what they had been taught by Christ and held together by loyalty to Christ.

Another element entered into their character—joyful fellowship. Praises were never absent. Their new life gave them a new sense of brotherhood. This was to be their strength when persecutions broke upon them.

The Holy Spirit in the human heart "stablishes," strengthens and settles our souls, endows us with God, His love and His gospel, and makes us see God's goodness. These things never exhaust themselves in benevolence, but find their highest expression in serving one another forwarding redemption.

Prayer.—Our Father, bring us and Thy people everywhere into the friendship of Christ, and may we follow the "covenant" of mutual service and sacrifice. May our love for Thee be such a consecrated thing that we may withstand every crisis of trouble. Soften and hollow our spirits by Thy love. Lift us into the chivalry of unmoveableness and melt us into the tenderness of enduring love. In His name we ask it. *Amen.*

THURSDAY.

ALL GOD'S CHILDREN.

"God hath showed me that I should not call any man common or unclean."—Acts 10:25-31.

While living in New York, there came to me a desire to know more about the foreign element in the city. After a rough-hewn course in Italian, there came a whole winter and spring of living with several different Italian families in the Five Point section. There was no measuring my surprise when I found that the people of "Little Italy" were just like the rest of us; that is, they were folks. Some good, some bad, some mediocre.

One man there was who had been deprived of an education. How hard he worked; how frugal he was, his noonday lunch a slab of "black" bread and the ever-present spray of garlic. One summer day I met him. Then his lunch was bread and two raw tomatoes! He was stinting himself so that he could educate his children. And how he loved his wife and family! It was good to see. Then also, there was the young man who was working night and day trying to accumulate sufficient funds to bring his parents to America. On the whole, the people were sober, hard working, thrifty, honest and law-respecting.

It is hard for us to grasp the fact; but learn that lesson we must. We all are God's children! A special revelation was necessary to convince Simon Peter.—*Rev. John Harrison Allen.*

Prayer.—For all those who are striving to enforce law and make the State honored and revered for citizenship, we pray that they have the support of Thy people who ahve vowed to be true to Thee. Make of our citizenship a thing of daily honor, in obedience to the constitution of the country, and a willingness to suffer if need be in defense of its integrity. In Jesus' name. *Amen.*

FRIDAY.

THE PARENTAL TOUCH OF LOVE.

"And put forth His hand and touched him . . . and immediately his leprosy was cleansed."—Matt. 8:1-4.

The multitudes were around Christ. A leper was among them. He had probably witnessed the healing of others. But others had their friends; they were not repulsive like himself. People avoided him. Though without friends and an outcast, he pleaded, "If Thou wilt, Thou canst make me clean." He admitted the power, he doubted the willingness; yet the willingness of Jesus is the one thing of which man should be confident.

Jesus left the beauty and harmony of heaven to rescue the needy and the repulsive. So He not only answered the call of the leper with the command to be healed, but He stretched forth His hand and gave Him the touch of love. Because the leper was in distress and lothsome, because others avoided him, Jesus showed him kindness. The evil in us attracts Him. Jesus comes to us because of our sickness and distress. When one cries to Him, "I am poor and needy; make haste and help me, O God!" He hears, He comes, His willingness is sure. "To every one that thirsteth, come unto me, and your soul shall live." He will change repulsiveness into beauty, paralysis to strength, decay to life. "O taste and see that Jehovah is good."—*J. H. Mills.*

Prayer.—Lord's Prayer, all the circle joining.

SATURDAY.

JESUS THE TRUTH.

"I am the way, the truth, and the life; no man cometh unto the Father but by me."—John 14:6-7.

This is one of the notable, insistent and constant teachings of Jesus.

In this lesson it is the "truth" we aret hinking of. When Jesus was before Pilate, the latter asked Him rather contemptously, "What is truth?" That is a burning question today. Some say truth is anxious; others, it's an event; the scientists say it's a law; the theologian, a creed; and there is an extent of truth in all, but Jesus said truth is moral goodness in a person, and acted as in life the things that one does every day.

By this truth our ideas are tested, such as in regard to God, prayer, doing good, sacrifices, the Church and His kingdom; and these ideas are brought constantly into judgment by it. From this truth we receive our power to build up truth in the world.

Prayer.—We beseech Thee, our Father, for blessing on us that we may know our Saviour, whom to know is life eternal. That we may embody His truth and be builders of that truth in this world. In His name we ask it. *Amen.*

SUNDAY.

THE DAY WHICH THE LORD MADE.

"This is the day which the Lord made, we will rejoice and be glad in it."—Psa. 118-24.

If Christ means anything to us, His day means all that He was. As the Sabbath is a reminder of His resurrection, it is a call unto us to the newness of life and hope.

It is a call to the sinner and the wayward to awake from sin, "arise from the dead" and Christ shall give thee light. "Receive that newness of life and hope," then follow Paul's advice, "If ye then be risen with Christ, seek those things which are above."

These were the thoughts and feelings of the first believers. They were saved from sin and strengthened in His holy love; and they lived as men to whom the world was nothing except a place to live bodily, where they might love and serve one another and await patiently for the coming of the Lord.

Prayer.—Our Father, call us to the Christ-life and help us to go on with it with renewed zeal and carefulness. As our Saviour endured and conquered all, give us strength to conquer. If we have only to come to Thee for it, may we have it now. In His name we ask it. *Amen.*

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Good morning, Fairies! Was it you that brought the sunshine out again? Where has the old sun been so long, and what has he been doing? Resting? But after all, the rain brings days that are good—yes, sir-e-e! Big sister can stay indoors and read her new book, and sew too, and little brother can play the puzzle-peg game that Santa brought—and oh! it's nice inside the warm room, too, when outside the window-pane the rain drops are splashing, and splashing. And did you know that there is a tiny rainbow in every rain drop? Look for it next time, Kiddies, for sure!

Oh, the party! Yes, indeed, we had the party, and it was so interesting, too. You see, there were six little Kiddies' Kirner Kiddies that dressed to represent one of our holidays, and her table was dressed up, too, to look like the holiday she had chosen. Then a game was chosen for each table—maybe two games. Yes, the guests played at the tables until a wee bell rang; then away they would hop and skip to play at the next table, until all the Kiddies had played at all the tables. Then a little boy with big brown eyes showed your editor his score-card, and it had the most punches in (that means he played the games the best)—so we gave him a box of beautiful water-colors. And the two little girls that were Martha and George Washington, their table was voted the prettiest of all, so they got a prize, too—that was a box of candy.

Couldn't—oh, please have one, too—couldn't your teacher help you have a party just like ours? Ask her, Kiddies, do; and write me all about it. Can you?

I feel Jack Frost biting my fingers, so here we go to the fire—my fingers and I. So long, dears.

YOUR EDITOR.

A SWAN BOAT.

By Robert Palfrey Utter.

What fun to be a baby swan,
With mother's back to ride upon,
In the placid pond afloat
Like a fleece-lined motor boat.

TRAVELING LIGHT.

By Minnie Leona Upton.

Master Robin and his wife have started South once more.
They didn't shut a window, and they didn't lock a door!
They didn't take a traveling-bag, or lunch, or anything!
Just took themselves, and said, "Cheerup! we'll be back next spring!"

THE CROW THAT TRIED TO THROW STONES.

The crow that tried to throw stones was an orphan. He was a nestling of the Mackinaw woods, and lived happily enough at first in his nest in a tall Norway pine with his brothers and sisters. Then one day his father and mother were shot by some one who, let us hope, didn't know about the helpless family in the tree-top.

Any way, a boy climbed the tall tree one day and looked into the nest. He found one little crow that had not starved to death. The boy was so sorry for the poor little starving crow that he talked to it all the way home. Of course, he carried it home tenderly and fed it and gave it water and a warm, safe place to sleep. That good boy's name was George Davis.

The little crow grew and thrived, and had many adventures. It was given away saveral times before it was strong enough to take care of itself and go flying wherever it chose.

This crow seemed to like the company of boys and girls, and stayed where they were long after he might have gone to live with other crows. He liked to perch on a certain woodshed room and watch the doings of a group of children with whom he was well acquainted. When they shouted in their play, he used to add his voice to the merry din and call aloud, "Caw! caw! caw!"

One time, to tease him, a child picked up a pebble and tossed it upon the woodshed roof. The crow picked it up, went to the edge of the roof and dropped it to the ground.

That was the beginning of a new game between the crow and the children; they kept on tossing pebbles upon the woodshed roof and thought it great fun to watch the crow pick up the pebbles and drop them to the ground.

At last the children began throwing bigger and bigger stones to scare the crow; they didn't intend to hurt him, but he had no way of knowing that.

It was Catherine Griffith, a dear little girl, who wouldn't have hurt a Christmas mouse if she found him nibbling the toe of her bulging stocking right after Santa Claus had made his visit—it was Catherine Griffith who picked up a big, flat stone and sent it slidin gup on the crow's roof.

The crow put his head on one side and thought a minute before he did something different. He picked up the big, flat stone in his bill, but instead of dropping it over the edge of the woodshed roof, he began flying after the children with it.

Catherine turned and ran, and all the children ran with her, laughing and screaming. One little boy, Pat, lost his slipper as he ran and didn't dare go back to get it. They were really frightened because the crow did his best to throw the stone at them. It fell, bump! on the ground behind Catherine.

Back went the crow for more stones to drap on the children if possible. And ever after, until he flew away to the forest where he belonged, to live with the crow folks, he had more fun than the children did when they played the stone-throwing game. When they tossed stones, they never tried to hit him; they tried not to—but when he dropped stones from the air he certainly tried to hit them. When he scared little baby chicken, he used to go back on his woodshed room and laugh about it—"Caw! caw! caw!"—*Frances Margaret Fox,* in *Banner.*

HER FAVORITES.

By M. L. H.

My favorite dress, I must confess,
Is not my red, or blue, or pink
(They're fine, I think);
But I like climbing trees and walls—
My favorite dress is overalls!
My favorite hat has nothing on it;
It's just my every-day sunbonnet.
My favorite summer shoes, you say?
Ha! I go barefoot all the day!

Notice.—Read the Crow Story, and see if you like it. Then remember, if you can, some children, one time, who threw stones at an old, old man. What happened to the children?

Jack Frost visited town last week. He brought some new paint brushes, and put them on display in all the windows.

Peter Rabbit has been quite ill for a long, long time. Mother Rabbit has been so distressed! But Dr. Wise Owl said it was only the Croup. Castor oil was prescribed. We hope little Peter will be out again very soon.

A short note from Santa Claus suggests that all girls and boys make the honor roll during this next year. Some didn't come up to Santa's expectations last year. We regret this very much, but hope Santa will not be disappointed again.

Ponjola Dan, the wee puppy we have heard of before, attended a grown-up party last week. His mistress was distressed because he wiggled and capered around during the party. But it was only his little doggie way. The guests thought he was awfully pretty and cute.

Mrs. Marilla and her small doll-daughter, Matilda Ann, have been on a short vacation to Florida. They returned by the fast express—chair train—last Monday night. After the chair train arrived, it was turned into the regular places at the dining table, and a small tea was served, consisting of bread crumbs, brown sugar, and cold water, served in small tea cups. Matilda Ann's yellow dress was not even soiled, and Mrs. Marilla is very proud of her doll's neat habits.

MUTUAL ASSISTANCE.

By Mattie Lee Hausgen.

"Dear Little Miss Muffett," sighed Little Bo-Peep,
"I wish you would help me to find my sheep."
"I will," said Miss Muffett, her blue eyes stared wider,
"If you will first help me to frighten the spider."

THE CHRISTMAS DOLL.

Dolly, with the painted hair,
Sitting on a small, red chair
By a stocking hung for you;
Dolly, with round eyes of blue,
With your dress of ruffled lace,
And your rosy, baby face,
Tell me, are you fit for life?
For the children's play, and strife?
Fit to stand the wear and tear
Waiting for you, Painted Hair?

Dolly, is your temper sweet,
When you're carried by your feet?
You'll be rocked, and sung to sleep,
Kissed and spanked and made to weep.
But, when voices call, "Come play,"
All forgotten, cast away,
In a corner you'll be flung,
Trash and dust to lie among;
Cold neglect, or ardent care,
Waiting for you, Painted Hair.

Dress pulled off, and not put on,
One arm lost, your slippers gone,
Dim and dingy, dented nose,
Paint all scraped, and ragged clothes!
Ah, but Dolly! when it's night,
Little arms will hold you tight,
Little body warm your cold,
Tender love about you fold—
Compensation, sweet and rare,
Waiting for you, Painted Hair.

An agreement has been reached in Paris by which, beginning in 1927, the United States is to get 2¼ per cent of the German reparations payments to cover her war damage claims against Germany, and also $13,750,000 annually on the costs of the army of occupation until $240,000,000 has been paid.

DAVIS.

Lillie J. Davis was born May 29, 1897; died January 16, 1925. She leaves three sisters, three brothers and mother, father. She joined the Church at New Center when a child. She was a good girl. She loved her Church and was faithful to it. She always met one with a smile. Lillie will be missed at home and at Church. Her favorite song was sung, "Waiting the Boatman." Her last words were rich. She said she was ready and willing to go.

May the Lord bless the dear mother in her declining days, and all her sisters and brothers. May they put on the robe of righteousness and be ready when that great day comes. May the Lord bless the boy at home as he is left to take his father's place. Tillie was laid to rest in the cemetery at Christian Union. The service was conducted by the writer, her pastor.

W. J. EDWARDS.

Steeds, N. C.

APPLE.

Julius H. Apple was born May 25, 1859, and died January 8, 1925, age 65 years, 7 months and 14 days. He was married to Miss Elizabeth Michael. He leaves to mourn their loss a wife, three children, three brothers, one sister and a number of relatives and friends.

The funeral was conducted by the writer at Apple's Chapel, and his body placed in the Church burying-ground. He joined Apple's Christian Church about forty years ago, and remained a member until his death. He was a good neighbor, and lived a quiet, honest, Christian life.

May the Lord bless the bereaved ones and help us all to love as he would have us live.

J. F. APPLE.

Elon College, N. C.

DICKEY.

Robert Chesley Dickey departed this life at his home in Burlington, N. C., January 11, 1925, in his seventy-second year. His wife and six children survive him.

Bro. Dickey was a member of Union Christian Church, and had been for a number of years. He served Alamance County as county treasurer some years ago.

In home, Church, and community he was kindly disposed. He was deeply attached to his home, his family, Church, and his friends. He died suddenly. His death was a great shock. He will be missed. But we are glad that years ago he accepted Christ and made preparation. He has fallen asleep, and sweet be that sleep till the Master awakes him. The funeral services were from Union Christian Church by the writer, and his body laid to rest in the Church cemetery.

P. H. FLEMING.

Burlington, N. C.

UPCHURCH.

On January 14, 1925, Mrs. Jeanette Upchurch, wife of the late J. C. Upchurch, departed this life, being almost 56 years of age. Mrs. Upchurch first united with the Methodist Church at Olive Branch, Harnette County, but later moved her membership to Pleasant Union Christian Church, where she was a faithful and loyal member at the time of her death. She was a splendid woman and was held in high esteem by the people who knew her.

The interment was beside that of her husband, in Nul's Creek Cemetery. Services were conducted by the writer. May God's richest blessings rest upon the bereaved, and prepare every one for the great reunion on the other side.

J. LEE JOHNSON.

FOX.

J. W. Fox was born November 18, 1857, and died at Ramseur, N. C., January 18, 1925, aged 67 years, 2 months. He leaves to mourn their loss a son, Eugene Cutler, and Oleta Fox, and two sisters, Mrs. W. T. Hobson, of Sedan, Kas., and Mrs. A. V. Williams, of Ramseur, N. C., and a host of relatives and friends.

He was a kind and loving father and a friend to all who knew him. Funeral services were conducted at Pleasant Ridge Church by the writer.

JOHN M. ALLRED.

The Federal Council of Churches has designated February 8th as "Race Relations Sunday," and is asking the Churchest o dedicate it to the promotion of mutual understanding and good will between the races.

A recent examination of more than 10,000 employees in factories and commercial houses showed that the eyes of 66 per cent were defective.

Divers have recovered a $600,000 cargo of copper which was lost in 1869 off the Chilean coast when a British freighter went down.

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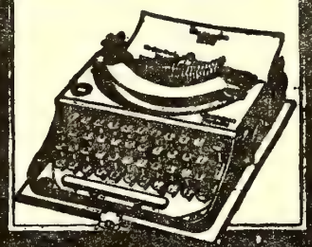

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FROM WALTERS.

We passed a very quiet Christmas at Walters, with many things to remind us that it was Christmas. Our people began to pound us before Christmas and have not stopped yet. Tuesday night after Christmas we had a very interesting Christmas program, gotten up by Mrs. C. K. Barnett, Mrs. Virgie Carr, Miss Doris Joyner and others. After the program they gave out presents, I think, to very nearly every member of the Sunday School. The pastor did not receive any present that night, but it was announced by the superintendent, Bro. Otis V. Joyner, that his box (the pastor's) was too heavy, and would be delivered later. And the next day Bro. Richard Joyner drove up to our door with quite a large box filled, and some more. This consisted of sugar, coffee, flour, a pair of shoes, canned goods and many other things that are good and helpful. But the pounding did not begin nor end here, for just before Christmas, Bro. and Sister J. B. Bland sent us a nice box of fresh meat. Saturday before Christmas, Sister N. V. Bradshaw brought us a nice bacon ham.

Christmas Day being passed, the pounding did not stop, for just a few days after Christmas Bro. Elihu Lankford brought us a nice bag of fresh meat, Bro. W. D. Lowe a nice pair of silk hose; Sister N. B. Gay, a bag of fresh meat; Bro. Willie Carr, a nice fountain pen; Bro. Walter Cox, $4.00 on fixing car. And so many other little things such as potatoes, greens, etc., that we cannot mention here.

For all of these tokens of love and consideration, we cannot find words to expresso ur feelings of appreciation, but pray that God's richest blessings may rest and abide with each one.

May the Lord help me to be even more faithful in prayer for them and in preaching the truth to them than I have in the past.

ELISHA BRADSHAW.

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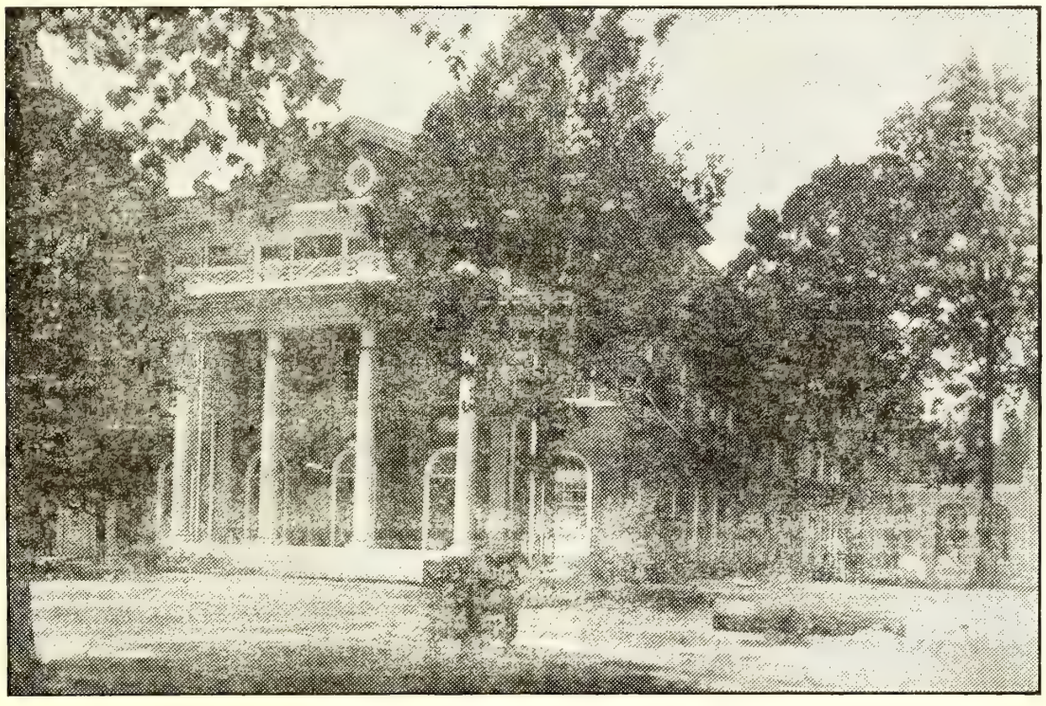

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NOTHING NEW UNDER THE SUN.

The Royal Geographical Society of England, the American Geographical Society of New York, and the Museum of the Indian Heye Foundation have combined in the dispatch of an expedition to explore a hidden ancient city in the heart of Brazil. Colonel P. H. Fawcett is the leader of the expedition, and believes that in this region there existed an advanced civilization of an unknown white race, perhaps 10,000 years old, antedating that of Egypt. He believes that these people had a good working knowledge of sciences that we are pleased to call "modern," including the secret of a mysterious kind of light possibly derived from knowledge of basic atomic forces.

The discoveries which have already been made in Mexico and in various parts of the United States of vast ruins prove thatt here at one time existed on this continent a people whose knowledge of architecture, engineering, astronomy and the fine arts equaled, if not surpassed, that of the best periods of Egypt or Assyria, the part of the world which is generally regarded as the cradle of the human race.

One of the assumptions of the modern mind is that the world has steadily advanced in wisdom and understanding, and in knowledge of all descriptions, from the beginning to the present day. This may be true of some peoples, but it is not true of the world as a whole. Some races lost the civilization they won. The reason seems to have been that moral culture did not keep pace with intellectual. It, therefore, seems probable that manyo f the so-called discoveries of the present day are not discoveries at all, but rediscoveries.—*Dearborn Independent.*

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There is certainly no reason to believe that just because a man named his son "Eclipse" that he will be a shady character. On the other hand, he may have a great deal of brilliance concealed about him.

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FOGLEMAN—LASLEY.

Married by the writer, at his home in Burlington, N. C., Miss Mildred Lasley and Mr. Slocum H. Fogleman, January 10, 1925, in the presence of a few friends.

It was a very quiet, but beautiful, marriage. The happy couple has many friends who wish for them a long, happy and prosperous life.

P. H. FLEMING.

MELTON—TATE.

Mr. Elbert Melton and Miss Nellie Tate, both of Fancy Gap, were united in marriage by the writer on January 14th at the home of the bride's sister. The marriage was quiet, with only a few nearby friends present.

The writer and their many friends wish them a long and happy life.

M. T. SORRELL.

Fancy Gap, Va.

COLE.

Flemie Lee Cole, daughter of Mr. and Mrs. J. M. Cole, of Washington, N. C., was born June 28, 1911, and died on December 31, 1924, age 13 years 6 months and 3 days.

The funeral was conducted at Bethlehem Christian Church, and the remains were placed in the Church cemetery. She was a good girl, and leaves to mourn their loss her parents, two brothers and one sister, with many relatives and friends.

May the Lord bless and comfort them.

J. F. APPLE.

WARNING

Why you should take organic iron to enrich your blood instead of metallic iron —how to tell the difference.

While iron is absolutely necessary to your life and health always remember that your blood contains organic iron and not metallic iron which people usually take; therefore when you take iron always take organic iron like the iron in your blood and like the iron in spinach, lentils and apples. Metallic iron is iron just as it comes from the action of strong acids on small pieces of iron and is an entirely different thing from organic iron. Organic iron may be had from your druggist under the name of Nuxated Iron.

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, FEBRUARY 5, 1925. NUMBER 6.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Food Products.—

Inspection of food products intended for shipment from Hawaii to the United States is one of the duties of our Bureau of Entomology. Last year more than 216,000 bunches of bananas, 14,000 crates of pineapples, and 5,000 crates of taro were brought in from this island, to say nothing of the cocoanuts, lily root and ginger root that were passed.

New French Minister Arrives.—

Emile Daeschner, the new French ambassador to the United States, arrived in Washington on January 25th. He will succeed Jules Jusserand, who has served his country as its American representative for the past twenty years. M. Daeschner will take an apartment in the embassy section of the city to await further arrangements. The new minister is accompanied by his wife and two daughters.

Influenza Again.—

An epidemic of influenza, one of the most serious ever known, is sweeping Greater Tokyo, Japan, and 4,700 persons have died since the outbreak twenty days ago. The epidemic is also sweeping the Southwestern States. Seventeen have died in one small Texas town, and other parts of Texas, Oklahoma, Arkansas, and Missouri are feeling touches of the epidemic. It is mixed generously with pneumonia, and is as serious as the scurge which swept the country in 1918. Every effort is being made to stay the tide of the disease before it gets headway, and the health authorities feel that they have it under control so far.

Cigarette Smoking Increasing.—

According to the figures of the Internal Revenue Department, there were seventy-five billion cigarettes smoked in the United States during 1924. This is an increase of twelve billion over 1923. In 1913, only fifteen billion cigarettes were smoked. This shows that within eleven years cigarette smoking has increased 500 per cent. Cigars, too, show a substantial increase from 491 million in 1923 to 511 million in 1924, an increase of some twenty million. The post-war period and women smokers are given as causes for this alarming increase in the tobacco-using habit.

For New York Law Enforcement.—

In an effort to secure regulations for better law enforcement in New York, the Woman's Committee for Law Enforcement have called a meeting to convene in Albany on February 16-17th. This organization is participated in by a large number of woman's organizations, including Jews and negro women. Wherever the homes of the country are menaced, we can usually count on the women to exert themselves in their defense, and as they come more and more into their own, their power for service in this field will be greatly enhanced. Let us trust that they shall always keep the vision, the love, and the loyalty that is now theirs.

January 16th Again.—

January 16th marked the fifth anniversary of the eighteenth amendment. In view of the fact that so many are contending that the amendment is a failure, it might be well to recall that the 1910 census showed 700 million dollars invested in the legalized business of manufacturing poison for the American people.

For this business, 443 million dollars were paid in taxes to the Federal government; over one thousand breweries and 236 distilleries supplied 177,000 saloons with alcoholic beverages to supply to men and women for the purpose of making them more vulgar. The eighteenth amendment has done much. All this of which the 1910 census took account is gone. It has done much, but much remains yet to be done, and only strict law enforcement by the American citizens can finish the task.

Newman Smyth Dies.—

Newman Smyth, a liberal-minded minister and a writer on theological subjects, as well as pastor of one of New England's historic Churches, died on January 5th. Dr. Smyth was eighty-two years old. He had been an advocate of liberal theology and free thought in the religious world for a half-century when the words modernist and fundamentalist became current. He strongly advocated Church unity, and proposed a plan for that purpose which was found insuperable because of old association's power over human minds. Newman Smyth was for twenty-six years pastor of old Center Church, New Haven, Conn., and for almost an equal number of years he was a fellow of Yale University. His father, William Smyth, was a professor at Bowdoin College, and his brother, Egbert Smyth, taught both at Bowdoin and at Andover, founding the *Andover Review.*

What Would Christ Think?—

After a controversy of several weeks' duration, the Rev. Thornton Anthony Mills, pastor of the famous old New England Congregational Church, resigned on January 25th. The trouble grew out of the pastor's inviting Dr. Ben S. Reitman's hobo colony to attend the services of the Church en masse. The trustees felt that they should have a right to say with whom they should worship, and requested Dr. Mills' resignation. He refused to resign at first, but later changed his mind in order to preserve harmony in the Church.

And what would Christ think of those trustees who think themselves above going to prayer with others of God's children? We think that God loves all men alike, and they should at least be able to worship Him together. How sad a commentary it is on Christianity's so-called believers when they will not pray with a brother.

A Japanese Colony in Arkansas.—

Plans for the definite planting of a Japanese colony in one of the richest portions of Arkansas, between Marion and Joyner, began to take form some days ago in Memphis, Tenn. According to Dean Adams, a Memphis realtor, the Japanese have incorporated and propose to buy several thousand acres of land between Marion and Joyner on which they will plant a colony of fifty thousand Japanese. Two families have already moved on to this vast acreage. The plans for this colony began some time ago when two Japanese came to Memphis to make arrangements back in the fall, according to Mr. Adams. The Japanese will come from California, and railroads which run into the territory are making efforts to secure the contract for transporting these colonists from California. This migration from California is probably caused by the strict land laws of that State against Japanese ownership of land.

Restore Lee Mansion.—

A bill in which Southerners in particular will be interested in was passed by the House a few days ago authorizing the Secretary of War to restore the Lee mansion, the home of Robert E. Lee, at Arlington, across the Potomac River in Virginia from Washington, to the condition in which it existed when General Lee and family lived there at the outbreak of the War Between the States. The secretary is directed to, as far as possible, obtain the original articles of furniture and return them to the mansion, so that it may be restored to its original state as nearly as is Mount Vernon, the home of General Washington, if possible. The favorable committee report on the bill was made in the House by Representative Cramton, of Michigan.

Also the public buildings and grounds committee of the House reported favorably during last week the bill for the construction of the Arlington Memorial Bridge across the Potomac, from the Lincoln Memorial to the grounds of the Lee Mansion at Arlington. The bridge will involve an outlay of $14,750,000.

NOTES-PERSONALS

Rev. W. J. Edwards has recently changed his address from Seagrove to Steeds, N. C., R. F. D. 1. His correspondents will please address him accordingly.

We should seek and sacrifice to meet our Men and Millions' obligations with the same honesty and sincerity that we would any material or earthly obligation.

In remitting for THE CHRISTIAN SUN, the managing editor would rather you would send post-office money order or check. When mistakes occur they can be traced and corrected.

If the means are to be supplied for the prosecution of the work in foreign fields, the home fields must be cultivated. This thought seems to come up for emphasis from the great missionary meeting just held in the city of Washington.

Rev. B. J. Earp, pastor of the Newport News Christian Church, on his return from the Missionary Conference in Washington, D. C., made THE SUN office a welcome visit the past week. He reported the conference as a great meeting.

Rev. Albert Godley, Tenafly, N. J., is giving his life to purity work. Any member of the Christian Church addressing him will receive helpful literature free of cost. Bro. Godley is a most pious and devout minister, and one of the sweetest-spirited men of our day.

We dare say there are some of our readers who look at the Family Altar page and say, "Oh, that is always just the same!" Did you ever hear the saying, "Apples of gold in pictures of silver?" If so, you will find some of this fruit on the Altar page. The variety is great!

Dr. W. P. Lawrence attended a meeting of the Commission of the General Convention to study the status of the Christian Divinity School. The Commission met in Washington last week. Dr. Lawrence was the only member on the Commission from the Southern Christian Convention.

The readers of THE CHRISTIAN SUN will regret to learn of the death of Mr. J. R. Elliott. Mr. Elliott passed away at the Presbyterian Hospital, at Charlotte, N. C., Friday morning, January 30th. He was buried from the Pleasant Grove Christian Church, News Ferry, Va., Saturday afternoon, January 31st, at 3 o'clock.

Senator Simmons will fight the higher rate on second-class mail matter. Senator Simmons knows that the measure is aimed at the farmer. The man who lives in the city receives his papers by carrier boy. It is the farmer who must keep in touch with the world by the second-class mail service bringing the news sheets of the day.

"The Christian Annual" for 1925, edited by Dr. I. W. Johnson, Secretary of the Southern Christian Convention, is off the press and is being mailed out this week. It contains 184 pages of matter closely packed together. The price is 50 cents per copy, post-paid. Order through THE CHRISTIAN SUN, 1536 East Broad Street, Richmond, Va.

Mr. W. F. Corwith, of Brooklyn, N. Y., his many friends will regret to learn, has been confined to his home for three weeks with illness. Here is praying that he may be spared for many years yet of useful service in the Church and community. Mr. Corwith is the type of layman that really adds luster to the Church by his consistent Christian life.

The Mooney Christian Education Building at Elon College was used for the first time on Sunday, February 1st. The Sunday School of the Elon College Christian Church quite appropriately had the first opportunity to use the building. The week-day school of religion, under the directorship of Prof. S. A. Bennett, began its work on Tuesday, February 3d.

Dr. Atkinson is attending the Missionary Conference at Washington this week. He reports a great assemblage from all parts of the world. Many of the leaders of our Church are present. From the South, among those present, are Dr. G. O. Lankford, Rev. James H. Lightbourne, Rev. F. C. Lester, Dr. W. P. Lawrence, Dr. W. W. Staley, and Dr. L. E. Smith.

Miss Katherine Nolan, on February 8th, at 4 P. M., is to give her regular monthly organ vesper service in the Whitley Auditorium at Elon. Music lovers in reach of the college and those who are able to find God in the melody of sweet and uplifting music, have already learned to appreciate these vesper services and to look forward to them from month to month.

Dean A. L. Hook represented Elon College at the North Carolina Teachers' Assembly, and was to speak before the higher education section. His address will be printed in the records of the assembly. Coach Corboy and Prof. O. W. Johnson also attended the assembly as representing Elon. Dr. Amick, an officer of the assembly, because of Mrs. Amick's illness, was unable to attend.

We acknowledge the following invitation to the first birthday service of the Webster Community Christian Church: "A most cordial invitation is extended to yourself and friends to attend our first birthday service. Every member is urged to be present and place in the offering a real birthday gift for the Church. Sunday, February 1, 1925. Holy Communion 11 A. M. The Webster Community Christian Church."

It is to be hoped that every one in reach who can possibly do so will attend one of the stewardship institutes whose program is presented in this week's SUN. Dr. Denison is Stewardship Secretary of the General Convention, and Dr. J. O. Atkinson is Stewardship Secretary of the Southern Convention. The discussion and consideration of the all-important subject of "Stewardship" should be, and doubtless will be, helpful to all who attend.

The "Kingdom-Enlistment Week," conducted by Rev. James H. Lightbourne, was the most successful evangelistic effort since the organization of our Church. Seventeen members were received last Sunday, and three others made decisions. Others will join later. Rev. Mr. Lightbourne did a splendid work in our midst, and made a fine impression on our people. The results of the meeting were more far-reaching than was evidenced by the open decisions.—*Bulletin First Christian Church, Richmond, Va.*

NEW INDUSTRIES IN THE SOUTH.

Continued industrial development in the territory served by the Southern Railway System is shown by the annual report of the Southern's development service covering the year 1924.

The report lists a total of 132 new industries placed in operation during the year, 28 new industries under construction on December 31st, 84 enlargements of existing industries placed in operation during the year, and 8 enlargements under construction at the end of the year; a total of 253 new industries and enlargements.

As in former years, the greatest activity was in the building and enlarging of textile plants. New installations of textile machinery in new mills and in enlargements at points served by the Southern included 172,473 spindles, 4,307 looms, and 1,380 knitting machines.

WINDSOR, VA.

Editorial mention has been made in THE SUN of the death of R. A. Rhodes, a prominent citizen and Churchman of Windsor. My acquaintance with him had been just a short time, since coming on this field until his going on December 30, 1924. My impression of him, gotten from being with him in his home and meeting with him at Church and in the town, accords with what I have heard from so many who knew him intimately and for a longer time, that he was an upright citizen and Christian gentleman. He had the respect and esteem of the people in the community.

His widow, who was Miss Carrie Watkins, a former Elon student, is a faithful worker in our Church here, and the three children attend our Sunday School. The husband and father was a member of the Baptist Church, and held the position of superintendent of the Sunday School, but he seemed much interested in our Church and was faithful in attending its services and helping in its support.

I pen these lines as a tribute to his memory, and with a prayer in my heart, shared by many others, too, that God's promise to the widow and fatherless may be graciously verified.

W. D. HARWARD.

ELM AVENUE, PORTSMOUTH.

During the month of January, quite a large number of the members of the Elm Avenue Christian Church have been kept away from Church services on account of illness. Our pastor, Rev. V. T. Crawford, has also been ill and was obliged to stay indoors for about ten days, but he has now recovered and is able to be about his work again.

The work of the Church has started off nicely, and it is hoped that this year will be the very best in the Church's history.

During the last few weeks there have been several more additions to the membership of the Church, and the writer is indeed glad to be able to report that several of the persons who joined the Church during our last revival have taken upon themselves the responsibilities of the various official positions in the Church and Sunday School work, and they seem to be doing splendid work.

An effort has been put forth to secure a more systematic and intensive study of the Bible by the Church members, which, it is believed, will be of much value to the Church; and already it seems to have been of value to those following it and to the Church.

During the recent campaign for new Sunday School scholars, many persons have been reached who could not have been reached otherwise, and the Church should ever keep before it the

fact that when a Church ceases to go out and find those who are out of the Church and Sunday School and seek to bring them to love the Church and to give themselves to Christ, that Church must fail in its usefulness, because it has neglected or forgotten its God-given mission and its purpose in the world. As we try to carry forward the work of the Church at Elm Avenue upon a distinctively evangelical basis, we earnestly desire the prayers of our brethren.

CORRESPONDENT.

ORANGEPORT NOTES.

The people of Orangeport had the pleasure of listening to Miss Martha Stacey on December 21st. She spoke at the morning service, made a talk to the Sunday School and to the Christian Endeavor in the evening. All her talks were very interesting.

At the annual meeting of our Church, the reports from the Sunday School, Christian Endeavor, Missionary Society, W. C. T. U., and Ladies' Aid Society showed encouraging work being done in all these departments. We hope to make the present year the best yet.

Last fall the Church installed a new furnace in the parsonage to replace the old one, which had about served its time. This keeps the parsonage comfortable during this cold winter through which we are now passing. The thermometer has been but little above freezing point, and that only a few times, since early in December. Several snows have fallen during this time, but the snow-plows have kept our roads open for travel about all the time, though at times they have been quite icy. One who has never driven an auto on icy roads can hardly appreciate the thrill of joy(?) that comes from such experience. Sometimes, before one realizes what has happened, the machine has slipped on the ice, left the road and plunged into a snow-bank made by the snow-plow when the road was opened. Or, perhaps, the back end will slip around and one finds himself facing in the opposite direction from which he was going. Many people, including the writer, have had these experiences during the present winter.

R. H. PEEL.

MARYLAND.

The Webster Community Christian Church, which is about four miles from Havre de Grace, is the first Christian Church to be in the State of Maryland, and while we have had many drawbacks, we are going ahead. Next Sunday, February 1st, we will be one year old, and we will have Holy Communion, and are asking our friends for prayers. We are asking our members to make a birthday gift by giving gifts of money.

We find and fully realize that a Church cannot be run altogether by prayer; while it helps a long way, we must also have money. But all put together with the Spirit of God, our Church will succeed. We have only been in our Church since August. Before that, we worshiped in an old Church until spring; then we held tent meetings.

The Sunday School is in a flourishing condition under the direction of our splendid superintendent, Mr. Wilbur W. Walker. We are now planning to hold an indoor picnic the last Saturday of each month for our Sunday School scholars. We hold a parish social every Thursday evening, which is well attended and enjoyed by all. The choir will give a very amusing entertainment this week called "The Spoon Orchestra."

The most impressive service was held in our Church last Sunday night week when our minister, the Rev. Milton W. Sutcliff, preached a his sermon, the lights were extinguished and an electric star which is in the front of the Church shone forth, while the organ played softly. An invitation was given for any who wished to unite with the Church. All was still, when a little boy twelve years old came forward; then seven more came, all young people. Every one seemed to feel God's presence.

Last Sunday night the sermon was preached from the text "They Shall See His Face." At the finish the lights were again turned out and the electric star shone forth. Some saw the vision, and four came forward and united with the Church.

We ask the prayers of all our Christian friends in our behalf.

HARRIETT E. COOLEY.

Havre de Grace, Md.

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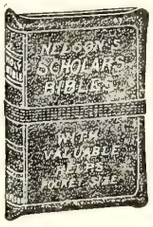

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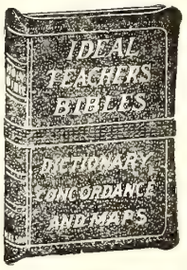

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE MEANING OF MISSIONS.

On the opening day of the great North American Missionary Conference, Washington, D. C., January 28th, the *Washington Post* carried the following editorial:

"The great foreign missions meeting in this city will be an event of genuine significance from more than one point of view. It will be impressive in numbers and in variety. We are told that it will be the largest gathering of the kind ever held, and will include representatives of more different Church organizations than any other. That so many people come together for such a purpose, and that so many different faiths find agreement on it, must be regarded as indicative of the vitality of the missionary spirit.

"There will also be a noteworthy exposition of the changed, or at least the greatly expanded, character of that spirit. Taking its rise from the divine injunction, "Go ye and teach all nations, teaching them to observe all things whatsoever I have commanded you," missionary endeavor has become an agency for teaching not alone religious truth, but also all the useful arts of civilization, and for the ministering unto the health of the body as well as of the soul. Some of the most splendid names in the annals of human progress, in exploration and discovery, in the development and practice of the sciences, and in the extension of all the blessings of civilization, have been those of religious missionaries. Formerly such were exceptional. Now they are the rule. That is to say, the average missionary enterprise today concerns itself with service to all the interests of man.

"Mission work has thus been, and indeed is today, a material aid in statesmanship and to commerce. And on the other hand, it has often been greatly indebted to statesmen for its protection and promotion. Perhaps this thought will be pertinent for at least a moment's consideration at the present time. Spokesmen of some of the Churches most interested in missions have lately been inveighing against the government for "militarism" and demanding the immediate abolition of army and navy. But we can recall many occasions when their foreign missionaries have been glad of the protection afforded to them by the militant arm of the government, and indeed when the government has been clamorously importuned to send ships and troops to their rescue. It was a satirist who said that civilization does get forward, sometimes, on a powder cart; though in fact there was serious truth in his biting words, and we judge that thoughtful workers in the foreign mission field will testify that the teaching of the nations has more than once or twice been made possible only through the strong arm of government."

THE N. A. MISSIONARY CONFERENCE.

If one doubts that missions is the biggest business of mankind, let one attend such a conference as Washington held and witnessed last week. The great city auditorium, with a seating capacity of 7,000, was taxed to its utmost again and again during the conference of a week to hear addresses, songs, prayers bearing on the world-wide topic of missions. The President of the United States opened the great conference with a studied and comprehensive address; Secretary of State Hughes, statesmen and diplomats of note, honor and rank, representatives from boards, denominations and societies, men and women from all corners and continents of the earth assembled for a week to discuss and consider foreign missions —how Christ, the message of Christ, the gospel, may be carried to all the earth. Such a picture brings to the mind only partially and quite inadequately the dignity, the worth, the weight, the scope of the missionary idea as it has gripped the minds, the imaginations and the lives of men and women of our day.

President Coolidge was inclined to be practical as well as ideal, specific as well as general in his address. Outside of relating at length the real contribution Christian missions had made to civilization, the President said, in part:

"Not everything that the men of Christian countries have carried to the other peoples of the world has been good and helpful to those who have received it. Our civilization is yet far from perfect. Its aims are liable to much distortion when it comes in contact with peoples not yet equipped through generations of race experience to absorb, to understand, to appreciate it. One of the greatest things that a missionary movement could do for the less-favored communities would be to assure that all who go out from the Christian to the non-Christian communities should carry with them the spirit, the aims, the purposes, of true Christianity.

"We know that they have not always done this. We know that the missionary movements have repeatedly been hampered, and at times been frustrated because some calling themselves Christians and assuming to represent Christian civilization have been actuated by un-Christian motives. Those who have been willing to carry the vices of our civilization among the weaker peoples and into the darker places have often been more successful than those who have sought to implant the virtues."

Practical and Spiritual.

Christianity, the President said, is a "highly practical as well as a profoundly spiritual mode of life."

"It loses nothing of its spiritual quality because of its practical helpfulness; but it touches all its practical workings with the spirit and purpose of lofty aspiration," he added.

"Our confidence in it is justified by our knowledge of its accomplishments," the President continued. "Wherever it has been carried and made a force in the affairs of men, it has wrought for their good. But we must recognize also that it has added greatly to the complexity of human life and problems. Its encouragement to education, to knowledge, to scientific advancement has created new forces in the world.

"The spirit of our organized, industrialized, machine-made and inter-related world has touched men wherever they live, and profoundly affected their modes of life and thought. It has aroused in them new yearnings and new aspirations. It has truly converted this planet into a brotherhood of races and nationalities, interdependent in a thousand ways, tending more and more to develop a common culture, a common thought and purpose toward the great business of living. The problems which, in this new order of life, present themselves, will not be solved except through a greater and constantly greater projection of the spirit of neighborship and co-operation."

The President said that the missionaries could also learn much of "industry, of humility, of reverence for parents, of respect for constituted authority, which may quite conceivably become adornments to our own social fabric."

But there are other and more striking addresses even than that of the President, because there are men and women at the conference whose lives are being lived out in the missionary field and under the breath and burden of the missionary idea. Some of the more outstanding of these we want SUN readers to have in these columns next week and the week following.

FOREIGN MISSION INFORMATION.

In his illuminating address before the Washington Missionary Conference, Dr. Arthur J. Brown, an authority on missions and author of several epoch-making missionary books, gave these statistics:

"There are now 28,000 Protestant foreign missionaries in non-Christian lands, and 2,408,900 adult communicants, with an enrolled Christian community of 5,145,236 persons. In 36,610 Sunday Schools, there are 2,000,000 pupils, 703 hospitals and 1,234 dispensaries, treating over 3,000,000 patients a year; a total of 245 orphanages, 25 institutions for blind and deaf mutes; 39 leper asylums, 21 homes for untrained children and lepers, and 21 rescue homes for fallen women. The educational work includes 109 colleges and universities, 2,114 boarding and high schools, 36,478 elementary schools, 376 kindergartens, 30 medical colleges, 98 schools and classes for nurses, 406 theological and Bible-training schools, 209 industrial schools and 240 normal schools.

"The Christian people of Europe and America gave last year for the maintenance of these varied activities $44,448,000. A movement so vast, representing such a great constituency of intelligent people in Europe and America, and recognized by the governments of the world as a force of the first magnitude, challenges the attention of all thoughtful persons."

Among the reasons he advanced for foreign missions were the command of Christ to His disciples to His gospel to all men; because a true Christian experience should prompt Christians to seek the world's embrace of Christianity; because all men need the gospel of Christianity, and because "we have passed the age of provincialism and entered the age of cosmopolitanism."

At this convention, where thousands were gathered from all over the world to discuss the world's

biggest problem—that of winning the world to Christ—many interesting incidents are related. It is declared the convention has brought together the largest gathering of missionaries, authors, clergymen and lay workers who have ever met at any similar convention anywhere in the world.

"We hear a great deal in this country about 'the yellow peril,' declared Rev. Dr. Herbert Welch, bishop of the Methodist Episcopal district of Japan and Korea. "But in Japan they talk of 'the white peril.' They have been exploited by the white races until the 'white peril' has become extremely real to them. They have seen the white races conquer the red race, the brown race and the black race, and feel sure that there is now a definite movement on foot by the white people to subdue the yellow people of the world.

"From the time of the discovery of America and the discovery about the same time of an ocean passage to the Far East, exploitation of Eastern people was carried on until the Russo-Japanese War. That was the first successful step made by the Japanese to prevent the loss of their territory, their trade and their civil right.

"The waves of the seas formerly separated the continents. Now they link them together. I am not in favor of admitting great numbers of Japanese to the United States, but to prevent trouble in the future there must be a closer bond of brotherhood between these two great nations. The future peace of the world depends on just that relationship."

Bishop Welch stated that the missionary movement was growing steadily in Japan and Korea, and surprised his hearers by adding that a great many of the principles of Christianity are now being embodied in the religions of the Far East. They are copying what they consider to be better than what they now have, but at the same time are holding to their own faiths.

Bishop Charles H. Brent, of the Protestant Episcopal diocese of Western New York, who has just returned from the International Opium Conference at Geneva, drew tremendous applause from the convention when he made a plea for the League of Nations. "While making an address recently, I was amazed to find that only about 8 per cent of my audience had ever read the covenant," said the bishop. "I told them frankly that they had no right to oppose any measure which they had not even read.

"I am convinced that the strongest opposition to the covenant of the league is due to ignorance and indifference," Bishop Brent added. "The covenant may not be perfect. It is not perfect. But it is the greatest attempt ever made to bring about amity between the nations of the world. Until something better is produced, it is worthy of support of the entire civilized world.

"The World Court is the next best attempt ever made to bring about international brotherhood. The third great effort toward the same end is the Geneva protocol. In this country the Church and State are separate. They are separated, but not divorced. They should not be divorced. It is the duty of religious people the world over to take an active part in politics. Citizens all over the land should write, telegraph or see in person their Senators and register their opinions on all great questions. It is said that these letters are thrown into the wastebasket. They are not. They are studied very, very closely," the bishop asserted.

Bishop Brent is convinced that the only two things worth living for are a closer brotherhood between nations and Church unity. He says both will take time, but both are coming. During the last war he was a member of the American board of chaplains in Europe and came in very close contact with the American soldiers. But he insists that law, rather than war, must settle future international disputes.

Prof. John Jesudason Cornelius, a native of India, who is now studying at Columbia University, charmed the convention with his address on "Movements Toward Christ in India." He declared that in some sections of India there have been as many as 2,000 converts a week for thirty years. He paid a remarkable tribute to Ghandi and his application of Christ's principle of overcoming evil by good, by soul force. He asserted that Ghandi's non-resistance policy had prevented untold bloodshed and chaos in his native land.

Prof. Cornelius gave some startling comparisons in denouncing war and its costs in lives and blood. "Let me use some figures to show the real cost of the World War," he said. "The total cost of the war in money is equivalent to the expenditure of $20,000 per hour for every hour since the birth of Christ!

"And what of the cost in human life? Let me take the sinking of the Lusitania, which so startled the entire world, as an example. To bring about the loss of as many lives as were wiped out in the war, it would be necessary to sink a Lusitania every day for seventy years!"

Prof. T. Dwight Sloan, M. D., of the Peking Union Medical College, stated that the medical mission must pave the way for the Church. Highly trained doctors are a vital necessity, but they are almost useless unless the best equipment is sent with them to the foreign lands. Nevertheless, if the entire output of the medical colleges and nurses' training schools of the United States were brought to China they could touch but the outer fringe of her crying needs. Therefore, an indigenous body of doctors and nurses is the only solution for China's ever-increasing demand. These must be trained in our mission schools.

Rev. Dr. H. C. McDowell and Rev. Dr. C. E. Hurlburt gave graphic accounts of their work among the primitive peoples of Africa. Dr. McDowell spoke of going among the wild tribes of Angola and climbing trees to gain a vantage point from which to speak to the natives. He has had many thrilling experiences among the barbarous tribes.

Dr. Hurlburt was in Africa when Theodore Roosevelt made his famous expedition to that country.

"I took Mr. Roosevelt to see one of the schools where African workers were being educated, and the former President was greatly pleased with what he saw.

" 'I would like to see your finished product,' he said to me.

"I then took him to several homes which were the result of mission training. The occupants were living in a civilized way amid clean, attractive and comfortable surroundings.

" 'I like your finished product and believe you are doing a great work,' Mr. Roosevelt observed enthusiastically at the conclusion of the tour."

Miss Margaret E. Burton, of New York, graphically illustrated the interdependence of nations. "The women of China are seriously affected by the American fad of hair-bobbing," she humorously explained. "The hair-net industry is being ruined and in one district of China which I visited recently the women workers have been reduced from 18,000 to 2,000, due to our present fashion. Much distress has resulted from this unemployment.

"Child exploitation exists to such an extent that it even reaches down into the cradle. Children five years of age are worked in the factories for twelve and fourteen hours a day. You can understand, then, why the ultimate outcome of child labor legislation in the United States is being watched with such concern by child lovers in China, for it will have tremendous effect on future conditions there."

Dr. T. Kagawa, a native Japanese missionary worker, made a lasting impression on the convention. He has worked a great deal in the slums of Tokyo. He has taken a deep interest and organized several labor unions. For his exceptional activities he was arrested and kept in prison for sixteen days. He drew storms of laughter when he said he liked the jail because it was so much quieter than the slums. He was glad to get away from the excitement attending his work and spent all his time reading the gospel of St. Mark. Dr. Kagawa often has more people outside his Church than are able to get in.

"Ten years ago there were forty divorces out of every 100 marriages. Today there are but ten. That is lower than the percentage in America," he commented.

"I want to say that we do not like your exclusion act. But there is going to be no war. We will keep the Pacific blue, and not turn it red with blood. That great ocean stands for peace, and even now in Japan we are disbanding some of our military forces and in that way saving enormous sums of money."

SHALL WE RETREAT?

But the emergency confronting the Christian Church is larger than just that of the foreign mission field. Christendom is now suffering from a wide-extended retrogression in financial giving. Other denominations have already felt this falling off in gifts far more than have we. The great Methodist Churches, North and South, are the most conspicuous, the foreign debt of the former amounting to more than $3,000,000, and that of the latter to nearly $1,000,000—and both of them driven to the necessity of making great retrenchments in their foreign work. Several other denominations are suffering in a similar way. Many local Churches in our own and other denominations have fallen off 50 per cent or more in the last year in their mission gifts and other benevolences. Writers have pointed out the fact that there is a very acute and perilous "ebb tide in Christian giving." Our own denomination has been caught in this ebb tide and is going to suffer great injury thereby if our pastors and our laymen are not quickly aroused to the seriousness of the situation. Our home missions receipts have steadily declined this year compared with the preceding year. Appropriations have been cut to the danger point, and still the receipts are far below even these reduced appropriations, so that there is a debt of $9,315.33 now in our home mission fund. Some of the other departments of our general work are suffering in like manner from this ebb tide in giving, and the most serious consequences stare our denomination in the face unless this falling off of gifts is immediately checked. Debts must not be permitted to pile up, and the boards will not allow them to do so. But it will be even more disastrous to the future of our denomination to discharge workers and to call missionaries home and cut down activities. —Editorial in *Herald of Gospel Liberty.*

Dr. Chas. L. Goodell, secretary of evangelism of the Federal Council, 105 East 22d Street, New York City, says that 400,000 copies of the "Fellowship of Prayer" will be issued for distribution this year. Any minister who addresses a postcard to Dr. Goodell will receive a copy free of the "Fellowship of Prayer," and also a copy of "A Call to Prayer," to be used in connection with the Easter season. We trust that many of our ministers will take advantage of this opportunity.

CONTRIBUTIONS

SUFFOLK LETTER.

Many organizations are trying to feed the hungry at home and abroad. That is in accord with the teachings of Scripture: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" That phrase, "seeth his brother have need," means investigation to be sure that there is necessity before helping; but most of the charity is doled out upon doubtful evidence. Such charity does not benefit the giver nor the recipient. It often makes paupers out of those who might be self-supporting, and false benefactors out of those who imagine they are rendering service in the name of the Master. The truth is that the most difficult Christian service in this field filled with beggars and would-be helpers. Christians and others often help those not in need and overlook those who are really destitute. The sympathetic do too much, and the unsympathetic do too little. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," is usually considered as a message to ministers; but it can be applied to all believers, and there is no field that requires more careful study and finer judgment than charity.

But there is another side to human experience beside feeding the hungry and clothing the naked. We cry over the starving, when more people kill themselves by excessive eating than perish. It is time for teachers, preachers, medical men and organizations to carry the temperance lesson into the daily life of the people. If I were going to shed tears over the needs of mankind, I would make my first tear a contribution to those who eat intemperately. Very few people starve to death; many new graves are marks of excessive indulgence. We have not carried the temperance idea far enough. We pray over the drunkard and dope-fiend while we suffer from overeating. We overlook Scripture declaration, which says: "Every man that striveth for the mastery is temperate in all things"; and the emphasis should be placed on *all*. We have not treated the drunkard as fair as he deserves. He is to be pitied. He is to be persuaded. He is to be instructed. "The drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags." Excessive eating is classed with excessive drinking. One may be drunk with meat as well as drunk with wine. Overeating stuperfies; overdrinking excites. The difference is in the manifestation.

But eating is beyond the power of the Constitution. It can be corrected only by intelligent instruction and moral appreciation. It is so insidious. It is so universal. It is so social; and the more palatable the food is prepared, the greater the danger. The most difficult thing in Christian life is self-control. Eating is not the only indulgence to which human nature is exposed. All the passions and appetites are in danger. The tongue is the electric element in most people—to control it requires the grace of God and a sensitive conscience. The tongue is a little member, a fire, a world of iniquity; it defileth the whole body, and is set on fire of hell." It is the untamable member. Bible temperance is a big subject, and includes the whole life of man. The eighteenth amendment is here to stay, and much more must be added by Christian living.

W. W. Staley.

ELON LETTER.

The Mooney Christian Education Building gives Elon an unparalleled opportunity to serve the future leadership of our Church. Not every one who comes here will profit by this building, because not every student will take courses in religious education; but those who do will return to their home communities experienced in practical lines of modern Church work and qualified to lead in it successfully.

The Christian Education Building provides a completely graded week-day school of religion. Children from our Orphanage and from the town graded and high school attend it and are taught by the students in the department according to the most approved methods. These same methods apply to Sunday School work, and also to daily vacation Bible school work, and so the young people will have the very training they will need most effectually to serve in their home Churches and communities.

The building is not only closely graded, but it is departmentalized as well, so that it leads itself either to the group graded or the closely graded type of school. Each department has its separate assembly-room for the worship period and its individual class-room for each grade in the department, and beginning with the junior department, there are class-rooms for each sex in each grade. This is the ideal arrangement the specialists recommend, and we have it in most practical form. When the young people who work in this building here begin to have Church plants erected ten or fifteen years from now, the practical value of this building will be amply justified.

In addition to these services, this building affords the students a social and religious center, two items of the modern life that need especially to be conjoined. It also supplies the local Church here a magnificent plant for their Sunday School. The Chautauqua will use this building for its classes during the summer. A more serviceable building Elon does not have, and no other college has one like it.

We are given this great building by two generous-souled friends of Whittier, Calif.—Mr. and Mrs. M. Orban, Jr. They have given it to perpetuate the noble life of Mrs. Orban's distinguished father, the Rev. Isaac Mooney. They have erected it and furnished it complete, and they are happy to have done it. May the Lord bless them for their gracious deed.

The building is now completed. Its cornerstone was laid on January 24, 1925—two years from the day the trustees met in extraordinary session to launch the greater Elon program. Our hearts rejoiced to see what two wonderful years had wrought in the physical equipment of our college. And may the years that lie ahead see the college ripening spiritually in keeping with its physical progress.

W. A. Harper.

MONEY TALKS.

By Rt. Rev. Wm. P. Remington, D. D.

Money is the chief interest of about nine-tenths of us; it grips our imagination and dominates us with its power. It is nothing in itself but a medium of exchange, its purchasing value fluctuates, and it may be gold or silver, or mere paper, backed by a government's guarantee. In days gone by it used to be the shells of the South Sea Islanders, the beads and wampum of the Indian, the pounds of tobacco of our colonial ancestors. At any moment the medium of exchange may become altogether different, but ever back of money, in order to give it value, must stand a commodity to be traded, a productive capacity which can be trusted.

When Soviet Russia tried to finance its government, it resorted to the printing press, and turned out rubles by the billion; so did Germany and other nations after the World War. With what result? Bankruptcy and insolvency. Their money talked, but the talk was in vain, because it was not backed either by real gold or the goods and commodities which had value in a world market.

Every intelligent American knows these facts, and yet we are nearly all of us under the spell of money, as dollars and cents; we get it into our heads that we are rich because our yearly income is three thousand, whereas before the war it was only twelve hundred. Out come statistics informing us that the present purchasing power of a dollar is hardly 40 cents in comparison with what it was in 1924. It makes no difference; we go blithely on buying things we know we cannot afford, but feeling rich, because we can rub three dollars together where only one jostled about in a flat pocket-book in the days before the great war.

This article on money is not going to be economics—never fear. I'll get to religion in a minute, but we must clear the air of misapprehensions first. This is the thing to be made clear. Money itself is nothing—just a medium of exchange. Don't let it hypnotize you. It only has real value when back of it are resources and production, the bent back and colloused hand of the farmer or men in the shops, the wrinkled brow and graying hair of the business man, the spent energies of all who think and work and create in this world. Consequently, what we do with our money is what we do with ourselves. When we spend it, we spend ourselves, because it is the stuff of our lives.

Now, all this makes a great deal of difference to us. If money is the chief interest in life of nine-tenths of us, is it not true also that the vast majority are taking thought as to means of acquiring wealth and giving scant attention to the way we spend it? Here is where Christian teaching must come in. I have a certainty that Jesus was far more interested in expenditures than income, in gifts than in receipts. I have the idea that the measure of your life will be taken by the great and just Judge, when He examines the debit rather than the credit side of the ledger. I think I can hear the Lord say, "It is more blessed to give than to receive."

Yes, money talks; but what does it say when it talks? Does it speak of covetousness and self-indulgence, of foolish waste and lustful pleasure, or does it sing of love and good will, of mercy and lovingkindness, of progress and the alleviation of suffering and want? Remember when you spend money you are expressing yourself. You have put your mind and body into a trade, a business, a farm, and what you get out represents yourself. That isn't simply a silver dollar or a piece of paper; it is you, and like a radio message, you can send it to the ends of the earth for good or for ill, for death and destruction, or for life and peace. For a little while that money is in your possession and you can direct its movements, control its power.

And yet, ever since I have been in the ministry, I have been taught that I must not speak about money from the pulpit. "Stick to spiritual things, Parson," said the man in the pew, "and let the laity look after the financial arrangements. You preach about God, and we'll keep an eye on mammon." How stupid and ridiculous! Is not God concerned with the way you spend your life, and

your money is just your transmuted life, your power and energy turned into a medium of exchange.

The Christian Churches have suffered many things at the hands of former generations of teachers, and never so much as from those who tried to separate the secular from the religious, what a man did on Sunday from what he did on the other days in the week. Witness the pious look on this man's face when he repeats "All things come of Thee, O Lord, and of Thine have we given Thee," and then look at him now as he grabs his weaker neighbor by the throat and shouts, "Pay me that thou owest." Is it one and the same man? Yes, but he divides his life into compartments, one for business and one for the Church, and one for home. Much of this kind of hypocrisy has gone. Winston Churchill's "Inside of the Cup" would not hit as many pious hypocrites as it did when it was written. We are franker in the pulpit today, and less afraid, and one of the reasons why new freedom has come is that we are talking about money, the acid test of a man's character and life.

Instead of damning money as evil, the Christian Church is trying to show the world that it is "the love of money which is the root of all evil." In other words, the love of power which comes with possession, the temptation to self-indulgence and dissipation, which are the frequent accompaniments to the song of the dollar—these are the real roots of our evil. Money rightly spent is a source of untold good; the way we spend it determines the amount of progress the human race makes.

Use it to build schools and Churches, hospitals and libraries, settlements and playgrounds, and you have a better and finer world. Spend it on wars and preparations for wars, on dreadnaughts and gas bombs, and you reap what you have sown in terms of the strife and hatred you have raised up by your covetousness and love of money power. Waste and dissipate it in self-indulgence, and the lust of the eye and the pride of life, and you have turned an engine of good into a machine of destruction.

Sometimes I laugh at the values which we Americans place on things; other times I am tempted to weep. In a small town in Pennsylvania, I dropped into a drug store once to greet a friend of my father's. "Isn't it a queer world, Bishop?" he remarked. "Yes," I answered; "and what's wrong with it now?" "Well," he replied, "it's my business to sell anything that I have in the store, but sometimes I wonder. The other day a sixteen-year-old girl came in and ordered six dollars' worth of face preparations—rouge and lipstick, and pencil and all the rest. She had it charged to dad; but sometimes I wonder whether either daughter or dad are getting real face value." "Yes, I've wondered about that, too," I replied; "and probably when Margaret asks dad for a contribution of ten cents for her mission box, dad will say, 'Margaret, don't you think you are going a little strong on that mission stuff?' Six dollars to spread on your face, and ten cents to spread the good news of God's love all over the earth! It is a queer world."

How many of us ever stop to examine the amounts of money we simply waste and get absolutely no return for? No; the American people do not love money in the sense that they hoard it or keep it. The fact of the matter is that any other nation without our tremendous resources would have gone bankrupt long ago if they spent money the way we do. We are prodigal of everything we have—our forests, our lands, our coal, our oil—and when we turn these resources into money we are prodigal of that too. Just ask the people who make a handsome penny from salvaging the wastes of the American dump-heap; just question the business man who engages in what might properly be called non-essential industries.

It's rather startling to discover the high cost of some of our amusements and luxuries. The other day I heard of a man in New York who spent thirty dollars apiece for some seats in a popular musical comedy. Thirty dollars would feed a starving child in China for the best part of a year. I don't think I am a puritan, and I don't want to take all the joy and fun out of life, but I do wonder whether we always get our money's worth, and I feel a sense of responsibility in expressing what I am by spending the money God permits me to make.

The Christian Churches are always protesting against the wrong use of money, and much of their scolding goes unheeded. Why? Because people are saying everywhere, "It's none of the parson's business; haven't I a right to do what I wish with my own money? Why doesn't he stick to his text and preach the gospel?" But stop a minute. Do you own all the money you have? Is it all yours? I think not! All of it has been made in partnership with the God who created all the resources of this earth and gave you power to develop them and turn them into gold. Another large share of it has been made in partnership with other people, the town, the community in which you live. Some of your earnings you should spend to help your neighbor. It is the business of the parson to speak to you about the uses of money, because you and your money are tied up together, and what you do with your life, with yourself, is the supreme interest of the Christ, whose gospel the parson dispenses. Too often the preacher confuses the people by an appeal for the support of his own Church, and they discount what he says because they believe it is entirely self-interested. Of course, the minister must live, and unfortunately he is forever being put into the beggar's class, because he has to appeal for money support. This is the wrong method. No minister should ever beg; he should tell people about the work the Church is doing, he should preach on money, its uses and abuses. If he can make the congregation see Christ's teaching about wealth, an enlightened conscience will make the people spend a proper proportion of their means in the Father's business, particularly when they can be shown that the parson is prosecuting the Father's business effectively. I believe always that adequate support for all worthy enterprises will come when these methods have been carried out faithfully.

It is no wonder that America has gotten into her present attitude towards money and its power. Since the sailor on the Santa Maria cried "Land" and a new world was discovered, the Western mind has concerned itself with the acquisition of that land, its subjection and development. Who could blame us for having our minds centered on material things? The time has come now, however, when things alone will not satisfy us. We have acquired, now we will spend.—*Southern Churchman.*

MODERN USE OF THE BIBLE.

This book, "The Modern Use of the Bible," is by Dr. Fosdick.

Any thing from the prolific pen of Dr. Fosdick is assured of a hearing, partly because of his reputation as a doctrinal iconoclast, but also because of his literary charm.

On the cover page it is intimated that he, by his teaching concerning the modern use of the Bible, is going to do for this country what Jonathan Edwards did for Massachusetts. It was with a doubting mind that we began the reading of this book in order to see this claim established.

The claim is also made that the Bible, under proper manipulating, can do for the country what Knox made it do for Scotland, Martin Luther for Germany, and John Wesley for the people of England.

In his preface he confesses that his position in this book "will of course be distasteful to those bound by a theory of literal inerrancy in their approach to the Bible."

As one who belongs to this last class, we have to acknowledge that Dr. Fosdick predicted the truth when he estimated what our feelings would be when he, with the cocksureness of youth, plows through the Old Book and disposes of truths that have been the comfort of God's people in all ages.

That he is sincere in believing that he is doing God's service, we have no doubt. He really believes that he is helping our faith in the Bible by cutting out what staggers reason, and that by doing away with the supernatural he makes the book more acceptable to the natural mind.

Some miracles he can believe, while there are others that are incredible, and these he quietly lays aside, and still insists that he is helping men in their faith.

We must be differently constituted in our mental make-up.

If a part of the Bible record is myth, a part allegory, a part popular tradition, and a part true, we could never be certain to which class we ought to assign any statement. It tells me that Christ died on the cross, and that my salvation depends upon my belief in His work. How am I to tell whether this record is a myth, an allegory, a tradition, or a truth?

Between the "ancient" use and the "modern" use of the Bible, we, without hesitation, take the old use.

The old use of the Book, a firm belief in its inspiration and its inerrancy, has soothed troubled hearts in the past, and we are willing to trust our hope of salvation in that plan laid down there.

We cannot understand the zeal with which this new propaganda is pushed, nor can we understand why men are willing to accept one part of the Book and then reject another part.

It may be that this growing attack against an inerrant word is due to what logicians call a *non sequitur.*

They find this world seemingly out of gear. Everything is in confusion. Vice grows bolder, and men, especially the young, grow desperate, and reject old truths.

These men imagine that this apparent collapse of God is due to a strict interpretation of the Bible, and that the remedy is to be found in toning down part of it, rejecting what reason cannot accept, and then turn over to men this emasculated Bible, thinking that it will set the world straight.—*Presbyterian Standard.*

POUNDED.

On Saturday after the third Sunday in December, 1924, at the conclusion of our first quarterly conference at Isle of Wight Courthouse Christian Church, I was informed by one of the sisters that they were not through with me yet. I was then invited to one of the Sunday School rooms in the rear of the Church and was delighted to see a nice pounding of good things to eat brought together by the members of the Church for the pastor and wife.

It was another one of those happy occasions when the pastor fails to find words to express the deep gratitude of his heart for such thoughtfulness on the part of his people.

W. D. HARWARD.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

BY WARREN H. DENISON, *Secretary.*

The Best-Known Financial System for Every Kind of a Church.

1. It is the annual every-member canvass, the double budget, the double envelope, the weekly offering, and the two-treasurer system.

2. The General Convention, in its quadrennial session, did a wise thing in endorsing and urging all our Churches to adopt and use the system.

3. The General Board, at its last session in October, asked every Church in the denomination to adopt it and begin carrying it out this year.

4. The General Board also urged the Churches of each Conference to conduct the canvass simultaneously, beginning this year.

5. We have prepared a manual which is available for any Church free. It will show any Church clearly how to conduct the canvass successfully.

6. We hereby urge the President, Secretary and Stewardship Secretary of each Conference to take such immediate steps as are necessary to carry out the wise action of our Church. We regret exceedingly that some Conferences have not yet elected stewardship secretaries. However, the Conference officers should seek to carry out the Convention and Board actions.

7. This Bureau of Christian Stewardship and Promotion stands ready to assist the Conferences in any way possible.

8. The every-member canvass is really the only worth-while plan known and approved by Christian leaders. It should be carefully planned for at least six weeks before the Sunday of the canvass. Said canvass should be made one or two weeks before the Church year begins.

9. This plan is not only a successful way to provide funds for your local current expenses, and your part of the denominational benevolences it will do that, but that is not its greatest good to your Church—it is a scriptural plan and full of spiritual power and blessing. It is a great means of blessing as well as pleasure to the men who go out in teams of two to make the canvass. They become actual personal advocates of all the work and causes of your Church. Their training is the crux of the success of the canvass. They interest and enlist the men, women and children in the program of the Church.

This canvass, or visitation, in your Church is the presentation of the financial needs of the Church to all the constituents of the Church on a given Sunday afternoon between 2 and 5 o'clock by laymen of the Church in teams of two. The canvassers really enjoy the work when trained to do it, and the people like the plan.

10. The Stewardship Secretary and pastor should urge it upon the official board for adoption as the policy of your Church. Representative laymen going to your homes greatly strengthen the work of the pastor.

STEWARDSHIP INSTITUTES.

Rev. W. H. Denison, D. D., secretary of stewardship of the General Convention, and J. O. Atkinson, secretary of stewardship for the Southern Convention, aided by the pastors and other local talent, will conduct a stewardship institute at the following Churches on days named:

First Church, Greensboro, Dr. C. H. Rowland, pastor, Wednesday, February 4th; Burlington, First Church, Dr. G. O. Lankford, pastor, Thursday, February 5th; Durham, First Church, Rev. Stanley C. Harrell, pastor, Friday, February 6th; Raleigh, First Church, Rev. W. D. Parry, D. D., pastor, Saturday, February 7th; Henderson, First Church, Rev. A. H. Hook, pastor, Sunday, February 8th; Holland, Va., Rev. J. H. Lightbourne, pastor, Monday, February 9th; Franklin, Va., Rev. F. C. Lester, pastor, Thursday, February 10th; Suffolk, First Church, Rev. H. S. Hardcastle, pastor, Wednesday, February 11th; Christian Temple, Norfolk, Va., Rev. L. E. Smith, D. D., pastor, Thursday, February 12th.

All pastors and members of Christian congregations, particularly Church officers, should take advantage of these institutes and give themselves the benefit of the information and the inspiration that thtey will afford. Dr. Denison has made thorough study of stewardship from the Bible point of view, and is conversant with his topic and will deliver at least three great addresses at each institute. The following program will give an idea of the subjects to be treated and addresses to be delivered:

A one-day get-together and study of a spiritual and biblical truth.

Three sessions—forenoon, afternoon, evening.

1. Exercises begin at 11 A. M., in charge of pastor.
2. Aims and objectives of this institute, Dr. W. H. Denison.
3. Spiritualizing Our Gift to the Church—an address.
4. The Scope and Principles of Stewardship—a discussion.
5. How to make a Church Budget.
6. What is the Work of the Finance Department or Committee?
7. Ten Points in Successfully Financing a Church.
8. Tithing—a Bible reading.
9. How to Put on the Every-Member Canvass Successfully.
10. Teaching Children Stewardship.
11. Paul's Financial Plan.
12. How to Put a Stewardship Program into the Local Church.
13. How to Develop the Grace of Giving.
14. Stewardship and the Scriptures.
15. Stewardship Helps.

Round-Table Questionnaire.

Speakers: Local pastors; W. H. Denison, D. D., Dayton, Ohio, stewardship secretary, General Convention; J. O. Atkinson, secretary stewardship Southern Convention.

Three services—one full day and evening. Stay through.

Pastor will be in charge.

Conference Stewardship Committee will co-operate.

Pastors, officials, workers, members, young and old, men and women should be present with notebook and pencils and a desire to know what the Bible teaches about stewardship.

It will certainly be worth the while of our people and all CHRISTIAN SUN readers within the reach of these institutes to attend one of them, and we sincerely trust, for the sake of the Church and the kingdom which we seek to serve, that there will be a large delegation at each of these institutes.

J. O. ATKINSON,
Secretary Stewardship S. C. C.

All our delegates, and then some, attended the great North American Missionary Conference in Washington last week.

MEN AND MILLIONS MOVEMENT.

The Men and Millions' fund total amount collected to December 31, 1924, was $131,809.33. This is 24 per cent of the amount subscribed, and 17 per cent of the goal of $750,000.

I congratulate the following Churches, which have paid at least 20 per cent of their quota. On May 1, 1925, another list will be published of all Churches which have 20 per cent at the end of five years. Let us hope that every Church will appear on the list, and that many will be 100 per cent. Fifty-six Churches are on this roll. If yours is not, why not?

North Carolina Conference.

Church.	P. C. of Quota.	Quota.	Amount Pledged.	Amount Paid.
Danville	25	$3,050	$3,146	$ 755.41
Mt. Zion	25	1,205	1,527	334.55
New Elam	25	2,829	2,829	762.40
New Providence	33.3	1,772	1,772	627.15
Zion	33.3	4,200	4,200	1,432.05
Bethel (W)	20	1,850	1,121	383.90
Catawba Springs	25	2,948	3,101	795.00
Chapel Hill	25	800	1,066	206.40
Graham	20	2,960	2,705	892.30
Elon College	100	926	7,750	1,443.74
Henderson	49	3,360	4,860	1,647.45
Mebane	20	1,100	773	254.40
Monticello	25	1,825	1,920	528.00
Mt. Auburn	50	5,400	5,715	2,903.00
Pleasant Grove, Va.	100	150	800	495.50
Raleigh	100	955	3,502	1,244.60
Sanford	60	3,900	5,165	2,643.00
Turner's Chapel	25	1,900	2,125	471.90
Wake Chapel	50	2,450	2,700	1,237.75

Eastern Virginia Conference.

Burton's Grove	25	$2,450	$2,700	$1,237.75
Third, Norfolk	20	5,000	5,133	1,000.00
Union, Surry	14	4,550	3,589	714.00
Antioch	20	10,790	10,790	2,462.86
Berea, Nansemond	100	1,700	5,287	2,942.50
Dendron	25	6,390	7,065	1,603.38
Franklin	38	10,440	16,440	4,044.19
First, Norfolk	35	8,975	9,773	3,165.44
Holy Neck	32	15,225	16,731	4,976.60
Isle of Wight	25	610	3,110	155.00
Ivor	50	1,400	1,600	705.00
Johnson Grove	33.3	850	1,449	302.20
Mt. Carmel	25	9,200	9,200	2,466.70
Newport News	66.6	3,710	7,592	2,227.66
Oakland	20	7.450	7,475	1,440.98
Rosemont	30	5,325	8,250	1,638.29
Suffolk	50	49,450	50,604	24,851.62
South Norfolk	45	3,075	7,166	1,404.77
Waverly	57	7,550	7,718	4,369.01
Wakefield	45	2,875	2,927	1,308.46
Windsor	41	2,882	3,000	1,203.58

Virginia Valley Conference.

Winchester	20	$2,100	$1,271	$ 431.05
Antioch	25	5,400	1,945	1,214.90
Dry Run	20	950	571	228.08
Mayland	75	375	912	286.57
Timber Ridge	100	375	455	434.75
Washington	100	400	1,249	620.00

Georgia and Alabama Conference.

Kite	15	$ 500	$1,350	$ 90.80
Providence	15	1,301	1,301	247.50
Rose Hill	20	1,550	3,130	378.00
Ambrose	33.3	850	3,300	321.00
Richland	35	785	1,007	278.30
Vanceville	25	550	1,280	192.00

Alabama Conference.

Beulah	15	$1,550	$1,200	$ 291.50
Cragford	60	550	1,250	331.00
New Hope	20	3,150	1,645	590.10
Wadley	100	795	2,165	968.50

J. E. WEST, *Chairman.*

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR JANUARY.

Shallow Well, Jonesboro, N. C., $1.59; Shallow Ford, R. 1, Elon College, N. C., $3.55; New Lebanon, Wentworth, N. C., $4.42; Mt. Auburn, Manson, N. C., $1.77; New Elam, New Hill, N. C., $4.62; Wakefield, Va., $2.72; Elon Christian S. S., $5.00; Palm Street, Greensboro, N. C., $4.15; Turner's Chapel, Colon, N. C., $1.50; Pleasant Hill (A) Liberty, N. C., $1.25; Rich-

mond, Va., $8.69; Salem Chapel, Walnut Cove, N. C., $1.25; Timber Ridge, High View, W. Va., $1.15; South Norfolk, Va., $13.38; Linville, Harrisonburg, Va., $5.01; Union (Surry) Dendron, Va., $2.21; Zion, Moncure, N. C., $1.30; Citizens' Bible Class, Elon College, $3.15; First Church, Portsmouth, Va., $12.21; Antioch, Harrisonburg, Va., $2.72; Pleasant Union, Lillington, N. C., $3.90 ;Liberty, Vance, Henderson, N. C., $3.77; First Church, Greensboro, N. C., $10.93; Franklin, Va., $30.00; First Church, Raleigh, N. C., $2.50; Wake Chapel, Fuquay Springs, N. C., $10.00; Holland, Va., $12.00; Peoples' Christian Church, Dover, Del., $14.66; Waverly, Va., $5.00; Rock Stand, $2.30; Chapel Hill, $1.36; Durham, N. C., $7.53; Reidsville, N. C., $6.14; Graham, N. C., $5.00; Roanoke, Ala., $3.20; Winchester, Va., $6.59; Berea (Nansemond), Va., $4.00; Holy Neck, Holland, Va., $16.00; Hanks' Chapel, Pittsboro, N. C., $4.20; Dry Run, Seven Fountains, Va., $2.00; Bethlehem, Timberville, Va., $4.36; Turner's Chapel, Rt. 5, Sanford, N. C., $2.11; Johnson's Grove, Sedley, Va., $2.19; Liberty Springs, Suffolk, Va., $2.00; Wadley, Ala., $2.33; Ramseur, N. C., $5.48; Windsor, Va., $15.48; Burlington, N. C., $83.07. Total S. S. collections for month of January, $349.73.

We are grateful to these good schools for their liberal offerings to our mission cause. We trust that this number shall greatly increase, as funds are so much needed now to carry forward our missionary work at home in Carroll County, Va., and abroad in Japan. We are happy at what these wide-awake schools are now doing.

Gratefully,

J. O. Atkinson, *Mission Secretary.*

MISSIONARY TREASURER'S REPORT.

The first quarterly report of the Woman's Home and Foreign Missionary Societies of Eastern Virginia Christian Conference, December 31, 1924. Amounts received as follows:

Woman's Societies.

Antioch	$ 5.00	
Berea, Nansemond	14.80	
Bethlehem	4.40	
Christian Temple	62.20	
Cypress Chapel	12.70	
Damascus	14.80	
Dendron	16.70	
Dover	46.80	
Elm Avenue	3.40	
First Church, Norfolk	21.60	
Franklin	13.45	
Holland	17.35	
Holy Neck	22.19	
Isle of Wight	4.50	
Liberty Spring	10.60	
Mt. Carmel	9.25	
Newport News	9.45	
Portsmouth	8.20	
Rosemont	35.79	
Richmond	15.50	
Suffolk	75.80	
Waverly	23.00	
Wakefield	10.30	
Windsor	3.80	
		$ 461.58

Young People's Societies.

Antioch	$ 7.20	
Berea, Nansemond	12.00	
Bethlehem	1.95	
Christian Temple	4.60	
Dendron	6.55	
Damascus	10.00	
First Church, Norfolk	8.80	
Franklin	5.00	
Holland	20.00	
Liberty Spring	10.65	
New Lebanon	5.55	
Portsmouth	11.80	
Richmond	9.86	
Suffolk	24.00	
Waverly	28.00	
		165.96

Willing Workers' Societies.

Berea, Nansemond	$ 1.47	
First Church, Norfolk	1.80	
Franklin	2.35	
Holland	9.00	
Holy Neck	9.95	
Mt. Carmel	2.70	
Rosemont	3.10	
Suffolk	10.00	
Windsor	1.50	
Waverly	.85	
		42.72

Cradle Roll.

Christian Temple	1.50

Mrs. W V. Leathers, *Treasurer.*

Holland, Va.

DELEGATES TO F. M. CONVENTION.

The following were present all or a part of the time as delegates to the Foreign Missions Convention, held in Washington, D. C., January 28th to February 2d: Rev. W. P. Minton, D. D., C. P. A., Bldg., Dayton, Ohio; Rev. W. H. Denison, D. D., C. P. A. Bldg., Dayton, Ohio; Mrs. W. H. Denison, C. P. A. Bldg., Dayton, Ohio; Rev. L. E. Smith, D. D., 4312 Colonial Street, Norfolk, Va.; Rev. W. P. Fletcher, D. D., 162 Westmount Avenue, Toronto, Ont.; Rev. E. A| Watkins, D. D., Urbana, Ill.; Mrs. Alice V. Morrill, 20 College Place, Defiance, Ohio; Miss Marian Morrill, C. P. A. Bldg., Dayton, Ohio; Rev. Omer S. Thomas, D. D., C. P. A. Bldg., Dayton, Ohio; Rev. A. G. Caris, LL. D., Defiance, Ohio; Rev. F. G. Coffin, D. D., Albany, Mo.; Miss Martha R. Stacy, 20 College Place, Defiance, Ohio; Rev. J. O. Atkinson, D. D., Elon College, N. C.; Mr. A. F. Foor, Everett, Pa.; Rev. A. W. Sparks, Everett, Pa.; Rev. W. M. Jay, D. D., Everett, Pa.; Rev. W. G. Sargent, D. D., 215 Bucklin Street, Providence, R. I.; Rev. W. W. Staley, D. D., Suffolk, Va.; Rev. G. O. Lankford, D. D., Burlington, N. C.; Rev. J. F. Morgan, Winchester, Va.; Rev. John G. Truitt, 129 Hardy Avenue, Norfolk, Va.; Rev. F. G. Lester, Franklin, Va.; Mr. J. M. Darden, Suffolk, Va.; Rev. A. W. Hirby, 312 Edgar Avenue, Dayton, Ohio; Rev. R. G. Clark, Huntington, Ind.; Rev. A. E. Kemp, D. D., Troy, Ohio; Rev. I. W. Johnson, D. D., Suffolk, Va.; Miss Martha Denison, Dover, Del.; Rev. F. E. Rockwell, Warren, Ind.; Rev. J. H. Lightbourne, Holland, Va.; Mrs. W. V. Weathers, Holland, Va.; Mr. Hermon Eldredge, C. P. A. Bldg., Dayton, Ohio; Rev. W. J. Hall, Rt. 1, Dayton, Ohio; Miss Florence Case, 21 Marlborough Avenue, Providence, R. I.; Mrs. Athella M. Howsare, 1535 N. Euclid Avenue, Dayton, Ohio; Mr. H. E. Sims, 709 Broadway, Piqua, Ohio; Rev. P. V. Harris, 238 Buffalo Street, Conneaut, Ohio; Rev. J. T. Brooks, R. R., Farmer City, Ill.; Mrs. A. W. Sparks, Everett, Pa.; Mrs. A. F. Foor, Everett, Pa.; Rev. J. M. Kaufman, Piqua, Ohio; Prof. W. P. Lawrence, Elon College, N. C.; Dr. D. B. Atkinson, Albany, Mo.; Mr. Fenner C. Brownell, Chevy Chase, Md.; Mr. Morton Etheridge, Norfolk, Va.; Mr. L. W. Townsend, Washington, D. C.; Mrs. James Lightbourne, Holland, Va.; Mrs. M. L. Bryant, Norfolk, Va.

QUESTIONS FROM INDIA.

One of the prominent speakers at the North American Missionary Conference, in Washington last week, was Prof. Jesudason Cornelius, a native of India, who, however, puts us Americans to shame in the handling of our own tongue and language. Among many other things said in his great address, he asked four questions:

"The East," he declared, "challenges Christian America with the following questions:

"Is there more race hatred and bitterness in America?

"Is there selfishness strong enough to stand in the way of America's making her contribution in the greatest effort ever made to help human families live in peace?

"Is the American civilization tending to crowd religion out, and is it really incapacitating Americans for religion?

"Is America making economic and scientific advances to these ends in themselves?

Asks About Moral Progress.

"Is the material advance making Americans forget the moral progress, without which society will go to pieces?

"Has not the time come for Christian Americans to stop, think and face the facts to see if the movement in the United States is towards Christ?"

Prof. Cornelius, who addressed the meeting, wearing a turban, declared the world "is looking to America for leadership, for the uplift of humanity and for bringing about a Christian social order."

FEBRUARY MISSIONARY PROGRAM.

Porto Rico.

Call to Order by President.

Hymn—"I Love to Tell the Story."

Scripture—Romans 10:10-15.

Prayer—Call for Sentence Prayers for our Missionaries in Porto Rico.

Roll Call; Dues Collected.

Business; Minutes.

Reports of Officers.

Reports of Committees.

Solo—"Porto Rico's Call" (write Mrs. Emily S. Powers, C. P. A. Bldg., Dayton, Ohio, for copy).

Missionary Topics—"Burden-Bearers" (leaflet).

"How Race Enriches Humanity (chapter 3 "Of One Blood").

"To be born into any race, to be a worthy member of it, lifting it to its true character and its true duty, is glory and honor for any man."

"Working with God to the making of humanity."

"God bids us to work out our own salvation."

Hymn—"Blest Be the Tie that Binds."

Prayer.

YOUNG PEOPLE'S PROGRAM.

China.

Call to Order by the President.

Devotional—Song: "I Love to Tell the Story."

Bible Lesson—Read First Psalm.

Prayer.

Roll Call—Respond with verse of Scripture.

Dues Collected by Treasurer.

Business; Minutes; Reports; New Business.

Special Music.

Lesson—Chapter 5, Ming Kwong "The City of Morning Light."

You will notice that the chapter for the lesson study consists of letters written by Mrs. Gladden to a friend in America.

Hymn—"Jesus Calls Us O'er the Tumult."

Announcements.

Benediction.

Gertrude Brown,
Field Secretary.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

February 15, 1925.

Subject: "Jesus in Gethsemane."

Golden Text: "Not that I will, but what Thou wilt."—Mark 14:36.

Lesson: Mark 14:32-42.

Devotional Reading: Psa. 22:1-8.

Reference Material: Matt. 26:36-46; Luke 22:39-46; John 18:1-2.

A man has written a book about the decisive battles of the world. It deals with those battles which marked turning points in the destinies of nations and which turned the stream of civilization into new channels. But the writer omitted the most decisive battle of all time—the one which has most profoundly influenced the history of the world, and the one from which all other movements and events take their significance. The world's most decisive battle was fought in Gethsemane by a Man alone, deserted by His friends and betrayed by his enemies. And although it lacks much of the color of usual warfare and has none of the glamour of modern, "front-page" stuff, it has the element of the heroic in it, and much of the eternal about it. For after all, the real battles are not fought on battlefields, but in the hearts of men. And here was fought in the heart of a Man a battle for all the world and for all ages.

"Then cometh Jesus with them unto a place called Gethsemane." It was a garden or "an enclosed piece of ground." What an appropriate and suggestive place for the struggle! He had said, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." One after another doors had closed behind or in front of the Master, until on this fateful night He had only eleven with Him. He took them into the garden, but only three of them were allowed to enter closely into His struggle. And even they were not permitted to go into the holy of holies—He withdrew about a stone's throw from them. When a man goes into Gethsemane, he goes alone; he must go alone. Luke says that it was his custom to come to this place. Here where He had met God before, amid associations that would help Him, He prayed to the Father who seeth in secret.

"He was greatly amazed" and he was "sore troubled." In spite of the fact that the shadow of the cross had been looming before Him, He did not realize its horror until it actually confronted Him. His soul was exceeding sorrowful even unto death. The burden of the world's sin, the hardness of the human heart, the yearning of an infinite love mingled in his emotions and made it possible for Him to enter sympathetically into our lives in such experiences. If ever a heart ached and if ever a man suffered, it was in the garden that night.

"And He prayed." He prayed that if it were possible, the hour or the cup might pass from Him. He prayed three times. And He prayed so earnestly and in such agony that the sweat on His blow was as great drops of blood. But He did not pray that His own will might be done. He had come down from heaven not to do His own will, but the will of Him that sent Him. He prayed that He might do the will of God. Indeed, for that cause had He come unto that hour. Here is the heart of prayer—to prepare ourselves to do the will of Him that sent us.

"And He cometh and findeth them sleeping." While the Master was going through one of the great experiences of His life, the disciples, only a stone's throw away, were sleeping. It is a parable of life. While God in Christ yearns over a lost world, we quibble over non-essentials and become dull and unresponsive, even unconscious to the pressing needs of our fellow-men. It was perhaps disconcerting to the Master, but even in the critical hour He loved them unto the end. He did not rebuke them, but He did warn them. He was the Good Shepherd, who careth for the sheep.

"Arise, let us be going." The Master had fought a good fight. He had conquered self. Why should He be afraid of men! He had understood what the will of the Lord was to do it. He would not wait until His enemies came to take Him. He would go to meet them. Like many of His followers, because He feared God, He did not fear His fellow-men. And as He started on the course that led on the morrow to the cross, He was strengthened in the inner man, for angels had ministered unto Him, and He had in His heart an abiding joy and the peace of God which passeth all understanding.

There are several practical and helpful lessons in the story of Christ in Gethsemane for us.

1. It helps wonderfully to have a stated place for prayer.
2. Prayer will help us to meet and overcome life's battles.
3. Gethsemane is not an isolated event in life; it is a process.
4. There are some burdens we can share with others; there are some burdens which me must bear alone.
5. Jesus Christ knows how to help and is able to help, because He has lived a life in the flesh.
6. The heart of prayer is communion with God; its object is to prepare us to do His will.
7. If Jesus Christ had saved Himself, He could not have saved others.
8. Real prayer makes heavy demands on the prayer.
9. Men sleep while God sorrows.
10. He who sleeps through duty may just as well keep on sleeping.
11. One of the best ways to deal with trouble is to meet trouble.
12. The answer to prayer often comes in unexpected ways.
13. He that really wants to know the will of God shall know it.
14. Persistency in prayer is as essential as piety.

CHRISTIAN ENDEAVOR.

February 15, 1925.

Topic: "Striking Instances of the Friendliness of Jesus."

Bible Reference: John 11:1-11.

Scripture Reading: Luke 19:1-10.

Worship Service.

Sing softly the first three verses of "In the Cross of Christ I glory," and repeat in unison the fourth verse.

Sing softly and prayerfully, "Saviour, Like a Shepherd, Lead Us."

Prayer.—"For what thy friendship means, our Master, we know not how to thank Thee. We praise Thee for the joy of it, adding new beauty to every gift Thou sendest us, glowing even through hours of darkness and pain, and making loneliness forever impossible. We bless Thee for the peace of it, guarding us ever from all real anxiety, and giving us to face all unknown ways with gallant spirits, unafraid, since we walk with hands in Thine. We thank Thee for the glory of it, shining on the level stretches of our daily lives and making them splendid with opportunity, touching every common task and rendering it radiant with meaning. Amen."—*Girls' Year-Book.*

Song, "He Leadeth Me."

Sentence prayers, ending with one verse of "I Need Thee Every Hour."

Suggestions for Leader's Talk.

Study carefully the parable of the Good Samaritan and tell the story to the society, giving the lessons which Jesus meant to teach. (Luke 10:27-37.) Jesus would have us help the needy, regardless of who they are and where they are. "Go, thou, and do likewise."

Suggested Topics for Four-Minute Talks.

1. "The friendliness of the Boy-Christ." If possible, use Hoffman's picture of "The Boy-Christ" or his picture of "Christ in the Temple." These pictures reveal to us in a visual way the quiet, simple sweetness of His face. People must have loved Him wherever they saw Him.

2. "Jesus' concern for the weak and the needy." The four gospels are filled with instances of His healing the sick, being kind to the poor and giving messages of comfort and peace to those who needed encouragement. The parable spoken to the sinners and publicans (Luke 15:1-7) tells of the concern of the Father over the repentance of one sinner. Jesus cares for each and every one with tenderness and love.

3. "The friendliness of Jesus with His disciples." His love for John is mentioned in the Bible several times, and especially in John 13:23 and 19:26. Peter denies Christ and receives the greatest rebuke of any of the disciples, and later the greatest commendation from Christ of any of the disciples. The friendship of Christ for His disciples inspired them to greater service. On the day of Pentecost, Peter spoke boldly and with great success of Christ. Three thousand believed and accepted Christ.

4. "Jesus' love for little children." He said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Even though Christ had been journeying a long way, was tired, and other people would not have the children bother Him; He blessed them. Illustrate this with the picture of Christ blessing the little children or the picture in which He is holding gently a little lamb.

5. "What the friendship of Jesus should mean to us." He cares for us when we are happy and rejoicing, even though many of us come to Him only when we are discouraged and need help. The happy, cheerful life must be the kind of Christian that Christ would have us be. When we are happy, do we just stop and thank God for the joy of being alive and for an opportunity for service? When we are sad, He loves us and cares for us. May our faith and love be strengthened.

Make out some good questions to ask during the meeting and have the members answer them without having seen the questions before the meeting.

Christian Orphanage

DEAR FRIENDS:

The cold weather seems to have us in its grip this the 28th day of January. The ground is covered with snow and ice, and of course all the children would be delighted to go out on the snow. Who ever knew a little fellow who did not like to play in the snow; but our former experience has taught us the lesson that a little preventative used in time often saves trouble for us, so it has been our policy this winter to keep the buildings warm and comfortable and keep the children indoors. So far, we have had no sickness—not even a bad cold. We are hoping and praying that we may be spared this year, since we had so much sickness last winter.

The children have concrete sidewalks from the Orphanage to the school-house, and it has been a great convenience to them this winter. Our children are doing well in school. We have one young boy who is making "A" on all his studies this year, and another boy a close second, and we have two girls in high school who are doing their best to make two grades, so they can enter college next year.

One of our boys who graduated at Elon College two years ago and has held a splendid position with the State Highway Commission, has been given a fellowship at the State University of North Carolina for one year to further his special course in his special line of work.

We feel proud of our children, and we know that it is a pleasure for you to lend a helping hand in the work.

How about the suggestion in our letter last week! Write us a letter and let us know your opinion in the matter. This is your institution. We are just trying to be your faithful servant.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 5, 1925.

Amount brought forward		$ 580.10
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Mt. Bethel	$ 1.03	
Elon	2.50	
		3.53
Western N. C. Conference:		
Burlington	$ 73.44	
Salem Chapel, N. C. & Va.	1.43	
		74.87
Eastern N. C. Conference:		
Henderson	$ 5.55	
Liberty, Vance	5.00	
Christian Chapel	8.40	
		18.95
Eastern Virginia Conference:		
Windsor	$ 54.63	
Johnson Grove	2.81	
Holland	24.00	
Cypress Chapel	5.30	
Isle of Wight	2.50	
Mt. Zion	2.29	
		91.53
Valley Virginia Conference:		
Winchester	$ 6.56	
Mayland	3.23	
Concord	4.80	
Palmyra	.88	
		15.47
Georgia and Alabama Conference:		
Wadley	$ 1.92	
Roanoke	2.50	
North Highlands	1.92	
		6.34

Baby Home Pledge Fund.

C. D. Harton	$ 5.00	
Lillie Smithy Joyner	5.00	
S. F. Coghill	5.00	
C. A. Piland	5.00	
		20.00

Special Offerings.

Mr. Pervis Tilley	$ 30.00	
Boone Bible Class, Sanford	15.50	
Omer S. Thomas, Sec.	20.00	
Winchester Ch. Xmas offering	1,00	
		66.50
Grand total		$ 877.32

JEWS IN AMERICA.

Jews cannot enter the life of America without harm to themselves. Rabbi Franklin is the latest to say so. In his "Sunday" sermon at Detroit, he said that he always discouraged intermarriage and, where it occurred, always insisted on the Jewish education of the offspring, and then went on to say that it is the misfortune of the Jew that he finds himself in the midst of a money-grubbing, pleasure-mad civilization which has infected him and pulled him down from his true heights. The Jew, in other words, is the victim of America. This is the authorized Jewish claim every where. Even Justice Brandeis, of the United States Supreme Court, said that the looseness of Jews in America is due to the loss of protection afforded them by the ghetto. The ghetto which, on the one hand, is flung at us as an instance of Christian persecution, is, on the other hand, glorified as the salvation of the Jews. Americans say that it is the alien elements introduced by aliens into the theater, business, politics, literature and art that account for the looseness in America; and Jews say it is due to Americans themselves, and that the Jews are the unconscious and innocent victims of it. The contention is thus resolved to a case of fact which can easily be determined by considering, for example, what kind of a city New York was before the Jews captured it, and what kind of a theater America had before it came under Oriental influence.

The salary of the keeper of the Tower of London during the reign of Queen Elizabeth was about $500 a year. He also received all the government allowances made to offenders of high rank who were too proud to accept it. All cattle that slipped off London Bridge, all carts that fell into the moat, all flotsam and jetsam in the Thames, two flagons of wine from every vessel arriving from Bordeaux, and many other things were included in his fees.

The National Flag Code Committee, representing more than 200 patriotic societies, are up in arms, charging that "flags made in Japan are of such cheap material that, when they become wet, the colors run, and the result is something that looks more like the red flag of Bolshevik Russia than the flag of the United States."

Thousands of miles of highways in France and Germany are shaded by rows of fruit trees planted on either side of the road. Some of them are State-owned and others are privately owned.

"What do you mean by an eight-day clock?"

"One that will run eight days without winding."

"Huh! Then how long will it run if you wind it?"—*Good Hardware.*

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Official List for 1924-1925.

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For Foreign Mission Classes:
"Ming Kwong—the City of Morning Light," by Mary Ninde Gamewell. Paper, 50c; cloth .75
"In China," by H. F. Williams, D. D..... .25

FOR YOUNG PEOPLE.

For Intermediate Home Mission Classes:
"The Land of All Nations," by Margaret F. Seelbach. Paper, 50c; cloth..... .75

For Intermediate Foreign Mission Classes:
"China's Real Revolution," by Paul Hutchinson. Paper, 50c; cloth..... .75

For Junior Foreign Mission Classes:
"Chinese Lanterns," by Minna McEwen Meyer. Paper, 50c; cloth ..... .75

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Leaders' Helps for "Romance of Home Missions" (Adult Classes) ..... .15
Leaders' Helps for "Romance of Home Missions" (Young People's Classes)..... .15
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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

SELF-CONTROL, *a* GREAT ASSET.

"He that is soon angry will deal foolishly."—Prov. 12:7.

What do you gain when you get angry, talk loud, unthinkingly and say cruel things? In other words, what do you gain when you lose control of yourself.

As a result, you usually lose the point you are trying to gain.

When you are at the point where you are merely talking and not thinking, you lose.

The calm, collected person, the one who weighs his words, is victorious. The next time you become angry and you raise your voice to a high pitch, realize that your temper is getting the best of you and calm down. Getting "fighting mad" does not get you what you want. Iit merely lets off steam.

You have lost your punch and your case when you take this method. Self-control wins, and that is what you really wish to acquire, isn't it? Think of the many times you have lost your temper and you will be convinced that calm, self-control is a most valuable characteristic to cultivate?

The sooner you begin to practice it, the better it will be for you. (Copyright, 1924, International Feature Service, Inc.)

Prayer.—Our Father, may the peace of God which kept Christ sweet at all times keep us too, today and forever. *Amen.*

TUESDAY.

HOW OLD ARE YOU?

Every view of life these days presents a picture of humanity searching for youth. The conversion of barber-shops from a place for men only to a place of the haunts of women in search for youth; the multiplication of "beauty shops" everywhere indicates the anxiety of the people to preserve youth, and as man realizes that youth has slipped from him and age approaches, he sighs, "I am headed for the grave every day, and can't stop myself."

There are lots of things we can do to retain youth. Some of them, like cosmetics, are superficial and soon leave us. Others are of a more inherent nature and contribute vitally to youthful feelings and appearances. Consider the following as good recipes for perpetual youth:

1. Sympathy and association with young people.
2. Looking for the good and the hopeful in everything.
3. Exercise constructive, rather than critical, faculties.
4. Welcome new tasks and eexrcise yourself in doing something new.
5. Youth is spirit; live the spirit life.
6. Cultivate the spirit of adventure. The exercise of faith is the greatest adventure.
7. Exercise daily the virtues of religion.

Thus we may preserve the spirit of youth and a mutual attitude and habitude which is characteristic of youth at its best.

WEDNESDAY.

ABOUT TROUBLE.

"Let not your heart be troubled."—John 14:1.

Trouble comes from various sources. It is sometimes purely imaginary, or better: a real trouble, arising from an imaginary cause. It always comes from wrong-doing by ourselves or by others. There are times when it appears that it cannot be avoided, and no one is directly responsible for it. A lack of confidence, or faith, is the cause of much trouble in this world. When faith is shaken between husband and wife, trouble immediately starts in the home. It is so in business, in the Church, everywhere. Trouble follows close upon the heels of doubt.

But if doubt is the cause of trouble, faith is its cure. Jesus knew this. The disciples were beginning to doubt and were troubled. To comfort them, He said: "Believe in God; believe also in me." Had they believed in Jesus, they would have been spared much of their trouble which they had while Jesus was in the tomb. A belief in His early resurrection would have given them so much joy that the horrors of the crucifixion and His temporary absence would have been overshadowed by the hope of His glorious appearing.

Prayer.—Our Father, increase our faith in Thee, in Thy Son, and in Thy Word. In every trouble may we have Thy comfort, so that where trouble abounds, faith may much more abound. *Amen.—T. E. White.*

THURSDAY.

GOD'S PLOWMAN.

"No man having put his hand to the plow, and looking back, is fit for the kingdom."—Luke 9:57-62.

A minister has written a book in praise of his mother and the title is "The Lady of the Chimney Corner." Rev. Dr. Fullerton, of England, tells how the Spirit touched this minister one day when he was but a lad and how he went to his mother in her little cottage to tell her of his experience.

"Shut your eyes and stand by the table," said the mother, and he did. Then she took two pieces of wood, put them in his hands and called them furrow; now you have the plow in your hands, and you have to go on and on and you cannot see the end of the furrow. Now open your eyes; you have put your hands to the ploy, you must never take them away; you will have to go on and on. Sometimes you will meet with a stone, sometimes your plow will stick. You will have to go on by yourself and you must not turn back. You are God's plowman." Today in New York City this man is a plowman for God in a great mission.

We, to be plowmen for God, must take hold of the plow handles, look straight before us unto Jesus the Author and Finisher of our faith. What a task! What power we must have to keep from looking about or turning back; hands cannot be in pockets, eyes cannot be everywhither, but hands must be upon the plow handles, eyes looking straight before, plowing the furrow for God.

Prayer.—"We would remember this day and always the heroes of the world. Not those who contend in the physical games, but those who battle against the powers of darkness to win the victory over inward passion. We beseech Thee, exalt in glory those who overcome the inner foe. *Amen.*

FRIDAY.

THE CONFLICT OF THE AGES.

"And I will put enemity between Thee and the woman . . . it shall bruise thy head, and thou shall bruise his heel."—Gen. 3:15.

This is the Bible's first gospel. The metaphor is that of a man crushing a serpent with his feet and the serpent fastening his teeth in the man's heel. The crushing of the head is more than bruising the heel. That is the gospel of the Lord in trampling down Satan and at last gaining the victory, though he may be crushed in the struggle himself.

There is with us an age-long conflict of wrestling against influences of sin. Man with his gift of choice struggles with principalities and powers in the satisfaction of lower desires.

This gospel promises us the nerve and power to deal the death blow to our adversary. Let us picture ourselves standing in the image of God, with Jesus in our souls, stamping these enemies of our souls and in Him victors.

Prayer.—Our Father, give us a full consecration today and everyday, and power to overcome. Turn our victories into facts and so may we always be identified with Thee. *Amen.*

SATURDAY.

THE JOYS OF CHRISTIAN WORSHIP.

"Not forsaking the assembling of ourselves together."—Heb. 10:22-25.

Church-going strengthens every other good habit. In the main, the Church-going people of America are the people who obey the law, keep the peace, and promote right living and right thinking.

Regular Church-going helps to promote regularity in everything else. It tends toward moral steadiness, dependability, and sanity. The regular Church-goers of every community are among the most industrious and thrifty.

An hour or two spent in God's house on God's day promotes that frame of mind and quality of judgment which enables us to look out upon life's problems with a proper sense of proportion. One of the psalmists said that there came a time when he fell into an envious frame of mind. He envied the apparent prosperity of the wicked. And his mind was not readjusted on that issue until he went into the house of the Lord. "Then," he said, "I understood their end."

There are many ways to spend Sunday, but the best way of all is to go to the house of the Lord.

Prayer.—Our Heavenly Father, in the moment of our consecration, as we realize the joy of worship in Thy house, as we dedicate heart and life to Thee, reveal again Thy tenderness and make clear to us the unceasing flow of Thy affection toward us. In His name. *Amen.*

SUNDAY.

THE DAY WHICH THE LORD MADE.

"This is the day which the Lord made, we will rejoice and be glad in it."—Psa. 118:22.

Because it is the day of the Lord, it does not promise us tranquility. Sickness, poverty, misfortune, death, necessary labor, sin, remorse, worldness and many other things may engage and so distress us that we may be very unhappy. But in it all we can say, this is the day which brought us salvation. It is the day which has made us greater than we know. In it there is stillness that speaks, in which the voice of God is heard. In it we will put off the world and put on Christ. This is the day to grow in grace and the knowledge of the Lord, until He takes us to Himself.

Prayer.—Our Father, give us faith to recede from the din of the world and approach Thy life today. In His name we ask it. *Amen.*

Florida is like California, and every State in the Union, in this: Every section has its citizens ready to prove that where they live is not only the best spot in the State, but the best spot on earth. That local pariotism is building up this nation, little villages and huge cities, as the tiny creatures, dead long ago, built up the coral reefs on which Florida rests.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

This morning when you waked up didn't you see the sunshine first thing? And didn't it seem like spring had come? It does feel so good to remember that it will soon be summertime again. And do you know the best way to have a good time all summer long? Listen, then, Kiddies: study hard now, and make your grades, and when the time comes for the holidays you won't have a single thing to do 'cept run and play. Did you ever build a playhouse up in the apple tree? It's the most fun in the world!

Before long, you will be making your valentines. Who will write a short little Valentine story for me? You, and you, and all the other yous! Please, dears, write a story for the Kiddies Korner, all about St. Valentine's Day. Why are valentines made heart-shaped, anyway? Oh! it's so much fun to cut 'em out and write little love verses on 'em all!

Here is a teeny-tiny verse you may use, Kiddies:

"Kind and dearest mother mine,
Here is my heart for your valentine."

"Mother" can be changed to father, brother, sister—just as you wish. Sometimes it's best to make the hearts out of colored blotting-paper; and I know you can make beautiful ones, so I won't tell you how. Next week you will have a story about a Little Old Woman's First Valentine. It's a good story.

Thank you for all the letters. Oh! I just get covered up in them, and read, and read, and read till I read my way out! Some of the ones that I can read the easiest—those that are written plainly—are going to appear in your Korner.

Hurry your story to me—oh, please! please! write it with ink! Good-by now; you are my little valentines, so I'm sending my heart full o' love.

Your editor,
MADGE FLEMING MOFFITT.

FROM THE KIDDIES.

Had a Happy Christmas.

January 17, 1925.

DEAR MISS MOFFITT:

I am having a real good time playing in the house these rainy days.

I had a very happy Christmas. My little brother and I had a nice little Christmas tree. Some of the things old Santa brought me were a toy piano, bracelet, and handkerchiefs, and you may bet a lot of good things to eat.

Miss Moffitt, if I had two Fords I would give the little lost Ford away and keep the little shiney new one, for maybe it won't run away and get lost.

Yours truly,
Wakefield, Va. ELIZABETH CRUTCHFIELD.

Choosing the Five Stones.

The story of David is a very old one, but just as interesting today as it was away back in our Saviour's time, or hundreds of years before that.

We know of the great giant Goliath, who was so large and strong that the King and all his soldiers feared to meet him; and we know, too, of the gentle shepherd, boyish in form, and as pure and innocent as the lambs in his father's flock, which he tended on the plains at Bethlehem. The lad loved God, and trusted in Him; and it was that love and trust that gave him the power which the great warriors lacked.

When he took the ten loaves of bread and the measure of parched corn to his brothers, who, fighting in King Saul's army, no one would have dreamed that the slender lad, with soft, curling brown hair, would slay the fierce giant, encased in his impregnable armor; he who for forty days had called upon Saul to send forth a man to fight with him. Indeed, perhaps David himself did not know it.

The stones for his sling he chose from the neighboring brook—only five—but, as you all know, the first of these slung by the shepherd lad as he ran toward his enemy, sunk into Goliath's forehead, and the dreaded giant fell to the earth.

"I come to thee, trusting in the God of Israel," were David's words.

Let them be our motto in all the undertakings of our lives.

(Age 12.) ALMA MCGEE.
Willow Spring, N. C.

THE LITTLE FEET.

Frank and Nannie have several little boats which they made themselves out of flat chips whittled round at one end and pointed at the other. They had sails and masts. When the fleet was out one day, a storm came on, the wind blew a gale, the rain fell in torrents, and the waves were very high. Some of their boats were wrecked, which was not strange, considering their construction, and the others were somewhat damaged; but this gave them employment in putting them in sailing order again.

Frank and Nannie lived near a seaport town, and one day they made a visit with their mother and went on board a yacht. They had never been on board a vessel before, and were delighted when they saw how pretty she was. The name of this yacht was "Sunshine." Everything about it was in the best order. There were little windows and doors in the cabin which had crimson curtains, and the ceiling was of the same warm color. On both sides were long seats, covered with crimson, too, and under these were books, dishes and all sorts of things, for every place has to be made useful, as there is no room to spare.

They went on deck and saw the sailors running up and down the rope-ladders. There was a large dog named Jack on board the "Sunshine" which belonged to one of the officers. He had once jumped into the water and saved a child which had fallen overboard, and the crew all thought a great deal of him for his bravery, and made a great pet of him.

The children thought they should like to make a trip on board the "Sunshine," and their mother promised them they might make a short one some time.

LAZY CHARLIE.

"Make haste, Charlie! make haste!" cried Tom Evans, as he rushed out of the house; "we have only five minutes to reach the school-house in in, and sha'n't we catch it if we're late?"

"All right," answered Charlie, an obstinate little fellow of nine years, "I'm coming; but I just want to spin my new top. I'll be there as soon as you are."

"Charlie! Charlie!" called his mother; "you must hurry. You can spin your top after school. Run along, like a good boy."

Charlie picked up his books and slate and went slowly on; but as soon as he was out of sight of home, down went slate on the ground, and out came his top, and he forgot all about school, but after a while thought he would go, even if it was late, so picking up his slate and satchel, he went to school and walked quietly in.

"Why are you so late?" asked the master, looking very sternly at him. Charlie hesitated, and then answered: "Please, sir, baby was sick, and I had to run for the doctor."

If Charlie had only gone directly to school, as his mother told him, he would not have had to tell a lie to shield his disobedience.

Tom looked up as Charlie answered the master and colored. When they were going home from school he was very angry, and said: "I'm ashamed of a brother who will tell a lie."

Charlie replied, "I should have been punished if I had told the truth."

Tom shook his head and said, "It will be fortunate for you if you escape now." They said nothing about the matter when they reached home, but in the evening the schoolmaster, who thought something was wrong, called Charlie's mother and found that he had told a willful lie; so the next day he was severely punished before the whole school and kept after the others had gone home. So you all see the sin of disobedience, and how one is punished sooner or later.

THE MOST VALUABLE THING.

What is a lost thing worth? Sometimes when we read about long lost valuables being found, or rediscovered, and the vast fortunes which the finders receive, we, too, stop and wonder if we all ought not go treasure-seeking.

There is the lost continent, and the lost kingdom, the lost jewels that are worth hundreds of thousands, and lost ships that rest on the bottom of the seas. There are lost mines, lost books, which, if any of these we should find, would mean our fortune; for instance, we should discover a lost mine, or jewels of the Orient.

But hearken, brethren, there are some things more precious than mines and jewels lost all about us—that is a man's soul. Let us read together the words of Christ (Mark 8:36), "For what shall it profit a man if he gain the whole world and lose his own soul?"

If some one of our country gets lost, we are all volunteers to search; the nation is ready to send out ships and airplanes to help find the lost; the man that is worth hundreds of dollars per day cheerfully leaves his desk to help in the search. But, alas! my brethren, we are careless and unconcerned about the lost soul. No one can count the cost of one human life, but the soul is worth far more than that. Jesus said (John 6:27), "Labor not for the meat which perisheth, but for that which endureth unto everlasting life." Brethren, Christ needs our help in saving the souls of men; that is the work that He considers most important of all, and that was His mission to earth. He has left the work to us, and in preparing to leave this earth for heaven, He said to His disciples, "Verily, verily, I say unto you: he that believeth on me, the works that I do, shall he do also; and greater works than these shall he do, because I go unto my Father."

Brethren, let us pray that God may make us soul-seekers for Him. Let us ask ourselves this question: "Have we helped?"

Danville, Va. P. H. RICKETTS.

The American Council on Organic Union, Dr. Rufus W. Miller, 409 Schaff Building, Philadelphia, Pa., has just sent out an action of the National Council of Congregational Churches on the plan of union proposed by the American Council on Organic Union in which the Congregational Churches notify the other Churches of the country that they approve in substance the proposed plan. The Congregational Churches announce further that they are ready to undertake by conference of correspondence measures looking to union with other Churches. This is good news to those who love the cause of Christ.

PIERCE—PIERCE.

In the afternoon of December 30, 1924, at the home of the bride, Mr. Jeremiah Pierce and Mrs. Anna Virginia Pierce were united in matrimony by the writer in the presence of a few friends and relatives. They are both members of Antioch Christian Church and live in this community.

They have the best wishes of their many friends. W. D. HARWARD.

WHY JOIN THE CHURCH?

Because the Church is the mightiest agency on earth for human help and progress.

Because the Church is God's way of saving, conserving and keeping humanity from moral degeneration.

Because you are human and need the divine help which God has committed to the Church in trust for you.

Because it stands for the highest thinking and the greatest sacrificial doing in the whole world.

Because the Church is the tabernacle of the Most High God, and He asks you to meet Him there.

Because you need the help the Church affords, and others need the help your example affords.

Because the fellowship of the Church is the best fellowship on earth.

Because without the Church, ourselves, the community, the nation would soon lapse into barbarism.

Because you will be happier, wiser, healthier in spirit, more honest with God and with your brethren, with Jesus Christ and with your own soul, if you form and maintain the good habit of regular attendance at Church.

Because your family and neighbors are reading you more than they are reading their Bibles, and what you think of Christianity is shown more by what you do than by what you say.

Because God cannot say to you, "Well done," if you have not done well—it is impossible for God to lie.

The doors of the Church are open for the reception of members at all services. A warm welcome and a friendly fellowship awaits you. An opportunity of service in building up a new organization is offered you. The only test of membership or of Church fellowship is Christian character. Men and women are wanted who are interested in the work of the kingdom.

"Come, thou, with us, and we will do thee good."—*Bulletin,* First Christian Church, Richmond, Va.

THE ECLIPSE.

The great eclipse is over. Everywhere along the path of visibility it has been viewed by countless multitudes of spectators. It has been photographed from every conceivable angle, and even from airplanes at high altitudes. It had so wide a path, affording so many opportunities for favorable observation, that it would be strange indeed if the cameras do not bring to us new and wonderful revelations of the brilliant radiance which science has called the corona, the dazzling streamers of which project themselves hundreds of thousands of miles.

That the event will mean new revelations to the scientific world can hardly be doubted. Meanwhile, we must wait patiently for the astronomical verdict. In the oldest of books—the Book of Job—we learn how the ancients wrestled with the problems of the skies and left them, in the main, still unsolved. May we not hope to be led, under divine direction, to wider knowledge, and to glorify the Creator in His handiwork!—*Christian Herald.*

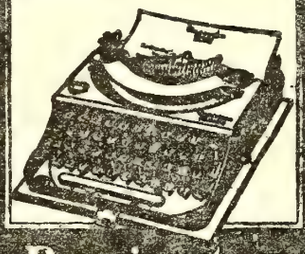
The largest pueblo ever found on the continent was recently discovered in the untraveled recesses of Nevada. Thus far, forty houses and eleven bodies, ten of them women, have been excavated. Ancient pottery, estimated to be 2,000 years old, was found.

Clothes worn by Sir Walter Scott about 140 years ago are shown. Now curious-minded people will want to know whether or not the coat was the latest style at the time good Sir Walter used to sport around in it.

Since weather observations have been taken in Alaska, the highest and lowest temperatures recorded were 100 degrees above zero at Fort Yukon and 76 below at Tanana.

Sales of artificial gas in the United States last year totaled 405,344,000,000 cubic feet, an increase of about twenty billion cubic feet over 1923.

Something You Have Been Waiting For



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RESOLUTIONS.

Whereas, our Heavenly Father, in His wisdom and mercy, has seen fit to call from our midst and to Him our faithful and devoted teacher and friend, Bro. T. A. Twiddy; therefore, be it resolved:

First, That while we believe and know that God doeth all things well, and humbly bow to His will, we realize that our class has lost a faithful and loyal teacher and member; we shall surely miss him from our class, and we feel we have been benefited by his example and guidance.

Second, That we extend to his family our heartfelt sympathy, and pray that God may sustain them in this hour.

Third, That a copy of these resolutions be sent to the family, to The Christian Sun for publication, and to be spread upon our minutes.

MRS. R. B. WOOD.
MRS. G. W. HAUGHWOUT.
MRS. A. R. GREENE.

SILSBY.

The Orangeport community was made sad on the afternoon of January 22d when it was learned that our young brother J. Kelton Silsby had passed away. He was a promising young man of 18 years, and bade fair to be useful in his community. He conducted the Christian Endeavor January 18th, was taken sick with scarlet fever on January 19th while on high school examination at Lockport, and died on the 22d.

He became a member of the Orangeport Church Easter, 1923. He was the eldest son of John K. and Ethel Silsby. He will be missed at his home and in the community. Our sympathy extends to the bereaved home and friends. Burial services by the pastor.

R. H. PEEL.

WHITLEY.

Mrs. Mollie L. Whitley, widow of Leonard H. Whitley, departed this life January 22, 1925, at the age of 74 years. She was the mother of two sons—L. Homer Whitley and M. Turpin Whitley, who survive her.

She was also the stepmother of Mrs. Viola Darden, wife of J. M. Darden, of Suffolk, Va.; Mrs. Lizzie Beale, of Isle of Wight County; Mrs. Ida Fulgham, of Nansemond County, and George F. Whitley, county attorney of Isle of Wight, Smithfield, Va.

She was a charter member of Isle of Wight Courthouse Christian Church, and was faithful in supporting its enterprises.

The funeral services were conducted at Antioch Christian Church by her pastor, assisted by Rev. J. M. Roberts, of Windsor, Va., after which the body was laid away in the Church cemetery beside that of her husband.

W. D. HARWARD.

HOLLAND.

On December 6, 1924, John D. Holland departed this life at the age of 74 years. He leaves one daughter, Mrs. Gavin Lawrence, and one sister, Mrs. Benjamin Stringfield. He was for a number of years a member of Antioch Christian Church, but on account of affliction had not been able to attend in quite a while.

The funeral service was conducted by the pastor at the home of his daughter, after which the body was laid away in the family cemetery.

W. D. HARWARD.

STOUT.

Mrs. Eliza Goley Stout was born on October 17, 1860; deceased January 26, 1925; was married to W. G. Stout 1881. To this union were born nine children, seven living and two dead. She professed faith in Christ when sixteen years of age, joined the Christian Church at Shiloh, and remained a member until her death.

Funeral services were held at Holly Springs Church, conducted by the writer, assisted by Bro. Rufus Moffitt. May the Lord bless the bereaved family and enable them to imitate her many virtues.

A. K. SCOTTEN.

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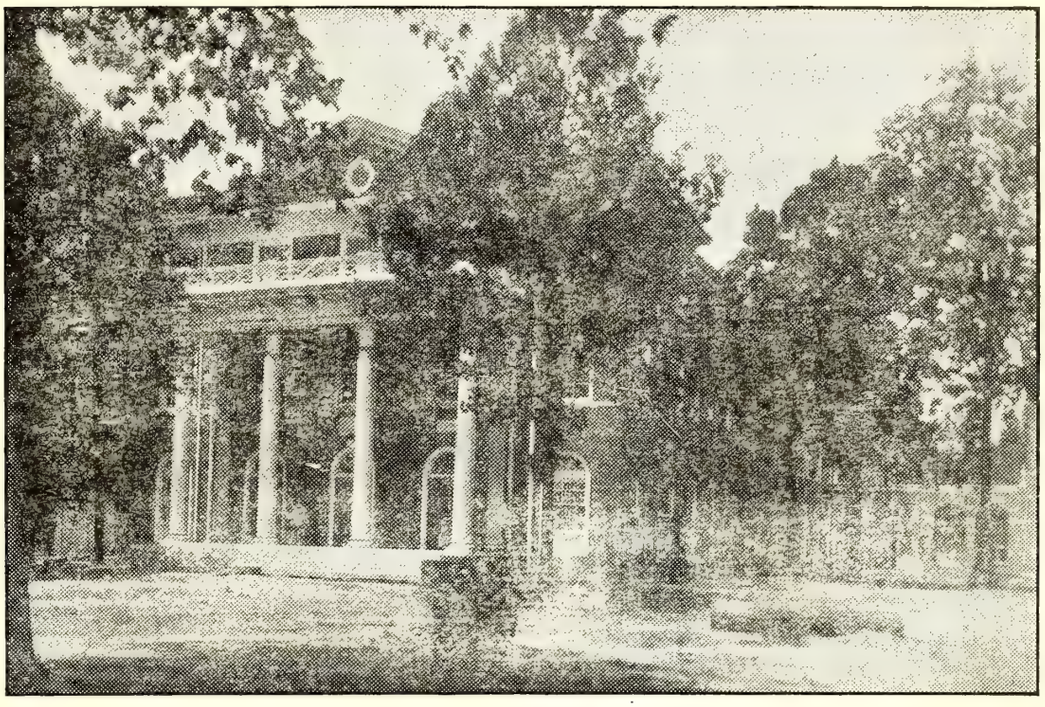

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PRICE.

Mrs. Anna Elizabeth Price departed this life December 25, 1924, after a short illness in the home of her daughter, Mrs. O. J. Cookes, of Elberon, Va.

She was 78 years old, and since her girlhood days had been a member of the Methodist Church. The funeral service was conducted in New Lebanon Christian Church by Rev. W. B. Fuller and the writer.

She leaves to mourn their loss one brother, two daughters and three sons. She bore testimony to blessed assurance in the salvation of Jesus.

W. D. HARWARD.

STRICKLAND.

Reginald Barrett Strickland, the five weeks' old infant son of Mr. and Mrs. Arthur Strickland, died at the home of the grandparents, Mr. and Mrs. Robert Barrett, January 27, 1925. The stay in the home was brief, but the tendrils of love had found their way around the hearts there, and the going brought a sense of vacancy and the falling tear.

After a brief service, in which we commended the thought of another parent, who said: "But now he is dead, I shall go to him; but he shall not return to me," the little body was laid away in the cemetery at Antioch.

W. D. HARWARD.

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, FEBRUARY 12, 1925. NUMBER 7.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

One Way to Make Them Prompt.—

St. Philip's Episcopal Cathedral, Atlanta, Ga., is making heroic efforts to get its children to Sunday School on time. A time-clock has been installed which every child must punch as he enters. If on time, the clock registers in one color of ink; if late, in another. The Church reports marked improvement in prompt attendance since the installation of this drastic measure.

Both Episcopalians.—

It is a most interesting coincidence that both Mrs. Nellie T. Ross, recently inaugurated as Governor of Wyoming, and Mrs. Miriam A. Ferguson, new Governor of Texas, are both Episcopalians, and yet women in that Church are not recognized by convocation! What would happen should the women agitators of the Church nominate to convocation these two, of whom the voters of their States have thought so well?

Tomb of Watts Repaired.—

Representatives of the dissenting Churches of England have recently restored the tomb of Dr. Isaac Watts, the father of modern hymnology, in Bunhill Fields, London, where so many of the great men of British Protestantism lie buried. The tomb had fallen into disrepair, as did the tomb of John Wesley in the yard of the near-by Wesley's City Roll Chapel some time ago. Isaac Watts is well known by his many beautiful hymns.

What God Can Do.—

Thirty years ago John Callahan, bum, was asked to vacate the city of Minneapolis for the good of the city. The other day John Callahan, head of the Hadley Rescue Mission of New York, returned to Minneapolis to be greeted by the applause and laudations of the multitudes. He spoke on "Evangelism" in the Westminster Presbyterian Church.

When we think of the man who was asked to leave the city and the man who was welcomed back to it, we marvel anew at the wonderful power of God to redeem mankind.

More Storms.—

The New York Presbytery seems to have been having more stormy sessions. Failing in an effort to bring up the case of the Rev. Carlos G. Fuller, who was admitted to the presbytery some time ago in spite of some strictures as to his orthodoxy, the fundamentalist element attacked the program of installation of a new pastor of Emanuel Church which is supported by the First Presbyterian Church, where Dr. Harry Emerson Fosdick is special preacher, when it was learned that Dr. Fosdick would preach the installation sermon. After a stormy session, the program was approved by a vote of the presbytery.

Training in Religious Journalism.—

A significant step has been taken by the University of Missouri in introducing a course in religious journalism. It means that religious journalism is assuming a standard and that the field is becoming a recognized one. The course will be under the direction of Prof. Milton C. Towner, of the Missouri Bible College, which is on the same campus with the university. This is a step which is certainly needed. It has been presumed by the large majority of the Church that anybody who could preach could edit a Church paper, and the Church papers, as a rule, reflect this attitude. They have not been read, even when subscribed to, and hence have not wielded the influence which should properly be theirs because of the lack of ability among the editors. This course augers well for the future of Church publications, if the Church will allow it to assist.

Germany's New Government.—

On January 19th, Chancellor Luther made his bow to the Reichstag, and on January 22d the new German government received its first vote of confidence. The names of the new Cabinet were greeted with jeers by the Socialist and Communist members of the Reichstag. The Socialists and Communists of Germany regard the new government as reactionary, and Kaiser-loving. They have heaped upon the new ministers the vilest of epithets, but Chancellor Hans Luther promises that the peace of Europe shall be his chief concern, and also he endorses the Dawes plan of reparations, and promises relief to many sufferers in his country. He believes that by the peaceful and persistent persuit of industry only can the reparations be met, and the business and stability of Germany be revived. Herr Luther typifies the new benevolent capitalism arising in Germany, and is, therefore, most distasteful to the Socialists and Communists.

Germany needs at its head a man competent to lead in a policy of restoration, and one who will accept the inevitable and cope with it. In the new Chancellor it seems Germany has found such a leader.

Trotzky Deposed.—

It is interesting to note that on January 20th, Leon Trotzky was deposed by the Communist central committee by a vote of fifty to two. He was ill and did not attend the meeting of the committee, but sent a letter, declaring that he was not attempting to revive Leninism. Leon Trotzky was with Lenine in 1917 and aided him in the great Russian revolution. It was due to his indefatigable energy that the Red army became so efficiently organized, and succeeded in quelling all attempts at counter-revolution. His book, "The Mistakes of the Revolution," has been suppressed as nearly as possible. For the past year he has been out of harmony with Zinoviev, Stalen and Kamenev, the triumvirate now ruling Russia. It is a commentary on the strength of the present party in power to note that Trotzky was removed without a demonstration anywhere, not even in the army, whose idol he was supposed to be. It is safe to presume, however, that had such a demonstration been made, it never would have passed the censor. Trotzky is a Russian Jew, and has a tremendous ability as an organizer. He was accused of having turned Menchevik by the Communist government.

To Save St. Paul's.—

For some time it has been believed that St. Paul's Cathedral in London is unsafe, and this belief has been made official in a recent report of the London authorities, and one of them has ordered that the dome be torn down. This order has been treated as an insult by the nation. For several years the dean and chapter of St. Paul's have realized the need for repairs, and the greatest skill has been employed. The examinations reveal that radical measures must be taken to save the great cathedral, but that no immediate danger of collapse need be feared. The present excitement over the matter has very materially increased the fund for repairs. The *London Times* has raised about six hundred thousand dollars for the purpose. Whether the repairs cost a half million, a million or five times that sum both the skill and the money will be available. The preservation of St. Paul's has become a national issue.

The present St. Paul's occupies the site of a former Christian Church which stood there some twelve centuries ago. The second St. Paul's was a noble Church edifice, about 600 feet long. This building was destroyed in the great London fire in 1666. The present building is a monument to Sir Christopher Wren, and its construction was begun in 1675, and the edifice was completed in the lifetime of the architect. The cathedral, in style, is cold, and not so perfect in line and design as are some of the smaller Churches by the same architect, but it has a supreme majesty, and is the largest Protestant place of worship in the world. In it are monuments to soldiers, architects, painters and a few statesmen and others, but, of course, in this respect it does not compare with Westminster Abbey, and many of the monuments lack taste in design and execution.

NOTES-PERSONALS

Dr. W. H. Denison, Department Secretary of Stewardship of the General Convention of the Christian Church, will preach at First Christian Church of Richmond, Va., for the pastor at both morning and evening services next Sunday.

"No reform would be effected if tip-taking were forbidden and salaries raised, for the ban would be ignored by both employes and patrons of hotels. The public will tip, and tips will be taken, no matter what the salaries and wages are."

Rev. D. A. Long, D. D., Franklinton, N. C., writes, February 4th: "The services at Franklinton Christian College this week, conducted by Dr. Fletcher and Mrs. M. T. Morrill, have been very successful and helpful to the faculty and students. It was fortunate that Franklinton could have the benefit of these fine workers for a week in religious education.

"I have been a subscriber and reader of THE SUN since 1896, and enjoy reading it more than any other paper or magazine. We have just recently built a Church here, and Bro. Atkinson was here and organized the congregation, and they called Rev. M. F. Allen, a former Presbyterian minister, as pastor."—*A. S. Dunn, Lynchburg, Va., R. F. D.* 1.

How different are people! We give the following as an illustration: "I owe for two years straight out, at $2.00 per year, which is $4.00, so I am sending $4.00 for the two year's subscription, which is past due, and also $2.00 for my subscription for the year 1925. I will make an effort to get as many new subscribers for THE SUN as I can." Then follows best wishes for a prosperous year to all associated with THE SUN.

"Thanks for greeting and good wishes for the coming year. I see by the label on my CHRISTIAN SUN, the balance due on my paper up to January 1, 1925, is $4.00. Inclosed please find check for $6.00 in payment of same, also renewal subscription for year 1925." The managing editor has never met this lady, but was acquainted with her husband, a fine-spirited man. His widow allows none of the Church's good works to go unsupported.

Dr. W. T. Walters, Richmond, says: "We had a good day last Sunday. The largest Sunday School in our history, and Church congregations far above the average. Our 'Kingdom-Enlistment Week' is bearing fruit." We counsel as many of our Churches as possible to put on "Kingdom-Enlistment Week." It always bears fruit. Elon College, at an early date now, is to have Dr. Howsare and "Kingdom-Enlistment Week."

Rev. J. M. Roberts, Windsor, Va., we are glad to say, is acting secretary for Bro. Sam Davis and wife in the endeavor to make dates and engagements for these evangelistic workers with any of our Churches that may desire them. Bro. and Sister Davis are certainly very great assets in evangelistic work, and it is deeply desired that our pastors, in planning their evangelistic meetings, will take under consideration the advisability of having them. Any pastor interested should address Rev. J. M. Roberts, Windsor, Va.

ELON'S LATEST FIRE LOSS $5,000.

Fire, with its ravaging destruction, again visited Elon College within the short space of two years, and with the memory of the former conflagration still fresh in the minds of the students and community, threw a scare into the little town as they saw the red flames once more licking at the college buildings last Friday morning, February 6th.

About 1 o'clock, fire started under the boiler roof of the power plant. It was discovered at 1:15, after the blaze was shooting up through the roof, by boys rooming nearest to the power plant in the alumni building. Heroic efforts on the part of the students checked the fire with chemical extinguishers and the college fire-fighting equipment until the Burlington and Gibsonville fire companies arrived.

By 2:30 the blaze was completely out, having burned away all of the boiler house roof and a portion of the second story over the electrical room, doing damage estimated at around $5,000.

After the fire was extinguished, a hasty survey of the boilers and machinery, which showed little damage done the equipment, organization work was started by President Harner, who was on the scene, to get the plant in shape to furnish heat and light in the morning. Charred timbers and debris which blocked the way to the fire-box were cut away, and the litter strewn over the electrical equipment was removed, and by 6 o'clock heat and light were on the buildings.

At 9 o'clock the executive committee met in the trustees room at the college for a brief session and made arrangements for the repairing of the damage by the fire, which repairs are already under way. The estimated loss of $5,000 is partially covered by insurance.—*Daily News.*

OUR MOUNTAIN WORK.

Report for January, 1925:

A collection of books from Elon College Sunday School, by Prof. Cannon; 1 Bible dictionary, from Miss C. E. Rowell, Franklin, N. H.; B. J. Drewry, 1 box of song-books and a box of clothing, from Wakefield, Va.; by Mrs. Barrett, 2 boxes of clothing, from Elon College Missionary Society; some Sunday School literature, from Manson Sunday School, by Mrs. W. J. Cole; a good collection of Sunday School charts, from Henderson, by Rev. A. L. Hook; a collection of religious literature, from Dayton Publishing Association, by Miss Eldredge; four boxes from Suffolk Sunday School, by Mrs. W. H. Andrews.

Rocky Ford building fund:

Mr. Rich Mitchell, $1.00; Dr. and Mrs. J. T. Clack, $8.00.

Corrections of last report: M. C. Sorrell, $50 instead of $15.00; Mr. K. B. Johnson instead of Mr. E. B. Johnson; Catawba Springs S. S., $100 instead of $10.

M. T. SORRELL,
Pastor.

REIDSVILLE, N. C.

It is not uncommon these days to read an account of some fellow being visited at his home by night-riders and masked parties because of some misbehaviour on his part, and severely dealt with. Therefore, even though one does not recall any act of his that would justify such procedure, he is somewhat surprised to find, upon answering a knock at the door, a great throng of folks on the outside and under the cover of darkness see two or three large, husky fellows advance, and give an explanation of such a visit.

Such was the experience of the writer on Thursday evening last, when his home was visited by a large crowd of people—not a mob, to be sure, but men, women, boys and girls, members and friends of the Reidsville Christian Church—who brought with them on this occasion eighty-seven different articles of food, most of which are a necessity in any preacher's home, although many were luxuries that are being as thoroughly enjoyed as if we were accustomed to them. The old dining-table was not able to bear the burden, therefore it was surrounded after it was piled high with useful gifts, such as flour, meal, sugar, coffee, butter, meat, bacon, fruits and canned fruits, lard and various things too numerous to mention, and so we just concluded after an inventory had been made by this preacher and his family that we would report these folks for their action to you, and try in our feeble way to express our thanks and appreciation for their thoughtfulness, kindness and generous hospitality, and not because of the loaves and fishes alone, but in every relation we are glad that God has placed us with such splendid Christian people that we find willing to respond to the call of the kingdom's need.

We have many sick people in our community. Quite an epidemic of influenza; none seriously afflicted, however, at this writing, and we pray that God may continue to spare us. In spite of our many sick people, our congregations at all of our services, we are glad to note, continue to increase.

I had the pleasure of attending the instictute held at First Church, Greensboro, February 4th, which was not only beneficial in furnishing much instruction on stewardship, but proved inspirational as well. We hope our people will attend these institutes when possible.

I am, Fraternally yours,

PERSONAL LETTER.

February 5, 1925.

Rev. L. Paul Moore, Metet Station, Cameroun, Africa.

My dear Paul:

It is high time I answer the long letter which I received from you a few weeks ago. I shall write to you about the Foreign Mission Convention of the United States and Canada, which I have just attended in Washington, D. C. Remembering the fine times we had together for three brief years at Princeton while you were so ardently preparing for your great work in Africa, and recalling how much we used to think of the high days we had together listening to the speeches of Speer, or Mott, or Wilder, or Eddy, I know you would have enjoyed greatly being a part of so great a convention as this one was. I am indebted to you, Paul, for a part of my present missionary zeal. Let me strive to repay in part with a brief account of the Washington conference.

In the six days of the conference, I attended fifty-five addresses. And I was not alone! I was with more than fifty members from every section of our own denomination; nearly five thousand other official delegates from every quarter of the earth, and several thousand people from Washington. Nor was this all, for over and over again Livingston, Morrison, Carey, Mackay, Judson, Pitkins, Slessor, Martyn, and many others were with us with their works and messages repeated and preserved in our hearts as vividly as if they had been actually there. Yes, indeed, their lives and labors gave a greater grandeur to our gathering than their unfinished work and living physical presence could have given. Nor was this all! you were there, Paul—thousands of your kind were there in our plans, prayers, pronouncements, and remembered in our heart of hearts to give real value to the things that stirred our souls. You and your kind were

there because you were not there, but were doing your best in ten thousand places in the ever-growing kingdom and city of God. Nor was this all! Christ was there. Christ was there in such way as I have never seen Him before. He was there with His saints and warriors from all down across the centuries. They were with Him an innumerable host! He was there with His authority, beautiful and strong, to command an invincible army of living men and women. He was there with His power to assure us of His presence all along the way. With His benighted African children, His bleeding European grown-ups, and His hungry prodigals from countless areas He was there. He was there with His love, and I saw Him and loved Him anew! No, I was not alone at that great conference, and I learned better than ever before that you are not alone where you are.

The closeness of things and the oneness of the world got a hold of me there. The seats in the great auditorium were so small and close I could hardly sit in them. Although a few times I sat as far back as a city block, and yet, with the loud speaker, I could hear as though I was in a small room with the speaker. Before me sat a German; with me a Frenchman; by his side a Hindu, and behind us a Chinese and Japanese sat together. We listened to an African and Englishman speak on the same subject. We cheered at the same time and prayed for the same things. Every one felt at home. Selfish patriotism ran at a low ebb, while true internationalism ran at flood-tide. We seemed one great family. Indeed we were often told that we were. We felt that God was our Father, and that His Son Jesus Christ was our Redeemer; that love was the greatest principle on earth, and that it lived even where laws fail and treaties became mere scraps of paper.

One thought filled our minds—a better humanity in our earth; one purpose filled our souls—the building, in the verdant meadows of England, in the streets of German cities and little villages, in the torn fields of France, in the diamond areas of Africa, in the Far East, yea and in our own materialistic America, the city of God! This we hoped to do by releasing the principle of love as set forth in Jesus Christ; by practicing it at home and abroad; by making it native to every land, and the sole possession of none. Never before in so large a place have I seen such unanimity of spirit, such whole-souled proclamation of Jesus Christ as the world's only Redeemer. Still ringing in my ears and resounding in my soul is that grand recital in a climax-making service of the Apostles' Creed. Still living are the thousands of assenting amens that followed the final words of Robert E. Speer as in the great closing address he said: "I believe Jesus walked on water; I believe He fed five thousand with a few loaves and fishes; I believe He raised the dead; I believe He was born of the virgin Mary." However, thank God there was no clashing of theological beliefs, no testing of creedal assents. There was simply the setting forth of the now age-old fact that Jesus is the Saviour of men. Paul, your great faith would have found happy companionship in that great convention.

And, finally, a word about our own President Stevenson, who one day at noon, after we had listened to address after address and everybody was seemingly very tired, held five thousand people in complete sway by quoting choice selections from the Scripture for more than twenty minutes. Never have I seen his face so radiant, his body so calm, nor heard his voice so musical as he went from climax to climax in the quoting of the Word of God. In his intercession, he brought our sinful souls into the cleansing glow of Christ's love and moved us eventually into the very presence of God himself! It is indiscribable. It reminded me of the day when he gathered us for the last time into Miller Chapel and reminded us of the fact that we were going out unto the utmost parts of the earth, and then broke for us the bread and poured for us the wine which symbolized the broken body and spilled blood of Jesus Christ broken and spilled for the nations of the earth to which indeed our class has actually gone! At a future convention, many of you, along with many others, will mold, as was molded yesterday, the thought of the earth around about the bleeding heart of Jesus Christ.

Write me again soon, Paul. Ever your prayer-comrade and friend, JOHN G. TRUITT.

Norfolk, Va.

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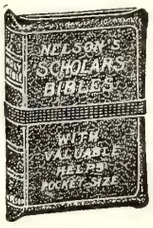

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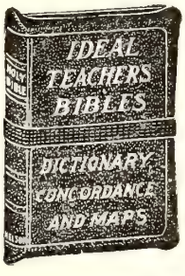

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

BELIEF IN GOD.

Two non-Christian religions began without belief in God. Mahavira, founder of Jainism, taught that there is no need of God nor of prayer, and that "knowledge, faith, and right conduct are the true causes of final liberation." His followers now number about 1,250,000. They represent the merchant class and are people of intelligence. They have found it impossible to get along without a god, without prayer, and without places for worship. They have deified Mahavira himself and worship him idolatrously.

The Buddhists, too, started with a repudiation of the belief in God. Gautama, their founder, had no need of God. Salvation was to come by the extermination of desire. When all desires were rooted out, the state of Nirvana would be attained, the state of spiritual nothingness, of passionless peace. Buddhists today number 137,000,000. They, too, have had to have a god, so they have deified their founder, Gautama.

The belief in God is not only reasonable; it is innate. The human heart has in it a spark of the divine, and this divine cries out to have fellowship with its Father, God. Men may think they can order their lives without God, but they will eventually be disillusioned. Men must have religion, and they must have God. Why should they not rejoice in the possession and uplift of both?

CHRISTIAN EDUCATION.

Christian education, or rather education under religious surroundings, is what the world needs today, and men of means, such as J. B. Duke and Mr. Eastman, are awakening to the fact. Many institutions of learning which have stood for the highest order of education, have been forced to struggle for life for many years, awaiting the day for big business men to consecrate themselves and their means to the elevation of the race in place of amassing a fortune for themselves.

The action of Mr. Duke will bring Southern denominational colleges to the front, for men of great wealth and those of moderate means will be inspired by his example. Those who can give millions for equipment and endowment of these colleges will do so, and those who can give only in a small way will be inspired to do their best. While only a few will be able to give the magnificent sum of $40,000,000, yet it ought to stimulate every man of wealth in the South to do all in his power to advance the cause of education, of religious work, of denominational schools and the building of hospitals, and in helping to care for the aged ministers who, having given their lives to the cause of the kingdom, often find themselves in old age deprived of the common comforts of life.

I am impressed with the wisdom of Mr. Duke's gift because he does not hand over the money to be invested, but gives the investment itself, which is safe and sound, and is destined to grow with the years. Also with his broad spirit, which reaches other institutions other than those of his own denomination. In this, he not only showed his appreciation of the work other denominations were doing, but made a contribution of immense value to their schools in general.

Some have criticised him for seeking to attach the Duke name to the university to be established by Trinity College; but we think they are entirely wrong, for it was Mr. Duke's only desire to honor the memory of his father, a devoted Methodist, in giving the Duke name to the university to be established, and in this he was only following the example of many others.

We believe that every denomination should have its schools and its colleges liberally endowed and managed by the foremost leaders in these denominations, for it is only through these schools that the great truths of religion can be taught. Men who believe profoundly in the great truths of the Bible should feel it incumbent upon them, as far as may be feasible, to send their children to denominational schools, and to assist in maintaining such schools, in order that the education of the coming generations may, to a large extent, be under the influence of religious teachers at a period when every young man and every young woman is groping in the dark for the truth, for according to the way they are taught will their lives be molded.

Let us pray that God will raise up men and women with character and means who will see their opportunity in Bethlehem College and feel their responsibility as well, so as to make an investment in this school that will meet the demands which are being increasingly thrust upon us by the youth of this section; also that those who now have may make a present investment in the preparation of young life for real service.

S. L. Beougher.

CHRISTIAN TEMPLE, NORFOLK.

The week of January 20th brought irreparable losses to the Christian Temple. Tuesday, January 20th, at 10 o'clock in the morning, Mrs. Bettie Portlock Young died at St. Christopher's Hospital, Norfolk. On Monday before, Miss Emmie A. Portlock, an older sister, was taken seriously ill at Mrs. Young's home, and died Saturday at 4:30 P. M. Mrs. Young did not know that her sister was ill, nor did Miss Emmie know that her sister had passed to her reward. They were buried in the Portlock Cemetery. They are the daughters of the late Franklin and Eugenia Portlock, and they are survived by a brother, Frank L. Portlock, and a sister, Mrs. Eugenia T. Butt, both of whom are active members of the Christian Temple. Mrs. Young is also survived by two daughters, Mrs. Frank S. Pace and Miss Fannie May Young; two nephews, Mr. Willie P. Butt and Mr. Frank L. Portlock, Jr., and two nieces, Mrs. Edgar Adsit and Miss Eugenia H. Portlock. Miss Emmie is survived, in addition to her brother and sister, by four nieces—Mrs. Edgar H. Adsit, Miss Fannie May Young, Mrs. Frank S. Adsit, Miss Eugenia H. Portlock—and two nephews, Willie P. Butt and Frank L. Portlock, Jr.

The Portlock family has been prominently connected with the Christian Church for more than 120 years. It was through the efforts of the family ancestors that Old Providence Christian Church was organized. The organization was formed in 1804, and was one of the first Churches of the denomination. The Eastern Virginia Conference was organized at Old Providence. The remaining members of Old Providence Church came in as a part of the present organization constituting the Christian Temple, and they have meant much to this organization.

Mrs. Young and Miss Portlock have both been invaluable assistance to the Church since the trying days of organization and building. They have both been faithful, true, prayerful, and generous. They were the very soul of loyalty and sincerity.

Aside from many liberal gifts to the building fund, Miss Emmie gave the Church the beautiful echo organ which is built in the northeast corner of the Church, and contains the organ chimes and the *vox humana.*

Both Mrs. Young and Miss Portlock have fought a good fight. They have kept the faith, and, by God's grace, they have entered into their reward. May God, in His love, keep their loved ones who are still with us.

L. E. Smith.

TWELVE INTERNATIONAL MOVEMENTS.

By Rev. R. F. Brown, M. A.

V. TRAGEDY OF THE UNCHURCHED HOME.

Some one has said that the home now is hitched up with the world. That statement explains what has happened to the home. It reveals one of the greatest tragedies of our time, namely: the home is not hitched up with the Church. We have swung away from the family pew and the old-time family worship, and have hitched up our homes with the world. The family meets the world daily, shakes hands with the world, associates with the world, listens in on the world, converses with the world, and gets its instruction from the world.

Physically speaking, we have to admit that the home is a more comfortable place to stay than it once was. We pull a string, push a button, and turn a spigot and those mechanical devices respond to our needs. The home is no longer infested by flies, bugs, dirt, and death-producing germs. It is a place of sanitation, sanity, and satisfaction. But with all these conveniences the thing that really makes a home is absent—the spirit and practice of Christianity and unselfish actions founded on the Golden Rule. And the only reason these elements are absent is because the home has secured its wisdom, its impressions, and its very life from the world instead of the Church.

This indictment does not apply to all the homes. Fortunately, there are many homes touched by the influence of the Church. But about 65 per cent of the homes are not touched directly by the Church. And this is not the fault of the Church. The blame must be placed on the

parents in the homes. Early in life the inclinations of the child are turned toward the non-essentials of life. He is taught by precept and example that life consists of clubs, climate, and coin, and these are supplied as rapidly as possible.

The undercutting of the virtues and ideals of the home is the first step in the downfall of civilization. In the sacred protection of the home, virtues and ideals planted and cultivated by the Church rests the security of civilization. International stability can come only when the ministry of the Church pervades the home-life of all the people. While it is true that no nation has tried this simple remedy, it must be acknowledged that the nations that have been most interested in the Church have been most successful in their struggle against the wasting hand of centuries, and the nations that have had the least to do with the Church have died young.

But many individuals and nations want many things that they do not need, and need many things that they do not want. In the matter of fashion, people want everything they see, and persuade themselves to believe that they need everything they want; but in the matter of religion they need everything the Church offers, but persuade themselves to believe that they can get along without it. It is this philosophy that is pulling the multitudes away from the Church and weakening the fabric of our civilization. This great nation was founded upon religion, but it is trying to exist on commerce, clothes, clubs and cash. Last year this nation's income was at a high peak. We had a national income of fifty-nine billion dollars. There are in America today twenty-five million women who belong to clubs. There are equally that many men who belong to clubs and organizations which are calculated to further their social life. Ninety thousand people will go to see two prize fighters bruise each other's noses, while one hundred people go to Church and listen to a gospel message. The people are not giving the Church the place in their thought and life that it should have. Commerce has overtopped the cross, frivolity has undercut faith, the chase for coin has crucified the Christ, and skepticism has gripped civilization. These things magically chiseling into the inner life of man have weakened the possibilities of religion, hampered the ministry of the Church, and lowered the standard of civilization, mentally, morally, socially, and spiritually.

The Church cannot reach the home that closes its doors to the Church, follow the mockers of the world who frown upon the Church, and listens in on radio to men who make a joke of the minister, prohibition, and religion. There is a band of prisoners west of here who entertain more people over the radio every night than the ministers of America preach to every Sunday. Isn't it queer that people who are supposed to be decent and honest had rather listen to a bunch of criminals over the radio than to listen to the minister in the pulpit?

The cross-currents in our domestic life and the schemes of unscrupulous people have thrust the world into a convulsion and set it on the wrong seat. With all my heart I believe that the social instinct was divinely planted in the hearts of men, and for that reason I heartily approve of social life, harmless amusements, joyful diversions, and unquestionable engagements that will bring real joy and sunshine to the people. But I do not believe in allowing the lewd, fast, unscrupulous women, and the vile, designing, lecherous men to set the standard by which the people are to be governed. When a crowd of half-drunken men meet annually and sit around a table, swearing and discussing and fixing the style to which decent women are to conform a year hence, it is time to call a halt.

Conforming to such formulæ and ignoring the Church is the fundamental cause underlying some of our present-day ills. It is evident that we have suffered a dreadful collapse in the last few years (Bishop Hughes to the contrary, however) of our aforetime modesty and our fundamental adherence to the principles of a monogamous life. We have been and are on a social, moral, and sexual spree in this country in open violation of personal and collective chastity, and we are going the gaits which landed medieval Europe in the madhouse of sensualism, and it will do the same for us unless it is checked and cleansed by the influence of the Church. The world is a great big, overgrown, sick patient, and its only remedy is the gospel message proclaimed by the Church. He who helps promote the gospel through the ministry of the Church makes a constructive contribution to the structure of our international life and contributes greatly to the whole world.

To reject the ministry of the Church and absent oneself from the appointed services for worship and prove unfaithful to the needs of the Church is to strike the Church an unkind blow, undercut the virtues of the home and take away the foundation of civilization. No man can do this and still be true to himself, his fellowman, his country and God. This is why our nation is not a religious nation. President Harding said just before he died: "I should like to see America a religious nation. I wish every man in America would attend Church." How gloriously great this nation would become and how blessedly different this world would be if the wish and dream of this great soul could become a reality! We are not a Church-going people, and, therefore, we are not a religious people. By no process of magic or reason can a house become a home, or a nation become religious that habitually stays away from Church. To the extent that the home is unchurched, to that extent will the nation be unchristian.

It is given to the Church to conserve to the uses of civilization the priceless virtues of manhood and womanhood. There is no other institution that can do it. The home has failed, the school has failed, commerce has failed, everything has failed. Why not give the Church a chance? Woodrow Wilson said: "Civilization cannot survive materially unless it is redeemed spiritually." This is the work of the Church. But the Church must touch the home first and make it religious. A house without religion is no more a home than a body without a heart is complete organism. The immediate task of the modern Church is to put heart, hope, and heaven into the houses of the world and transform them into homes. How blessedly rich the world would be if the home would join forces with the Church in bringing to pass this ideal!"

Neither the home nor the Church can be true to their own spirit, genius, and mission unless they teach and inculcate the value and the strength of high ideals. Men and nations are what they are because of their ideals. Ideals are the materials out of which institutions and nations arise. The full strength of a people can never be known until their ideals are brought to their full fruition. A careful and analytical study of the ideals of others; an application of the principles of co-operative work; the inculcation of the right conception and use of riches; the development of true loyalty to the virtue-guarding and power-producing institutions; an immovable devotion to the divinely inspired convictions of life, and an unfolding faith in God should be jealously taught, faithfully guarded, and eternally prodded by the home and the Church. Unfortunately, some of these high ideals have been prostituted by the cankering and poisonous forces of life and stolen away by the thugs, vultures, and thieves of the age. The majority of the ideals that are inspired and fostered by the majority of the present-day institutions are negative and hurtful rather than positive and helpful. And certainly without the vigilance of the home and the hallowed influence and teachings of the Church an appetite for valuable ideals can never be cultivated. The unchurched home cannot accomplish this great task. And the Church without the support of the home cannot do it. But the two working together can accomplish it.

A second thing that these two institutions working co-operatively can foster is the virtue of reverence for things holy. The virtue of reverence is absolutely essential to Christian character. But be it remembered that the virtue of reverence is almost a lost art nowadays. The people of the twentieth century are not a reverent people. An age of jazz cannot be a reverential age. There are only two institutions in this world that can possibly change this condition—the home and the Church. In these may be found those virtues which, if transmitted to the world of jazz, can transform it. Herein is the opportunity of the home and Church. An irreverent spirit and a jazz appetite cannot breathe comfortably and digest immediately the atmosphere of worship and devotion. But this will come through the patient process of inculcation. And then the irreverent mind will be changed to one of thoughtful silence under the influence and pulsating power of holy worship. The virtue of reverence gradually grows into the very fiber of one's being, and the mind and soul are enchanted and absorbed by a reverential sense of the reality and presence of God. The most effective institution we have for the development of reverence is the Church. But faithful attendance upon the worship services does more than develop the virtue of reverence. It increases one's knowledge, encourages convictions, strengthens the judgment, develops the reasoning powers, sharpens the power of perception, quickens and nourishes the soul and enriches the whole being. The most needful campaign in Church work today is a campaign to increase Church attendance.

Only the teachings and influence of the Church can develop the ideal home-life and saturate and seal it with the sweet ministries of love. Only the Church can create a love of home that will find expression in cheery hearts and unselfish deeds; a love that understands the cares, the heartaches, the pain and grief of every member; a love that sees the souls robed in the finer ether of contentment and peace; a love that seals the lips of the husband and father with a kiss as he leaves the home and winds his way to his daily task; a love that kisses away the cares and lightens the burdens of a tired wife and mother; a love that drys the tears of tender hearts hurt by thoughtless words and careless deeds; a love that sees the weary world bending under the heavy and crushing load of poverty and misfortune; a love that ministers to the man who falls among thieves and makes the road safe for other travelers; a love that changes men's fate into fortune; a love that reads into the sheltering trees, the ripen grain, the songs of birds and voices of men the tender melodies of God-love; a love that finds God in the vaulted sky, the twinkling stars, and the heavenly planets; a love that practices the presence of God in the howling storm and the welcomed and cherished smiles alike. Only the Churched home is rich in these virtues. It is a tragedy that so many homes are unchurched!

CONTRIBUTIONS

SUFFOLK LETTER.

The Foreign Missions Convention of the United States and Canada, which met in the New Auditorium in Washington city January 28th to February 2d, was really a world convention, as all mission countries and speakers were represented. Three sessions a day, to say nothing of simultaneous meetings between in city Churches. In addition to these, denominations held separate meetings at intervals to consider their own work and obligations. The Christian Church was represented by some forty-five men and women from all parts of the United States and Canada. Our meetings will be reported by Dr. Atkinson in THE SUN.

There were more than two hundred great leaders to speak on all phases of the missionary purpose, conditions, obligations, and outlook. The addresses will be printed *ver batim* in a volume, to cost $2.50 per copy, and can be purchased through Dr. W. P. Minton, our Foreign Mission Secretary, Dayton, Ohio. The auditorium seats 6,000 and was full at every session, though the weather was very severe most of the time, and Washington does not clear the snow from sidewalks promptly like most cities.

A few outstanding impressions were made upon my mind by this greatest missionary meeting ever held in the world.

The heathen world is ready to receive Jesus Christ, but not American Christianity. It was repeatedly stated that the mission cause can succeed only by preaching Christ and let Oriental nations construct their own Church. They do not want our civilization, but our Christ. The task is too large for any one denomination. It will require the combined effort of the whole Church. Divided Christianity can never carry out the command of Christ. The emphasis of this convention rested on this point. Jesus prayed "that they all may be one," and that is a necessity to save the world. United Christendom would bring international "peace on earth and good will among men." It is vain to hope for international and inter-racial peace without interchurch peace. The heathen world does not need our divided Christianity, but Christ. The convention itself had the spirit of unity, and the great speakers sounded that note from beginning to close; but the real task is to amplify that teaching so it can reach the whole Church. That is our task—to preach it, to pray for it, and to live it in our Churches and our communities; to create an atmosphere that is surcharged with real unity, not union with "our Church," whatever that Church may be.

Another thing that appeared was that all mission boards are heavily in debt. The door is open now to all pagan nations; young men and young women are offering themselves, but the boards need money to pay debts before they can send them. The Churches need to realize their obligation and opportunity to give liberally and promptly to foreign missions; and members who have means should not wait to be solicited, but decide themselves to make a donation and ask their pastor to whom the check should be made payable. Send it through the pastor, and let him keep a record of it, so the Church to which you belong will get credit for it in the annual report to Conference. It was reported that there are nineteen thousand missionaries with income of forty million dollars which would mean only two thousand dollars per missionary to include maintenance of schools, hospitals, orphanages, and all other expenses. It was reported also that the United States has two hundred billion dollars, and the majority of it is in the hands of Christians. The Church is not poor. Christian civilization has produced the wealth of the world, and is able to give all that all religious causes need; and the Church will suffer if she withholds from the Lord His due. W. W. STALEY.

ELON LETTER.

There is a vital difference between fact and truth. Facts are temporal. Truth is eternal. Facts are matters of record and observation and experience. Truth is a matter of insight and meaning. Some facts are very important, and others trivial. All truth is important. Truth is relational and has to do with ultimate values. Truth relates to man and to God. Jesus said, "Thy word is truth" and "I am the truth." Pursue the truth.

The historian and the scientist do not deal in truth. They deal with fact. Philosophy and religion deal with truth. Historians and scientists are overstepping their prerogatives when they undertake to discover the truth growing out of the facts they record or observe. Philosophy is not as reliable for discovering truth as religion is, because philosophy oftentimes proceeds as if there were no God. The philosophy of religion treats the whole realm of truth, and is, therefore, the most important pursuit upon which the mind and heart of man may enter.

Perhaps an illustration or two will clarify our meaning. The fact is that Jesus died on the cross. The truth is that His death on the cross signifies the redemptive suffering of God for the sins of the world. The fact is that Paul was converted on the way to Damascus, whither he was going to arrest Christians. The truth is that Jesus speaks directly to men and women, and it is their privilege to obey or disobey the heavenly vision. The fact is that the Holy Spirit descended on the disciples at Pentecost. The truth is that prayer is always a condition of sensing the presence of the Holy Spirit. The fact is that Peter's sermon at Pentecost converted three thousand people. The truth is that preaching is one of God's chosen and approved methods of recruiting His kingdom.

One further matter should be set clear, that truth is not dependent upon fact. Parables, stories, allegories, myths, dramas, novels, imaginary persons, revelations, all are useful means of teaching truth. A mythical character like Santa Claus can teach the great and essential truth that the spirit of Jesus inclines us to give gifts to others, even as He was the greatest Gift the world has ever received. So many times, parents are so concerned with the fact of Santa Claus that they lose the truth of Santa Claus. When the children begin to ask if there is a Santa Claus, the wise parent can then impart the truth of Santa Claus by saying, "No, Santa Claus is not a person. The pictures you see of him are representations of the spirit of Jesus, which inclines us to give good gifts to others." So there is no disappointment felt by the child in the loss of the fact of Santa Claus since it now has its truth, and the beauty of it is that the truth of Santa Claus can and does for such a child sweeten the whole of the after-life, making Christmas not a time to receive, but to give gifts, and to do it for Christ's sake.

Our Sunday School classes may not learn as much about the facts of the Bible as we could wish. It will be most regrettable, however, if they fail to garner the rich truth of the facts and parables and other truth-bearing teaching materials of the Scriptures. We need information based on facts, but we most of all need that inner meaning and insight which shall reveal to us the truth of God. W. A. HARPER.

BETHLEHEM LETTER.

The appeal made through THE CHRISTIAN SUN for funds for Bethlehem College aggregating $5,000 has met with very reluctant response. We ask for a thousand persons who would give $5.00 each, and we have received $20.00 all told, from the following persons: Rev. J. H. Dollar, Mr. Perry, Dr. J. T. Clack, Mr. O. O. Mitchell, who gave $5.00 each.

Dr. Clack wrote: "Enclosed find check for $5.00, as I want to be one of the thousand to pay $5.00, though it ought to be five thousand."

Mr. Mitchell said in his letter: "I hope that other people have not delayed in remitting to you the small donation of $5.00 that you ask one thousand of us to give. I thought I would do this as soon as I saw your notice; however, I suppose it is better late than never. You should have asked us for $50.00 each. Have we not 100 men and women that will give Bethlehem College $50.00 each now? I will be glad to join the other ninety-nine."

Friends of Bethlehem College, you may have thought we were joking when we called for five thousand dollars for our own Bethlehem College, but if she ever needed financial aid it is now. I know that the college has a thousand friends who can give $5.00 each, and I know also that she has one hundred friends who can give $50.00 each, cash, and do it now. Pray that God will put it into the hearts of ninety-nine others who will join Bro. Mitchell in giving fifty dollars each, and that he will inspire nine hundred and ninety-six others to join the four on the $5.00 proposition, and do it now.

Why should our youngest educational institution be allowed to perish in a section where it is so much needed, for lack of funds, when a small contribution from those who are able to give among the membership of our Southern constituency can save it to serve the needs for which it was established?

We cannot believe that our people will fail us in this emergency appeal for Bethlehem College, if they can be reached and rightly informed. Bethlehem College needs financial help, and needs it now. Who will be next to send a contribution? We certainly will appreciate whatever you may be led to do for Bethlehem College.

Wadley, Ala. S. L. BEOUGHER.

IMPORTANCE OF TEACHERS.

American educators held in their hands the destinies of this nation, says J. P. Wickersham. Their task is not like that of the dashing soldier or the popular statesman at whom all the world gazes; but in the unobtrusive quiet of the schoolroom, though no eye, save that of God, witness the work, they may infuse such a love of our country and its institutions into the hearts of the coming generations of children that the republic, on its secure foundations, will stand as firmly as the Egyptian pyramids.

The life insurance companies have more than doubled the amount of their loans on farms in the past five years. Farm mortgages have increased from $859,000,000 at the end of 1919 to $1,781,000,000 on September 30th of this year.

THE INSPIRATION OF THE BIBLE.

By Henry Wallace Dowding, D. D.

My approach to this subject carries my mind back a little more than thirty years, to the city of Boston. I had just been ordained to the ministry, and was rector of a Reformed Episcopal Church. I recall that at the time I became well acquainted with one prominent institution and two great men. The men were Phillips Brooks and Lyman Abbot; the institution was the Andover Theological Seminary. So far as Phillips Brooks was concerned, I found in him a great preacher, a prince among men and a man of unfaltering faith. His friendship of nearly two years before his untimely death is a fragrant memory. I named my only son after him, and my last book, "The Protestantism of Tomorrow," is dedicated to him.

It was in those days of comparative ignorance and simplicity of faith that I was aroused as from a dream, to realize that the foundations of faith could be shaken, if not altogether removed, and that this threatening catastrophe was not confined, as I had supposed, to the realm of atheism and scepticism, or to the efforts of the infidel world; but was being precipitated upon the Church by its own institutions and by professed followers of the Christ. For me and for thousands of others starting out in the ministry, this was a rude awakening.

Andover Theological Seminary was at that time almost the only avowed champion of "higher criticism" in this country. This, of course, involved the question as to the authenticity and inspiration of the Scriptures and many other doctrinal views. So general was its influence and so thoroughly had the mental infection spread that every candidate for the ministry was asked by the ordaining council "What are your views of the 'Andover theory?'" and in my perplexity and ignorance I remember giving this evasive answer: "I have no fixed theory, Andover or otherwise. I am looking for more light." Strange to say, I got by with that answer.

In the midst of this theological confusion, Lyman Abbot came upon the scene in Boston to deliver what were known as the Lowell lectures in Harvard University. The inspiration of the Bible was his theme. Appalling as it may appear, discreditable as it may seem to the memory of an otherwise great man, Lyman Abbot declared in these lectures that Moses did not write the Pentatuch. The Old Testament was a book of fables, and the Bible was not inspired. The Boston dailies flamed forth upon their bulletins and printed in three-inch headlines these statements of the successor of Beecher. The country was startled, England was shocked, whilst Germany was elated and the sceptical world was laughing up its sleeve. They had found an ally in an unexpected camp, and from those days, the active sowing of the tares among the wheat of intellectual, spiritual life in America may be dated. So that for more than thirty years I have watched the increasing growth of the tares, until today there are few fields of Christian activity where you will not find some, and in many of our institutions the growth has been so rapid and noxious that we are afraid to start pulling up the tares for fear we may have to destroy the wheat also.

If I were to do justice to my own feelings I should open and close this discussion with one simple, but all-sufficing statement. It is this: "I believe that holy men of God spake as they were moved by the Holy Spirit." For me to believe otherwise, I should regard as high treason to the kingdom of God and the faith that is within me.

I believe in God for many reasons. I believe in a Supreme Ruler of the universe. These reasons are found in my subconscious being and my conscious existence. They are also obvious or visible. They express themselves through my own longings, in nature, in human need, in mind and matter. Imperfect in this faith, I am sure I should be helpless and hopeless without it. To think of a world as our world, without this faith, is to attempt to conceive of a condition to describe which no language has ever been invented. Without God, and therefore without hope, is an abyss, on the bring of which the human mind refuses to think, approaching it at times and for an instant, we stagger and return to Him again.

Believing in God, I also believe that He is able to reveal Himself, therefore willing to reveal Himself, and is always doing it, not only amid the intermittent shafts of light which my reason affords, nature accentuates, and hope makes more or less permanent, but by a revelation which deals with human progress, human needs, starting with the *alpha* of human history and ending with *omega* of human redemption.

Starting with these sublime thoughts of God and His ability to make Himself known to men, I cast around to find if I may, or can, the channel of this communication, the medium of this knowledge. I am sure from observation that what has not been revealed remains a mystery. Why, then, is it not all mysterious? I discover that all philosophy, science, achievement apart from the Bible is imperfect, unsatisfying and incomplete. Man's origin, progress, purpose and destiny are alike hid amid the shadows.

Ancient medieval or modern history have never produced a single man who has held in one hand the secret of human life or in the other the destiny of the human race, apart from his associations with the Bible. No philosophy, religion or science has ever been competent to reveal God in His natural and paternal relations to man without the aid of the Bible. Such religions as have attempted this fruitless task have only succeeded in inspiring hope without confirming faith. After the lapse of thousands of years and upon the threshold of the twentieth century, men are still scrutinizing the heavens, ransacking their finite minds and turning the world upside down in a made endeavor to find another, a different or a better revelation of God, only, as we believe, to return again to the Scriptures to find in them the object of this everlasting quest—eternal life.

It might be well for us to note in passing that the acceptance or rejection of the Bible as an inspired Book has marked, and always will mark and mold the world's history, as it must also decide its destiny. These periods have been known in the past as the ages of faith and the ages of reason. A singular example of this may be found in the times of Cicero and those of St. Francis, separated by a space of twelve hundred years. It is though by some students that we are again returning to a Ciceronean form of civilization. If you will consult Dr. Samuel Dills' "Roman Society," you will see more easily what I mean.

That age was like our own in many ways. It had its millionaires, its great public benefactions, endowed institutions, trade-unions, its strikes, smart sets, week-enders, seaside resorts, pet dogs, yachts and motor chariots. If you visit Pompeii and Ostai you will see the counterpart of our great commercial centers of sensuality and a specimen of our pleasure resorts. These things and the atmosphere they created were the products of the boasted "Age of Reason."

Passing over twelve hundred years, coming nearer to our own age, what a change! Here is an unfamiliar world. Look at the Gothic cathedrals, poems frozen into stone. They stand today to rebuke our lack of devotion and make our service and sacrifice look cheap and little. Surely the people who reared these lofty piles and conceived these great ideals had something which we ought to hasten to recover. Canon Jessup tells us that the villagers helped to build these cathedrals with their own hands, and that therein lay much of their sacred value. Mr. Chesterton tells us that a cathedral is more important than a huge factory. Does the average man on the street so think and believe today? And yet this was the controlling idea in the age of St. Francis —a rude, violent, ignorant age in many respects, but it had the sense of the eternal. To that age there had come a revelation, and to their minds this revelation was inspired, and this inspired revelation was the Bible. What we need to recover from all such ages in the past is not their superstition and their faults, but their simplicity and their faith.

Perhaps, as a matter of concession, we ought to note a distinction between revelation and inspiration. In the ordinary use of these terms, revelation could be made without the necessity for inspiration. But in the case of God revealing Himself in all the varied aspects of His nature, and especially in the revelation of the divine will and purpose, an inspired revelation is the only kind possible. The two words really convey the same meaning. To say that we have a revelation without inspiration is a flattery of the human mind. To contend that inspiration has been given without revelation is absurd; but to avoid any misunderstanding, I prefer to speak of the Bible as "an inspired revelation from God."

Now the Deist acknowledges God. He believes in the wisdom and goodness of God, but he claims that nature and the teachings of reason are sufficient without any other revelation of the mind and will. This is the weak point of Deism, for it is plain that if God actually exists, that if He is a God of wisdom and goodness, He will not stop half-way in His attempt to make Himself known. If it is true, and we affirm that it is, that the greatest and noblest civilization has been that in which divine revelation has shed its light and the Bible has been the most completely accepted; if, therefore, the Supreme Being is all-wise and good—there is no reason to suppose that He would withhold just such a revelation as is made in the Bible.

The rationalist, as his name implies, attaches so much importance to reason that he rejects the teachings of the Bible unless he is able to bring its teachings into accord with his rationalistic views. Such a frame of mind and course of conduct results from the acceptance of a revelation which is not inspired.

I am sure that we shall not deny the revelation of the greatness and wisdom of God in nature, that the progress of science makes these clearer to the mind is also gladly conceded; but to study nature to find the moral character of God which culminates in divine love, is a fruitless task. True we get glimpses of the divine moral nature. We have suggestions of His love, but where will you look for the full-orbed glory of the divine morale and the unspeakable riches of the divine nature outside the Bible, and especially the gospel in miniature? "God so loved the world that He gave His Son." It must be said of these things, as it may be said of other supernatural truths: "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man the things which God hath prepared. But it is revealed unto us by His spirit"—and where shall we learn

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MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

By Warren H. Denison, *Secretary.*

I wish it were possible to take all of our pastors and their Church officials to visit several hundreds of our other Churches. It surely would be an eye-opener to those who have had little or no interest in the Forward Movement. A mere glance at the congregations of our Church who have earnestly and consistently endeavored to promote and carry out the Forward Movement program convinces one that such congregations have reaped large blessings, in return for their participation in this work of the kingdom and His movement calling for a united effort on the part of all our people.

It has helped to enlarge the spiritual horizon of our membership. It has unlocked the door of many covetous hearts. It has armed the membership with confidence to undertake larger tasks. Non-participating congregations have been the losers by all odds. The congregations which failed to fall into line will find themselves handicapped for years to come. All this is perfectly clear as one goes among our Churches. You find those Churches usually without the group system, and their work is done haphazardly. They have not adopted the denominational plan of departments five in number—devotion, evangelism and life service, Christian education, missions, stewardship and finance. Consequently they have no such secretaries and the denominational secretaries corresponding to those departments cannot be of service in any large way. Again, the Church is the loser. It is too bad that any Church does not use the group plan of work, and the matter of departmental system with a secretary at the head of each.

Those Churches that have not shared in the financial part of the movement, thought they were saving and gaining for themselves in many instances, but they have been the losers. Pastors who did not themselves give or did not encourage their people to subscribe were losers invariably. The best thing they can now do is to themselves make a subscription worth while to the continuation movement, and encourage others to subscribe too. All pastors now have a large opportunity to stress its importance to all the members received since 1920. Every interest of the Church has been helped by the Forward Movement, but one of the greatest blessings of the movement is the wholesome reflex influence it has exerted upon the congregation participating in the program.

Piqua, Ohio.

Sunday, January 18th, was spent in an all-day stewardship institute with Dr. J. E. Kauffman and his congregation. Your secretary was given the full day, beginning with Sunday School till the close of the night service, to present the message, answer questions, discuss methods, spirit, stewardship facts and aims. Young and old participated. There was a fine attendance and interest.

MEN AND MILLIONS COLLECTIONS FOR JANUARY.

North Carolina Conference.

New Providence	$ 68.50	
Burlington	71.00	
Liberty, Vance	25.00	
Haw River	10.00	
Mt. Bethel	5.00	
Graham	9.00	
Henderson	56.50	
Elon	3.00	
Pleasant Grove, Va.	20.00	
Franklinton	5.00	
Belew Creek	14.50	
New Elam	10.00	
Raleigh	100.00	
Greensboro, First Church	459.00	
Union, Va.	5.00	
Asheboro	10.00	
Union, N. C.	2.00	
		$ 873.50

Eastern Virginia Conference.

Suffolk	$1,251.35	
Christian Temple	150.00	
Mt. Carmel	80.00	
Burton's Grove	31.20	
Johnson's Grove	14.00	
Holy Neck	5.00	
Wakefield	90.00	
Ivor	145.00	
New Lebanon	5.00	
Union, Surry	30.00	
Spring Hill	87.00	
Portsmouth	40.00	
Isle of Wight	5.00	
Eure's	4.00	
		1,937.55

Valley of Virginia Conference.

Bethlehem	$ 66.00	
Leaksville	15.00	
Concord	2.00	
Mayland	16.00	
		99.00

Alabama Conference.

Pleasant Grove	$ 7.00	
Cragford	10.00	
Wadley	95.00	
Mt. Zion	1.00	
Rock Springs	23.00	
New Harmony	52.00	
Noonday	5.00	
		193.00

Georgia and Alabama Conference.

North Highlands		10.00
Total		$3,113.05
Less checks returned		55.00
Total for month		$3,057.55

Chas. D. Johnston,
Executive Secretary.

BETHLEHEM NOTES.

Although Bethlehem College is new and small, it is very progressive. It is a great inspiration to our educational board, as well as to those who are interested in the college. All this is due to the head of the institution, our beloved president, Dr. S. L. Beougher, and also to those that are anxious to help its growth. We need your prayers as well as your aid to make the star of Bethlehem shine everywhere.

A new branch has been added to the athletic association, known as B Club. This club was organized for the letter men, under the leadership of Mr. D. L. Beougher, who was recently elected coach for the basket-ball season.

Science 1-B class conducted chapel last week. The following subjects were discussed: "Home," "Life," "Health," and "Man," which were very interesting to the student body.

Religious education class will conduct chapel for this week. V. E. Adams.

THE INSPIRATION OF THE BIBLE.

(Continued from Page 7.)

of this Spirit, or how shall we understand the workings of this Spirit unless we resort to the inspired revelation of the Bible?

I am not here to say that the scientist is not sometimes inspired; that Socrates and Plato may not have been inspired; that Shakespeare, Milton, Dante and even Bunyan were not. But none of these men were the first fruits of inspiration. They were not pioneers, originals; therefore, I affirm that the authors of the Ol dand New Testament were inspired to a greater, deeper degree, or even in essentially a different manner to these; that in so far as the subjects concerning which they claimed inspiration were infinitely higher and divinely greater, so the quality and measure of inspiration they received was vastly different and immeasurably greater; that even then, God had to stretch the finite mind to its farthest limits, bordering upon the infinite, in order to convey to the world a somewhat clear conception of Himself and His true relation to a wandering world.

If I understand at all inspiration and its effect upon the person or the subject-matter involved, it is both a process and a result entirely independent of the character or qualifications of the person inspired. Therefore, it is not necessary that the subject for inspiration should be learned or enlightened, perfect or even morally good, previous to being inspired, nor is it a force related to chronology, historical data or setting, neither does it involve a predisposition towards certain truths. There is no doubt that God chose "holy men" whom he inspired to speak sacred truth in order that these vital and supreme revelations might not become contaminated or weakened by contact with evil-thinking.

When we reflect that "inspiration" in its simple form is nothing more or less than the infusion of ideas into the human mind, we are reminded that there are degrees of inspiration ranging from the lower order to the highest attainment of the mind which brings us to a place where the human and the divine may meet, provided the human has a holy purpose, an open mind and an obedient will. It is at this point and under these conditions that divine inspiration seems not only possible, but necessary to effect a juncture between man and his Maker. It is the excess of folly to suppose that men, or even objects, can infuse ideas into the mind of man, and that God is unable to inspire men with those nobler and richer ideas without which the lesser conceptions are unable to satisfy human aspiration and hope.

The old idea that God verbally inspired the Scriptures or those who wrote them is gone forever, except for a few who, through ignorance and prejudice, are unwilling to face the issue. Gone forever also is the notion that the Bible is a correct history or geneology of the race, or that it is a Book exempt from human error or false interpretations of divine attributes and power, or that it always clearly and correctly portrays the divine nature and will. But these considerations or admissions do not in any sense or degree discredit the Bible or abridge its claims to being the inspired Word of God, since the ideas of its Author, the will of God, the purpose and plan of the Book, together with the most perfect plan of human redemption, are so clearly set forth that he who runs may read, and though a fool he need not err therein.

Did Moses write the Pentatuch? We think so; we hope so, because it flatters our pride a little just to be sure that we are right. But what if the real writer should bear another name! We

do not know who wrote some of our best poems or painted some of our rarest pictures. Did Shakespeare write the works attributed to him? We sincerely hope that he did; we have visited his home, his country, and the places his name has immortalized in human history. It would be a calamity if we must be disillusioned; but it would be a far greater tragedy if we were to lose his superb contribution to literature. It is the spirit, the ideas and ideals, and not the clay that endures. If it should ever transpire that some of the writings now attributed to the pen of some of the writers of Holy Writ should be conceded to be the work of others, I do not see how such an act could affect the more general statement or the greater fact "that holy men of God spake as they were moved by the Holy Spirit to give to the world a revelation of eternal verities not to be found in any other form or place."

I presume that the most conclusive evidence of the inspiration of the Scriptures is contained in the nature and value of the revelation, and the further consideration that such knowledge could not have come through human channels without divine assistance. For instance, heathen nations have not been ignorant of the existence of a Supreme Being, but the character of God has never been made known outside of the Bible. It is His character which lays claim upon our worship and service. Nature does not reveal this, but the inspired Book does.

The world could not have progressed very far without moral standards of right and wrong. Our obligations to our fellows grows out of our knowledge of God. Ignorance of God's will and His plan for human welfare would utterly unsettle life, and we should be unable to live in right relations with men, since we would have no adequate knowledge of God. The ancient Egyptians, Greeks and Romans were ignorant of moral subjects, as we know by the first epistle of Paul to these people.

If it were not for an inspired Book called the Bible, we should still be drifting about upon an ocean of conjecture concerning the future life and the hope of immortality. The very best philosophy and science have ever done is to speculate and to take refuge in silence and death. Julias Caesar said in a speech in the Roman Senate: "To those that live in sorrow, death is a repose. There will be no place for either anguish or joy." Pliney later declared, "All men are in the same condition after death as they were before they were born." It is, therefore, a self-evident fact that we must return to the inspired Word for a reasonable answer to the two great questions, "from whence did we come?" "whither are we going?" and our faith concerning either rests upon something more than conjecture.

Lack of space compels me to be brief. Perhaps there is no better way to do this than to put to ourselves a few questions such as suggest themselves to the average mind. (1) What is the Bible? I think that it must be acknowledged to be "the revealed mind and will of God." That such a revelation might be expected has already been suggested; that it is possible, may naturally be supposed from the admitted belief in a Supreme Being who in nature and natural law had already made a partial revelation which, without the Scriptures, would have remained imperfect, unfinished and incomplete—which is contradictory to sense of reason.

What is meant by inspiration? Is it also infallible? If we confine our idea of inspiration of Scripture to the fundamental principles underlying moral government, divine commands and man's relation to his Maker, I believe that this form and degree of inspiration implies also infallibility, but I do not believe that inspiration of motive, mind, and purpose involves infallibility of human words. I believe that holy men spake as they were moved to speak under the infusion of their minds, by the mind, motive and purpose of God in their customary language, which, though at times imperfect, did not have the power to obscure the mind of God. I do not think that when God inspired the mind that He dictated the words, nor was it necessary any more than it is necessary for the head of a business who has made his stenographer familiar with his manner and methods of business, and hand over a letter to be answered or a document to be drawn to dictate the words of that letter. He has inspired the mind of his secretary with the motive, plan and purpose of his business, so that they are conveyed in perfect harmony with his will in the language of his scribe. It is, to my mind, plain that we have, therefore, the Word of God—but not the *words* of God. The contents are of divine origin, but not the container. We have this vast priceless treasure in earthen vessels. Just as I am sure that the operations of the Holy Spirit in sanctifying men is compatible with the existence of partial evil in the life of the sanctified, so I believe that the operations of the same Spirit in inspiring the minds of men is compatible with partial error and imperfect language or speech.

My revered father used to say the correct way to interpret Scripture is to compare Scripture with Scripture. This was not original with him, nor is it new to us. It simply means that it requires one inspired word to explain and enforce another. Nor do I consider this necessarily a proof of the weakness of Scripture, but rather an indication of its strength, for the deep things of God are spiritually discussed. No man can know the mind of God only to the degree that he has the mind of Christ. Inspiration is more an attitude of mind than a question of words.

In this connection, I might say that I have studied carefully all those passages which might suggest verbal inspiration. As a whole, they do not impress me as having much weight upon the subject. I never have been much interested in the question whether the words of the Bible are inspired, but I am fully satisfied that the Bible as a whole is the revelation of the divine will and nature, resulting from an infusion of the mind of God into the consciousness of man, which has found expression suited to the needs of the human race in the form of Holy Scriptures.

The inspiration of the Bible, like its authenticity or its infallibility, does not rest altogether upon the opinions of its critics or the combined evidence of logic, reason or science. There are other, and, as we believe, greater evidences of its divine origin. For instance, there is its universality of acceptance and adaptation to every people of all ages. In spite of the fact that it had its rise among a despised people and nation, held in scorn by the Assyrians, Egyptians and Romans, and for eighteen hundred years since, yet no nation has ever refused its light, and the most unlikely nations have built their history and civilization upon its commands and teachings. To many of these it is the foundation of the oath which disposes of life, death or property. It is associated with the world's sickness, suffering, loss and sorrow. It sails on every ocean; it is carried on every battleship. No institution, however secular, is considered complete without it, and for many it is the corner-stone of their strength or the foundation of their permanence. The writings of nations, both poetry and prose, are the outgrowth of its teachings and vie with each other in stating its value and extolling its virtues. It has made the most illiterate peasant, unfamiliar with other countries and shrines, perfectly familiar with the land from which it came and the temple where it was first read by ancient scribes. The orator holds a thousand people spellbound by his oration, but this Book has held a thousand nations for many thousands years by the simple word of its prophecy and the logic of its imperishable precepts.

I confess that I am not seriously concerned about the nature and extent to which the Bible is inspired, nor am I deeply anxious about the possible mistakes of the Scriptures. What arrests my attention and gives me grave concern is the question as to whether the twentieth century Church, the rightful custodian of this revelation, will prove itself worthy of the great honor conferred upon it and will not make the fatal blunder of trying to pull up the tares, and in so doing destroy the wheat also. This is a great age; it is also a momentous, epoch-making age for the Church and its institutions. Men are so busy pulling the tares out of every field of endeavor until it would seem that we have forgotten that our chief business is to sow the seed of the kingdom and to be wheat-growers instead of tare-pullers. Just how long this period of spiritual unrest is going to last, this higher and lower criticism is going to flourish, God only knows. But when we have done all that human doubt and an incipient faith can suggest, it will be well for us to be "aware of Christ"—that unavoidable presence which has made itself felt not only in the Church, but far beyond its border; that serene and unbaffled personality who has taken hold of all kinds of men, whose influence is found in the market places, on the exchange, in legislative halls and halls of learning everywhere, challenging human life and hearts with His divine art of living, forcing men of all nationalities and creeds to shape their lives into the form of "the Pattern shown in the mount."

We must be aware of encountering Him in our quest for truth and in our opposition to truth, or our man-made opinions of truth. His living presence in the world is the last and most conclusive evidence of the inspiration of Scripture, for He is at once the source and the subject of divine inspiration. So long as this outstanding divine personality is guiding this bewildered world by His scarred hands and His quenchless love, we need never doubt but that the will of God by which He has inspired the hearts of holy men will at last be done on earth as it is in heaven.

Of this, at least, we are certain: What God was, he is; what He has done, He can do again. It still remains, as Mr. Moody said, "to be seen what God can do with a soul thoroughly consecrated to Him." Give Him holy men, open minds and hearts, untenanted by doubt, and He will say to such men, as He said to His ancient people, "I will come down and talk with thee." Under such conditions, nothing is impossible to God. Pauline faith and courage may return to the Church again after the long travel of two thousand years. The tongue of the golden-mouthed Chrisostom may again find its speech in our modern temple. The tongues of fire may again be seen upon the lips of the prophet and the seer. The scenes of the upper-room may again find their counterpart in the empty shrines of modern worship, and another holy group of consecrated men may be inspired to give the world another message—the last great message of a loving Father to His faithless children.

I believe finally that the Scriptures are inspired because they have led men to think about whatsoever things are pure, true, rich, noble, concerning, and in the interest of their fellow-men.

Portsmouth, Va.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

February 22, 1925.

Subject: "Good Citizenship." (Temperance lesson.)

Golden Text: "Thou shalt love thy neighbor as thyself."—Rom. 13:9.

Lesson: Rom. 13:1-14.

Devotional Reading: Psa. 72:1-8.

Reference Material: Psa. 94:1-10, 101:1-8; 1 Peter 2:13-17.

Good citizenship is a practical form of religion. It is the expression in civic life of what a man really has, or is, in his religious life. And a very practical and a very searching test of how much religion a man has is the kind of citizen he is. In other words, the character of a man's citizenship in the kingdom of heaven is reflected and expressed in his citizenship in the things of the earth. And this is nowhere more strikingly emphasized than in this lesson, which is taken from Paul's letter to the Romans. For it is generally admitted that Romans is an orderly exposition of Paul's theology in regard to the religion of Jesus Christ. The first eleven chapters are doctrinal, dealing with the great truth of salvation through faith, with special emphasis on the fact that we are sons of God, and hence citizens of the kingdom of God through faith in Jesus Christ. Any one who reads the eighth chapter of Romans cannot doubt that Paul believed that great and inspiring and assuring truth. In the twelfth chapter he begins to make some practical applications of this great truth. He says in so many words that if we are children of God we should reflect it in our conduct. And in the thirteenth chapter—the lesson for today—Paul shows that a citizen of the kingdom of God will make it known as a citizen of earthly kingdoms.

It is true, of course, that Paul was dealing with a specific problem. He was facing the problem of the relation of the Christians to the great empire of Rome. But he dealt with that problem in a masterly way—such a masterly way that the principles which he declared for that specific problem are true and binding today. His teaching on good citizenship have a message for us today, not only in the limited sense of a temperance lesson, but in a wider application for all civic privileges and duties.

Paul says in the first place, that civil government has its source in God, and that all constituted power is appointed or ordained by Him. God is a God, not of confusion, but of order. And governments, as an agency for securing and preserving order, are ordained by God. Hence, in a sense, he who resists properly constituted authority resists God. And such disobedience and mutiny will entail a sure, if not a swift, penalty. Paul was not arguing for the divine right of kings. In fact, he was insisting that public office was a public trust, and because rulers did derive their power from God they would be answerable to God as well as to the people. Nor was Paul defending the outrageous acts of many rulers of his own day or of later days. Power, like any other gift of God, may be abused. But the institution of civil power, and not the ruler in his own person, is ordained by God. And any government, however poor, is better than anarchy. Better a tyrant at the head of things, as bad as that may be, then an order in which every man does that which is right in his own eyes.

In the second place, a citizen of the kingdom will be law-observing. He will keep the law. He may not like the law. It may work a hardship on him; but he will keep it, if for no other reason than for conconscience's sake. The way out of a bad situation is not through a worse situation. And better by far for a man to suffer inconvenience at the hands of the law than to break the law and thus bring the law into open contempt and engender the spirit of disrespect for law. Paul succinctly adds that, as a rule, laws and rulers are not a terror to good folks. He who is good himself need not fear laws. And where laws are unjust, the way out is not through disobedience, open or secret, but through repeal. It might be well for us Americans—for just as we are the greatest law-makers in the world, just so are we the greatest law-breakers in the world—to think on these things.

In the third place, Paul asserts that if the law of love ruled in life there would be little if any need for other laws. Love is the fulfilling of the law. And whatever others may do, the man who is a Christian ought to be so dominated by the law of love that he would not be concerned about the negative restrictions which are put around those who are bent upon doing wrong. And it is very significant that Paul does not interpret lawlessness only in terms of drunkenness and reveling, but in terms of strife and jealousy. A good citizen is one who does more than keep sober; he lives a positive, active life. He puts on Jesus Christ and seeks the things that are above. And in being a good citizen of the kingdom of God, he fulfills all the conditions of good citizenship on earth.

Some Teaching Points.

1. Public office is a public trust.
2. Abuse of power is a sin.
3. Duties take precedence over rights.
4. A clear conscience ever at a loss is better than all gain with a violated conscience.
5. The law of God supercedes all other law.
6. A good citizen is law-observing and law-enforcing.
7. Citizenship brings duties as well as privileges.
8. A receipt for taxes and an honest income-tax report are related to real religion.

Note: I have not made specific mention of the matter of prohibition. It is to be interpreted in the light of the principles given above.

CHRISTIAN ENDEAVOR.

February 22, 1925.

Subject: "Industrial Missions."

(Worship Service.)

Scripture Lesson: Isa. 16:1-4.

Song: "Work, for the Night is Coming."

Prayer: Gratitude for the gift of the Son, who came and labored among men, and for the example He set in physical and spiritual labor. That we may be like Him, who was never too tired to labor for the Father, to bring joy and comfort to those who needed it, and to help the poor and sick. That the members of the Christian Endeavor Society may find their places of work and may do whatever they do well—as the Master did.

Sing, prayerfully, the song, "O Master, Let Me Walk with Thee."

Follow this with sentence prayers by the members. If the minister is present, have him close the sentence prayers with a prayer for the members of the society, that they may render efficient Christian service, and for those who are doing industrial mission work in the homeland and in the foreign lands.

Points for the Leader's Talk.

The life of Christ is a beautiful example of working for others. We can imagine Him quietly, but happily, going about His Father's business, helping those who needed help. He began His work when only twelve years of age, when he tarried with the doctors in the temple. He was a carpenter, and His disciples were all working men. He worked chiefly among the laboring class and directed most of His teaching to them. At all times, He dignifies honest work. We need more Christian business men; more people who are Christian first of all, allowing other things to come second in importance.

We mean by industrial missions giving people Christianity and at the same time physical responsibilities. This gives a Christian basis for business, and makes self-respecting,self-supporting business people. Many times, whole families are aided either directly or indirectly in this way. Paul said, "If any would not work, neither should he eat," and "We exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." There are many people in many lands faithfully toiling from day to day. They need to know God's love. There are others who need to learn how to work and earn a living.

Suggestions for Short Talks.

1. The Southern Methodist Church conducts an industrial school for boys in Sangdo, Korea. The students go to school one week and work in the industrial plant the next week. In this way, they get a Christian education, and at the same time learn a particular kind of work. A small per cent of the profits goes to the boys, which enables them to be self-supporting and self-respecting. When they finish school, they go out prepared to live Christian business lives, and other boys take their places. They make beautiful ginghams, voiles, hose, and so forth, which are sold all over the world.

2. Antioch College, in Ohio, is doing a very interesting thing in industrial education. The students go to school for five weeks, and work for five weeks in Dayton and other near-by places. The five weeks of work is supervised by the school. This college lays no claim to giving their students any kind of Christian education, and for this reason is to be censured; but at the same time, this college holds an interest for members of the Christian Church, since it was established by our Church and owned by our Church for many years. It was the first co-educational institution for higher learning in America.

3. Miss Ollie Williams, one of our missionaries to Porto Rico, is doing a very splendid piece of work among the Porto Rican girls. She teaches them to sew, to make their own clothes, and to make them for sale. She has been able to help them in many ways, insuring more Christian homes in Porto Rico. Mr. Bruce Morton is our agricultural missionary to Porto Rico. He is teaching them how to farm more successfully, and at the same time giving them Christianity.

Questions for the Meeting.

1. Is it more worthy to work for one's living than to be supported by some rich person?
2. What should the attitude of the worker be toward those with whom he works? Toward his employer?
3. Why should we have industrial missions?

Christian Orphanage

DEAR FRIENDS:

I asked our matron a few days ago what we needed most, and her reply was "sheets." When I sat down at my desk to write our weekly letter, I happened to find on my desk a copy of the *Connie Maxwell,* a paper gotten out by the Connie Maxwell Orphanage, in South Carolina. I just glanced through it to see how many nice things that had been done to make my dear old friend, Jamison, the superintendent, happy, and among quite a number, this one item struck us very forceably:

"A Linen Shower Given by the Ladies.—Five hundred and seventy-seven sheets, 4,085 towels, 1,376 pillow-cases, 564 napkins, and many other articles just as useful and as much needed were sent to him. Bro. Johnson said it was a downpour."

In the summertime, when the weather gets hot and dry, we say we need a shower to make the crops take on new life and look more promising for a good crop. We need sheets, pillow-cases, counterpanes, and towels. These things wear out; children wear them out faster than grown-ups. We expect them to. Grown people wear them out also, and old, worn-out ones must be supplied with new ones. Ours are wearing out; getting thin, and need to be replaced with new ones. One hundred and ten children, seventy beds, with two sheets each for the week, and some changed several times each week. So you can get some idea of the number of sheets it takes. I am wondering if the good women of the Christian Church would like to make their superintendent happy, as the good women of the Baptist Church in South Carolina made their superintendent. This would be a fine time for a "shower."

I remember several years ago I asked for sheets and we did not have a little shower, but sheets poured in in every mail till we began to think we would have a flood. The good women in the Christian Church always do things in a great way. I believe we are going to have a "shower" for double beds and single beds and three-quarter beds.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 12, 1925.

Amount brought forward		$ 877.32
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Haw River		4.89
Western N. C. Conference:		
Shiloh	$ 1.32	
Ramseur	8.32	
High Point	3.06	
		12.70
Eastern N. C. Conference:		
Morrisville	$ 2.00	
Turner's Chapel	1.95	
Fuller's Chapel	4.65	
		8.60
Eastern Virginia Conference:		
Elm Avenue, Portsmouth	$ 4.25	
First, Norfolk	20.00	
Rosemont	9.00	
		33.25
Valley of Virginia Conference:		
Linville	$ 5.32	
Leaksville	2.75	
Dry Run	2.91	
		10.98
Georgia and Alabama Conference:		
Richland	$ 1.23	
Kite	2.85	
North Highlands	1.31	
		5.39
Baby Home Pledge:		
Mrs. C. H. Edmondson		20.00
Special Offerings.		
Christian Temple, Jr., Church	$ 2.80	
Inter. C. E. Socy, Chris. Temple	2.50	
Wake Chapel C. E. Society	15.00	
Young Ladies' Guild, Conneaut, O.	10.00	
W. W. Brown	15.00	
A. W. Parrish	45.00	
W. A. Newman, Henderson, N. C.	25.00	
		115.30
Grand total		$1,088.43

MEETING CHRISTIAN EDUCATION LEADERS.

The greatest annual gathering of Christian education leaders from all parts of the United States and Canada is held in February each year in Chicago, in connection with the annual meeting of the executive committee of the International Council of Religious Education, and the Professional Advisory Groups, which meet just preceding this executive meeting. This great mid-year conference on Christian education ideals, plans and program will be held at the Chicago Beach Hotel next week, beginning Monday morning, the 16th, and continue through the week.

The first three days of the week, the various groups come together with representatives from denominations and State organizations in conferences on children's work, young people's work, adult, leadership training, editorial and publishing, directors and professors of religious education, daily vacation Bible school and week-day religious instruction, State, regional and national executives and other smaller groups. These groups meet to formulate plans for future work and to make recommendations in their field to the executive committee, which holds its sessions on Thursday and Friday. A special feature this year will be the memorial service on Thursday evening for Marion Lawrence, whose wise counsel will be greatly missed this year.

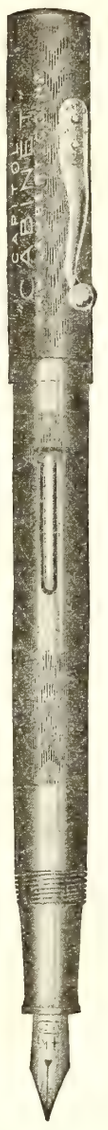
Leaders in Christian education work from denominations and States throughout the nation will take part on the program for the week.

The Christian Church will be represented at these sessions by Dr. W. A. Harper, who is a member of the executive committee; Dr. W. P. Fletcher, Mr. Hermon Eldredge, and Miss Lucy M. Eldredge, of our Christian education field staff. Following the meetings in Chicago, these workers, together with other leaders of the Christian Church, will meet in Dayton to discuss plans for forwarding our Christian education work through field work during the coming months, and through the eight summer schools which will be held in the Christian Church this summer.

LUCY M. ELDREDGE.

A VALENTINE.

This little card so dainty,
So snowy-white and fair,
Brings peace and loving wishes
For God's great love and care.
This little gift so precious
Is from a friend of thine
Who wishes thee great happiness
And sends this Valentine.



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"In China," by H. F. Williams, D. D. ..... .25

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

AMBASSADORS FOR CHRIST.

"Now, then, we are ambassadors for Christ."—2 Cor. 5:20.

The position of ambassador is one of high honor and great responsibility. The greater the court to which the ambassador is sent, so much greater is his honor and responsibility. Judged by this standard, the Christian who represents the King of all kings has the highest honor and the greatest responsibility that can come to a human being. We are ambassadors "extraordinary" and "plenipotentiary." We have an extraordinary mission and work, and we may be clothed with full powers from our King, who has been given all power in heaven and in earth. As an earthly ambassador is a well-informed and loyal citizen in whom his government has placed the highest confidence and trust, so we must be loyal to our King, true citizens by virtue of the new birth, and well informed as to the heavenly treaties between God and man. Our residence is close to the throne of the King—so much so that we abide in Him and He in us. Our work is one of reconciliation and peace. We bring the good news of salvation from heaven's court to the lost soul, and when that soul listens and heeds the message of Christ's ambassador, we bear back to heaven a plea for pardon and forgiveness. We make the earth rejoice and angels sing. Is there a higher or holier work than to be an ambassador for Christ?

Prayer.—Lord's Prayer, all the circle joining. —*T. E. White.*

TUESDAY.

A COMMON VARIETY.

Scripture readings: Titus 1:16; Matt. 15:7-8, 6:5, 7:5, 23:13; Prov. 11:9; Job 8:13-14.

Fosdick, in his "Manhood of the Master," says: "The secret of hypocrisy is the desire to appear well without paying the price that right costs. . . . A man who lies deliberately, hangs out a wrong signal. He creates distrust as to the dependableness of any other signal he may ever make. . . . Many a man's goodness consists in being as bad as he dares, of keeping just within the boundaries of social respectability. . . . We all delight in being respected by others, but the Master's character suggests a more searching rule—to become such person in our inward life that we can respect ourselves. . . . That we live on good terms with our fellows may not be a test of sincerity at all; that we live on honorable terms with ourselves is a far deeper standard; that we live on right terms with God means absolute genuineness of life. . . . Jesus was content only with an inward life so genuinely good that He need never be ashamed of Himself or shrink from the eye of His Father."

"In vain we call old notions fudge
And square our morals to our dealing;
The Ten Commandments will not budge,
And stealing still continues stealing."
—*Lowell.*

Prayer.—Dear Father, give unto us such an inward goodness that Thou shalt never be ashamed to own us and test our souls. May we be a light to others. In Christ's name we ask it. *Amen.*

WEDNESDAY.

"WATCH AND PRAY."

"Watch and pray, lest ye enter into temptation."—Mark 14:37-42.

Gethsemane, "The Oil Press," was a garden of sorrow. Here the Master, after His farewell meeting with His disciples, walked in darkness and distress. Here, facing betrayal, He watched and prayed and suffered. Over against this picture is that of the disciples—asleep! Perhaps we shall never be able to understand how the disciples could be so forgetful of the Master's great lesson to "watch and pray" as they were in Gethsemane.

But the main problem is our own. We are to "watch and pray lest we enter into temptation." From the beginning to the end of the Master's teachings, this was a conspicuous precept. When Evangeline Booth sent her first pioneer workers to France, she called the little group together and gave them such a charge as would make an angel search his heart. She begged them to "watch and pray." How faithfully they fulfilled their mission is a part of history.

It is hard, sometimes, to be loyal and true to Christ. How hard, Peter found out, and James and John and the rest. So did Savonarola, and John Huss and Martin Luther and William Tyndale. Loyalty to Christ is written in the blood of the martyrs all through the annals of Christendom. Love and loyalty go hand in hand. And Jesus is our example. He does not ask, "Dost thou feel for me?" He asks, "Dost thou feel with me?"—*Rev. W. S. Stranahan.*

Prayer.—Father of all, as we are made in Thine image, O Thou everlasting One, so make us to feel the greatness of our creation, and never to stoop to debasing acts or degrading thoughts. We are Thy children. Fill us with the spirit of watchfulness and prayer. *Amen.*

THURSDAY.

KNOWING JESUS.

"Oh, that I may know Him!"—Phil. 3:8-11.

The verb "to know" in this text denotes the most intimate understanding of one another. The apostle had lived so closely to the Lord that now, out of that intimacy, he had clear comprehensions of the character and conduct of the Master, and he could talk of the wondrous majesty and beauty of His soul, which was now being reflected in their lives.

In this simple prayer Paul is saying, "Oh, that I might know Him, that I might be ennobled to triumph over temptation and preach the Word with unmistakable demonstration of the Spirit; that my joy may be more complete; that His possession and purposes may become my possessions and purposes.

Prayer.—Merciful Father, inspire in our hearts a growing passion for intimacy with Christ our Lord and grant unto us the compensation of spiritual richness and power, sacred nearness and friendship, conformity to His will, and at last completeness in His glory. *Amen.*

FRIDAY.

A LESSON FROM CHILDHOOD.

"Put away childish things."—1 Cor. 13:11-12.

In rumaging through the old chest, did you ever find something of your childhood?

I read a little story of a book, yellow with age, being thus found. It was a lesson book on writing. From first to last the book was filled with copy work—what awkward scrawling, angles, etc.! A child had been learning to write. On the cover had been inscribed in a graceful, womanly hand, "This was my school writing-book," and a woman's name was signed, and a date was given.

Isn't this a lovely lesson? First, the uncouth but honest attempt of a child learning to make letters; at last, the mature, lovely, perfect hand.

Paul says we must grow better with the years, and thereby put away the awkwardness of bygone days. By practice and prayer develop strong, gentle, loving children of the Father.

Prayer.—Our Father in heaven, who seest Thy children's needs, bestow upon us the life-giving touch of Thy divine leadership, that out of the wonder of Thy divine presence and companionship we may have continual refreshing and growth in grace unto the beauty of holiness. In Christ's name, we ask it. *Amen.*

SATURDAY.

THE SAVING NAME.

"By what power, or in what name, have ye done this?"—Acts 5.

"Peter . . . said . . . be it known unto you all . . . that in the name of Jesus Christ . . . does this man stand here before you whole . . . and in none other is there salvation."—Vs. 7-12.

The apostle had just performed the miracle of healing the lame beggar. For this he was arrested and now at the bar of justice has to answer for it. His answer is a rebuke to some of our modern times. There are other systems of religion which have their good in them, and because they have, men say do not proselyte them. The follower has only to fashion his life to its laws and the light of nature, and that is his salvation.

Why didn't Peter say this? Because, in the life and teachings of the Master, crowned with His miracles, he had the proof that Jesus meant the Saviour of the world, to save the world from sin, and to Him ultimately every knee shall bow and every tongue confess that He is the Christ.

His name means to us ability to struggle and sacrifice; not the thwarting of, but the fulfillment of, our desires; death of the lower things for the life of the higher; clear conscience, and takes away sin's curse; heals our wounds; puts our feet on the rock; lifts our heads up; redeems us from hell and admits us to heaven.

I would rather be an outcast of the world with Christ than to be popular without Him.

O Jesus Christ, grow Thou in me,
And all things else recede;
My heart be daily nearer Thee,
From sin be daily freed.
More of Thy Glory let me see,
Thou holy, wise and true;
I would Thy living image be
In joy and sorrow too.
—*Looter.*

SUNDAY.

THE RENEWING DAY.

"Be renewed in the spirit of your mind; and . . . put on the new man, which After God is created in righteousness and holiness."—Eph. 4:23-24.

This is our Sabbath duty, according to divine will and pleasure. We find it difficult to control our operations on the Sabbath Day. We are related to so many different things that are divergent and at cross-purposes.

There is only one way to achieve this control and direct our lives on the Sabbath in the proper channels, viz: not only exclude from our lives the improper things, but fill our minds and lives with noble, pious and lofty things. A healthy, robust, spiritual mind has an armor impervious to the darts of wickedness. In such a filling is safety. In Him we are new every morning.

Prayer.—Dear Lord, may we not only do Thy will this day, but may we be filled with Thy fullness as it is in Jesus Christ. *Amen.*

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Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

DEAR KIDDIES:

Read the following story and, listen dears, try to make some one happy on this Valentine Day. Little Hetty sent Mrs. Crabbe a valentine. Suppose you could find some one that has never had a valentine? If you can, write this little verse on the prettiest heart you make, and send it flying along to that person.

Oh-oo-oo- can you hardly wait? Hear is a great big wish from your editor that each Kiddies' Korner Kiddie gets to go to a valentine party. I just know your teacher will have one at school! Goody! Wish I could be at all the parties, too.

Good-by, pretty Valentines.

YOUR EDITOR.

MRS. CRABBE'S FIRST VALENTINE.

Mrs. Crabbe was a very cross old woman. She lived in an old black house on the road to school.

When her apples were ripe in the summer, she always stood in her door when it was time for the children to pass to and from school. She was afraid they might steal her apples. She always had a big stick in her hand and would have whipped any child who tried to steal them.

One day when a little girl named Hetty and some of her playmates were passing by the house, they saw some little pink piggies in the yard.

Hetty climbed up on the fence to count them—and what do you think? Old Mrs. Crabbe rushed from the house and scolded her dreadfully!

So, well—after that all the children ran past the house as fast as they could go; all except Bob. He would walk very slowly to show the rest that he was not afraid.

Once on St. Valentine's Day, he stopped right in front of the gate and asked, "How many valentines did you get today, Mrs. Crabbe?"

"Valentines! fiiddlesticks!" snappel old Mrs. Crabbe; "never got one in my life!"

The other children laughed, but Hetty did not. She felt very, very sorry for the old woman. She thought about it all the way home, too.

Hetty was really a good little girl, and she wished Mrs. Crabbe might be happier, so she bought a sweet little valentine for her. She addressed it to Mrs. Clarissa Crabbe and put it in the post-office. She was afraid to take it to the door of Mrs. Crabbe's house. I do not know what Mrs. Crabbe thought when she got the valentine, but I do know what she did the next day.

The next day when the children came home from school she came out of her house with something wrapped in a clean napkin, and she called to the children, "Which one of you young ones sent me a valentine yesterday?"

Poor little Hetty was frightened to death. Her heart went thumpy-thump; but she answered in a very small voice, "Me"—

"Then," said Mrs. Crabbe shortly, "put that in your dinner pail." And in the napkin Hetty found just the dearest little mince pie you ever saw. It was full of raisins as big as your thumb, and a beautiful flower was cut in the top crust. Little Hetty's valentine had made Mrs. Crabbe a better and happier old woman.

CHANGEABLE JOHNNY.

I read an awful sad poem today. It said life's a dreary journey. And we're all a lot of no-account worms struggling together. And a lot more which meant—what's the use anyhow? I couldn't see any. Seemed to me a feller might just as well be dead. Just then Ma called: "Are you hungry, Johnny? Apple fritters!"

My, land! how I changed. I didn't care if I was only a worm. Long's I could have apple fritters!—*Johnny's Diary.*

GO IT!

By Nancy Byrd Turner.

Zip, string, let her fly!
What a top for twirling!
Zing, zing, hear her sing,
See her colors whirling.
Zoom, zoom, round and round
Watch her bow and dip.
Take her up and start again—
Zip, string, zip!

Spin, top, all your stripes
Seem to run together;
How you go on your toe,
Light as any feather!
How you scurry as you skip,
Dancing out and in,
Whizzy bright, dizzy light—
Spin, top, spin!

FROM THE KIDDIES.

Santa Didn't Forget Her.

Dear Miss Moffitt:

Santa Claus was good to me Christmas. He brought me a nice bicycle and many other things.

Christmas was right sad for me, because my grandmother was at the hospital; but is at home now.

I am nine years of age and am in the fifth grade. I have a sweet teacher; her name is Miss Rebe Moyler. Yours truly,

Franklin, Va. MARY RUTH JONES.

Likes "Kiddies' Korner."

Dear Kiddies:

I will begin by saying that I like the "Kiddies' Korner" very much, and I think every one does that takes THE SUN.

I just wish that our dear editor would publish a real long, long, continued story, because we would never grow tired of reading it.

I must close, for I know that our dear editor will not have time to read other letters and ride in that little Ford, too. I am,

Yours truly,

Whitsett, N. C. CARRIE BREWER WHITSETT.

Had a Fine Christmas.

Dear Editor:

I am going to write you a little story about what a fine Christmas I had and about what Santa brought me. He brought me some nice toys and lots of good things to eat, and I was so happy, and I had a fine time ahunting.

I am a little boy ten years old. I am your little friend, EARL HOYLE.

Henderson, N. C.

Peter Rabbit Goes to Town.

Peter was a small rabbit, and could not read. His mother told him that she was going to take him to town with her. He was very glad. She put his best suit on him, and they started off.

When they got there, Peter saw a great big house with queer letters on it. He asked his mother what it was, and she told him that that was the place where THE CHRISTIAN SUN was published. She bought him a copy, and when they were again home she read the "Kiddies' Korner" to him. KIDDIE.

THE NEW BOY UP GOOSE LANE.

By Minnie Leona Upton.

When Peterkin is all curled up, taking a nap, you might easily mistake him for a handsome yellow-fur cap, round and soft and shining. But when his nap is over and he uncurls, you see at once that he is only a kitten—one of the finest kittens in the world to be sure—but after all a kitten is no more than a kitten. When Peterkin waves his golden plume of a tail and looks up at you with his big, mischievous blue eyes and says "Prrrrr!" you can easily understand how glad Poppy Parker is that he belongs to her. So you know how she felt the other day when she heard him calling for help from the top of a tall young maple tree.

No one knows why Peterkin climbed so high. One of the neighborhood dogs might have frightened him, but that seemed unlikely, since all of them are good friends. Perhaps a strange dog came along.

Anyway, there he was, very much frightened and fluffed up, and the question was how to get him down. The limb was too slender for any one of the neighborhood boys to climb out on, and also too slender to rest a ladder against. When Poppy called coaxingly, Peterkin seemed to be puzzled and perplexed, and only crawled farther the wrong way.

"What shall we do!" quavered Poppy. And her mother and grandmother Parker said, "What shall we do!" None of the neighbors who had come out to look could think of a single thing.

And just then along came a boy, a square, stubby boy, shy and in patched clothes, but with a steady look in his blue eyes. It was Tommy Doane, "the new boy," whose father and mother had just moved into the old house up Goose Lane.

He stopped and thrust his hands into his bulging pockets. "Does he sleep in a basket?" he asked.

"Y-yes!" answered Poppy.

"All right; then you bring it out and bring a long rope—a clothesline would be just the thing."

Poppy ran into the house and came out with the basket and the rope. Then Tommy, who had been exploring his pockets, pulled out a ball of twine. He unwound some of it, drew back, squinted up at Peterkin, and threw the ball. Up, up it went, sailed over Peterkin's limb just in front of his nose and came down into Tommy's hand. Then Tommy tied the end in his hand to an end of the clothesline and began to wind the twine back on the ball. The clothesline began to rise, and soon the end tied to the twine was over the limb. Tommy kept on winding, and in half a minute the line was within reach. With quick, strong fingers, he tied it to the basket. Then he took up the clothesline reel, and began to wind it up until the basket was right in front of Peterkin.

What a happy, understanding little "Meow" Peterkin gave! Then he crept cautiously forward and down into his own dear basket. Then Tommy unwound the line from the reel—"paying it out," he called it—and down, down, down came the basket, while Poppy held up her arms to get Peterkin safe in them as soon as possible.

Then Grandfather Parker fished a shining silver dollar from his pocket and said, "This is for you, my boy."

"Not much!" Tommy spluttered; "I mean, 'No thank you!' I don't take pay for anything like that!"

Then Grandfather Parker thanked him, and Tommy, conscious of his shabby cap, ran off down the road.

After that every one was in a hurry to get acquainted with "the new boy up Goose Lane."

THE PLACE OF THE RELIGIOUS PRESS IN THE NATION'S LIFE

(An informal address to the Editorial Council of the Religious Press at its recent meeting in Atlanta.)

The religious press serves the highest life of the nation in numerous indispensable ways. The whole Christian enterprise in the modern world is indebted to its press to an extent vastly greater than is usually recognized.

Moral problems which are confessedly difficult of solution are greatly benefited by the counsel of the religious press. The problems of this nature which rely upon an educated public conscience for their righteous issues are steadily before the attention of the Churches.

The various benevolences and missionary operations of Protestantism, as a whole, could scarcely exist, still less prosper, apart from the earnest advocacy of its press. More and more does it spread the good news of the kingdom's progress at home and abroad. At the same time, it is in touch with the weak, the needy, and the importunate phases of our common task of evangelizing the nations. The lover of Christ as Lord can scarcely understand His goings forth as in the days of old unless he reads the weekly dispatches from near and far that publish the countless enterprises of the gospel.

One's spiritual life is deepened and enriched by the instructions and exhortations of Christian journalism. How often the preacher and the layman alike have derived stimulus from the obituaries of good men and women, and from the experiences of saints who have felt "the power of the world to come."

Those of us who appreciate the fact that secular journalism is a dangerous business, look to the leavening value of Christian journalism as a sane and sanctifying force in human affairs. These affairs are exceedingly complicated just now. They require the trained editorial mind which makes correct diagnoses, based upon accurate information, couched in terms that convey the maximum of adjustment with the minimum of friction.

For these and other reasons, I read all the Church papers I can obtain, and have never read a single one that did not broaden my viewpoint, and also my sympathies. If the best material found in them could be made less fugitive, placed in some permanent shape, it would astonish not a few lofty intellectuals who ask: "Can any good come out of Nazareth?" I sincerely hope that every one to whom this brief message comes will do all he or she can to widen the circulation and the healthy sway of our religious periodicals, including the weeklies, monthlies, and quarterlies. Let every preacher who has the pen of a ready writer be a minute-man at the call of the editors.

Let the doings of the various Churches be chronicled, their policies scrutinized, their excellencies commended in the columns of their various organs. Above all else, may they abound in charity while remaining steadfast to whatever is right, as they see it.

Evidently the responsibilities of the editors are as great as their rewards. That those responsibilities may be fully discharged, it is usually wise for an editor to know at first hand the great newspapers of the country, and also the best literary weeklies, supplements and monthlies of the language. I find balanced opinions, seasoned discourse, lucid statements and much sermonic aid in the *Spectator* of London, the literary supplements of the *New York Times* and the *London Times,* and even in the pithy comments of *Punch* and *life* upon current events. But I forbear from superfluous references that I may wish my brethren of the editorial staff of the Protestant Churches increasing and genuine success.

S. PARKES CADMAN,
President Federal Council of the Churches of Christ in America.

The White House, Washington.
January 26, 1925.

My dear Dr. Cadman:

I have just learned of your election as president of the Federal Council of the Churches of Christ in America, and I want to extend to you my congratulations on your elevation to this important position. It will, no doubt, afford a wonderful opportunity for good service, and you have my best wishes for your success in every way. I trust that you will find it convenient to come down to see me at an early date. Very truly yours,

CALVIN COOLIDGE.

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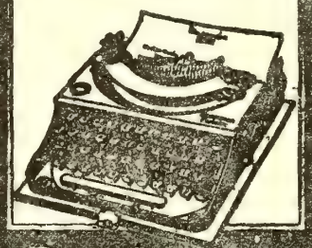

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JONES.

Miss Celestia Vie Jones was born May 6, 1852, in Greenville County, N. C., and died January 25, 1925, in the same home where she was born, having spent her entire life in the same home. She was 72 years, 8 months and 19 days old. She was the daughter of Robert and Mary Ann Jones. She never married. She leaves to mourn their loss three brothers—John W., William M., and H. Luther Jones; three sisters—Mrs. Virginia S. Winston (widow of the late Rev. W. L. Winston), Mrs. L. P. Moss, and Miss Mollie Jones. One sister, Mrs. Laura Harris, preceded her in death; also two brothers, Benjamin and Tucker Jones, were killed in the Civil War. She was converted in early life and joined Pope's Chapel Christian Church and remained a member till death. She was a pious and faithful Christian. She was an industrious and charitable follower of Christ. She lived in the old Jones homestead with her brother, William. In this home many of the kindred, neighbors and friends loved to gather because of the kindness and friendliness of said members.

She was sick but a few days, and the dreaded "flu" did its work. She was buried in the family burying-ground on the old farm beneath beautiful flowers and in the presence of a large gathering of kindred and friends. Hymns of the old style were sung in the burial services.

In the absence of her pastor, Dr. D. A. Long, the services were conducted by the writer. Peace to her dust till the resurrection morn, and the comforting presence of Christ to the sorrowing brothers and sisters. JAS. L. FOSTER.

Elon College, N. C.

RESOLUTIONS.

Whereas, our Heavenly Father, in His wisdom and mercy, has seen fit to call from our midst to the home prepared for those who love and serve Him, our beloved and faithful president, Mrs. Mollie T. Whitley; be it resolved:

1. That in the death of Mrs. Whitley the Ladies' Aid Society of Isle of Wight Christian Church, of which she was a charter member and president from the time of its organization until her death, has lost one of its oldest, most devout and loyal members. She was a willing, devoted leader, and to know her was to love her.

2. That while we cherish the memory of her, we bow in humble submission to our Heavenly Father's will, knowing that He doeth all things well.

3. That we extend to her children our most profound sympathy, and urge them to look to Him, who alone can comfort us in sorrow.

4. That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy be spread on the minutes of our society's record.

MRS. M. F. HALL,
MRS. J. R. ROBERTS,
MRS. CLARENCE EDWARDS,
Committee.

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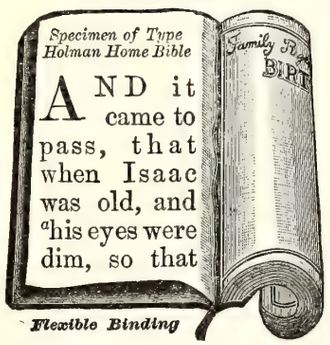
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POWELL.

Mrs. Lucy Jane Powell, wife of the late J. W. Powell, was taken from her earthly home to the home prepared of the Lord on January 29, 1925. She had lived to a ripe age, and we believe was a true member of the family of God.

For many years she was a faithful member of the Wake Chapel Christian Church. In her latter years affliction kept her away from the house of worship. Her body was laid to rest in the Church bruying-ground, thus to await the resurrection. The services were conducted by the writer. God bless and comfort all that mourn, and prepare each one for a happy reunion in the glory.

J. LEE JOHNSON.

COLLIER.

Gussie Virginia, daughter of T. J. and Lula Collier, was born October 29, 1907, and departed this life January 20, 1925, age 17 years, 2 months and 22 days.

She leaves to mourn their loss a father, mother, three sisters—Sebreal, Nannie (Mrs. Owen Whitmore) and Maybelle—and one brother, Thomas. One sister, Mary (Mrs. W. F. Holmes), preceded her to the grave by about seven months.

She regularly attended her Sunday School until about four years ago, when she became so afflicted as to confine her to the home. She was very patient, and always wore a smile upon her face. Funeral services were conducted from the home by Rev. J. F. Osborne, of the M. E. Church, and the body was laid to rest in the cemetery at Spring Hill Christian Church.

The beautiful floral tribute showed the esteem and love with which she was held. May God bless and comfort the bereaved ones.

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Dendron, Va.

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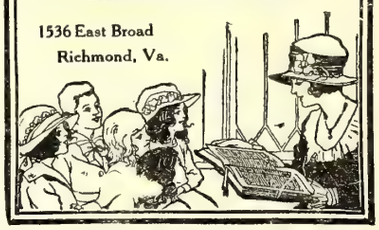

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, FEBRUARY 19, 1925. NUMBER 8.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Two Wedding Days.—

A Frenchman is privileged to have two wedding days, the civil and legal marriage preceding the Church wedding by twenty-four hours.

Clay's Estate Secured by Church.—

Olympian Springs, Ky., has been purchased by the Baptist Church, and will be used for a school for mountain pastors and students. The purchase consists of six hundred acres, and will be farmed by the students to assist in supporting the school. Olympian Springs at one time belonged to Henry Clay, and was lost by him in a game of cards, which makes us think that " somehow, good will be the final goal of ill."

Inaugural Plans Simplified.—

Announcement is made that the inaugural of President Coolidge will be severely simple. Many of the things at first planned by the inaugural committee have been changed, and the whole plan is being simplified. Mr. Coolidge is sticking strictly to his plan of economy. He is setting an example for the nation in his inauguration. There will be no court of honor, no stands along the way the parade will pass, and none of those things usually attendant upon the inauguration of a President.

Seemingly Ill-Fated.—

St. Luke's Hospital, the great Episcopal mission in Tokyo, Japan, is seemingly an ill-fated institution. During the great earthquake a little more than a year ago, the institution was practically destroyed. Reports now tell of a fire in its temporary quarters which destroyed the private wards, the operating room, the X-ray equipment, the kitchen and the laundry. An insurance will be collected, but not enough to replace the loss. An emergency fund is being raised for the institution by the Episcopal Church.

To Raise Memorial Fund.—

The Sunday Schools of all denominations will be asked to contribute to an interdenominational movement to raise funds to erect a memorial to Fannie J. Crosby. The committee is headed by Dr. S. Parkes Cadman. The memorial will take the form of a home for the aged and will be erected at Bridgeport, Conn. It was the great hymn-writer's wish that should any memorial to her work ever be erected it should take the form of a home for the aged. Fannie Crosby is the author of some 8,300 hymns, many of them among the best-loved hymns of all Churches. March 22d has been selected as the day on which to raise the funds for the memorial, since that day precedes the birthday of the writer. It is a fitting tribute, and fitting, too, that the Sunday Schools of the land and of every Church should erect this memorial to her.

Methodists Safeguard Easter.—

It has for years been the custom to make Easter a time for raising the budgets for the benevolent organizations of the Church. The boards of the Methodist Church have voted that this practice is to cease, and the Easter season is to be kept sacred to the memory of the resurrection of our Lord and the religious implications attached to it. Christmas and Thanksgiving are both times for money-raising. It does seem that at least one festival of the year should be kept free for the meditation upon the sacred things of faith. Programs and social interests are good, but when we think of the vast undertakings in these directions, and of the slights being accorded to the meditations of men and to the strictly spiritual interests of the world, we are made to wonder if it profits us. Sometimes we are inclined to think that we need to concern ourselves with the growing of our souls through meditation and prayer much more than we do, and that did we do it more, the programs and the social interests of the Church would be more adequately cared for.

Protestantism Retreating.—

Time was when New England was renowned for the strength of Protestantism, but, according to an article in a recent issue of *Missions,* New England is no longer a stronghold of Protestantism. Only 16.4 per cent of the present population of New England are members of the Protestant Church, while 32.95 per cent are members of the Roman Catholic Church, and 50 per cent have no Church affiliation at all. The larger portion of this latter number come from European countries, where there is a strong prejudice against all that savors of Romanism and of State churchianity. These people are settling on the farms and are working in the mills of old New England, and their children are matches for those of native New Englanders in the schools, while commercial, industrial, political and social institutions are welcoming them to place and power. This situation presents a genuine problem to the people of America, and one which must shortly be solved, else we lose, and heavily too, for should the foundation of religion underlying our government and our institutions crumble, a collapse would be inevitable.

Act of Genuine Christianity.—

In genuine Christianity one is inclined to think that the foreign field is ahead of the home base. We read of the constantly increasing union among Christians on the foreign field, and of helpful co-operation which has not been achieved at home. Announcement is made of the formation of the United Church of North India. There has been a United Church of South India for a number of years composed of the union of Presbyterians, Congregationalists and some Methodist body. The United Church of North India is made up of Presbyterians, Congregationalists and Calvinistic Methodists. Also reports state that the Sunday Schools of three leading denominations in Japan have agreed to co-operate in the publication of a magazine for the Sunday School teachers and workers of Japan. The new periodical will have most of the talent in the Christian ranks contributing to its columns, and it will contain ninety pages in each issue. Six denominations are operating a distribution of religious literature in Korea, and these denominations are seeking sixty thousand dollars to enlarge this work. There is much for the American Church to learn from the foreign field when it comes to Church unity and Church co-operation.

Endowment for the Berry Schools.—

On a recent visit to Atlanta, Mr. Adolph Ochs, the publisher of the *New York Times,* agreed to raise one million dollars as an endowment for the Berry Schools, provided Georgians would raise the first hundred thousand. Immediately Asa G. Candler, Jr., agreed to match every dollar given by other Georgians up to fifty thousand. The remaining fifty thousand is being subscribed without solicitation, $11,900 having been subscribed. The Berry Schools are situated about three miles from Rome, Ga. The school was founded by Miss Martha Berry for the education of mountain boys and girls in 1902. The thing which makes the school a peculiar one is that no student is admitted who has money enough to go elsewhere. Miss Berry founded the school, and to it she has given the best part of her life. She maintained the institution from her personal income until it grew so large that it absorbed that source of support. Since then she has kept the work going by annual soliciting campaigns. The time has come when Miss Berry's personal strength will no longer permit her to do that, and Mr. Ochs' offer came as a rescue to the school. Mr. Ochs stated that if his proposition were met, the one million dollars would be handed over to Miss Berry by or before the twenty-fifth anniversary of the school in 1927.

NOTES-PERSONALS

Your attention is called to the mission study books and supplies advertised in THE SUN.

When the editor shall learn what the Chapel Hill Christian Church has done—putting THE SUN into every family—we see a gracious smile spreading itself all over his face from ear to ear. His heart is no less appreciative than ours.

Dr. W. H. Denison preached both morning and evening at the First Christian Church, Richmond, Va., last Sunday. Besides delivering an address before the Sunday School in the morning, he conducted an institute in the Church at 3 o'clock in the afternoon.

"The Christian Annual" of the Southern Christian Convention, just issued, reveals a steady growth in the number of members and in financial strength. It contains the proceedings of the Conferences, missionary conferences, and woman's conferences.

In the next issue of THE SUN a list of Sunday School supplies will be presented, including lesson stories for children, picture cards illustrating the Uniform and Group Graded Lessons, and general supplies and equipments. These will include literature adapted to the beginners' grade, primary, junior, intermediate and senior departments.

A good sister, Mrs. B. W. Fields, Reidsville, N. C., one of our enlisted tithers, by the way, and one whose sense of duty to her Church and her God leads her to a loving and loyal liberality to our mission work, and who had subscribed $100, in sending the final payment, adds: "Inclosed you will find $10.00 on my mission pledge. I am sorry I have kept you waiting so long. However, I am glad I can pay it now. I wish I had words to tell you what a pleasure this $100 has been to me. It has brought me more joy than any other thing I have invested any money in."

Rev. B. J. Howard, pastor of the Christian Church at Chapel Hill, N. C., is to be congratulated. Undoubtedly, he has weight with his congregation, and is supported by a loyal band of Christian workers. Why these few words of appreciation thus spoken? This Church is the first to set the pace. Beginning with the first of February, 1925, THE CHRISTIAN SUN is a welcome visitor to every home of the congregation. Every family connected with the Church is a subscriber to THE SUN. This was accomplished through a special committee or board of Church literature, of which Miss Naomi Long is the secretary. If an honor roll shall be made, Chapel Hill Christian Church has placed itself at the head of the column.

A copy of the bulletin for February 8, 1925, issued by First Christian Church, Norfolk, Va., Rev. John G. Truitt, 129 Hardy Avenue, pastor, has fallen into our hands, and among other very interesting items we find the following: "Our Church is doing things. Are you helping her? One girl—a stenographer—is contributing more than $2.50 per Sunday; a sales' girl gives more than $1.00 for herself and $1.00 for her mother each week; a tubercular patient, who is one of God's saints, gives one-tenth, or more than $3.00, per Sunday to the Church. The largest giver in this Church, according to up-to-date official records, is a bookkeeper who has no home of her own, bears all of her own expenses of every kind, gives freely outside of the Church, enjoys life, and saves a substantial little amount each week, and yet does not receive a large salary. She is a Christian by actual practice. Will you do your share, be it big or little?"

The map which served to inspire the voyage of Columbus to the new world is carefully stowed away in a wooden box, less than a yard long, in the National Library in Paris. It is a hand-painted chart of the design known as "Planisphere," which means the representation of the circles of the sphere on a plane; especially a projection of the celestial sphere and the stars on a plane passing through the Arctic or the Antarctic circle. This map is believed to have been presented to King Ferdinand and Queen Isabella by Columbus when he went to Spain in 1491 and asked for vessels with which to cross the Atlantic. The map was bought for $50 in 1849 at a sale of books, and today is estimated to be worth many thousands of dollars. In spite of this, one wonders why some effort has not been made to bring it to America, for that hand-painted chart was the real charter of world expansion and of the universal liberty which we enjoy today.

CONSECRATION.

"The Christian who consecrates himself to Christ acts on his own impulse and choice. Duty drives, but Christ draws. He attracts men to Him, and consecration is the preparation they make in order to keep company with Him. No finer fellowship and no more fruitful association is possible. He is our superior, and we must defer to His wisdom and His will. He knows our talents and attainments, and also our shortcomings, but He never loses regard for us while we are really responsive to Him."—*Lawrence Keister, D. D.*

YOU KNOW THIS BOY.

He isn't happy. He doesn't want to go to school. He is playing around in bad company. His family doesn't understand or sympathize with him. Taken all around, the world looks dark to him, and he is in danger of being lost in its mazes. The boy you know maynot be troubled in all these ways, but he certainly is in some of them. Tell us his name, address, age and something about him. We have several successful business men whose names are known all over the country and who love boys, who will be glad to be his friend and confidant by mail. They will exchange letters with him and try to straighten out his mind and give him a new outlook. We also have a group of wonderful women who want to do the same thing for girls who need sympathetic attention.

ILAMA FOR BREAKFAST.

Many fruits may soon adorn American breakfast tables.

Although the ilama, marang, mangosteen, zarda melon, carabaos, paradisiaca plantain, itzabnas, and a dozen other delicious fruits are now unknown to most Americans, they may be in general use here within twenty-five years, says the Department of Agriculture.

These particular fruits are now being introduced by the bureau of plant industry, and efforts will be made to make them available to the American market. They are now confined to out-of-the-way sections of the world, mostly tropical.

Mangosteen is an Oriental fruit of remarkable deliciousness. It is a large, reddish-brown, thick-skinned fruit, with the meat arranged somewhat like that of the orange. Its flavor is halfway between those of the peach and pineapple.

The ilama, which grows in the foothills of southern Mexico, is closely related to the sugar apple. The marang comes from the Philippines. It is oblong in form with soft, greenish-yellow spines. The entire fruit is separated into segments that are about the size of grapes, and these segments cling to the core.

CHRISTIAN ENDEAVOR AT SALEM.

A Christian Endeavor Society was organized at Salem Chapel Christian Church Sunday morning, February 1st.

Rev. P. Fred Wright, pastor of the Church, was present and was assisted in organizing by Mr. R. M. Hook, of Elon College. After a short talk by Mr. Wright, the installation service was taken in charge by Mr. Hook, who spoke quite inspiringly on the purpose and value of Christian Endeavor work in the Churches.

The oath of office was then administered to the following officers by Mr. Hook: president, Miss Frankye Marshall; vice-president, Mr. Oscar Gerry; secretary, Miss Selma Marshall; treasurer, Miss Myrtle Pair; corresponding secretary, Miss Ethel Reid.

These officers, as well as a goodly number of members, are determined to make the new society grow and be of great service to the Church.

MISS FRANKYE MARSHALL.

CHRISTIAN ENDEAVOR DOINGS.

Mr. Pressley Ingram, secretary of the Christian Endeavor Society at Bethlehem College, Wadley, Ala., writes that they have over forty members enrolled and that the Christian Endeavor Society is one of the most active organizations in the college. They meet on Wednesday evenings for the convenience of the boarding-students who go home week-ends.

Mr. Ingram also writes that he is planning to attend the Chautauqua at the college next summer. How many other young people are already planning to come?

The Christian Endeavor Society of the First Church, Richmond, Va., recently held an anniversary service. The regular Sunday evening was given over to this meeting, and a special program rendered. This is a good suggestion for other societies.

If you are planning a Christian Endeavor social or special meeting and desire help, please write me personally, and I shall be glad to help you.

PATTIE COGHILL.

AFTER THE SERMON.

"A candle is my God to me,
A little candle in my hand,
A little light by which I see
Which way to step and where to stand."

These words I heard the other day,
They pierced my heart and entered there;
Whatever else he had to say,
I did not hear; I did not care.

I carried home that lovely thought,
I made it mine, for mine own need,
And out of it I quickly wrought
A living truth for me to heed.

I am not strong, I am not wise,
The road is difficult and dark;
A little candle for dim eyes,
And for my feet a God-lit spark!

"A candle is my God to me."
I thank the preacher for this phrase.
A candle, too, my God shall be—
Sufficient light for darksome ways!

—*Sheila Rand* in *British Weekly.*

THE YOUNGER GENERATION.

How is it with our boys and girls, our young men and women? The question has become an anxious one throughout the land. The young themselves begin to feel the perturbation which they cause in their elders. The elders, on their side, begin to wonder whether they are rightly judging their young. Thus, it emerges that the two generations are conscious of their being two peoples, and they seek the reason for it.

It follows that children whose playthings are the miracles of motion pictures and radio, who can take a ride in the sky more easily than their forebears could procure a ride in a train, are bound to be somewhat different.

The long approach to mystery and reality has been greatly shortened, in its more superficial aspects, for the young. Some of the reticences which we formerly deemed the mark of rectitude have disappeared, but we catch ourselves with a subtle misgiving when we conclude from this that with the reticence has disappeared the rectitude also. We cannot believe that. One mark of the younger generation is frankness, and this coexists with natural decency. The younger group talk more freely perhaps than its elders did, but that this results in looser conduct has not been proved. The younger group dallies with philosophies which would mean ruin if the poison really took effect, but it seldom does; the young, no matter what their airs may be, are not philosophers. They have pretended to dump overboard some of the old reverences, but it is mostly pretense, inasmuch as one cannot get rid of what one never possessed, and reverence may be a thing pretended rather than consciously possessed by younger minds.—*Dearborn Independent.*

THE HIDDEN HAND IN EGYPT.

Behind the unexpected and sensational occurrences that upset the world, there is usually a hidden purpose. The average report records the event without shedding much light upon it. The intelligent reader is never really satisfied that these events are of individual origin or for personal purposes.

The intelligent reader is particularly right in regard to those events which from time to time rob the world of some of its best men. The hand of the fanatical assassin is usually the instrument of some hidden plot. In this way, America lost a Lincoln—whose death appears to have been desired on more than military or political grounds—and Europe some of its greatest statesmen.

The *Patriot*, a British magazine, cites the recent shooting of Sir Lee Stack, the sirdar of Egypt, in the streets of Cairo, as an instance of the power of "the hidden hand." The *Morning Post*, advancing the same idea, says: "The question now animating Cairo is, 'Who is maintaining this gang? Who is instigating the fanatical youths to commit these crimes?'" The *Patriot* gives a brief history of a secret organization known as the "Clarte," which is described as an "internationale of intellectual Bolsheviks," on the committees of which are to be found leading members of the Zionist movement. It is pointed out that "when a branch (of the Clarte) was formed in Egypt, its direction was placed in the hands of a well-known Jewish Communist and agent of the Soviet government there. Of the Egyptian Council of Five, three were Jews"—a German Jew, an Italian Jew and a Russian Jew.

The *Patriot* concludes with the following, received from one of its correspondents:

"Among the Bolshevist agents stirring up sedition in Egypt, Jews, as everywhere else, are playing the most important part. 'One of these, the Hebrew who has himself called Rose, but whose name is Abraham Rosenstein, has been arrested and expelled; as also another Hebrew, Salomon Saslawski, and a third. But, for three who depart, a hundred remain.'"

There is in every country, at the present moment, an element whose object is to subvert laws and undermine constitutions. This element is composed of men who own no nation and belong to no nation. They are the *foci* of the next outbreak which will occur in the Orient, involve all powers, and definitely settle some matters that will not yield to reason.—*Dearborn Independent.*

When Washington declined a military escort on the occasion of his inauguration (1789), he said, "I require no guard but the affections of the people."—*Edward Everett.*

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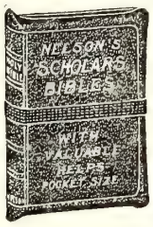

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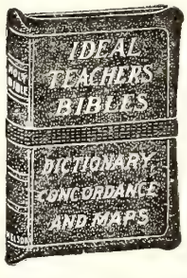

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

STEWARDSHIP INSTITUTES.

The stewardship institutes, beginning at the Greensboro First Church on Wednesday, February 4th, and closing at Richmond First Church Sunday, February 15th, were well attended, and from the interest manifested seemed invaluable and exceedingly worthwhile. Some twenty-five pastors in North Carolina and fifteen or more in Virginia attended one or another, and in some instances two of these institutes. Then, leading laymen and women deeply interested in the progress of the Church and the development of the stewardship idea in the Church were in attendance. The pastor at each Church where the institute was held was in attendance throughout and had put forth effort not only to make the day of the institute agreeable and successful, but had sought to increase their attendance both from his local congregation and from congregations composing the group about his Church.

The ladies of the Church were exceedingly gracious, hospitable and helpful. Acting upon the mere suggestion of the occasion, without urgency or request, they prepared luncheons at the Church, and where it was deemed worthwhile served supper also. This was indeed a great help, as it gave an opportunity of delightful fellowship and saved much time for the work.

The institutes, as they came to a close, were spoken of in highest commendation in almost every instance by the pastor in charge and by others attending. As was so often explained by Dr. Denison, Stewardship Secretary of the General Convention, the denominations are realizing, not only the need of stewardship teaching and preaching and practicing in the Church, but of putting forth far-reaching and tireless efforts to bring this vital biblical teaching home to the hearts of the people. We shall have to teach stewardship and preach stewardship more in the coming weeks and months and years than we have in the past because in this latter day God has wisely revealed, as He always does reveal, His divine plan for dealing with and properly solving situations as they occur. We are living in a time when the best business methods are being applied to industry. Industry becomes more complex and more engaging and more absorbing. To meet this growing demand, men are using their best possible ability to render service in the industrial world.

Likewise, the Church—that institution which has been given the high commission to enlarge the kingdom of our Lord—grows in complexity and multiplies in the multitude of its duties, obligations and tasks. Time was when financing the Church was a very simple matter, just like financing the farm or the shop was a simple matter. But in our day, neither is a simple matter. The Church, like the farm and the factory, has broadened its scope and multiplied its activities and its outlook. All that was necessary in the days far gone to finance the Church was to look after the expense and the upkeep for a preaching service and the house in which to have it once per month. There was no Sunday School to look after, no Christian Endeavor, no Orphanage, no Christian educational institutions, no missions (home or foreign), no Church paper, no co-operative effort to care for the aged and infirm, nor the fatherless and motherless.

In our day, all these have been brought into the scope of the Church as being institutions, essential to the building up of the kingdom of God on earth. To seek to meet the demands of this ever-increasing and complex activity in kingdom building, it is inconceivable that ancient methods and ancient attitudes towards financing the kingdom and carrying on the work of the kingdom can be employed. A congregation can no more meet the demands of the growth of the kingdom of our Lord at the present time with the use of outworn and outgrown and inefficient financial methods than a modern bank can meet the demands of its growing business without using adding machines and other devices which the inventions of man and the grace of God have supplied in our day. The wisdom of God has directed and is directing the mind and the heart of the Church to that sense of stewardship taught in His Word from Genesis to Revelation, and to a large degree not developed until now, because never needed as now. God ever deals with His world in this way. Coal and oil and gas waited in the bosom of the earth for our day, created and put there by the power of an all-wise God, and in the wisdom and benevolence of our Creator until they are needed to supply the multiplying needs and the growing demands of an increasing and ever-growing population.

Stewardship is not a thought read into the Bible nor a scheme devised by designating theologues, but the plain teachings of the Word of God, ready now to yield her riches and her infinite resources in the very time when the demands of a growing and multiplying kingdom of our Lord requires it.

Fortunate indeed were the pastors and people who got the expert counsel and knowledge given by Dr. Denison, who, as Stewardship Secretary, is seeking to bring to the mind and lay upon the hearts of our people a most sagacious program and a divine plan of carrying on kingdom's service.

ANCESTRAL WORSHIP.

In China they practice the worship of ancestors. This is counted idolatry in China. In America, even in many Christian Churches, we also practice ancestral worship. One wonders if another term than idolatry is to be applied to this practice in a Christian land. One is not thinking of an adulterated form of ancestral worship, but the genuine article. The pity of the situation in Christian lands is that the people are not candid with themselves to acknowledge that it is idolatry, but without any hesitation call it idolatry in China.

Very frequently an anxious pastor, in a city or town where there is a Christian Church, asks a member of a Christian Church why he does not unite with the Church in the city or vicinity in which he now resides. Very frequently his reply is, "My father and my mother were members of the old Church at home and are buried in its cemetery. Out of respect to their memory, I want to hold my membership in their Church as long as I live." Such a person should not even claim membership in the old home Church, but flatly and frankly acknowledge that he belongs to the graveyard of the old Church. By his confession, it is the dead, not the living, that is holding him, and that his professed veneration for the dead ties him to a dead past and prevents him from living duties, privileges and obligations.

It is indeed pitiful to hear pastors on all sides declaring that they are trying to build up a Christian Church in a town or city to which many members of Christian Churches in remote or outlying districts have moved, not carrying their membership nor giving their co-operation and endeavor. We know communities now where there might and should be strong Christian Churches, but there are only struggling and small Churches for no other reason than that members of the Christian denomination who live in the town or city will not give countenance, support and co-operation. Those not members of any Church look on with indifference, wonder, and unwillingness, at the members of the Church who live in the vicinity, but will take no active part in building up the local Church and their denomination.

Ancestral worship, called idolatry in China and practiced in the name of the cemetery at home, is deplorable evil which a Christian system must struggle with at home and abroad, and, through struggle and by the grace of God, do the work of the kingdom.

ATHEISM IN COLLEGES.

In view of the talk which finds vent in certain quarters of America to the effect that atheism is encouraged by the advanced studies in the nation's colleges, it is inspiring to hear that the Rev. Dr. Harry Emerson Fosdick stated the other day, in New York, that a far greater proportion of the students in American colleges today are religious than was the case a century and a half ago. He was referring to a recent visit to Harvard, and he spoke of the "splendid, bewildering, adventurous, hopeful new generation." That is just the point. There is a spirit of investigation in the atmosphere.

Students no longer take unquestioningly what their elders have handed down to them, in politics, religion or other vital matters. Rather, they subject such opinions to the crucible of their own thinking. But this does not mean that they are less religious, in the best sense of the term. It is well that there is less of the blind leading the blind than there was, for this means that there is more intelligent leading and following.

The oldest public document ever presented in the courts of Queens County, N. Y., so it is said, was a deed dated August 16, 1685, recently brought into the courts to settle a land dispute.

THE FORGOTTEN JOY OF RELIGION.

By Dr. R. J. Campbell.

(Dr. Campbell is vicar of Christ Church, Westminster. His father and grandfather were both nonconformist ministers, Ulster Protestants of Scottish extraction. His preaching ability is not accidental.—*The Editors.*)

"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Rom. 14:17.

The question to which these words immediately refer was one of temporary and local importance. There seems to have been a good deal of difference of opinion in the early Church concerning the keeping of the Lord's Day, the lawfulness of eating meat offered to idols, and other things of a similar character which are not held to be of importance now. The apostle, in a spirit of wide tolerance, tells his fellow-Christians that material things and usages are only of value as the vehicles and instruments of spiritual values; "for the kingdom of God," he says, "is not eating and drinking, but righteousness, and peace, and joy in the Holy Ghost."

No doubt, he means us to understand that eating and drinking have something to do with it, but that the kingdom of God is not to be thought of primarily under these aspects. These are good only and in so far as they provide scope for the spiritual experience here designated as righteousness and peace and joy. When we remember that to the primitive Church the kingdom of God was not only an ideal state, but also something very real and tangible, nothing less than a rejuvenated creation, a reconstituted human society, these words have for us an added force. St. Paul and his contemporaries never thought of the kingdom of God as something that could be divorced entirely from human relations. They never thought of it as having nothing to do with human social institutions. When, therefore, the apostle says that it denotes a spiritual experience first and foremost, we ought to give the more heed to his words.

We live in a time when this apostolic exhortation needs to be reaffirmed with authority and power. For in the world of today, and in no country more than our own, men generally are making the mistake of reversing the order of interest and experience so plainly and authoritatively set forth in these venerable terms. What is called the social gospel, for instance, is made to take precedence of everything else, both within the Church and out of it. We need have no quarrel with the social gospel, we need not less of it, but more; but when it occupies the whole foreground of human thought and attention in our troubled and storm-tossed age, a warning seems to be called for. We need to be reminded once more that the highest and most precious things in life are not those that have to do with what we shall eat, and what we shall drink, and wherewithal we shall be clothed. These have their necessary place, a place from which they will never be dislodged while the world lasts and human nature remains what it is; there is no danger of mankind underestimating their importance in the scheme of things. Our danger is of quite another kind. It is that we all too readily tend to view material good as an end in itself and not as the vehicle and instrument of spiritual values.

This is the root trouble of civilization today. Some of the developments of the social movement, as it is called, especially on the Continent, have been distinctly hostile to religion in any and every form, and, especially perhaps in Russia, have become identified with a bad and cruel spirit which has already caused much suffering and is likely to cause much more before its reign comes to an end. At the best, in our own land, as well as elsewhere, triumphant social democracy is too greatly possessed by the conviction that the cure of all human ills is to be sought in economic readjustments rather than in a change of heart. There are those among the unprivileged, and perhaps we can hardly wonder at it, who scorn the suggestion that they should take account of a good which is not wholly of this world. They are so dominated by the desire of making this world a more habitable place and so indignant with what they suppose to be the calculated selfishness of those who would postpone the complete fulfillment of the desire for well-being to the next, that they can hardly listen with patience to any suggestion that there may be a next at all. As to whether there is anything worth having in religious experience for is own sake and apart from material considerations, they neither know nor care. The gospel of the Churches, they believe, is, for the most part, a comfortable class doctrine; it does not touch the masses, for the simple reason, so we are assured, that it is devised in the main for the benefit of those who are already possessed of a sufficient amount of material possessions to enable them to receive and profit by it.

It was not always so in the history of our country, and the change has been so recent that most of us have lost sight of its significance. In the *Hibert Journal,* for instance, Principal J. W. Graham, writing on the tercentenary of George Fox, says: "Something has gone from the nation since the time of the protectorate and the restoration. Particularly has the religious power of the countryside faded. I cannot conceive any movement now laying hold on the gentry and farmers, the shopkeepers and the laborers of North Lancashire and Westmoreland, sending them to convert London and Bristol and the colonies overseas, to a faith which led them to abandon all their most sacred associations in Church and sacrament, to take the Bible in a new way, and, in reliance on the indwelling God, to go to prison, exile or death with joy and newness of life." In the same article he adds: "The early friends spoke to people who had hardly any competing interests. The Puritans did not know about Shakespeare; there were no novels, no magazines, no newspapers. There was no science and no British empire. Foreign politics, concerning Holland and Spain, were religious issues. Serious-minded people gave their attention chiefly to the newly translated Bible. There were no football matches. The sporting world and the financial world hardly existed. There was little art outside Churches, and hardly any foreign touring, indeed very little home travel either."

This is the simple truth about the matter, and one need hardly look further in order to understand the inwardness of the situation in regard to the place of religion in the common life of today. Men's thoughts are turned outwards to an extent that they never were before, and as an Anglican writer of our time has recently put it, in referring to the same change of mind which characterizes our whole race and the civilization to which we belong, "It is more and more coming to be recognized that man's chief good is bound up with his secular interests and with nothing else." It is not too much to say that the outstanding characteristic of modern industrial civilization is the almost invincible assumption it makes that man's chief good is to be sought in ameliorating the conditions under which he has to live his life in this world. This is the chief preoccupation, not only of politicians and social reformers on the one hand, and of organized labor on the other, but of the community at large. Mr. Bertrand Russell, one of the acutest thinkers of our time, and no friend to Christianity, thus writes: "Industrial populations everywhere are tending to irreligion and materialism, and the chief reason for this state of things is that the welfare of the wage-earners is more and more dependent upon human agencies and less upon natural causes than with people whose manner of life is more primitive." Finally, in the same series let me cite a Roman Catholic writer, Christopher Dawson, in "God and the Supernatural": "This modern indifferentism is due, not so much to any philosophic theory as to the material triumphs of modern civilization and man's conquest of nature; this has reacted upon man himself. The realm of mystery, before which he feels himself humble and weak, has withdrawn its frontiers; he can know his world now without falling back, or so he thinks, upon revelation. He can live his life without feeling his utter dependence upon supernatural powers." Then he piquantly adds: "Yet, if man so limits himself to a satisfied animal existence and asks from life only what such an existence can give, the higher values of life at once disappear. It is from this very element of the eternal and unlimited which the materialist in practice seeks to deny that the true progress of the human race has sprung."

Here we touch the main issue, the heart of the matter, in any attempt to come to close quarters with the question of how best to relate human nature as we know it to religion, properly so-called, today. It is surely an undeniable psychological fact that there is a peculiar exaltation of spirit associated with religious experience at its best, which is like nothing else on earth, and which enlarges and dignifies the whole nature of the man or woman possessed and governed by it. There is no other experience which can for a moment be compared with it. One does not know how best to describe it, but no one can mistake it, once it is really present. Shall we say it is the touch of the eternal, the transcendental transforming our meager cloddy earth to glittering gold? In itself it is not morality, though it presumes the moral ideal. The claim is often made that man can be as ethically earnest and upright without religion as with it, and we may agree with the statement so far as to say that if there were no religion to be taken into account, no immortality, no God, and no future, we should still have to have a morality of some kind if society is to hold together. But no naturalistic, no utilitarian theory of morals has ever yet been able to produce the finest fruits of human character; it takes the touch of the eternal to do that. "Not having mine own righteousness, which is of the law—any law—but the righteousness which is of God by faith." Religion is something more than ethics. It is the evidence of things not seen, commerce with the eternal and divine.

Social enthusiasts sometimes denounce it as a kind of anaesthetic, deadening the susceptibilities of miserable fools, and rendering them unaware of their true condition. One has heard it denounced as self-hypnotism, a narcotic, a kind of drug blinding those that are under its spell to the truly horrible facts of life. Once make a man religious—so I once heard a politician say—and you have rendered him useless for all practical purposes. He no longer things about improving his world, he forgets it and begins star-gazing.

The assumption behind all this kind of criticism is that there is no real foundation for the experience of the religious votary, that the joy that fills his heart is nothing but a dream, and that it would be a good deal better if he could be persuaded to have done with dreams and ad-

(Concluded on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Human differences are relative, and often imaginary. The ratio of human life is a fixed quantity. "The rich and the poor meet together; the Lord is the Maker of them all." When vessels are full, that is all that can be said. There may be large vessels and small, but if they could feel they would have the same enjoyment and be of the same use. In a great water system, the small pipes perform their part as well as the great pipes. The same is true of wheels. The little wheels do their work as faithfully and successfully as the large wheels. A wheel is a wheel, and nothing more. Great men and small men have their place, perform their task, and receive their reward. Human experience is the same in all. Where there is greater capacity, it can be no more than satisfied. All men have the chance. All men share in the common lot of all. This common condition equalizes all races of men. Each race has its own characteristics, its own opportunities, and its own obligations. "Where much is given, much is required." It is just as easy for one man to do what he ought as it is for another. The Constitution is right—"all men are born equal"; that is, with equal inherent rights, equal obligations to fill his place, and equal chances to live his life.

Human happiness would be greatly increased if imaginary inequalities did not beget envy in the human heart. The spring branch from the hillside spring fills its place as truly as the great river. It is not as large, but it is just as worthy of its place among the streams. The eagle does not enjoy his meal any more than the sparrow, nor does the man than the child. The man in the big hotel does not enjoy his dinner any more than the man with his tin-bucket lunch in the logwoods. It is a mistake to suppose that one man can be happier or more useful than another. Sleep is sweet to all. Music is enjoyed according to capacity, and each has his full.

The simple Christian who can hardly read the Word of God has the "joy of the Lord" as well as the great scholar who trusts in God. Soul-capacity, like bodily capacity or mind capacity, can enjoy hope in the degree of experience. Even a child can believe and love. It would ruin the garden if the flowers were to envy one another. Each has its own beauty, its own fragrance and its own place in that garden of beauty. Human society is made up of parts, and all those individuals are made in the image of God.

As men can fill their places in the great world of work and be useful in any true sphere, so Christians can be useful and happy in the place in the kingdom to which God calls them. The soprano should not envy the tenor, nor the alto the base. They are parts of one hymn of praise. No man can say which is best. The pew is as great as the pulpit, and the laymen as important as the minister. It takes all the bricks in the wall to make the house, and all the Christians in the congregations to make the Church. The man who sets the type is as important as the man who writes the editorial. One man who fills his place is as useful as any other who fills his place, though one may be President and the other a guard at the gate. All can be good, and all can be great.

W. W. STALEY.

ELON LETTER.

February is the birth-month of three great Americans—Washington, Lincoln, and Lee. Much is said and written about Washington and Lincoln. In this letter I wish to say three things about the great, the beloved Lee.

General Lee said that duty is the sublimest word in the English language. He lived that concept in his own splendid life. He was a man that never considered the consequences of a course of action except in terms of his duty, and duty for him was always conceived as related to Christian standards and ethics.

The Civil War left him impaired in fortune. The authorities of the Louisiana Lottery learned this, and thought to bolster up their cause as well as help the general get on his feet financially by securing from him permission to use his name as an officer of the company, paying him $10,000 a year for his influence. His reply is one of the bright spots in the history of the country. "I have nothing but my good name left," replied the defeated commanding general of the Confederate Army, "but that is not for sale."

During the progress of the Civil War, General Lee was very much criticised by Whiting, a brilliant man, who had led his classes at the military academy and was jealous of Lee. Whiting lost no opportunity to nag, belittle and slander the great general. President Davis once questioned Lee in the presence of his staff as to Whiting's ability. "He is a splendid man," declared Lee; "one of the bravest men in the country and of excellent judgment." After the interview, Lee's staff remonstrated with him, telling him how Whiting had maligned him and that he had lost the chance to get even. Lee's answer is immortal: "President Davis did not seek to know Whiting's estimate of me, but my estimate of him."

No wonder Lee's soldiers loved him. No wonder his military opponents had greatest admiration for him. No wonder Lee is become a national, a world figure because of his sterling worth and strength of character. His cause was lost, but his character is an inspiration to the aspiring manhood and womanhood of the world.

W. A. HARPER.

GREAT SCIENTIST BELIEVES IN BIBLE.

Can a really scientific man believe the Bible? Dr. Howard A. Kelly is entitled to answer. His scientific record and standing today are equaled by few living men. After a brilliant career as professor of gynecology at Johns Hopkins University and surgeon of world-wide reputation, he is now giving himself to special research while continuing as emeritus professor at Johns Hopkins and conducting his personal practice. With degrees from several universities, including aberdeen and Pennsylvania, Dr. Kelly has been honored by scientific societies throughout the civilized world, is an authority on radium, and is honorary curator in the division of reptiles and amphibians of the University of Michigan. He is an honored member of scientific or medical societies in Scotland, Ireland, Italy, Germany, France, Roumania, and Russia. He is the author of standard works in surgery and medicine, and of hundreds of articles in medical journals.

And Dr. Kelly believes the Bible, because he has tested it in rigidly scientific ways and finds that it meets every test. "I have never in my whole life met a man who really knew the Bible and rejected it," he says. He gives from one to four hours a day to his own Bible study. He conducts a large Bible class every Sunday in Baltimore.

Some years ago he was seriously troubled by the higher criticism. Then he studied his way out of it by making the Bible his textbook of religion exactly as he would use any textbook in science. Today he knows that the whole Bible is the very Word of God, and its every precious doctrine vital to life and happiness.

The full, personal, intimate, autobiographical testimony of such a scientist is needed today as never before. The Science League of America, recently formed, is denouncing the Bible and saying that science alone is the "saviour of mankind." It declares: "We must have a confidence in the natural that will not leave room for one iot or tittle of faith in the supernatural." Dr. Kelly knows otherwise. At the invitation of the *Sunday School Times*, he is preparing for that journal his own full confession of faith. He will begin by telling how he came out of his uncertainty concerning the critical attacks on the Bible into his present unshakable convictions, and will then give his reasons for believing in the great doctrines of the Christian faith. Thus he will write the following seven articles: "How I Came to My Present Faith," "Why I Believe the Whole Bible is True," "Why I Believe that Jesus Christ is God," "Why I Believe in the Virgin Birth of Jesus," "Why I Believe in the Blood Atonement," "Why I Believe in the Bodily Resurrection," "Why I Believe Christ is Coming Again."

There has been no contribution like this from any other outstanding scientific leader in our generation. It is an event of stupendous importance in these days of confusion, uncertainty, and outspoken denial by men who command respect in everything but their faith.

Dr. Kelly's testimony cannot be ignored. It cannot be discounted. It cannot be ridiculed. Those who reject God's Word will disagree with him. Those who believe God's Word will rejoice that he was raised up "for such a time as this."
—*Sunday School Times.*

CLEAN NEWSPAPERS DEMANDED.

There is a growing demand on the part of multitudes of our people that the press of the land should cease to cater to the popular demand for the accounts of crime and scandal and all that is low and vile, under the plea that "we must have the news." The healthy growth of this sentiment is seen in a vigorous protest that comes out of Chicago, a most unexpected source of such sentiment.

According to the news dispatched under date of January 19th, the line between "evil news" and "good news" in the press has been drawn for Chicago business as, perhaps, never before so prominently or so forcibly, by Harry A. Wheeler, first president of the Chamber of Commerce of the United States and one of the outstanding business men in Chicago.

Mr. Wheeler made his appeal for a press more representative of the good in the community at the annual meeting of the Chicago Association of Commerce. This ranks among the greatest business men's associations in the world, and its annual meetings among the chief business gatherings of Chicago's year. Mr. Wheeler by no means confined himself to the press. He was analyzing Chicago's needs, and he characterized the newspaper as one of the spots where there was need for progress. He said:

"I wonder if the press has come to believe that, so far as Chicago is concerned and her citizens,

that we would rather read the nauseating story of crime than we would the good things that are transpiring here every day of our lives. Evil is not the only news. We seem to have gotten the idea that that is true. It is not. Good news ought to be news, but we make news out of evil and we plaster the walls of our buildings and the front pages of our newspapers with these stories.

"What are we doing? We are trying to make better citizens, and the textbook that we are reading in order to make better citizens is the story of crime and all of the other evil that goes with the world in its making. Oh, it is all wrong! We have got so much more to talk about that is better.

"I know that the press is constantly striving to serve their public with what the public wants, but can't we convince them that it is not what we really want, the amplification and the spreading out of all of these wretched stories of crime? What we want is something that will not urge weak-minded people to follow the course that is set forth in the press of the habits and the life and the actions of an unworthy person.

"That is not the sort of education that we really ought to have, and with all of the sympathy that we can possibly show for the press as a great business agency, desiring to give to their public what the public wants, can't the public show the press that what it really wants is decency, and not indecency?"—*Wesleyan Methodist.*

DARKEST FACTS ARE NEVER TRUE.

Those who are to come after us may, therefore, see what we do not now perceive—that the world of the young, as it is now whirling before us, did not *destroy,* but only *retarded.* It may even be disclosed that what has seemed and still seems to us to be a cessation in the development of the young was but a period in which a greater head of steam was gathering—a period in which, unconsciously, they were mustering their latent forces for a drive against the world!

It is all guesswork. The facts are against the young, but I don't believe the facts. Nobody knows what is going to happen to them, but I cannot believe that it is going to be anything bad. I believe they will develop the ability to meet life as it will soon present itself to them. Not all of them will win in the struggle. All do not win in any struggle. Some will fail. The most adaptable, the most intelligent, and the most energetic will pull through.

In some ways, this young generation is perhaps the best that ever lived. For one thing, it has better health because scientists of one kind and another are teaching people how to live.

I cannot say that I am an optimist about the rising generation—I can see too many unprecedented difficulties, obstacles and handicaps confronting it and surrounding it to be an optimist—but I am hopeful and confident. I believe that, as the English say, some way or another it will "muddle through."

TUBERCULOSIS SYMPTOMS.

The extension department of the North Carolina Sanatorium is trying to make it possible for every person in North Carolina with tuberculosis to find it out, and to find it out in time to get well. To do this, it employs two whole-time traveling specialists to hold diagnostic clinics free of charge in any part of the State. Dr. S. E. Lee and Dr. D. R. Perry, the clinicians employed for this work, are experienced physicians in tuberculosis.

A special bulletin, "Tuberculosis, its Symptoms, Cure and Prevention," that gives in detail the symptoms of tuberculosis and what one who has tuberculosis should do to get well, is issued by the extension department. It is sent free of charge to any one requesting it.

Every morning from 8 to 11 diagnostic clinics, also free of charge if the patient writes for an appointment, are held at the North Carolina Sanatorium. An appointment for examination can be made by writing the superintendent, Dr. P. P. McCain.

Many far-advanced cases of tuberculosis say: "If I had only known the early symptoms of tuberculosis!" Every diagnosis means tuberculosis cures, lives saved and money saved for the State and for its citizens.

The free traveling tuberculosis clinics in North Carolina were first begun in 1920. At that time the work was under the supervision of and was financed by the North Carolina Tuberculosis Association. Since February, 1924, it has been carried on under the direction of the extension department of the North Carolina Sanatorium and has been supported by State appropriation. Thousands of persons have been examined and hundreds of cases have been diagnosed and treated since these clinics were begun.

Every person in North Carolina should have a thorough physical examination. But it is almost imperative that the following classes of people be examined: (1) those who have any one of the symptoms of tuberculosis; (2) those who have been closely exposed to infection by an open, active case in the family, especially children; (3) any one who is ill in any way and has not obtained a positive diagnosis of another disease.

By writing the Extension Department, Sanatorium, N. C., any citizen of North Carolina whose health isn't what it ought to be may receive free of charge information that may keep the citizen from filling an untimely grave, a victim of tuberculosis that might have been cured.

LESSONS FROM THE FOXES.

Have you ever seen a fox? A fox is an animal looking much like a dog, with a straight, bushy tail and ears that stand up straight. Foxes are found in almost every part of the earth. There are some with gray fur, some with black fur, some with red fur, and even a kind of fox with white fur. Everywhere the fox is known as a very sly and tricky animal.

The Bible speaks about the foxes, especially the little foxes, and we will see if there are not some lessons for us to learn from the little foxes.

Turn to the song of Solomon 2:15. Here we learn that the little foxes are not liked, for they spoil the vines with the tender grapes.

There are some places in the world where the people earn their living by raising grapes, and, of course, they take great care to preserve the fruit-bearing branches. The grapes have many enemies. There is a little plant that is very destructive. There is also a kind of spider that sucks the juice from the grapes. But the fox is a special foe.

The food of the fox is not only flesh, but honey and fruits, and especially grapes. When the grapes are young and tender, the little foxes steal into the vineyard, snatch the branches and pulling them down spoil the grapes. No wonder, then, that the vineyard-keeper said, "Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes."

Now, turn to the New Testament, John 15:5. Here Jesus says, "I am the vine, ye are the branches." If you have taken Jesus as your Saviour, your heart is joined to Him as the branches are joined to the vine. The grapes that grow on these branches are the thoughts, words, and deeds that come forth from the heart. Just as there are little foxes to destroy the grapes in the vineyard, so there are little enemies that spoil the fruit of the heart. These are little enemies, so little that some boys and girls think that they are not worth noticing. They think only the big sins are the ones to watch. But, listen!

One time two cruel dogs were chasing a little kitten. The poor thing ran for its life—a big dog first and a little dog coming after as fast as he could. The kitten got safe to the railings of a fence and slipped in through them. The big dog almost touched it as it went through, but then he could go no farther. He was too big to get in after it—the railings were too close together. So the little kitten felt safe. But up came the little dog and he was able to get in where the big fellow couldn't, and in he came. But a kind gardner happened to be near, and he rescued the little kitten.

Do you see now that little things may be very dangerous? They creep in so quickly and so slyly. Turn to Luke 13:32. Here Jesus spoke of King Herod as a "fox," because of his sly, tricky and deceitful ways.

Now, there are little foxes with odd names which get into the "heart-gardens" and spoil the branches upon which the fruit grows.

1. *Little Fox Selfishness.*

In Luke 14:1-11 we read a parable that very plainly shows what harm this little fox may do. Jesus desires His followers to be unselfish, and so this little fox will try his best to destroy the fruit. He tries to make you think of no one but yourself.

2. *Little Fox Bad Temper.*

This is a snarly, sulky, nasty little fox. It usually comes dashing in very quickly, and it throws a dark cloud over the happiness of those about you as well as over your own sky. This little fox really destroys a lot of fruit, and often you are very sorry afterward, but the fruit is spoiled. Beware of this little fox.

3. *Little Fox Lying.*

This is a very dangerous little fox. He seems so harmless that some boys and girls let him enter their heart-gardens sometimes. They think they can easily drive him out again. But little foxes grow big and soon they master you. This fox has been the downfall of many, for it often brings in so many other little foxes, and tries to hide their presence.

4. *Little Fox Deceit.*

This is a sly, sneaking little fox. It does not like to be seen. Deceit is an acted lie. Girls, when you break a dish, do you hide the pieces? Little Fox Deceit has crept in, if you do. Tom was very poor in arithmetic. One day another schoolmate worked all his problems for him. The teacher praised Tom because he had done so well. But Tom felt ashamed and guilty. He thought he would tell the teacher, but along came Little Fox Deceit and said, "The teacher will never know unless you tell him." But Tom went right up to the teacher and told him, and the little fox ran away as fast as he could.

By this time I am sure you can name some other little foxes, such as cheating, irreverence, disobedience. Watch them, boys and girls, and keep them out.

Now, I hear some one say:

"Well, I do try, but it seems they slip in anyway." Yes, you cannot do it yourself. But there is One who will do it for you and will give you power to overcome each little fox. It is Jesus. Give Him charge of your "heart-garden." He can keep the little foxes out.—*Ruth Raeburn Jones.*

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

FOREIGN MISSION CONFERENCE COMMITTEE REPORTS.

The Committee on Findings of the Foreign Missionary Conference of United States and Canada, meeting in Washington, D. C., February 2, 1925, reports as follows:

We affirm our conviction that Jesus Christ is the absolute and only Saviour and hope of all mankind.

We register our unqualified allegiance to Him as risen Lord of individuals and nations and worlds.

We believe His dominating purpose is to achieve a humanity redeemed from sin and transformed into the likeness of God, our common Father.

We recognize His call to every one, and especially to those who receive Him and seek to know and do His will, to participation in His creative world-inclusive work, and accept the inescapable duty of co-operation with Him, and dedicate our lives to this purpose.

We are assured of His invariable presence and mastering power in accomplishing His purpose and realizing His ends. Victory may be delayed, but it will surely come.

The Need of Purification.

We believe like-mindedness, purity of heart and singleness of purpose are essential elements of successful endeavor, and only those who are seeking with passionate desire these virtues can avail much in the program of our Lord.

Realizing, as we do, the importance of a faith that denies itself in its moral delinquencies, we conceive our first and most important task to be that of setting our own house in order in our social, commercial, political, interracial and international contacts, that our missionaries may not have to carry too great a weight of Christian inconsistency. We dare not deny the love we teach by a selfishness we practice. To this end, we bid our people to put into daily operation the principles of Jesus in their industrial, political and social life; that our missionaries, when they point the non-Christian world to Jesus' ideal of a brotherhood of love, may be able to hold up our own land as a living exemplification of their teaching.

We accept the challenge laid down to us in the million one hundred thousand people in Japan and Porto Rico to whom we are asked to bear the gospel of love and hope, and call upon our people to gird themselves by prayer and consecration of life and substance for the successful issue of the work to which we are bidden.

We note with gratitude the increase in ten years of three organized Churches and ten outposts in our field in Japan, and over 107 per cent in membership in Japan and 44 per cent in Porto Rico. It is encouraging, too, to learn that contributions to the cause have grown 360 per cent in Japan and 295 per cent in Porto Rico in the same period. It is not so gratifying to know that in this ten-year period, while some of our missionaries have been replaced by men and women of deep consecration and wide training, the number of American missionaries on the field is but three more today than it was ten years ago. The increase of 186 per cent in current annual receipts during the decade being offset by the greatly developed cost of living.

Demand for a New Appraisal of Our Task.

With five years of disruption and five years of readjustment behind us, the time has come for the Christian Church to face her missionary task anew, and, in the light of fresh opportunities and demands, changed methods, and greatly amplified resources to respond to the call of her Leader with promptitude and gift of life and means that will justify her charter of existence.

There must be no retrenchment. Only one purpose will save our Church in the crisis of a great hour—advance! Our program of evangelistic endeavor must be continued and enlarged. Our present fields should be extended, and new fields opened up. Then, too, if we are to catch the present vision and make response to the new appeal we must undertake a greater Christian educational program—preferably in co-operation with other Churches, if that can be effected—for Christian education is the watchword of the hour and will increasingly become, if we are to accept the testimony of those best informed, the way of progress.

To accomplish this, missionary leaders must be secured who are adequately trained for the work. None but those thoroughly equipped will suffice. The deeps of Oriental life, particularly cultured Oriental life, can only be sounded by those of disciplined mind. No missionaries should be sent to the foreign field who are not thoroughly trained.

The Stewardship of Money.

So, too, the new-old passion directed by intelligence, must lead to a greater outpouring of money. Men and women are in training now and will ever be preparing themselves for service, providing opportunities are impelling enough and funds are sufficient to sustain them on the field. We cannot hope for accomplishment commensurate with privilege until our people are Christian enough to face this whole question of the stewardship of money in the light of our Lord's teaching and life. Our foreign mission offerings should not be less than $100,000 a year. such a goal is entirely within our reach, and the easy possibility constitutes our challenge. The system that has proven the most effectual in financing the work of missions is the use of the weekly offering, duplex envelope. Boards responsible for the education of our people in this method of benevolence are urged to use every means at their disposal to secure its adoption.

We lay it upon the heart of every pastor in the Christian Church that he may line up with Jesus in His world-redemptive program. We urge our pastors to inform themselves through systematic reading of missionary magazines and study of missionary textbooks and other literature, attendance at missionary conferences and conventions, as to world need, world advance and world possibilities, that the people whom God has called them to lead may not suffer through their indifference or neglect. We are convinced that non-missionary Churches are, in the great majority of cases, attributable to non-missionary pastors.

Missionary Education in the Church.

We call upon our local Churches to secure or formulate a program of education that will equip the rising generation and aid the present generation in such an intelligent approach to the whole problem of the advancing kingdom as to enlist a whole-hearted co-operation in the ever-enlarging demand. The foundation, however, must be laid with the child. The program of Jesus in world redemption should be laid before them by skilled teachers, in such fashion as to secure an intelligent apprehension of it and a consecrated will to help in its realization. To do this, every advantage of summer conference and mission school must be utilized to equip leaders for groups of both young and old. The Church will do well to finance the attendance at these conferences of selected persons who are qualified for the teaching of the program of the kingdom. We urge our mission boards to plan, and disseminate widely, programs of mission education that can be used in all our Churches.

We commend to our Churches the support of a missionary pastor, or worker, who shall represent the congregation on the foreign field and who may act as a living link with the work in non-Christian lands.

Missionary Conferences.

We commend interdenominational and interracial conferences such as the present gathering, express our gratification at the representative number of our people here, and voice the hope that at succeeding conferences every effort will be made to secure the attendance of representatives from every quarter of our field.

We suggest that "echo meetings" be arranged for in all parts of our Church, and that this body take measures to appoint representatives in each section of the field who will plan for such meetings that the message of this conference may be carried throughout the whole Church. So far as possible, we hope some one who has been present may have a place on the program of our conference, State, regional and summer school programs.

We are assured that only those Churches that accept the program of Jesus and undertake to put it into operation are Christian, and can in their local task lay claim to his full and blessed promise of abiding to make certain success in their local field. We may judge our Churches as to their Christian character, by their desire and purpose to realize His will for a redeemed world.

W. G. SARGENT (Chairman).
MRS. W. V. LEATHERS.
A. E. KEMP.
A. F. TOON.
RAYMOND G. CLARK.
L. E. SMITH.

A MANIFESTO.

(A resolution by Dr. W. G. Sargent, unanimously adopted by the group to whom submitted.)

It is the unanimous sense of this group of fifty-three representatives of the Christian Church in the Foreign Missions Convention of the United States and Canada, that, in view of the present deficit of $12,000 in the foreign mission treasury and the budget of $68,333 for the present year, all of which is greatly needed, we face an unusual period in our missionary history; therefore,

Resolved, That we memorialize the Church to consider with a new urgency the immediate task which is upon us, and in the spirit of Christian co-operation we suggest:

1. That our people be called to sacrificial prayer.

2. That all who can do so, be urged to make personal gifts to meet the present needs, and that we encourage the Mission Board to make such personal solicitations as their wisdom may approve.

3. That an effort be made to make the coming foreign mission offering equal to our budget, and to this end our whole brotherhood be urged to co-operate to the full extent of their ability.

4. That, in the judgment of this group, there should be inaugurated at once a denomination-wide stewardship campaign to prepare for our present and future responsibilities.

RESULTS OF MEN AND MILLIONS.

The financial goal of this movement, initiated about five years ago and ending on May 1, 1925, as to Men and Millions Fund, new money, was $2,000,000, apportioned as follows:

Special mission fund, subscribed.....	$ 125,000.00
Elon standardization fund, subscribed	375,000.00
From regular sources, including Conference apportionments, missionary associations, woman's missionary societies, and for the Orphanage ($125,000 for previous five years).	250,000.00
Church extension, to be raised in the local Churches, expended there, and reported to annual Conferences....	500,000.00
Men and Millions fund, new money...	750,000.00
Total	$2,000,000.00

Collections to December 31, 1924, were as follows:

Special mission fund	$ 85,950.32
Elon standardization fund	212,279.59
Benevolences, regular sources	261,965.87
Elon emergency fund	332,495.48
Church extension	807,087.92
Men and Millions	131,809.33
Total	$1,831,588.31

Treating the Elon funds as one, we have gone considerably ahead as to three financial goals. We are around $40,000 behind as a special mission fund and a little over $400,000 behind our subscription to Men and Millions and $618,000 behind our Men and Millions quota. Our $2,000,000 goal was based on $80 per member for the five years. We have collected, so far, over $73 per member. If we collect $168,411.69 additional on Men and Millions pledges we will reach our aggregate financial goal of $2,000,000.

In addition to hundreds of tithers and life recruits, our membership in the Southern Christian Convention has increased 15 per cent, and is now 29,179.

Let us pay our pledges to Men and Millions if it takes five years to do so. Do not break faith with God and with His Church. If financial disaster and sickness prevents, we will be excused. Make the same effort to discharge this obligation that you do to discharge your obligations to men.

J. E. WEST,
Chairman.

MEN AND MILLIONS' COLLECTIONS.

Collections to December 31, 1924.....	$131,809.33
Collections for January, 1925.....	3,057.55
Total to January 31, 1925.....	$134,866.88

Forty-three Churches, representing the five Conferences, contributed to January Collections, showing a general interest in the fund.

In the North Carolina Conference, Greensboro, First Church, deserves honorable mention for a splendid collection of $459, and Henderson moves up to 50 per cent of its quota. In the Eastern Virginia Conference, Ivor moves up to 60 per cent and Suffolk 52 per cent, having paid in cash $26,102.97, nearly one-fifth of total collections. In the Convention, about sixty Churches have paid over 20 per cent of their quota, and forty-three Churches over 25 per cent of their quota. Some of our strongest and richest Churches are not included in either list. Why not? There is still a chance to make a good showing on May 1, 1925.

J. E. WEST,
Chairman.

MEN AND MILLIONS.

I desire to add Liberty Spring, Eastern Virginia Conference, to the list which appeared in THE CHRISTIAN SUN of February 5th. This Church has paid $4,124, which is 37 1-2 per cent of its quota of $10,946.

If there is any Church which has paid as much as 20 per cent of its quota but whose name did not appear on the list referred to, please write C. D. Johnston, executive secretary, Elon College, or the undersigned.

J. E. WEST,
Chairman.

PAUL'S CONVERSION.

The subconsciously maturing processes of which Paul, on the road to Damascus, suddenly grew conscious were at least five. They may be considered as follows:

1. Paul's experience with the Old Testament law. The situation, briefly, is this: Paul, after graduation in Gamaliel's school in Jerusalem begins to practice with pharisaical accuracy the legal, formal righteousness of the law. As "touching the law, he was blameless." Fervently he desired the coming of Messiah, and according to his theology Messiah was to come as soon as God's people kept the law even for one Sabbath Day. Reading the tenth commandment for, perhaps, the thousandth time, a new lane of light comes upon the words, "Thou shalt not covet" (see Rom. 7th chap.), and Paul saw that he was commanded to inner correctness rather than outer correctness; that it was a matter of heart rather than physical formality; he saw he had a hopeless task. "O wretched man that I am!" If the Messiah waited until all hearts were right, He would never come.

2. In the second place, Paul's debate with Stephen in the Cilician synagogue, situated in Jerusalem (see Acts 6). Stephen was the first recorded one to see that believing of Jesus meant the scrapping of the Old Testament food laws and the Levitical laws of sacrifice. Many like Peter and James, brother of the Lord, had joined the Jesus movement, but had never dreamed that it meant the abrogation of those old ceremonies. Paul was outwitted in this debate.

3. Paul could never quite get over the angel face of Stephen; nor (4) Stephen's speech before the Sanhedrim.

And, finally, Paul's persecution of the Jews was the last step leading him to a light on the Damascus road and a voice which said, "I am Jesus of Nazareth, whom thou persecutest."

The significance of Paul's conversion, stated very briefly, is this: It showed him that Jesus was alive; that He was therefore the Messiah; that God had not waited for law-keeping; that the Messiah came to all the world; and, finally, that He wanted Paul to carry the good news to the ends of the earth.

JOHN G. TRUITT.

RELIGION IN SCHOOLS.

To any one acquainted with the purpose that actuated the fathers of the republic in formulating the Constitution, it is not necessary to go over the argument that defends their action in making a clean break between Church and State. This is one of the peculiar glories of our form of government and a principle that we must keep inviolate forever.

The strict observance of this principle has saved us from many of the social and political disturbances that have convulsed European nations. Consistently we have refused to allow any ecclesiasticism to obtain a predominating influence in our government. Therefore, it is essential that public education be kept free of all such demoralizing control.

The teaching of religion is the duty of the Church and the home. It cannot be the responsibility of the State. The widespread irreligion that our clerical brethren so earnestly condemn will be overcome not by religious instruction in public school-rooms, but by the activities of the Churches, in co-operation with the homes.

It has been said that the public school system of education is unsatisfactory because it denies to the children the moral and religious training which their parents believe they should have.

The public school makes no such denial. It simply cannot concern itself with matters of religion and theology. But there is nothing taught in the public schools, either specific or implied, that runs counter to the moral teachings of the Church. The Church supplements the instruction of the public schools.

(Concluded from page 5.)

dress himself to hard realities. But when we find that along with the dream, this rapture of the soul, there comes the most beautiful kind of human character that has ever yet been revealed, it ought to make us pause and think. For never has this spiritual illumination come to soul or to society without making the world not only gladder but better. Once get the genuine thing, and you are in the atmosphere of brotherly love, of the spirit of self-sacrifice, of humility conjoined to marvelous strength and fortitude.

What Christendom is suffering from today is the lack of it; not too much of it. We have fallen upon a time of spiritual deadness, but the awakening may be nearer than we think:

O God of mountains, stars and boundless spaces,
O God of freedom and of joyous hearts,
When Thy face looketh forth from all men's faces
There will be room enough in crowded marts.
Brood Thou around me, and the noise is o'er,
The universe Thy closet with shut door.

This, dear brother men, is what the world needs to rediscover today. This is what my experience of human need has taught me. We have got to get the spiritual consciousness back into our common life, and the world will be reborn. All the power is here already, all the feeling of a common need and the desire for a better common life, all the comradeship, all the hopefulness, all the unselfish striving towards a great and holy end. What we want now is a realization of the presence and the power of the Holy Ghost. We want Christendom to be shaken and thrilled by a new bursting forth of the life of God in the heart of man. We do not need much in the way of doctrine—the simpler the better. What we want is just a renewal of the sense of the eternal in our common life. We all need it, and you know we do. Can you endure the thought of life as a meaningless drudgery, a mere struggle to keep the body going until it breaks up for ever? Are you not sometimes made wretched by the thought of the cruelties inflicted in that struggle? Are you not often weary of it? Oh, this pitiful waste of life, this pitiful waste of soul! Oh, the frantic struggle for the meat that perisheth! Can we not do better? Can we not do it together?

Come, fellow-warriors, comrades of the sorrowful way! Let us turn back to the living God. We want what united prayer will bring, we want righteousness and peace and joy in the Holy Ghost. Let us unite in this demand, and pray that it may overflow to all mankind. May men take knowledge of us that we have been with Jesus, and may the Dayspring from on high visit us once more, to give light to them that sit in darkness and the shadow of death, and to guide our feet into the way of peace.—*Christian Work.*

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

March 1, 1925.

Subject: "Christ Before Pilate."

Golden Text: "He was wounded for our transgressions; he was bruised for our iniquities."—Isa. 53:5.

Lesson: Matt. 27:11-31.

Devotional Reading: Isa. 53:1-6.

Reference Material: Matt. 26:57-27:10; Mark 15:53-15, 20; Luke 22:52-23:25; John 18:12-19:16.

"How Jesus stood before the Governor." It was one of the world's most dramatic scenes. Here was the Governor of a Roman province, a representative of the world-power, unscrupulous, vacillating, grasping, with a lust for power and popular acclaim. His character must have been reflected in His face—grim, hard, cruel.

And there were the chief priests and the elders, the religious leaders of the Jewish people. They were very circumspect, so circumspect in all the details of religion that they would not enter the judgment hall lest they be defiled by the contact with unclean unbelievers, the hated Romans, and thus be kept from observing the feast of the Passover. They did not seem to be concerned over the fact that they were going to put an innocent man to death; that was another matter. It must not interfere with their religious scruples.

Soldiers were there, too. They were a hard-hearted, rough crowd, who thought it great sport to blindfold the prisoner, to smite Him, and then to ask Him who smote Him. They enjoyed, in a rough way, the "sport" of spitting on Him and of jamming a crown of rough, ragged thorns on His head. They were the men who later "threw dice" for His garments. One could not expect much from such a crowd.

And there was the prisoner—Jesus. He was calm, dignified, reserved. He was alone, too, for His friends had deserted Him. There is no doubting, however, that He was the central figure in the scene. And, although we usually refer to the scene as Christ's trial before Pilate, the fact of the matter is that it was Pilate's trial by Christ. For, although Jesus stands at the bar as a prisoner, He condemns the judge. Here, as always, when men come face to face with Jesus Christ, they are judged and they know it.

The trial itself was a parody. The Jews had brought Jesus to Pilate because they wanted Him put to death. This modest, kindly man had made Himself unpopular by speaking the truth. And the scribes and elders were determined to get rid of Him. They could not do it under their own law, so they made false charges against Him and brought Him before the Roman Governor. They said that the man had threatened to set up a kingdom. With an ingenuity that was as clever as it was diabolical, they knew that this would call down the wrath of Rome, for Rome brooked no opposition. And with itching palms and passionate pleading, they pressed the charge before Pilate.

Pilate knew the man was innocent. He knew that "for envy they had delivered him up." He found no fault in Him. And as if that were not enough, his wife warned him against having anything to do with "that righteous man." He resorted to every device to get rid of Jesus. He sent him to Herod, his enemy, in a vain attempt to dispose of Him. He offered to let Him go at the holiday season. But Pilate was afraid of his job. He was afraid to pay the price of doing right. He sought to please public opinion instead of obeying his conscience. And, taking the basin of water, "he washed his hands of the whole matter." At least he thought he did. But not all the water in the world would suffice to cleanse him from his foul deed. Poor Pilate! He has come down to the world as one of its most pathetic figures. "Suffered under Pontius Pilate"—thus ignominy is heaped upon him every time one repeats the Apostles' Creed. And tradition has it that Pilate was overtaken by the very calamity which he dreaded, and that he died a suicide.

"Then released he unto them Barabbas." Every man has to choose which spirit he will release in the world. The spirit of evil and destruction, as embodied in Barabbas, or the spirit of good and salvation, as embodied in Jesus Christ. Let every man take heed unto himself how he chooseth.

Something to Think About.

1. Many sins are committed in the name of religion.
2. There is something in Jesus Christ that makes men marvel when they see Him as He is.
3. Conscience is to be obeyed, not bribed.
4. Life's greatest question is: "What, then, shall I do unto Jesus who is called Christ?"
5. "No man who has known Christ may escape a decision regarding Him."—*Geo Adam Smith.*
6. Temptation demands immediate and final action.
7. Whosoever committeth sin is a bond-servant of sin.
8. God warns those who are doing wrong.
9. Every one of us must stand before the judgment seat of Christ and give an account of himself.

CHRISTIAN ENDEAVOR.

March 1, 1925.

Topic: "The Cost of Friendliness." (Consecration meeting.)

References: John 15:13-17; 1 Sam. 20:1-4, 16-42; 2 Sam. 1:26.

1. *Worship Service.*

Repeat in unison, "This is my commandment, that you love one another, as I have loved you."

Scripture lesson: John 15:13-17.

Sentence prayer of consecration to the Master's work. Close with some one (appointed before the meeting) singing softly, "Take My Life."

Song: "Saviour, Like a Shepherd, Lead Us."

2. *Suggestions for Leader's Talk.*

"Strew human life with flowers! Save every hour for the sunshine! Exalt your soul! Widen the sympathies of your heart! Make joy real now to those you love."—*Richard Jeffries.*

Let each of us ask ourselves the questions: Am I worthy of the friendship of others? Do I enrich the lives of my friends? Answering these two questions should cause us to give our own lives an examination and make us resolve to seek a closer friendship with Christ and to be a better friend to others. Friendship with Jesus assures us of His love watching over both our friends and us and making our friendships richer and truer.

3. *Write Questions.*

Write out enough questions on the subject for each person present at the meeting to have one. After the leader's talk, have some one quietly pass them to as many people as will take them. Explain that each person is expected to answer the question in not more than two or three sentences, and urge every one to take one whether or not they have ever taken part in the meeting. This will mean an interesting meeting and perhaps some new people to take part in the discussion.

4. *The Right Attitude Towards Our Friends.*

We cannot expect our friends to be perfect. They have faults, and so do we. Some one has said, "a friend is one who knows all about you and loves you just the same." Try always to see the good shining out greater than everything else in your friends. Overlook their faults. Always look upon them as persons with opinions of their own and capable of strengthening your own life.

5. *The Value of Friends.*

We sometimes rebel against winning new friends, declaring that our present friends mean more to us than new friends ever can. Yet we find that each new friend has a place in our lives and often seem just as true as old friends.

The sad part about friendship is the fact that we have, sooner or later, to part with most of them, and sometimes when we have known them for only a short time. But we should remember that they are not really gone. If they have been true friends, they have made some definite contribution to our lives; they have helped us, made our lives a little happier or a little richer, and we are glad that we knew them.

6. *What Our Friends Cost Us.*

They cost us unselfishness—denying ourselves for their happiness and pleasure.

They cost us time—perhaps when we are the busiest; some mental and physical effort. We share with them our own experiences. But what we get in return for being a friend is the rich and wholesome friendship of others. It is worth far more than anything we can give. Remember, your best friend was once a stranger.

Influence of Friends.

Although psychologists tell us that self-preservation is the first law of life, this means very little to us when we haven't loved ones and friends. Did you ever lose a good friend and feel that the "bottom had dropped out of the earth?" We are naturally social in nature, craving the approval of others. We are greatly influenced by what our friends think of us. They help to mold our lives, and for this reason our friends should be well chosen.

8. *Things which Friends Never Do.*

Gossip—start things which are untrue; stretch things; speak before they really know the circumstances; criticize unjustly; say "catty" things. Friendship has no room for such things or people who do these things.

The world spent $3,300,000,000 for new motor vehicles in 1924, according to a Department of Commerce survey just completed. The number of passenger cars, trucks and motorcycles was increased 3,479,000, or 18 per cent, during the year. The United States now has 82.5 per cent of the world's total of passenger cars and trucks.

Christian Orphanage

SCHOOLS FOR ALL.

One-fourth of our entire population is engaged in school work as pupils, teachers, supervisors, and administrators. The public schools constitute a great corporation spending over one and a half billions of dollars annually. Each citizen is a shareholder and has a voice in determining what kind of a school his community shall enjoy. Is your stock represented when school policies are determined?

The life of American children today is so different from that of our grandparents that they need a very different kind of help to meet these new problems. When the butcher, the baker, and the candlestick-maker, as well as the weaver and cobbler, were all members of the same family, things done with the hands were learned at home and their worth was appreciated. Now we phone for what we need, drive the auto around the corner or at most a few miles over good country roads for them, or else have them delivered by parcel-post. Children, therefore, no longer gain industrial education in their homes. The schools are supplying as much of it as they can.

Modern Education Complex.

The time that children spend in school should be much greater than it used to be. It takes more time to master problems than it does to learn rules. It takes more equipment to work out the details of problems than it does to memorize the words printed in a book. Today children are taught how to sew and cook and how to make many things they need in their work and play. They test their designs by actually making the things planned in order to prove the accuracy of their thinking.

Opportunity for Every Child.

The school should give every child an equal opportunity to attain his highest development. It should secure for him a healthy mind and body. It should imbue him with the principles of personal honesty and a strong sense of his obligations to his family, his community, and his nation. It should give him the education and training necessary to support himself and to bear his just share in maintaining a community with high American ideals. It should develop his capacity for the wholesome use of leisure. It should inculcate a broad and understanding patriotism which insures our country's highest good.

Education's Casualties.

Better understanding of the schools problems and heartier co-operation of all citizens in their solution are needed. The number of pupils dropping out of school after the fourth grade is appalling. Out of 100 pupils who enter the fifth grade, 66 fall by the wayside during the next three years; 20 more drop out during the high-school years, leaving only 14 of the original 100 entering the fifth grade to complete the high-school course.

Almost as startling is the poor daily attendance of the pupils enrolled in the schools. Of each 100 pupils enrolled in all the public elementary schools and high schools, 79 are in actual daily attendance. This irregular school attendance caused the waste of $250,000,000 last year. Taxpayers robbed themselves of this amount and at the same time suffered their children to lose an average of nearly two months' schooling in a year.

Rural Education.

Half of the school population lives in the open country and villages. Three and a half million of them still attend one-teacher rural schools. Many of the 175,000 one-teacher rural schools have undergone little change during the past generation. Their school terms are one or two months' shorter than city and village school terms. Their teachers have received the fewest weeks of professional training of any group of teachers. More than one-fourth of them are teaching their first term of school. Their average age is three or four years younger than city and village teachers.

City people should learn more about rural education. Rural people should learn more about city schools. The ultimate economic success of the merchant and the manufacturer depends to a large extent upon purchases made by rural people. People's wants are greatly influenced by the kind and amount of education they receive. Thousands of adults from the country go every year to the cities to fill places in industrial, commercial, and professional fields. The services they perform and the kind of citizens they become in their new environment depend on their early education. It is imperative that the education they receive be such as to fit them for life in the city as well as in the country.

TRUTH ABOUT PROHIBITION.

The best social gift to the American people was the one brought by prohibition. A few years of the cumulative results of four years of sober industry are:

A cut in the death rate that saved 873,000 lives, profiting the insurance companies and policy holders $678,769,000.

A decrease in the rate of preventable illness equivalent to 1,747,950 people continuously ill for one year.

A reduction in the ratio of drunkenness arrests per 100,000 population equivalent to 500,000 fewer arrests for drunkenness in 1923 alone, or over 2,000,000 fewer in the four dry years. A decrease in the penal ratio, resulting in 20,000 fewer persons being committed to penal institutions in these four years.

Elimination of intemperance as a cause of poverty, releasing $74,000,000 of charity funds for constructive work.

Wiping out 177,790 licensed saloons, around which huddled the homes of families whose revenues were drained by the liquor leech.

Over a billion dollars added to our savings accounts, and over eleven billion dollars to our new life insurance policies in 1923.

Increased the taxable wealth of former license cities by increasing valuation of former saloon sites.

Lowered industrial accidents by a quarter of a million annually.

Made possible vast expeditures on moving pictures, athletic equipment, and other wholesome entertainments which replaced the saloon.

Made roads safer for the 4,000,000 automobiles manufactured last year, many of which were bought by former impoverished drinkers.

Increased home building by 2,000 more new homes built per month in 1923 than in 1919, in spite of higher costs.

Added a daily Pentecost of 3,000 new members to the Churches.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding."—prov. 3:5.

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"In China," by H. F. Williams, D. D..... .25

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CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

A PRESCRIPTION FOR A WELL-SPENT DAY.

Scripture: 1 Peter 3:8-12.

"Take a dash of water cold
And a little leaven of prayer,
A little bit of sunshine gold
Dissolved in the morning air;
Add to your meal some merriment
And a thought for kith and kin,
And then, as a prime ingredient,
A plenty of work thrown in.
But spice it all with essence of love
And a little whiff of play,
Let a wise old book and a glance above
Complete a well-spent day."—*Anon.*

Prayer.—Our Father, we look to Thee from Thy book and dedicate our lives to Thee. *Amen.*

TUESDAY.

THE PROMISE OF DAILY POWER.

Scripture: Acts 1:6-11.

On the Mount of Olives, Peter asked Christ for power. With this, the power of Jesus' death begins. Rev. Mr. Reynolds bids us "listen in" and hear the conversation:

Peter: "I failed Thee, Lord, in the presence of Thy foes, when the cup of agony was already pressed to Thy lips. My base cowardice helped to break Thy heart. I am not fit for any place on the program of Thy kingdom."

Jesus: "Simon, Simon, thou shalt have power, after the Holy Ghost is come."

John: "Master, I have sat at Thy feet in our retreats. I have learned to lean upon Thee in the calm as well as in the storm. How can I meet the tumult and the violence of the stern battlefronts of the apostleship?"

Jesus: "The promise of the Father, Beloved, the promise of the Father!"

Thomas: "Master, I cannot do the work Thou wouldst have me do. Oh, those days of tragic isolation and melancholy doubt before I saw Thy wounds! There are doubting castles even within Thy kingdom."

Jesus (with tender iteration): "Thomas, Thomas, thou shalt have power."

Jesus (to all): "Children, why are ye still troubled? Ye all shall be clothed with power, the Holy Ghost coming upon you."

This was the greatest moment of apostolic history.

Prayer.—We beseech Thee, our Heavenly Father, to grant us grateful hearts for the blessings that cannot be measured with money or power. For the love of friends and of little children, for the knowledge we have of forgiveness and everlasting life, and for the joy of communion with Thee and the companionship of the Holy Spirit, we bless Thee now and evermore. *Amen.*

WEDNESDAY.

OUR PART OF THE POWER.

Scripture: Matt. 11:28-30.

Our part in receiving the power from above is "come" and "take." How often He bids "come" to Him!—come to the sanctuary. The weary come, come empty-handed, come and follow, come and be baptized, come and live. He saves them that come.

Then "take": Take my yoke, take my meekness, take of mine, take and purify thyself, take the armour of God, take the helmet of salvation. The word is full of "come" and "take." The call of such a lowly way discovers the only true victory of life—the victory of peace and power; only such will finally inherit the earth. By coming to Him and taking of Him, we shall enter into and inherit the kingdom prepared for us—the kingdom of love and peace and power.

Prayer.—Our Father, help us to come, help us to take, help us to be filled, and to know Jesus, the Author and Finisher of our faith. Evermore give both as Thy bread of love, peace and power. *Amen.*

THURSDAY.

"DELIGHTING" IN THE LORD.

"I will cause thee to ride upon the high places of the earth."—Isa. 58:13-14.

We are to blame. We have thoughtlessly allowed the little Sunday foxes to grow and thrive until our vineyard is almost spoiled. Let us be firmly persuaded in our own minds as to the true meaning and obligations of the Sabbath. It was intended to be like that rift in the dungeon wall, of which Byron sings in his "Prisoner of Chillon." The lonely prisoner, worn out with weary years of captivity, saw at length that the upper stones of his dungeon had parted, letting in a ray of sunlight. He climbed the wall, dragging his chain with him, and looked out. He saw, through tears of joy, the world once more! The green valley was there, the mountains and the blue sky.

So did God ordain the day of holy rest that we, out of the lonely toil and struggle of life, might climb and see sweet fields all dressed in living green. O blessed Sabbath Day! Let us so observe it that its rest shall be to us a foretaste of "the rest prepared for the people of God." Of old, the Sabbath was made a sign of God's covenant with His chosen people; and that sign has never been and never can be abrogated. How lacking in fidelity are those who look askance at the Sabbath as a "blue law"! It is indeed one of God's kindest provisions for our happiness here and hereafter.

Prayer.—We pray for gratitude as we call to mind Thy manifold mercies and Thy loving-kindness, O Lord. Open our eyes to see the wonders of Thy grace and the beauty of Thy daily miracles for our happiness. *Amen.*

FRIDAY.

HUMBLE HEROES.

"Patience in well-doing."—Rom. 2:6-11.

In one country Church, the members rehearse the war exploits of one of her young soldiers. Stationed on a platform in the crotch of a tree, this youth stood to his post with a machine gun and held the enemy back until assistance came. His two companions being wounded, he lowered them to the ground, but stayed alone with the gun, while rain after rain of bullets literally stripped the tree of foliage. For three terrific hours the young man held his own.

Recently, the ex-service man came back to a "home-coming" at the old Church. He found it just as it had been for years. At the organ was the woman who had presided there year after year, and at Sunday School he listened to the same teacher who had instructed him and prayed for him as a boy. During the dinner on the lawn, the young man protested against the honors being heaped upon him. "I'm no greater hero than you folks here at home. You have been at your tasks year after year always facing the discouragements of a small backwoods Church. And you have not faltered. That's what I call true hero stuff."

Prayer.—We long for Thy peace of heart, O Lord, and crave the happiness that is not found in the search for pleasure. Give us that deep and overrunning joy of the pure in heart, who shall see God. *Amen.*

SATURDAY.

THE SERVICE THAT GOD LOVES.

"But go ye and learn what that meaneth, I will have mercy, and not sacrifice."—Matt. 9:10-13.

Although we have had two thousand years longer in which to learn, we have not yet learned what it means that God requires of us mercy rather than sacrifice. Sacrifice represents man's obligation paid direct to God. Mercy represents man's obligation, paid no less truly to God, but paid through attitude toward and contact with and service to man's fellows. It is the latter that is most pleasing.

The Christian requirement of mercy roots back into our very conception of God. We believe in a God of justice, but we put our faith in a God of mercy. If at the heart of the Eternal there were only justice, if God gave to man only that which man deserved and which he had a right to claim, it would not fare well with most of us. We have the Christian faith that God's attitude toward us is determined, not by our rights, but by the love in His heart. The Christian should be not only just, but merciful, because of the great mercy which has been shown to him. We are ingrates indeed if having ourselves been shown mercy, we in turn fail to show mercy. We pray for mercy; and that same prayer doth teach us all to render the deeds of mercy."

Prayer.—O God, we pray this day for the desire to live as Thou wouldst have us live. If we make money, may it be to use it so that those in poverty may know some joy that money itself cannot purchase. And always make the spiritual of more value to us than the material. *Amen.*

SUNDAY.

RECOVERY OF THE LOST SOUL.

"So He drove out the man; and He placed at the east of the Garden of Eden the cherubim and the flame of a sword which turned every way, to keep the way of the tree of life."—Gen. 3:24.

Although man was driven out of Paradise and forbidden access to the tree of life, he was not forever to be excluded. God promises that we shall eat again with Christ in the paradise of God, where the leaves of the tree shall be for the healing of the nations.

With the driving out of man, the education begins. Which of he will submit to it is to bring him back to the tree fully restored. Everything of God, from that time to this has been to teach man the haplessness, the folly and the unsatisfactoriness of a selfish life, and by every discipline of sorrow and joy to bring him to see the nobleness, grandeur and glory—the perfection of obedience and consecration. When that is learned, we shall again partake freely and fully of the tree, and live forever.

Prayer.—Our Father, show unto us this day Thy love in the flaming sword which guards the tree of life. As we learn by the discipline of the thorns in the fields that we must labor and sweat if we would eat of the fruit of the fields, teach us all the discipline thought best for us in the sword by the tree of life, and help us to fight to win our souls. In Christ's name. *Amen.*

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

DEAR LITTLE FRIENDS:

I want to tell you something. It's something you can ask your Sunday School teacher to do for you. I just know she will do it, too, for Sunday School teachers are always interested in Kiddies, and what Kiddies like. Here in our Church we have a story hour every week. What is a story hour? Ch-ee-ee! listen, then, and I'll explain it to you, dears; and, gee! I know you will want one right away in your Church.

Every Wednesday afternoon, at a certain hour, the little folks come to the Church basement. Some one who loves these little folks very, very much gets a beautiful story all ready to tell to them. After they cut out some funny little pictures, or make something for their scrap-books, they all sit around in a circle and listen to the story. Then after a while, the little folks play and play, and sing and sing; and first thing you know, dears, it's time to go home, and every one says good-by until next week's story hour. Oh, it's the mostest fun, Kiddies, and it's the best way you ever saw to learn to play fairly and to hear good lessons, and to learn things our school teachers do not have time to teach us. Don't you want your Sunday School teacher to start a story hour for you? Ask her this very day—please do! Then write me all about what she says. If she needs some help, maybe she will write to me, too. It's loads of fun, Kiddies! I 'spect you would like it almost as much as school. Wouldn't you, now? honest!

The sun has come out, and we are all so happy today. I must run and get the little Ford and go to see some little sick Kiddies.

Good-by, dears; run and play now in the pretty sunshine. YOUR EDITOR.

DISORDERLY MR. DESK.

By Edna Billings.

"Get away from me, I can't breathe with you children climbing all over me," gasped thin Mr. Ruler. "Mrs. Tablet, why don't you look after your children better?"

For, you see, it was Mrs. Tablet's children, her little pages, that had been pulled away from her and scattered all over the desk; and Mr. Ruler was buried under them.

"Dearie, me! I wish I could keep my children home with me like they used to be, but it's simply impossible. You must remember that this is Marian's desk, and we all belong to Marian."

"Yes, I remember it only too well," sighed Mr. Ruler.

"I think we all do," said big Mr. Desk, "and also that little Marian is not the most orderly person in the world."

"Well, I guess she isn't orderly; no, indeed!" snapped Miss Inkbottle. "She goes away every day and leaves my cap off and lets a draft down my neck, and I'm getting all dried up. I can't last much longer. I think it's a shame, too. I don't want to live forever, but I should like to live my natural life and not have my end hastened by a careless child forgetting to put my cap on."

Miss Inkbottle cried and cried, and kind Mrs. Blotter, who was sitting beside her, helped to dry her tears.

Mrs. Blotter is such a kind person. Many are the tears she has dried and many the inky little fingers she has cleaned.

"Don't cry any more now, Miss Inkbottle," she said comfortingly; "it won't help matters any, and perhaps Marian will outgrow her careless habits after a while."

"Not in my time, I fear," sobbed Miss Inkbottle, and refused to be consoled.

"Oh, goody! Look who is coming now," exclaimed Mr. Desk. "It's Nora. Today is cleaning day, and I'm going to get straightened up. You'll all be put where you belong now."

In a short time all the desk people were put in place and they began to feel happy again.

"Oh, my dear children, here you are all back. How glad I am to have you in my arms again," joyously exclaimed Mrs. Tablet.

"I'm just as glad as you are, Mrs. Tablet," said Mr. Ruler. "That is, I'm glad they aren't on top of me any longer. Now, I can breathe again."

"I feel comfortable again, too, now that I've got my cap on. I hope it will stay on now," Miss Inkbottle sighed contentedly.

"None of you are any happier than I am over the change," said Mr. Desk. "I prefer having you all in your proper places instead of all in a heap on my lap. Here comes Marian now. Let's all listen and see what she has to say."

Marian burst into the room and looked around. "Oh! how lovely my desk looks. Who fixed it? There's my ruler that I thought I had lost. And my papers are all straightened up. Why, the cork is in the inkbottle. I haven't seen the cork for a week. Oh! I'm so glad it's all in order, and I'm never going to let it get out of order again."

"Let us hope she doesn't," whispered Mr. Desk.

LORA SURPRISES THEM.

Grandmother Martin watched her daughter's trembling fingers as she basted the skirt of a filmy pink net dress onto the waist. "Jane, why do you work yourself nearly sick to get that dress done today?" she finally asked, solicitously.

"Lora said she absolutely wouldn't go to her senior party unless it was finished, and I'd hate for her to miss that," answered Mrs. Sessions, nervously. "It's 5 o'clock now, and I don't see how I'm going to finish it for this evening. I've done my best, but I'm afraid that won't be any excuse to Lora."

Grandmother Martin's lips compressed to a fine line. "Jane," she said, "I've lived in your home a long time, and you know I've never interfered with anything, but I really can't let this pass without saying something. Every time Lora doesn't get exactly her own way she raises a perfect tempest in the home, and we all suffer. She is almost a young lady, and I think it is a shame for you to continue to sacrifice yourself to allow her to grow up thinking only of herself."

Jane Sessions shrank back as if stung. "I know," she finally admitted; "but she's always been that way, and I've never seemed to be able to overcome it. Other members on both sides of the family have had her disposition, so I can hardly blame her."

"Nonsense!" declared Grandmother Martin, emphatically. "We could all blame our faults onto some one else if we tried, and how dreadful it would be if every one shirked responsibility that way."

Before Mrs. Sessions could answer, the front door banged, and, her fingers trembling more than ever, she bent again over her sewing. A moment later, a sweet-faced blond girl, with a smile on her lips, appeared in the doorway. She hurried over to Mrs. Sessions.

"Oh, mother, I'm so sorry you've worked so hard on that dress," she exclaimed, regretfully. "You can't possibly get it finished now, so put it away and rest a while. I'll wear the old yellow one tonight and save this pink one for some other party."

Mrs. Sessions gasped. "But Lora, you said you wouldn't go unless you could have it. Maybe I can get it at least basted together so you can wear it this evening," she answered tremulously.

"I know I said that, and I'm sorry because it has caused you to work so hard; but I don't mind wearing the yellow a bit. I think I'll run up now and start to get ready. Daddy gets home so late, I wouldn't have time to dress after dinner."

She kissed her mother and then her grandmother and hurried out of the room. The two older women looked at each other in bewilderment as the happy strains of a pleasing song reached their ears from Lora's bedroom overhead.

"What could have happened?" demanded her mother finally.

"It's too good to be true," replied Grandmother Martin, skeptically.

At 8 o'clock Lora left with pink cheeks and shining eyes, wearing her last year's party dress. Her mother waited up for her, and when she went in to Lora's bedroom the last thing to kiss her good-night, she put her arms around her daughter. "Lora, dear, you do not know how much I appreciated your consideration of me this afternoon, when I was unable to finish your dress on time," she said softly.

"Oh, mother, I'm so ashamed of the way I've acted so many times," Lora almost sobbed; "but I'll never do it again. Today Marie said something in school that provoked me terribly, and, to keep the girls from seeing how I felt, I rushed into the cloak-room, but I was seething inside. Then I caught sight of myself in the mirror, and I almost thought the awful-looking person was some one else. Oh, mother, if I look that way outside, what a dreadful tempest there must be inside!"

"I'm so glad you've seen the truth at last," breathed her mother thankfully.

"Yes, mother, I'm so happy to think I've learned to still the tempest," answered Lora, earnestly.
—*Presbyterian Banner.*

THE MAN IN THE CHIMNEY.

By Clinton Scollard.

There's a fellow in the chimney in this white, bright weather
Who makes such funny noises in the flue;
He hasn't any manners, for he bristles up like thistles
When I ask him most politely, "Who are you?"
He just puckers, and he whistles down a
"W-h-e-w! w-h-e-w! w-h-e-w!"

If I could catch this fellow who is hiding in the chimney,
I can't exactly say what I should do,
But I think a proper beating would reward him for repeating
Those saucy words up there within the flue;
Perhaps he'd be more civil in his greeting than a
"W-h-e-w! w-h-e-w! w-h-e-w!"

I THANK THEE.

By Pauline Rinker.

I'm thankful, Lord, as I can be,
That I can sing sweet songs to Thee.
I thank Thee for Thy loving care,
And for the privilege of prayer.
I thank Thee for my home and school,
I thank Thee for the Golden Rule
That helps me know the loving way
To treat my playmates every day.
So many gifts come from above—
But best of all is Thy great love.

WILLIAMS.

Sarah Margaret Williams, wife of John Williams, at Whistler's Chapel, departed this life February 9, 1925, aged about 74 years and 4 months. Sister Williams was a consistent member of the Christian Church at Whistler's Chapel, and highly respected by all who knew her.

She is survived by her husband, two sons, and three daughters. She was a great sufferer during her last illness, but, we believe, has gone to enjoy a sweet heavenly rest from all suffering and care.

Funeral services at Whistler's Chapel February 11, 1925, and the remains laid to rest in the Cedar Grove Cemetery.

A. W. ANDES.

ROUDABUSH.

Mrs. Fannie C. Roudabush, widow of Andrew Roudabush, was born April 17, 1843, and died January 26, 1925, making her age, therefore, 81 years, 9 months and 9 days. She was a faithful member of the Lutheran Church, as was also her husband. She had no children, and was the last surviving member of her family. She spent the last years of her life with a niece at Hinton, Va.

Funeral services were held at Mt. Horeb U. B. Church January 28, 1925, and the body was laid to rest by the side of her husband in the adjoining cemetery.

A. W. ANDES.

YOUR EVENING YEARS.

Your old age can be the best part of your lifetime or the worst, depending entirely on what you do with the surplus earnings of your productive years. Two facts ought to be faced squarely, and here they are—

Your earning capacity will not always be as great as it is today. It may increase before it lessens, but, if you live to old age, it will decrease. That is the first fact, and it is inevitably certain.

The second fact is this: Unless the savings and investments of your present years take care of you in old age, then charity must do it. There is no middle course.

There is nothing unpleasant about this unless you choose to look on the dark side of it. Look on the bright side, make up your mind to have a good time of it every year you live, save and invest regularly—and your evening years will be as full of restfulness and glowing color as a summer sunset.

We know from years of experience with thousands that the regular saver—the pay-day depositor—is sure to get ahead.

EDUCATION IN CHINA.

K. T. Lo, of Peking, in an address at Indianapolis, said:

In China, the German system of the gymnasium was in vogue before the war. Since then, American education entirely has taken its place. China sends more than 3,000 students to American universities every year. She sends hardly 1,000 to all of the European countries put together. At present, there are 50,000 students in Peking alone studying in Chinese universities conducted after American methods. After these students have graduated, a good number of them will teach school.

Since the war, the percentage of illiteracy has been reduced to a point where only 25 per cent of the population cannot read or write. The war in China has showed up the progress of education considerably, with a large number of the universities running at only part time.

Mr. Lo said that of the 3,000 Chinese students in America, 1,000 earned their own way. The other 2,000, he added, were supported by the Boxer indemnity fund and other scholarships.

FULTON—PRESTON.

A lovely marriage was solemnized at the home of Mr. and Mrs. O. H. Paris on Friday, January 30, 1925, when their sister, Miss Jewel Preston, and Mr. Paul Fulton, of Walnut Cove, met before an improvised altar of palms and lilies, Dr. C. H. Rowland, pastor of the First Christian Church, Greensboro, N. C., administering the vows that made them one.

After a solo by Miss Eugenia Patterson, the bridal party entered—Miss Elizabeth Little, of Winston-Salem, with Tom Preston, of Belews Creek; Mrs. C. C. Fordham, of Chapel Hill, dame of honor; Mr. Lew W. Preston, of Lynchburg, with the groom, while the bride entered with her father, Mr. A. W. Preston, of Belews Creek.

The ring ceremony was used, and following the marriage, an informal reception was given. Miss Preston was formerly a student at Elon College, and has made her home here in Greensboro and at Belews Creek. The groom is one of the leading business men of Walnut Cove, where they go to make their home.

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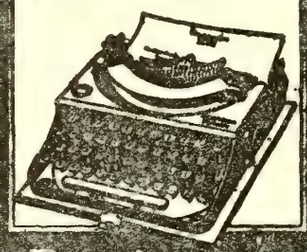

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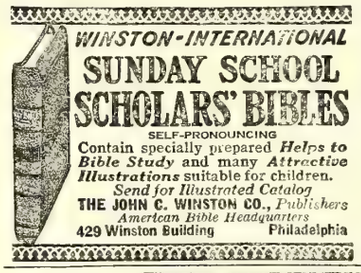

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WILSON.

Mr. Calvin D. Wilson departed this life suddenly on January 20, 1925, at his daughter's home, 2005 North Main Street, where he was visiting. He had suffered from a stroke of paralysis a few weeks before, which partially robbed him of speech. He was twice married—first, to Miss Celestia Fryer, and second, to Miss Emily Smith, Fayetteville, N. C. Both preceded him to the grave.

He served throughout the Civil War. He is survived by the following children: Mrs. W. E. Alderson, Danville, Va.; Mrs. J. A. Hammer, Randleman, N. C.; Mrs. J. W. Mitchell, Greensboro, N. C.; Mrs. J. D. Simpson, Burlington, N. C.; Mrs. B. W. Saunders, Salisbury, N. C.; Mrs. F. A. Collins, Cramerton, N. C.; Mrs. J. W. Pratt, Leaksville, N. C.; R. V. Wilson, Nebo, N. C.; M. P. Wilson, Spokane, Wash., and H. C. Wilson, Pocatella, Idaho. May the Lord comfort the bereaved.

Funeral services were conducted from Mrs. Alderson's home by the writer, assisted by Rev. C. J. D. Parker, and interment was made in Leemont Cemetery.

Danville, Va. L. L. WYRICK.

ISELEY.

On January 17, 1925, Bro. Geo. Iseley departed this life, being in his sixty-seventh year. He was a son of Rev. Alfred Iseley, one of the pious preachers of our Church. He leaves a wife and two children to mourn their loss.

There were five brothers and two sisters—Rev. A. Frank Iseley is one of them, who still survives; Mrs. L. M. Clymer, of Greensboro, is a sister. Bro. Iseley was a good, earnest Christian man. His life was spent in service for good; peace to his memory.

His burial was at Bethlehem, Alamance County, N. C., the Church of his boyhood and membership by the writer who conducted his funeral and buried him Masonically. There, on that hillside, the crowd left his body in that grave, with beautiful wreaths of flowers upon it, never to see his face again until the resurrection. He is not dead, but only sleepeth. "Asleep in Jesus, blessed sleep."

J. W. PATTON.

FLORENCE.

Died at the home of her daughter, Mrs. Newton L. King, Burlington, N. C., Mrs. Jane Florence, widow of John Florence, February 11, 1925, in her ninety-fourth year. Her husband died in 1883. She leaves two children, Mrs. Newton L. King and Mrs. J. S. Coleman.

She united with Prospect Methodist Episcopal Church, Caswell County, at the age of 18 years, and remained a member till death. She was quiet, peaceful, hopeful in sickness and in health. I never heard her utter a word of complaint. She served her day and generation well. Surely she came to the grave like as a shock of corn in its season. The funeral services were conducted from the Union Christian Church by the writer, assisted by Dr. J. O. Lankford.

"Precious in the sight of the Lord is the death of His saints."

Burlington, N. C. P. H. FLEMING.

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For Old Folks and the Home

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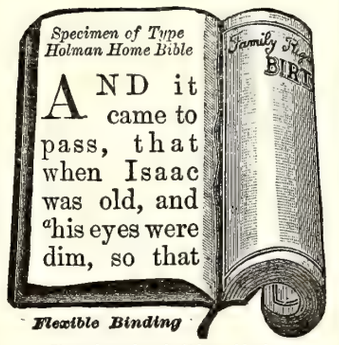
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CLEM.

Eva Clarice Clem was born January 11, 1897, and died January 11, 1925, aged 28 years. Sister Clem was a consistent member of the Dry Run Christian Church. She was twice married. Her first husband, Charley Wood, died in camp during the great World War. She is survived by her husband, John D. Clem; her parents, one sister, one half-sister, and four half-brothers.

She was much loved by all who knew her. An infant son, Vance Daniel, was buried with her. Funeral services at Dry Run on January 13, 1925.

A. W. ANDES.

CARTER.

James Wilson Carter, infant son of Mr. and Mrs. L. F. Carter, of Holland, Va., died February 4, 1925, aged fourteen months and nineteen days. In the absence of the pastor, Rev. J. H. Lightbourne, the funeral was conducted by the writer at Holland Christian Church and the little remains laid away in the family cemetery at Mrs. Carter's mother's, near Holland.

The writer joins with a large number of friends in extending our sincerest sympathy in this great affliction.

N. G. NEWMAN.

WILLIAMS.

Charles Ralph Williams, infant son of William and Sallie Williams, was born April 30, 1924, and died February 5, 1925. His age was 9 months and 5 days. Funeral services were held at Whistler's Chapel, February 7, 1925, and interment made in Cedar Grove Cemetery.

May the beckoning hands of the children call the attention of parents and others towards that heavenly land.

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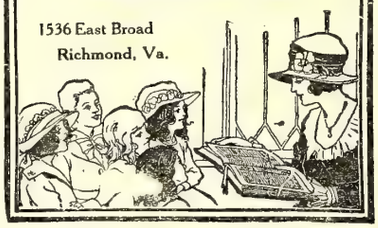

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, FEBRUARY 26, 1925. NUMBER 9.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

The Conquest of Selfishness.—

One of the greatest enemies to human happiness is selfishness. Down through the ages it has been responsible for war and for suffering of all kinds. If it could be gotten out of human life, the kingdom of God would very soon be established. The only way to get it out of your life is to accept Jesus Christ as your Saviour and follow His example of living.

What May Idaho Expect?—

By a vote of thirty-five to twenty-three, the lower house of the Idaho Legislature defeated a bill recently which would have made it possible for children to have been excused from the sessions of the public schools of that State for the purpose of religious instruction. There is to be no week-day schools of religion for Idaho. It is said that all the religious forces of the State were behind the bill. In its failure, and what will naturally be denied to the children of Idaho from that failure, what may Idaho expect from the coming generation of boys and girls?

A Million for Bibles.—

The New York Bible Society plans to increase its resources by the raising of one million dollars. Last year the society distributed nearly eight hundred thousand volumes of the Bible in sixty-seven languages. Seventy thousand of these went to immigrants on Ellis Island, 121,000 to sailors and seamen, several hundred to the Merchant Marine Library Association, over eight thousand to the rooms of New York hotels. The society handles no literature except the Bible, but it does much to make that a best seller, and to place it in the hands of those for whom they believe it has a special and a needed lesson.

Something We Need to Imitate.—

Realizing the need for Sunday School teachers who are well trained for the Hebrew Sunday Schools, the Hebrew Union School is offering a training course which requires two evenings each week for two years for completion. Two hundred young Hebrews have enrolled in the school. The essentials of Hebrew history, Bible, religion, philosophy, and pedagogy are the subjects taught. The school maintains a placement bureau to secure positions for its graduates. The Hebrews are doing something which we of the Christian Church need to follow. It is no longer true that just anybody who is good can teach a class in Sunday School. The teacher must be good, but it is equally important that the teacher know what and how to teach.

The Clean Books' Bill.—

The so-called clean books' bill now before the New York Legislature ought to interest us all. The New York law, as it now stands, forbids the publication of obscenity. The proposed bill would so amend the present law as to make it possible to indict on part or parts of the publication and forbid the use of expert testimony. It would not consider the effect as a whole. It would demand the elimination of much of Shakespeare, and would play havoc with much which we have come to regard as superlatively important in literature. We believe that the people should be safeguarded against filth, but naughtiness does not become attractive until prohibited. It is well known that free fresh air and bright sunshine does much to eliminate disease. It is just as true of books, and the New York bill would, by its stringency, defeat its purpose.

El Porvenir Saved.—

El Porvenir, the Protestant College in Madrid, was forced during the war to place mortgages on its property. Some of them for a long time, but one which came due on December 31st. The college was unable to meet the payment, and the mortgagee demanded full payment, and if the money was not forthcoming the entire plant, representing an investment of a half-million dollars, would revert by foreclosure to the Jesuit power of Spain. The friendly Churches of Europe helped some, but not nearly enough. Two Spanish Protestants came to America and appealed to the Federal Council of Churches' Bureau for the Relief of European Churches. The money was forwarded just in the niche of time through the representative of the bureau in Europe, Dr. Adolph Keller. Much more could be done for the great Protestant organization in Spain if Americans realized how important this work is as the sole Protestant college in that capital.

An Unreached Goal.—

The Southern Baptist Church has come to the end of its five-year financial program with a goal of seventy-five million dollars, with that goal unreached. The Church, however, received fifty-nine million dollars. It has also received some remarkable accessions. During the five years, the denomination added three times as many new Churches as in the preceding five years, seven times as many new Sunday Schools were organized, and ten times as many new pupils enrolled. During that period, there was a membership gain of 532,841. It is strange, too, that the Southern Baptists, among whom denominational loyalty is stressed perhaps more than in any other Church, were able to enlist only 37 per cent of its members in this great financial enterprise. The benevolent giving of the Church, however, has risen from three million to eleven million dollars a year. Henceforth, the Southern Baptists will place their benevolent programs on a year-to-year basis with all the other denominations in common.

The Isle of Pines or Self-Respect.—

Following the Spanish-American War, the State Department negotiated two treaties with Cuba. By one of these treaties, Cuba was ceded the Isle of Pines, a sand plot of about six hundred square miles, and by the other we received the Guantanamo Bay. The Guantanamo Bay treaty was promptly ratified. The Isle of Pines treaty was allowed to rest undisturbed. Now, that the matter has come up, some of the Senators wish to keep the Isle of Pines. Americans have invested money in land, and we ought to protect American interests, the Senators contend.

As a matter of fact, Cuba has always administered the government of the Isle of Pines, and it has been considered a Cuban possession. For the United States to go back on her pledged word after twenty years would shake the faith of Latin-America and the world in our dependability. It would win for us the contempt of our neighbors. In order to retain our self-respect and the respect of those nations among whom we must live, we must ratify the treaty.

A Revelation of Charity.—

For more than two weeks, the people of America have watched the newspapers anxiously for news of Floyd Collins, who was trapped by a falling boulder in San Cave, about six miles from Cave City, Ky. The untiring efforts to rescue him have ended. When the rescuers reached him, Collins was dead. His body was not removed, but sealed in the arms of nature, which held him those last fearful days of life. Newspapers have given liberally of their space to tell of the heroic efforts made by those working for the rescue of the entombed man. The great thing in it all, the revelation which has interested us, is that a nation could become so vitally interested in a man hitherto totally unknown to them that the money, the labor, and the prayers of thousands could be enlisted in a common effort of human kindness. It is a revelation of charity for which the Christian world should give devout thanks. For those two weeks, this tragedy of a single man and the humane efforts to serve him in his need have predominated in the newspapers, proving that there is a kindly response in the hearts of men still. The rescue party failed to save Collins, but they have contributed, or should contribute, to a greater faith in the innate goodness of humanity and the increased realization of the kinship among men.

NOTES-PERSONALS

Your attention is called to the mission study books and supplies advertised in THE SUN.

Dr. W. A. Harper, chairman of the Board of Religious Education, attended a meeting of his board in Dayton, Ohio, last week.

Rev. McD. Howsare, Secretary of Evangelism, Dayton, Ohio, has been conducting a series of meetings in First Christian Church, Greensboro, N. C., with Dr. Rowland, the pastor, the past week.

Dr. W. T. Walters, Richmond, Va., writes, under date February 17th: "Dr. Denison was fine in stewardship work last Sunday. We had one new Church member and six additions to the Sunday School."

The Elon College Catalogue for 1925 is off the press and is now being mailed out to interested patrons. It is a neatly printed bulletin of 136 pages, and gives a complete prospectus of the college and list of faculty and students.

Dr. W. H. Denison, Dayton, Ohio, rendered great and invaluable service in stewardship work through North Carolina and Virginia recently, and any Church or group of Churches securing his services for a stewardship institute is to be counted fortunate indeed.

A number of friends from Elon, the writer included, visited Rev. J. W. Wellons ("Uncle Wellons"), at the Masonic Home, Greensboro, N. C., last Thursday. Bro. Wellons is getting along nicely, eating and sleeping well and is enjoying his home, also the many letters and visits he is receiving from his friends.

In the next issue of THE SUN a list of Sunday School supplies will be presented, including lesson stories for children, picture cards illustrating the Uniform and Group Graded Lessons, and general supplies and equipments. These will include literature adapted to the beginners' grade, primary, junior, intermediate and senior departments.

"The Christian Annual" for 1925 is now in print and has been mailed or shipped by express to all Churches or persons subscribing in the Southern Christian Convention. It is a large volume and is very neatly printed and bound. A copy can be had by addressing THE CHRISTIAN SUN, 1536 East Broad Street, Richmond, Va., and sending 50 cents with your request for a copy. It contains invaluable information and is worth the price.

Several hundred men, laymen of the North Carolina Synod of the Presbyterian Church, met in a two days' session at Greensboro last week to discuss the all-important theme, "Men and the Church." This question was raised: The women have their Church organizations, such as aid and missionary societies; the young people have their organizations in the Church, such as Christian Endeavor, etc.; but what are the men in the Church—the laymen—doing in any sort of organized way to carry on the work of the kingdom? Come to think of it, why a Woman's Missionary Society (to do the biggest business on earth), but no men's society to aid in this same great task? We wonder!

The Federal Council has issued a four-page pamphlet entitled "A Call to Prayer"—an invitation for all Churches to unite in Christian fellowship and intercession during the pre-Easter season. This leaflet gives the program to be followed, with dates and suggestions, and also daily Bible readings for the season. It has also issued a thirty-page booklet entitled "The Fellowship of Prayer," which seems quite worth while in any pastor's hands or home. THE SUN is permitted to announce that either or both of these publications may be secured by any pastor who will send his address, with request, to Rev. Charles L. Goodell, Executive Secretary, 105 East Twenty-second Street, New York. There will be no charges either for postage or the publication.

Many good words are expressed by subscribers in sending in their renewals. The editors should be permitted to read at least a part of these letters. One writes: "I enjoy every issue, and do not want to miss it." No doubt, THE SUN, to this reader, is as a weekly letter from his old home. He is a man of affairs.

Another: "Please find enclosed a post-office money order for $5.00, for which credit my subscription to THE CHRISTIAN SUN, for which I will thank you kindly. I certainly enjoy reading THE SUN, and could not get along well without it. With all good wishes for your success"—and then follows the signature. Why may not all subscribers feel thus kindly disposed?

And another: "Enclosed please find check for $6.00 for all arrearage and up to March 1, 1925, and renewal for another year. Many thanks for the past. I can safely say I have been helped spiritually by reading THE CHRISTIAN SUN. I look for it and read it. I don't think I could live happy without it. I have no excuse for not renewing—pure negligence." After wishing kind regards, the writer signs his name. The spirit of this letter is good, and may be an inspiration to others.

One of the features of the *Daily News*, Greensboro, N. C., in its Monday edition is an account of the leading sermons of the day before in the city pulpits. Last Monday, the following appeared: "'Unrealized Ideals' was the subject discussed yesterday morning at the First Christian Church by the pastor, Rev. C. H. Rowland. The large audience gave him close attention. 'Soloman,' he said, 'got the credit for building the temple, but it was his father's idea. The man who can originate a great and lofty idea is a much more important person than the one who merely shapes it into form and fact. What a man accomplishes with his hands is not so important as what he thinks in his heart. There are those who do some very excellent things by accident. They were carried along by the force of circumstance and found they had done something the world was praising. I often wonder how much of the praise and blame men receive is deserved. One man does a reckless thing and it turns out well with the result that he is a hero. Another man fails because the task is too great for him and we call him a coward and a fool. We praise the coward because by chance he became what he never expected to be, and blame the hero for not accomplishing the impossible. Those deeds which we hear about are not always the greatest amount. The widow's mite was greater in the sight of the Lord than all the gold of the rich. David's ideal was to build a house for God. He filled his son and the nation with the desire to build. Ideals unrealized are often more powerful than those accomplished. David never saw the temple, but his idea was so strong that it was definitely communicated to those who were able to see the actual structure.'"

NOTICE.

To the Ministers and Members of the Eastern Virginia Conference:

At the December session of the Christian Missionary Association, a grant of one hundred dollars ($100.00) was made the Ocean View Church, provided funds became available. Since the session of the Association, seventy-five dollars ($75) have become available, and we feel, perhaps, the balance of twenty-five dollars ($25.00) can be secured through the payment now of subscriptions not paid at the time of the session. If you have not yet paid last year's dues and would like to put yourself in good standing with the association and at the same time help the Ocean View Church, please send your dues to Mr. C. D. West, Newport News, Va. Please do so at once, for we hope to make the payment in full to Ocean View by the middle of March.

J. H. LIGHTBOURNE, *President.*

WINCHESTER, VA.

A very fine interest is now being manifested in the increased membership campaign in our Winchester Church. This campaign includes not only the Church, but all the Church organizations, and will continue until Easter Sunday. The Christian Endeavor Society has already received ten new members, the Church has received four new members, and the Sunday School has received several new members, and there is a new enthusiasm in all these organizations.

The Church recently decided to put in a new carpet, and the carpet committee, composed of H. W. Seabright, Mrs. F. W. Forney, Mrs. R. A. Larrick, Mrs. Lem Anderson, and M. S. Loy, have promised to have the carpet in by Easter Sunday, or before.

The primary department of the Sunday School, under the supervision of the superintendent, Mrs. J. F. Morgan, and her helpers, is doing a most splendid work, and the greatest need now in this department of the school is a piano, and we hope to have that in a few months.

Our Ever-Ready Missionary Society had a "joy-bell service" last week at the home of Mr. and Mrs. E. W. Cather, which proved to be not only a happy, but a helpful, occasion. The program consisted of a duet by Miss Janet Rinker and Mrs. B. R. Richards, a solo and reading by Miss Evelyn Cather, a talk on "Why I Believe in Ringing the Joy Bells," by the pastor, and a debate on the subject, "Resolved, That a Missionary Should not Marry." The affirmative side was upheld by Nelson F. Richards and Roy Cather, and the negative was discussed by Miss Janet Rinker and Miss Lillie Massey. The judges were E. W. Cather, Mrs. Harry Reed, and Miss Anna Amelia Seabright, and their decision was that the ladies had won by 2¼ points. The debate was not only amusing, but much helpful missionary information was brought out, and no one went away saying that that missionary meeting was not interesting.

The attendance at all our services yesterday were good, despite the fact that it was a rainy day, and the pastor delivered two splendid messages, one "On Becoming a Member of the Church," and the other on "The Security of the Christian."

Our Church extends heartiest good wishes to our entire brotherhood, and craves from all a remembrance in prayer, that the work here may go forward. MRS. R. A. LARRICK.

THE EFFECTS OF CORRUPT LITERATURE.

By Rev. V. T. Crawford.

It is everywhere evident today that literature is becoming more and more popular. The printed page, as an intelligencer of the people, is certainly keeping pace with the progress which is being made along other lines of thought and endeavor, and in the stage of progress in which the world stands today, it is not only necessary as a means of promoting knowledge among the people, but it has become indispensable to mankind in every conceivable phase of his life and work.

In regard to the literature which is commonly circulated in the form of magazines and periodicals, it is the purpose of this brief article to urge the necessity for the exercise of discrimination in the selection and distribution of such literature.

It seems that entirely too much is being taken for granted, both in regard to the contents of the magazines and periodicals which are being purchased and eagerly read everywhere today, and to the effect such reading will have and is having upon the minds and hearts, and ultimately the characters of those who read them.

Any one who will take the time to examine the literature being sold from the news-stands today must be convinced that much of the literature which is being offered to the reading public today and which is being bought and "devoured" by the reading public by the thousands is of such a corrupt character that the reader is corrupted by it before he is aware of the evil effect which it is having upon him. It is perhaps even true that many persons, through the example of others, because of the attractiveness of the front-page pictures, or just from the desire to get something "new and interesting" to read, unsuspectingly purchase and read such literature, never realizing its demoralizing effect upon mind and morals until after the baleful work is done.

It is just as true today as it has ever been, that what people read may be taken as an indication of what they are; and if they are not bad when they begin reading bad literature, they are almost sure to "catch" some of its bad traits before they are through with it. That is, if they persist in it.

It seems to be a wrong method in the educational procedure of today, which makes an effort to teach our youth those things which are worthwhile, and at the same time allow the iniquitous business of disseminating corrupting literature among them at the expense of that which is pure, elevating and spiritual, without a word of protest against them.

It makes no difference from where it comes—a bad book, periodical, or magazine can never exert anything but a corrupting influence.

The writer feels very strongly that the time has arrived when all who stand for that which is upright and pure and holy should raise their voices in protest against the dissemination of all impure, indecent literature, as well as against that class of literature which is anti-scriptural and which directly or indirectly aims to wreck people's faith and to dishonor God. From all such we should not only turn away ourselves, but we should voice our protests against it in such a way that no one shall fail to understand just what we mean.

I believe that ministers, teachers, parents, and every one who has the welfare of our people at heart, should use every possible means to discourage the purchase and the sale of all literature of an impure and suggestive kind, because we cannot afford to keep silent when the moral and spiritual lives of our young people are in such imminent danger of ruin by it.

When so much literature of a helpful and uplifting character is available, there can be no excuse for the reading of that kind which can only produce evil results.

Let us help the youth of our land to see the present and eternal values of the teaching of the great Missionary, who once wrote these words: "Whatsoever things are pure, . . . think on these things."

Portsmouth, Va.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding."—prov. 3:5.

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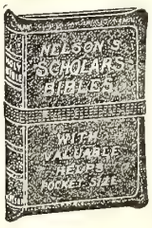

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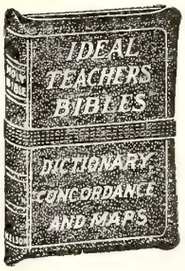

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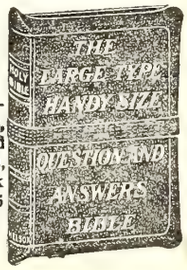

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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WITHOUT ME, NOTHING.

"Without me ye can do nothing," said Jesus. Did He mean it?

The relationship of the psychic with the physical, of the divine with the human, of God with man, is involved in the conception. "Closer is He than breathing; nearer than hands and feet." "In Him we live and move and have our being."

It is simple enough to comprehend how the Christian is unable to achieve anything without Jesus. The statement of our Lord puts no limitations on the inclusiveness of His claim. Surely we cannot limit its "ye" to the disciples, for then the oneness of ourselves with Christ could have no personal meaning.

God is God of every soul in the wide, wide world, and without God mankind can do nothing. It is not difficult to understand this if we accept the thought that God speaks to the attentive heart everywhere, that He does not limit His message to one race or to one time. The best interpreters of His message were the Jews, and now the Christians. This fact imposes it upon Christians to carry the gospel to all men, since they have, through it, best sensed the nature, mind, will, and purpose of God.

But because we have the best revelation, does not preclude the correlative fact that God has spoken to other peoples, though they have interpreted His voice erroneously and imperfectly. Missionaries of the cross understand this and undertake to interpret Christianity not as a revelation excluding other religions and competing with them for the supremacy, but as completing, fulfilling them. The heart-hunger for God and spiritual peace characteristic of every religion finds its fulfillment in the Christian religion. We must share our best with our brothers who have a less good. Christ urged us, commanded us, to this, and our sense of brotherhood impels to undertake the noble crusade.

Jesus literally spoke the truth when He said, "Without me ye can do nothing." In that statement, so hard to understand, He gave undeniable witness to the universality of His nature and function as the Relevator of His Father. Who is our Father, too, and the spiritual Father of every human being in all His world?

DUTY.

"I slept, and dreamed that life was beauty;
I woke, and found that life was duty."

So sang a great poet years ago, and never a poet sang truer words, for without duty and the impelling power of duty we are in a dream-world, a world of chaos, anarchy and ruin.

"Duty," declares a great philosopher, "is the cement which binds the whole moral edifice together without which all power, goodness, truth, happiness, love itself, can have no permanence; but all the fabric of existence crumbles away from under us, and leaves us sitting in the midst of a ruin, astonished at our own desolation."

And another equally great thinker and teacher wrote, "Duty is not a sentiment, but a principle pervading the life, and it exhibits itself in conduct and in action. Duty is above all consequences, and often commands us to throw consequences and results overboard."

"To dare nobly, to will strongly, and never to falter in the path of duty"—that was the motto that was the slogan of a hero.

Duty is the principle that gives stability to character, strength to purpose, weight to life, and foundation to love and happiness. Pity the man or woman, boy or girl, rich or poor, who regards duty lightly, looks upon it as cold, lifeless, stoical. Such a view of duty crowds our divorce courts, fills our prisons, and empties our Churches. When the bonds and obligations of duty are removed, with only some sentiment of emotion, fancy, or dream, to hold him or her, the husband or wife, renouncing the claim of duty to one another and to God pledged and plighted at the marriage altar, a suit for divorce is easy, and "free love" puts in its ruinous hand.

Our Saviour realized this fully. One recalls His last recorded conversation with Peter, whom He had longed to strengthen and stabilize—"Lovest, thou, me more than these?" Three times over, the Lord asked Peter that same question. "Yea, Lord, Thou knowest that I love Thee." Then prove it; make good your word; put soul, strength, heart, life and meaning into your profession of mouth by doing your duty—feed my sheep.

Peter might affirm his love with word of mouth forever, but what Christ wanted was not profession of word, but deed, duty done by those who had not had the privilege Peter had had. Go out and do your duty, Peter, and then I shall know whether you love or not. But you shall not deceive me by *saying* you love me—you must *prove* your saying by the everlasting discharge of your sacred duty.

As a great preacher has said, "We owe service, bringing about the kingdom of God on earth." We will never pay this debt, save by the solemn and strict observance of our Christian duty. God give us strength, courage, grace and fortitude to do our duty in every relationship of life and be obedient not to our wills, but to His will.

EDUCATION.

Plato: "Good education is that which gives to the body and the soul all the perfection of which they are capable." The best means are work for the body, study for the mind, worship for the soul. Instruction in the school is a large factor in education, but capacity and self-effort are essential. Something must be put into the student to help what is inherent. Land is improved by adding fertilizer and cultivation. Fertile soil needs but little help; but the poorest can be made fertile and productive—that is educated soil. Some individuals need but little instruction; others need more.

The Chinese were the first of existing nations to develop a system of literary education. It dealt primarily with their sacred literature as a preparation for civil service, tested by examinations. Successful competitors became government officials who opposed change even from the time of Confucius. Western ideas have crept in since the Boxer uprising.

Ancient Persian, Greek, and Roman education was national and largely military. Political life is Greek and Roman education finally expanded into individual and practical education. It may be safely asserted that education in all non-Christian nations was built chiefly upon their sacred books, rooted in their religion. Mohammedan nations educate principally in the Koran. Christian nations might learn that neglect of the Bible in the school leaves out the essential thing in Christian education.

The Greeks first worked out a scientific system of education. The purpose was to develop citizens for military, political and religious service. They developed through gymnastics and music. Education was the State's most important function. The general tendency of all education is toward democracy, and that means the death of monarchy and aristocracy. But it depends upon what kind of education whether the world will grow toward freedom. Work, study, and worship must co-operate for best results. Pestalozzi, Herburt, and Froebel agree "that the nature which is to control in education is the nature of the child." Soil and climate determine agriculture. Spencer says, "the function of education is to prepare for complete living." Children from illiterate homes are benefitted by schools, and from cultured homes may be injured when the teachers know less than their parents. "True science and true religion are twin sisters, and their separation is the death of both. Science prospers as it is religious; religion flourishes as it is scientific," says Huxley. Science can give the knowledge of the 320,000 species of plants and the 2,000,000 species of animals, but the true knowledge of man is learned from the Bible and science. Science interprets physical truth; chemistry, matter; mathematics, space; music, sound; logic, thought; character interprets God. Jesus manifested God not by credal statements, but by life; and Christians continue that witness for Him.

The Scriptures reveal the origin of man; history tells of his development. Man is a creator, made in the image of God. Machinery and musical instruments prove his power to create.

Education interprets not only truth and man, but the times. *Now* must be interpreted in terms of electric lights and not in terms of tallow candles; in terms of trains and automobiles, and not in terms of the stage coach; in terms of phones, pictures, radios, the press, and not in terms of conversation and debate. Family life not in terms of homes, but in terms of apartment houses and hotels. The home merges into the community, and that should be made what the home once was. The present must be interpreted in terms of the new conditions, and Christianity's task is to make society as safe as the home.

Religion can no more be interpreted in terms of councils, papal decrees and creeds, but in terms of life. Verbal statements of fundamentalists or

modernists cannot interpret religion for us. "If any man will do His will he shall know of the doctrine, whether it be of God." Religion is personal, not verbal. It is "Christ in you the hope of glory." Discussion is of the head; faith is of the heart. "With the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation." Religion must be interpreted in terms of life required by the age. It can be adapted to any condition of population, education, wealth; the religion of yesterday will not meet the demands of today.

TWELVE INTERNATIONAL MOVEMENTS.

By Rev. R. F. Brown, M. A.

VI. CRIME AND LAWLESSNESS VERSUS CIVILIZATION.

"The better the Church, the worse the crime," says Attorney Frank G. Thompson, of Jefferson County, Ill. In this statement the attorney seems to imply that all crimes, regardless of who commits them, have their origin in the Church; that the Church teaches and condones crime rather than condemns it; and that whatever crime and lawlessness we have today must be laid at the door of the Church. All of which is not true. The Church is not in the crime-producing business. The insinuation of Attorney Thompson must not pass unnoticed. Those who say that the Church teaches crime, promotes crome and condones crime are sadly lacking in discriminating power. Even devils know better than to blaspheme the Church in such a manner. No one would attempt to deny the statement that there are some people whose names are on the Church rolls who commit crimes and become outlaws in attitude and conduct; but they are not the Church or even a part of the Church. They may be in the Church, but they are not of the Church; and if they are in the Church they are there using the Church as a shield to protect them from their criminal designs. As soon as they are discovered, they should be ingloriously cast out of the Church. But facts do not substitute the accusation that the Church condones crime, or that the most devoted Church members violate the law. Visit the courts, the jails, and the chain-gang and review the personnel of the prisoners and criminals, and it will be seen that they come not from the Churches of the land, but from sources such as dirty moving pictures, the bootlegging districts, indecent customs, unwarranted publicity of crimes, our inadequate and inefficient educational process, laxity of law enforcement and other similar sources. And those who carp at the Church because we are in the midst of a great crime-wave are missing the mark.

One thing that contributes to the spirit of crime and lawlessness in the world more than any one thing is the fact that those who are indifferent as to the effect of crime on civilization are loudly vociferous in announcing the emensity of the crime wave, while those who bemoan its effects on civilization are, for the most part, amazingly and distressingly silent. An evasion of the law receives ten times the publicity that a penalty imposed under the law receives. This condition is not due to the fact that the lawless exult in the former and frown on the latter; but it is due to the quiescence of law-abiding citizens who are more interested in their own personal advancement in materialisms than they are in the advancement and perpetuity of civilization. It is possible for any well-meaning, law-abiding citizen to be so thoroughly absorbed in his own affairs that he will forget the welfare of others. He does not seem to know that the proper way to measure the strength of civilization is to examine minutely and carefully the possibilities of the weakest link.

There is no question but that the wave of lawlessness reaches farther and is more disastrious in civilization today than ever before in the history of man. The argument is current that there are fifty crimes committed in this country to one crime in other countries. In New York City alone there are more murders committed annually than in England. And what is true of New York is equally true with reference to other cities in this nation. And what is worse, these crimes are committed by the youth of the land. According to a statement by a judge in New York, 85 per cent of the crimes there were committed by boys under twenty-one years of age. Juvenile delinquency begins early. Statistics show that out of a total of 17,453 boys and girls, 160 boys and 150 girls committed their first crime at the age of eight years. Crime among boys increases rapidly, reaching its climax at the age of sixteen, while crime among girls reaches the climax at the age of fourteen. The record indicates that of the number of cases cited above, not one boy committed his first crime after the age of twenty, and not one girl committed her first crime after the age of twenty-one.

During the last six years the majority of the crimes in this nation and other nations have been committed by the young people. And it is significant to note that these young people were students in our grade and high schools durine the World war. Just at that time the World War was engaged in wholesale slaughter and destruction. Murder, and hate, avarice, and greed were everywhere in evidence. Consciously and unconsciously, the spirit of the time was echoed in the school room, and made a part of the daily thought. And this was at a time in the lives of these young people that they were responsive to the educational stimuli. Their very natures were open to the influences about them. And the result is a world filled with adolescent lawlessness and crime. It is not a deliberate refusal on the part of these young people to respond to a spiritual stimulus, choose evil instead of good; but resulted from the weakness of our educational influences and processes. Instead of the schools, during the war, fostering breadth of vision, profundity of meaning, and genesis of new concept and vigor, they made a distinct contribution to the list of criminals. We see the mistake now, but we were unable to see it when we were committing it, because we were surrounded by the senseless and meaningless atmosphere of war and the stifling smoke of battle. We shall have to ask the next two or three generations to atone for our sins, and in the meantime we shall have to watch our civilization degenerate, decay, and fall hopelessly behind in the progress of the world. But this is the price civilization must pay for its mistakes. And let us hope that it is the method God employs to make a better civilization. But, be it remembered, that when any agent turns aside to condone and promote unworthy and unwarranted enterprises, it trespasses upon the rights of the devil and abdicates its own purpose.

Those who experiment with the law, defy the law and become the victims of their own designs, make a demand for the restriction, modification, or nullification of the law. It is perfectly natural for them to make such a demand. The poet has well said:

"No wretch e'er felt the halter draw,
With good opinion of the law."

No statement will ever be issued that the law should be restricted, or nullified unless it be issued by those against whom the law is directed. Laws were never enacted because of the obedience of men, but because of the disobedience of men. When the people speak in statutory enactment it is an outburst against the disobedience of the minority; and when a member of this disobedient minority feels the sting of the law, he at once protests against the law. Several cases might be cited. Two or three cases will suffice.

A few weeks ago, Representative John Philip Hill, of Maryland, announced that he would manufacture cider from the apples grown on his yard. He said that this cider would be allowed to attain an alcoholic strength of 2.75 per cent. He carried out his purposes, and on the evening of September 20th he served this cider to several hundred friends who were assembled at his home in the capacity of a "party." The Federal grand jury has indicted him and he has expressed delight over the action which he has forced on this question, saying: "At last I have forced action, and we shall now get decisions on section 29 of the Volstead act, which I have been demanding for more than two years."

Representative Hill did a similar thing in 1923 when he manufactured wine in his home. He has been indicted for both offenses, but no date set for trial. There will be no further criminal trials in Baltimore until November 10th. Hill has not been arrested on the ground that he can be found when needed. Through such defiance of the law, and through such breakdown of the will of the people as expressed in statutory enactment lies an easy path to the destruction of civilization. Whether he be a congressman, a bootlegger, a lyncher, a thief, or a murderer, no man should be allowed to experiment with the law. When men take the law into their own hands, absolve themselves from obedience of law, or proceed according to the dictation of their own perverted will to circumvent it, they at once become a menace to civilization. But we find examples of this type of citizenship in all walks of life, from the factory hand to the lawmakers of the land. Such a fact is a distressing travesty on civilization.

We are not pointing with pride to the fact that we are leading the world in crime and lawlessness. The leaders of progress, the advocates of the law, and the well-wishers of civilization are silent in several languages touching this matter. Our very silence leads to speculation, natural supposition, and creates doubt in the mind of those who violate the law. The distressing silence of the people touching crime and lawlessness is making a distinct contribution to crime wave of this nation, whether we so intend it or not.

The biased wheels of justice are also making an alarming contribution to the wave of crime and lawlessness. Take the Leopold-Loeb case as an illustration. The very fact that they did not receive the extreme penalty for their hideous crime has caused others to believe that they can commit crime with perfect impunity. Since the announcement of the penalty for these boys, I have noticed that there are fifteen juvenile and adolescent criminals who are asking for a life sentence instead of a death sentence. And what is more, there will be no stopping-place. Pleas like these will be multiplied many times. It can certainly be no deterrent to crime and lawlessness when a murderer who deserves the death penalty receives life imprisonment, and that under the guise of youth or femininity. The fact that a murderer happens to be a youth of sixteen or seventeen, or a woman of thirty summers, is no reason jusice should be controverted. Law against murder has nothing whatever to say about age, or sex, or race or color. Let the courts point out

(Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

Almost all lines of service have been specialized except that of the preacher. In shops, in offices, in stores, in schools, in departments of governments—almost everywhere—workers have their special tasks. In the schools, teachers have one study, as Latin, mathematics, science, history, etc.; but the preacher's work has multiplied almost beyond one man's capacity or time. In other days, he preached at the main service, visited a few people, married the lovers, and buried the dead. Now he must attend all sorts of organizations in the Church and outside of the Church, visit increasingly, speak on all sorts of occasions, attend numerous and nameless meetings, raise money for independent organizations, and still preach good sermons. Preaching today has greater variety, no doubt, but cannot be as expository, as profound, as spiritual as in other days; it may be more practical, for if any man comes in touch with all experiences it is the preacher. He comes in contact with trouble, gossip, criticism, poverty, wealth, ignorance, learning, ambition, aspiration, indifference, and every "ism" that claims to be better than the Church. He ought to absorb enough to make him efficient in his varied obligations.

The age in which we live and move and have our being and try to do our work is so complicated that the preacher must be an all-'round man or go out of business. A business man, on the train, once said to me that preachers were poor business men. I said, I will prove to you the contrary or withdraw my claim. He said, "Go ahead." I then said: "Preachers dress better, take better care of their families, educate their children better, and give more to charity, for what they receive, than any other class of men. You could not begin your domestic expenses on a preacher's salary." He said: "I give it up." He was a tobacconist, doing business on a large scale. The common idea that ministers do not have business experience, could be revised without loss to fact or truth. This does not prove that a preacher could make more money if he left the ministry and went into business. If God has called a man to preach the gospel, he can succeed best in that calling. A draft-horse would fail on the race-track, and a race-horse would fail on the farm. Man succeeds best where he belongs.

There is no higher calling than the ministry, and any man should count himself fortunate to be called of God into it. Small salaries should not discourage ministers. There are three good reasons why the ministry does not offer large salaries. It develops those qualities of self-denial and economy so necessary for proper living; it puts them in a position that secures the confidence and respect of the poor and the rich. A rich preacher could not enjoy this necessary confidence of all conditions in society. It keeps out of the ministry many that would enter if there were big-salary inducements. In this money-loving age, men will choose any respectable vocation that offers large remuneration. The ministry makes no such inducement, and God calls men for service, not for salaries. Jesus was the poorest of all. He had not where to lay His head. This does not excuse laymen from paying salaries adequate for this expensive age. "The laborer is worthy of his hire." W. W. Staley.

ELON LETTER.

The Carlton Library "Bulletin" has been mailed out to nearly five thousand members and friends of the Christian Church. Some have sent their contributions to buy books, in this way endeavoring to show their deep appreciation for the splendid donation this family has made to our Church and college. The first donation to come after the bulletins went out was sent by Bro. W. A. Newman, Henderson, N. C.

Many letters of appreciation have come, all of them breathing the same fine spirit of gratitude to the Carltons and of devotion to the college. I am going to quote at length from one of them, written by a loyal and devout heart, consecrated through a life of service to the college and to our beloved Church. Modesty has, through the years, characterized this friend, and so I refrain from using the name of the letter's beloved writer. He will not object to my using his fine message in this impersonal way. He says:

"The 'Bulletin,' containing the dedication service of the magnificent library given to Elon by the big-hearted Carlton family to hand. I was so glad to read the service in detail, and know who took part. It was of great interest to me, and I thank God for putting it in the hearts of this family to make this gift to Elon at this time. God's hand was in it, and I thank Him for using Elon in such a big way. I think we have the right men in the right place there, and the people of the Christian Church appreciate our leaders more than they know, I think. We realize they are under a tremendous responsibility. A great task is before them at Elon. I feel for them, sympathize with them, pray for them.

"Go forward! God is leading. Never be discouraged. Your strength is from the Lord. He will see Elon through and continue to lead as He has been leading. The prayers of our people are behind Elon. God is with Elon and success is ahead."

It is such messages as these that make it possible for those who carry the responsibility of administering our work in education, missions, publishing, the Orphanage, superannuation, etc., to trudge away at their burdens. A letter like the above is an inspiration, and those who are loaded with our general enterprises need just such uplift to newness of hope and aspiration.

W. A. Harper.

BETHLEHEM LETTER.

If all of our Churches in the Southern Christian Convention could be made to realize how badly funds are needed at Bethlehem College, they would do as the Wadley Sunday School did today. Although the day was very inclement, and only about half as many in attendance as usual, the following persons responded to the appeal made in The Sun for "one thousand persons to give $5.00 each to Bethlehem College:" Dr. J. M. Welsh, Mrs. Dr. M. M. Welsh, J. T. Gibson, Mrs. Eva Gibson, C. A. Weldon, Prof. Herbert Scholtz, Mrs. Thyra Swint, Purity Drug Co., John R. Harris. Others who responded were Mrs. A. M. Johnson, Norfolk, Va., and Dr. Job G. Holland, Holland, Va. We have received, to date, on the above call, $75.00, for which we are thankful; but, like the old colored woman who received a gift with thankfulness, said she would be thankful for more.

Some of our folks are also waking up on the $50.00 proposition, as was stated in my last letter to The Sun, which was made by Bro. O. O. Mitchell, of Cragford, Ala., viz: one hundred persons to give $50.00 each. Just received this letter from Rev. J. H. Dollar, Elon College, N. C.: "I cannot meet all the challenges that come my way, but I am doing my best to meet every one that comes from and for Bethlehem College. I notice that Bro. O. O. Mitchell has a new one in this week's Sun, and it is a good one. I accept his challenge. Tell him we only lack ninety-eight of having the hundred fifty-dollar men. I want to see Bethlehem grow and go, and am willing and glad to make any sacrifice I can for her. I can do this by the help of God, and I will do it for the sake of young lives who need the inspiration which flows out of such institutions as our own Bethlehem College. 'Will a man rob God?' May He forbid that I should rob Him of that which is His and not mine. This money is coming from our tithing account, which is the greatest asset any Christian ever had."

If Rev. and Mrs. J. H. Dollar can do this while struggling to get through school at Elon College, I am sure we have a thousand people who can do likewise within the bounds of the Southern Christian Convention, and they would if they could be led to feel that what they have came from God and belongs to Him, as they do; that they only hold it in trust; that their money represents so much of themselves which they can turn loose to do good.

God counts on the use of our money to educate His workers to do His work—to preach His gospel; to establish His kingdom of righteousness, love and peace. The right use of our income is one of our first duties as a Christian. Until I do this, my prayers will be empty. I am saying, "Lord, Lord," while I do not the will of my Father. Who will be next to open their pocketbooks as well as their hearts?

Wadley, Ala. S. L. Beougher.

STEWARDSHIP AND PROMOTION.

By Warren H. Denison, *Secretary.*

IN OUR CONFERENCE—DO IT NOW!

Don't say, "It can't be done in our Conference." There will be some Conference officers, stewardship secretaries, pastors, saying that as to their Conference in the matter of putting on a simultaneous every-member canvass this year. "It simply can't be done" has thwarted many a worthy project. That is what ten of the twelve said who made a survey of Canaan, and they wandered forty years in the wilderness with suffering and loss as a result. Of course, all the Churches may not be brought to see its value to themselves the first time. A good beginning should be made this year in your Conference, and you are the ones to do it. You can do it. Christian Church folks are pioneers in many regards, but in this we are far behind. We suffer accordingly. It will take work and co-operation, of course. Anything that is worth while does take effort and patience.

Let the Conference Stewardship Secretary, backed by the Conference President and Secretary, call a meeting of the stewardship secretaries from the Churches of the Conference for a consultation and plan the matter. If your Conference has not a stewardship secretary, it is high time to appoint or elect one. In that case, let the President and Secretary make the call. If your Church has not a stewardship secretary, now is the time to get one. Let this group make plans, set the date of the canvass and start the project. Do this now. Do not delay it. Give plenty of time in the notice to the Churches, for

some may need to choose their stewardship secretaries.

If they do not have such chosen, then the chairman of the finance committee should be in this preliminary meeting. Select the Sunday afternoon for the canvass for your Conference. This should be probably the second or third Sunday in the closing month of the Conference year.

Then have each Church choose the man who is to direct the every-member canvass. He may be the stewardship secretary himself. In some cases it may have to be the pastor. In other cases it may be a temporary man chosen especially for that task.

Then the important meeting of all is that of these every-member canvass directors. They should have an all-day meeting of thorough drill and training on the method of doing it successfully. This may be done by your Conference Stewardship Secretary or some locally qualified man. Again, you may find it advisable to call in some outside stewardship man. Take great care in choosing this instructor, some one who will follow the plan in detail. There are no short cuts to real success. This meeting should be held fully two months before the canvass is to be made. Do not wait too late.

Some Churches will not enlist the first year. They will be the losers, of course, but you cannot afford to wait for them. If the Christian Church had waited until all Churches and pastors had been ready to undertake the Forward Movement, we would have waited even yet. Do it now—this year. It is worth the while. Your Church urges you to do it.

BENEVOLENCES DURING 1924.

The following is a report of the benevolences distributed through the Southern Christian Convention for the calendar year 1924:

Orphanage	$ 23,257.44
Conference apportionments	17,259.32
Woman's Missionary Societies	9,290.56
Specials for missions and evangelism...	7,368.15
C. M. A., Eastern Va. Con.	2,060.00
C. M. A., Ga. and Ala. Con.	100.55
S. S. and Christian Endeavor	1,050.13
Direct to boards at Dayton, Ohio	104.72
Total	$ 60,490.87
Special mission fund	1,967.36
Elon standardization	12,926.50
Men and Millions	26,494.42
Elon emergency	127,621.50
Total for benevolences	$229,500.65
Average per member (29,179 members)	7.86
For local Church extension	265,292.50
This makes a grand total, exclusive of current xpenses	494,793.45

May 1925 have as good a record!

J. E. West, *Chairman.*

Y. P. MISSIONARY PROGRAM FOR MARCH.

The following is the Woman's and Young People's Missionary program for March:

CHINA.

Hymn—"How Firm a Foundation!"

Business:

Roll Call (respond with verse of Scripture).

Dues Collected by Treasurer.

Reports of Officers.

Reports of Committees.

Devotional—Bible Lesson, "Jesus' Work for Individuals" (John 3:1-3; John 4:13-14; Matt. 15:21-28; John 8:10-11; John 1:41-43; Rom. 1:14).

Prayer—Call for Sentence Prayers.

Special Music.

Missionary Topic—"Ming Kwong: City of the Morning Light."

(a) Good Tidings.

(b) The Harvest.

(c) The Tares.

(d) A Strong Nation.

(e) The Glory of the Lord.

(Have room arranged attractively with Chinese lanterns and pictures. A set of six beautiful pictures can be obtained from Mrs. Powers, Room 25 C. P. A. Bldg., Dayton, Ohio, for 50 cents. Have the story of each picture told by various members. A little book in which the story of each picture is given accompanies the set of pictures.)

Reading from "Of One Blood," pp. 87 & 88.

Hymn—"The Morning Light is Breaking."

Benediction.

Gertrude Browne.

TWELVE INTERNATIONAL MOVEMENTS

(Continued from Page 5.)

the law that considers youths and women ineligible for the death penalty. When such a law is discovered and pointed out, those of us who are opposed to murder and crime in general will have nothing to say when a couple of youths escape the gallows, or a woman kills her husband by the poison route. So long as there is this evident discrimination, these murderers will go blithely about killing anybody of any age or sex, thus increasing the crime wave, making life and the pursuit of happiness less certain. While such a thing will be hard on those who are the victims of the murderer's evil designs, the courts seem to sanction it and nobody seems to worry about it. Such a course is dead-sure to make civilization safe for murderers and less safe for decent and innocent people.

A deliberate blow at the Constitution and at statutory law is a blow at the individual's happiness and rights. That the crime wave is turned in that direction, there is no doubt. There is a movement on foot to limit the power of the Supreme Court, which has the power to interpret the Constitution. In referring to this movement recently, President Coolidge said: "Our forefathers were alert to resist all encreachments upon their rights. If we wish to maintain our rights, we can do no less. Through the breaking down of the power of the court lies an easy way to the confiscation of the property and the destruction of the individual."

The present-day trend of things threatens our national solidarity and underminds the moral integrity of the law. When laws are defied and criminals go unpunished, the government of law ceases to function and the State is lost. Our theory of popular government is right; and whatever weakness we have is caused by the citizen who sneers at the law and condones its violation. It matters not how high a man may be in the business world, in public life, or how a woman may be in politics and society, if they subvert the government by direct violation of either the violation of the latter or the spirit of the law, they at once indicate that they do not mean to observe and co-operate in the enforcement of the law, but join forces with those who violate the law. In essence, they are themselves contemptible criminals. Such people constitute the very quintessence of hypocrisy in government and civilization, and are unworthy of the protection offered under the Constitution.

There are many misnomas in the world, one of which is the argument that law creates more than it surpresses. There are some people who want to attribute all crime to the existence of law. It would be as near the truth to say that civilization creates more wants than it is able to supply. But it should be remembered that just as civilization has created many wants, and just as these wants have prepared and prompted man to enter upon a conquest to conquor the natural world, so law is the natural and spontaneous outcome of man's theories and thoughts and serves to educate man in obedience and respect in all matters touching governmental and constitutional authority. The strange and unwarranted philosophy expressed by my great-uncle many years ago is not true. He said, "If there is no law there will be no crime." If it were true that law is the cause of crime, then the old man was right; but if law is the expressed will of the people made necessary because of crime, then the old man was wrong. There is no process of reasoning that will support the theory that law is the cause of crime. Law has never caused a crime; it has revealed many.

The philosophy is current today that law liberates. This theory is expressed by many well-meaning people, but they are hopelessly deluded. They are the dupes of their own conceptions, or misconceptions. By no twist of logic can it be shown that law is license. It is not a network of nerves for personal liberty. Neither is it a badge for personal privilege, or a means of tyranny and anarchy. Such men as President Butler, of Columbia University, and Representative Hill, of Maryland, to the contrary, however. But these men and all the rest who say that law liberates, are living under the tyranny of a dreadful misconception, to say the least. During the middle ages, custom goaded and ruled the feudal barons and honest workmen with an iron rod, and law had feeble sway. But the birth of nations and the enactment of laws checked and finally broke down the tyranny of custom which was active in its heartless discrimination against the common man. The substitution of law for custom gave the common citizen equal rights, and law proposes to safeguard these rights. Such a change was not wrought in a day, or a year. It required a reign of tudors to steel the commons against the favored class under the rule of custom. It required a Louis XIV to crush the old regime of custom in France and substitute law in its place. Judging from the cry of certain men today who say that law liberates, it would seem that we have a number of so-called citizens who were born too late in the progress of the world. They properly belong to the middle class. They think the thoughts of the middle ages, and dream the dreams of the middle ages. It is unfortunate for our civilization that the wheels of progress were so tardy in bringing these men to life and light.

Civilization cannot continue half-lawful and half-lawless any more than it can continue half-slave and half-free, half-drunk and half-sober. Our civilization is a civilization of laws, not customs; and it is folly to suppose that custom can be substituted for law. So long as law is interpreted as the expressed will of the majority of the people, and is inherent in the acquisition and inheritance of the people, it must be obeyed if civilization is to be maintained. And so-called civilization that runs on the theory that custom can be substituted for law and personal privilege for constituted authority, is headed for anarchy, and anarchy places men under the tyranny of a million masters.

But our great nation which overcame human slavery, defeated the liquor traffic, will again rise to the emergency and defeat the enemies of the law and cast the radiance of our civilization to the four corners of the earth, and men will once more say, "O how I love the law!"

Pleasant Hill, Ohio.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

MISSIONS.

That missions is a fundamental quantity in the proposition of saving the world, all awakened members of the Church of Jesus Christ will readily admit. But the "how" of missions is the equasion difficult to solve. Trying the solution of this proposition, factoring with duty, the work is long, the problem is found extremely difficult, and the result practically a failure.

Duty deals with externals. Its power is really based on money, as the prime factor and the "result," by many, is often considered monetary rather than missionary. The result swallowed up by the means—money—rather than the means producing the intended results, viz: missions.

I used to think that duty was the most comprehensive word in the English language. But it is cold, lifeless, stoical.

If you look after the needs of your family, influenced only by the motive, duty, I am sorry for your household, sorry for you, sorry for your wife, sorry for your children. They may be happy in spite of you. You cannot be.

If you buy your wife a pair of shoes or a new dress, because duty demands it, I am not surprised that she has aching feet, a broken and blighted and bleeding heart.

If you go to Church because it is your duty, I am not surprised if you consider the services long, the sermon dry, and the time lost.

If we—you and I—pay to benevolent purposes because it is our duty, I am not surprised at unhappiness of heart, poverty of soul and emptiness of God's treasury—charity dead; love substituted by duty.

In Washington city, in the lobby of a hotel, a gentleman approached Mr. Bob Ingersol, and said: "Mr. Ingersol, you should have seen a poor little crippled boy out on the street, on crutches, approached by a strong, able-bodied man, who kicked one of the crutches from under the boy." Mr. Ingersol became very much enraged. The gentleman then said to Mr. Ingersol: "I heard your address. I was a poor, weak, crippled Christian on crutches. You have knocked not only one, but both crutches from under me."

Ingersol's philosophy may have been, from his viewpoint of life, honest and, as he saw it, the demand of duty, but it has done detestable damage. Duty is demanding, coersive; duty drives. We need leaders, not drivers. Christ drove the money-changers from the temple.

Luke 17:10: "When ye shall have done all those things which are commanded you, say, we are unprofitable servants. We have done that which was our duty." Commanded—duty! Who does his duty because it is duty?

2. Solving the equasion—the how of missions —with the factor "privilege," the problem is very difficult and the result unsatisfactory. It then becomes a commercial proposition. Privilege, having opportunity, is generally taken up because of personal consideration or benefit. For example a man has the privilege, legally and morally, to make honest money. The opportunity comes to make, easily, $100.00 without injury to himself or any one else. Who would fail to commercialize the opportunity?

But the question is, why did he make the money—the $100.00? Was it because of the privilege, or opportunity? One or both? What the real dynamic? Was it not personal benefit?

A young man enters the gospel ministry. Why? Was it duty- privilege? calamity? to help God save the world? to make the world better to live in? Does it stop there?

Back of duty—back of privilege, back of calamity, back of helping God to save the world, back of making the world a better place to live in—is the real motive; is the everlasting dynamic of the heavenly called preacher. The preacher is born, not made!

A little girl at play was singing. Her mother called her and said: "Daughter, do not sing; it bothers me." She returned to play, and was soon again singing. Her mother called and chastised her more severely. This was repeated the third time. To this the child replied: "Mother, it is in me, and I just cannot help it!"

There are the fatherless and widow. Do we visit them in their affliction? Why?

The world is in sin, at home and abroad. God is speaking to man through His great lexicon, the book of nature, telling him of His great omnipotent power, reminding him of past dealings, of His terrible judgments, and warning him to repent before He is compelled by His prearranged and foreordained plans and purposes, to purify by elimination, separation or destruction.

History tells us that the world was once deluged. In our time, California has been shaken up and Japan had many lives and much property destroyed by an earthquake.

3. Solving the problem of Christian missions, with the factor, love, the commandment, "Go," given by Jesus Christ, becomes easy, the problem simple, and the result satisfactory.

Missions, of this kind, originated in heaven, in the heart of God the Father, Jesus Christ His Son, the Missionary, and this world the mission field. Missions was conceived in heaven, born in this world and established through blood. Missions is the mind of God, the need of man, and the glory of Jesus Christ. Its effects are marvelous, its plan is simple, its power is love; it seeks the lost, it saves the sinner, it rejoices the heart; it substitutes gladness for sadness, success for failure, and heaven for hell.

Christian missions, based on duty, is stoical; based on privilege, is commercial. But wrought in love, is Christ-like, is the heart of Christianity, is the life of the Church.

First Corinthians 13.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

And now abideth faith, hope, charity—these three; but the greatest of these is charity—love.

If the preacher, whether in the pulpit or the pew, will talk more about religion, and faith, and regeneration, and salvation, and consecration, and God, and heaven, and the life eternal, all saturated with the love of God, and less about duty and privilege, and opportunity, and money—then Jesus Christ will be more able to save and redeem the world. The power of Jesus Christ to work, is measured by men's faith.

An artist was requested to paint a dead Church. He painted a beautiful building, beautiful marble steps, etc.; but, said the man to the artist: "This looks like a live Church, etc." Then, said the artist: "Look at the mission box"—and lo! it was covered with cobwebs.

Prestige, Power and Faith Wanting.

"The tragedy of the world today is not that men are poor, for all know something of poverty; not that men are wicked, who can claim to be good; not that men are ignorant, who can claim to be wise—but that men are strangers."

The young man of today will spend his last penny for the thing he desires, the mother he loves, the young woman he adores—why?

Love is the invisible key that unlocks the heart of man, and the safe of the miser to relieve suffering humanity and aid God in redeeming the world.

Not redemption, but love.

The real purpose of missions is not to get the Church into heaven, but heaven into the Church; not to keep the members out of hell, but get hell out of the Church membership.

Elon College, N. C. J. W. Patton.

Editorial Comment.

It seems to the editor of The Christian Sun that it would be exceedingly difficult to more completely misinterpret the spirit of missions, as taught in the Bible, than the writer of the above has succeeded in doing. If it were a matter of personal interpretation and opinion, of course the whole matter could go unnoticed, but in the above paper we have attacks on the most sublime words of the English tongue and on the most sacred and holy teachings of the Word of God. In such a spirit, it is no wonder that the paper goes far of the mark, and instead of being missionary, is anti-missionary, and if the Church is to act in the spirit of this paper it will have to discard the commands of our Lord, the teachings of Paul the apostle, and the whole example of every missionary that has gone out in the name of his Lord from the beginning of the Christian era down to this present moment.

Surely, Bro. Patton had not considered the dire consequences of his own thought, and that he failed to observe that his whole teaching runs counter to the Word of God, and certainly to the preaching and practice of Paul, of whom it has been said that here is the noblest missionary of all times. Practically every sentence in the paper above carries its misleading and anti-biblical teaching; but we content ourselves with quoting only a few.

Take this sentence for example: "Trying the solution of this proposition (missions) factoring with duty, the work is long, the problem is found extremely difficult, and the result practically a failure." Whoever said the work would not be long, nor the problem extremely difficult? When Jesus said, "Go," He laid it as a command, an implicit and an explicit duty on His disciples to go into all the world; He did not promise them how long it would take, nor how easy or difficult their problem would be. He simply laid upon them the obligation, the eternal and the everlasting duty to go. Bro. Patton may not be willing to factor with duty, but Jesus Christ was. And it was in this spirit that Paul went.

In 2 Cor. 5:14, Paul strikes the keynote of the whole situation when he declares: "The love of Christ constraineth me." That is to say, the love that Christ had for Paul drove him on and out and forward. Yes, out where the way was long, out where the problem was found extremely difficult, out even out where the results seemed practically a failure. But, thank God, Paul was he-

roic enough, brave enough, bold enough to go by the promptings of a duty that he could obey, keeping step to the commands of a power higher than himself, obeying a voice and a vision that constrained him even beyond the strength and the measure of his own personal will. It was in such a spirit and under such compulsion that Paul declared in Rom. 1:14: "I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise." Debtor, duty-bound, a servant of Jesus Christ, separated under the gospel of God, obligations upon him, not to wait for a sickly sentimentality or an emotional mood, but to go as a bondsman of his Lord, through whom he had been redeemed. Go, go, go, a bounden duty laid upon him by the constraining hand of love; not his love, but God's love—that bound and compelled him. Paul was not to wait; Christ did not tell His disciples to wait. We have not found where any outgoing missionary has ever waited until some emotion, some sentiment, some feeling should stir him. Christ's command was "Go!" and regardless of consequences about the length of the road, or the difficulties of the journey, they were to go.

Bro. Patton again remarks: "I used to think that duty was the most comprehensive word in the English language." What a great pity indeed it is that this thought does not still linger in the mind of our brother. It was the thought, it is today the thought of the noblest heroes and characters that ever crossed the pages of time. The immortal Robert E. Lee voiced not only his own thought about the word duty, but the thought of the heroes of the ages, when from the depths of his soul he declared that duty is the sublimest word in the English language. From the day when the apostle Paul saw the vision on the road to Damascus until the day he laid his pen down to write no more, he shared the same impulse, expressed so concretely in the words of Robert E. Lee—duty, the sublimest word in the English tongue.

Duty "cold"—cold only to those who do not perform it; "lifeless" only to those who have no heart for it; "stoical" only to those who have lost its meaning. Thank God, as a father, I can look after the needs of my family prompted by the high and holy motive of duty—my solemn duty as a husband; my sacred duty as a father; my holy duty as a Christian; a duty to my Church, a duty to my God, a duty to my family—that duty God laid on me at the marriage altar. Prompted by such a high motive, love will shed its halo over the words I speak to them and the deeds of kindness rendered in their behalf. God pity them if they are dependent upon my moods, my emotions, my sentimentalism. If historians and the lexicographers are correct, only deep, abiding and moving love has sprung up where duty has led the way and commanded the willing subject and forced the rebellious will. Our Saviour said, "Pray for your enemies." Am I to wait until it shall be easy, sweet, agreeable, before I perform my duty and carry out the command of my Lord? God forbid!

Or, another sentence from Bro. Patton's remarkable paper: "If we pay to benevolent purposes because it is our duty, I am not surprised at unhappiness of heart, poverty of soul, and the emptiness of God's treasury." The happy hearts of this world today are not those who have failed of their duty, but those who, through trial and sacrifice and effort, have performed their duty; and the richness of soul has come about in the world, not on the part of those who have shirked their duty, but who, like Peter and James and John, Paul and Silas, Luther and Wesley and O'Kelley, and that infinite line of God's elect, have gone out in obedience to the command of their Lord from a solemn sense of obligation to their God to perform their sacred duty in His name, regardless of how long the work was and how difficult the problem was and how meagre the results should be. And every Church treasurer and every mission board and every mission worker on the field will declare with all the emphasis that their souls command that the emptiness of God's treasury is not due to the fact that people have acted according to the promptings of duty, but have failed to act from the promptings of duty. One agrees with Bro. Patton most fully when he says: "Duty is demanding, coercive, duty drives." That explains why many of us never do our duty. We are unwilling to be coerced, constrained, as Paul was, even by the love of Christ, or on any other account.

That is what Paul declared. That is what carried Paul through the trials and tribulations of his great missionary journies. Driven by the sense of duty, by the sense of his everlasting obligation to the wise and foolish, to the Greek and the barbarian, Paul followed the One who drove him to his task in the flaming message to all Christians, "Go!"

One agrees with Bro. Patton again when he says, "Christ drove the money-changers from the temple." He certainly did! They were there because of the promptings of sentiment, emotion, business, because they loved money more than duty. They were not doing their duty there. Our Lord knew it. If they had been doing their duty, one knows full well He would have praised and not have condemned them.

But possibly the strangest term in Bro. Patton's paper is that in which he quotes the very Scripture that refutes his position and divinely denies the whole spirit of his article. In the 17th chapter of Luke, our Saviour was plainly teaching what Bro. Patton says we should not be taught, namely: that the servant obey the commands of his Lord, do his simple duty in obeying his commands, and then not say to his Lord that he expects favors or fawning, glory or greatness, but simply say, "Master, I have only done my duty." Jesus never possibly more emphatically set forth the solemn obligations of a servant to his Lord than He did in the very Scripture that Bro. Patton quotes, and certainly nowhere in all His ministry does He exalt duty to higher heights than in this Scripture.

Read again the verse that Bro. Patton has quoted (Luke 17:10): "When ye shall have done all those things which are commanded you" (which it is your duty to do because commanded), "Say, we are unprofitable servants, we have done that which was our duty." Bro. Patton may think these words quite light and hold them up to our gaze as he did—"Commanded, duty: who does his duty because it is duty?" Well, very few of us may, but despite Bro. Patton's reflection to the contrary and his strange anti-biblical doctrine, that is exactly what our Lord Jesus Christ was trying with the plainest language at His command to drive home to the hearts of those who heard Him and to all who have read it since, namely: do your duty because it is your duty; that duty laid upon you by the command of your Lord; that duty which Paul felt when He declared Himself a bond-servant of the Lord; that duty which Paul and all the faithful since his day have sought to render for duty's sake, that going in obedience to the command of their Lord and performing that duty for duty's sake, they may be counted faithful servants of their Lord, willing to obey Him, not merely in seeking the easy places, the short journies and the quick results, but obeying Him through sacrifice, through service, through trials, through tribulations.

One or two more quotations from this strange and singular document on missions will have to suffice. "A young man enters the gospel ministry—why? Was it duty, was it privilege, etc.? Back of duty, back of privilege, etc., is the everlasting dynamic of the heavenly-called preacher." Pray tell us what sort of a preacher that would be who did not feel that it was his duty to preach, who did not realize that it was a privilege to preach? And who are the heavenly-called preachers except those who feel in duty-bound to preach because God has laid upon them the burden, the obligation, the duty of preaching. That, at any rate, was what Paul thought of it when he cried out, "Woe is me if I preach not the gospel." It is doubtful if any preacher who preached and held to his preaching through thick and thin, trial and tribulation, has ever yet been born who did not feel, who did not realize, who did not know that his Heavenly Father had laid upon him this solemn obligation, this everlasting duty, this that made him debtor in bond to all, the wise and the unwise, the Greek and the barbarian.

Possibly this is the reason why many preachers quit preaching because they find "that the work is long, the problem difficult, and the results a failure"; that quit because they feel bound by no duty, held and driven by no sense of obligation, beckoned on by no feeling of high and holy privilege.

One cannot solve the mystery of Bro. Patton's last declaration, "Solving the problem of Christian missions with the factor love, the command go, given by Jesus Christ, becomes easy, the problem simple, and the result satisfactory." Think of the apostles of our Lord. Try to think if you can of the apostle Paul, the hero of hardships, saying that since the command of our Lord has become easy, since the problem that He gave us is very simple, since we can see that the results are very satisfactory, now we will "Go."

Or turn it around and think of our Lord saying to His disciples, "When you are in a mood to do so, when you have the will to undertake it, when that day shall arrive, after neglecting as long as you will, my commandments, you shall find yourself in love with the tasks I have set you to, then will you please undertake them?" If Bro. Patton will show us one instance in which we are to neglect our duty, be oblivious to our obligation, unconcerned about the commands of our Lord, until we can develop a love in ourselves for a sinning world, such a love as will call us out to save them, then we are ready to agree with the strange conclusions to which he has come.

One is thinking of William Carey, the great missionary to India, who in the spirit of Paul and in obedience to the command of his Lord, trying to pay a debt to his fellowman, a debt laid upon him by his Lord, after wearing his life out in hardship in India, wishing this simple epitaph written on his tombstone: "A poor, unworthy worm of the dust, on Thy strong arm I fall." In such a spirit was missions conceived, and have missions been carried out. In obedience to command of our Lord and Saviour Jesus Christ, who by His atoning death, made us poor creatures His debtors forever and ever—debtors to Him to do our duty in His service. Verily, those who have felt it their duty are carrying the gospel to the uttermost parts, while those who have never felt it their duty are waiting till the way seems easy and the results glorious.

J. O. Atkinson.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

March 8, 1925.

Subject: "The Saviour on the Cross."

Golden Text: "He that spared not His own Son, but delivered Him up for us all, how shall He not also, with Him, freely give us all things?"—Rom. 8:32.

Lesson: Luke 23:33-46.

Devotional Reading: Psa. 22:11-19.

Reference Material: Matt. 27:32-61; Mark 15:21-47; Luke 23:26-32, 47-56; John 19: 17-42.

"There they crucified Him." Crucified Him? Why, what evil had He done? The records state that He, above all others, had lived a life of kindness and helpfulness, and had preserved an indomitable spirit of good will toward all men. It seems strange that He who went about doing good should have been put to death in such a rude and rough way. But He had preached as well as healed. And the truth which He proclaimed had cut across the prejudices and the selfish interests of the "special privilege" class. They, therefore, proceeded to put Him out of the way. And they did it by the cruel and ignominious way of crucifixion. The fact that the victim had to carry His own cross, the fact that nails were driven through His hands and feet and sides, the fact that the cross was dropped into a hole after the victim had thus been fastened to it, the fact that death came only after the victim had hung there for a longer or shorter period—all these were involved in crucifixion. And to this was added the ignominy and shame of it all, in Jesus' case of being crucified with two malefactors. "The shame of the cross"—the words have meaning in the light of these facts.

There was a mixed crowd around the cross. The common people, some of the ones who had hailed Him with hosannas on the previous Sunday were there. By and large, it was a morbid curiosity which led them there. Soldiers were there. They were a coarse, brutal crowd, hardened by other spectacles of which they were a part, and they sat by and watched Him, after they had cast dice for His garments. The rulers were there. "They scoffed," and challenged Him to save Himself, insomuch as He had saved others. They spake better than they knew; He had saved others, but He who saves others must give Himself, and if Christ had saved Himself, He could not have saved others. A centurion was there, and the sight of the man, praying for his enemies and suffering in silence convinced him that truly this man was the Son of God. The women were there. And, of course, the mother was there. And she "stood by the cross of Jesus" ready to minister to Him in His hour of need as far as it was possible. And John had not utterly forsaken his Lord, for he was there, too. And he took under his care his Master's mother.

It was customary to have printed over the victim of a crucifixion the charge against him. In this case, it was an inscription in Hebrew and Greek and Latin—"This is the King of the Jews." But He was more than that. He refused to be King of the Jews because He wanted to be King of kings and Lord of lords.

Jesus had refused the wine mingled with myrrh which they offered Him, and which would have deadened His sense of pain. And so, through the long hours from 9 in the morning till 3 in the afternoon, He suffered a living death. But even then His thoughts were of others. He prayed for His enemies, forgave the dying thief, and provided for His mother in His hour of agony. Finally, worn out in body and broken in heart, and with a momentary sense of His utter aloneness, He committed His spirit to the Father and "gave up the ghost." This is the simple story of the most important facts from the standpoint of a news story. But the statement that "Christ died on the cross" means more than that.

For the cross of Christ is central in Christianity. It expresses in time something that is eternal, and more and more Christians are coming to feel that the heart of Christianity is to be found there. In the cross of Christ, God expressed something that is eternal and vital.

1. The cross of Christ shows the awfulness of sin. It was sin that nailed Jesus Christ to the cross. And what the sin of bigotry, prejudice, hatred, pride and other kindred sins did is simply typical of what sin in any form will do.

2. The cross of Christ shows the love of God. God so loved the world that He gave His only begotten Son. Jesus Christ on the cross showed the eternal and infinite love of God in its highest form expressing itself in behalf of man.

3. The cross of Christ shows the redeeming power of vicarious suffering. He who would save must suffer. The story of the cross is the story of love giving itself for its own.

4. The cross of Christ shows the way to perfection. The Captain of our salvation was made perfect through suffering.

5. The cross of Christ testifies to man's redemption. Jesus Christ tasted death for every man. We are redeemed by Him.

Suggestive Teaching Points.

1. Religion suffers much wrong on account of ignorance.

2. He who would save others, must give himself.

3. He was wounded for our transgressions, and by His stripes are we healed.

4. Sin is an awful thing.

5. Wherein sin did abound, grave did much more abound.

6. We are not our own; we are bought with a price.

7. No cross, no crown.

8. He who rejects Jesus Christ, crucifies Him afresh.

9. Love forgives.

CHRISTIAN ENDEAVOR.

March 8, 1925.

Subject: "The Master's Method of Winning Followers."

Scripture Reference: John 1:35-51.

1. *Devotional Service—Winning Others.*

Song: "Jesus Calls Us O'er the Tumult." If your hymnal does not contain this song, have some one read the first verse given below and follow with an appropriate song:

"Jesus calls us, o'er the tumult
Of our life's wild, restless sea.
Day by day His sweet voice soundeth,
Saying, 'Christian, follow me.'"

Scripture: John 1:35-51.

Prayer.

Song: "Dear Lord and Father of Mankind."

2. *Suggestions for the Leader's Talk.*

Christianity is a historical religion, based on historical experiences and events. The early Christian Church was built around one personality—Jesus. Christianity spread rapidly because of the wonderful power and influence of Christ. By the one-by-one (personal) method, He carefully chose His disciples, who, through the power which came from close friendship with the Master, were able to spread the good tidings.

We owe much to the early disciples who knew Jesus as He walked and talked and preached on earth. We owe much to people like Paul and thousands of others, who never knew Him as the Man on earth in flesh, but, nevertheless, knew Him just as truly. We must first realize that Jesus was once a part of our world, a reality in human experience, a simple and impressive person moving among men. Secondly, we must know Jesus for what He has done for men and women through the ages and for what He has done for us. He is life, joy, faith, hope, spirit—all! Third, we must know Him through devoted service to His cause—untiring service. To know Christ once lived, to know His historical life, is not sufficient—we must know Him through giving Him to others. And this is our task: winning men and women to Christ.

3. *Suggestions for Short Talks.*

Christ and His Disciples.—Christ chose His followers from among working-men, but they were men who responded to His call earnestly and stood by Him to the end (with the exception of Judas). They could not resist His simple, personal call when He said, "Follow me" and "I will make you fishers of men." They must have followed Him with joy and happiness—this Man whose quiet godliness attracted and held people. We can imagine the personal friendship between Jesus and each of the disciples. It was John who knew Christ so intimately, and this, no doubt, accounts for His being known as the disciple of love, because He must have caught Jesus' great spirit of love.

The Every-Day Life of Christ.—Jesus realized at a very early age that He must be about "His Father's business," and so in a very natural way He began definite work when He tarried in the temple with the doctors. In a simple and impressive way, He healed the sick, comforted them, visited in the homes, went apart to pray, and taught. His parables are stories which all could understand and with a message for all. His method while on earth was one of directness and steadiness, and of lasting importance. And this is His method among men today.

Winning Others.—So much of the success of the "Billy" Sunday meetings has come as a result of the large number of personal workers who have assisted him. Winning others is not alone the work of the evangelist or preacher, but the duty and privilege of every Christian. It is not so much the things we say or do which count as what we are, the kind of lives we live, and our attitude toward people and things. One can never know the kind of influence he is exerting.

Dean Brown, of Yale, tells the story of a senior who was crossing the campus late one evening after spending the evening in such a way that he was ashamed of himself and disgusted with the world. As he crossed the campus, he saw through the window the oldest and best-loved member of the faculty sitting at his desk busily writing. The young man believed he was working on something worth while, and the contrast between that picture and his own life caused him to resolve to live a more decent life. From that time on, his life was clean and pure. The old professor did not know the influence he had had on the young man.

Christian Orphanage

DEAR FRIENDS:

When we plant a small tree, we expect it to thrive and grow to be a large tree, and at some future day be a blessing in some way to humanity. We are disappointed if it does not grow as we expected. It is the same way in the business world. If a man opens a store with but a small stock of goods, he expects it to grow and develop till it reaches larger proportions. He is a disappointed man if his dreams do not come true. It is so in every line of business—we start at the bottom with a small beginning, but no man is satisfied to stand still and not make progress.

We cannot stand still—we must go forward; we must build another building. The call has gone out for funds. We are receiving replies like the following: "I will give you a thousand dollars if you will raise the money in a reasonable time." "I want to invest a hundred dollars in the new building." "After reading your letter in THE SUN of January 29th, I have decided I would like to have a part in the new building, and I inclose $20.00 and will mail you $20.00 for four years." Another man, "I will give you a thousand dollars if you will raise the money and build the building."

What has your heart prompted you to do in this matter? Let me hear from you.

The following have been sent in since the last report: Mrs. R. E. McCollin, Wentworth, N. C., 1 pr. pillow-cases, 1 dress; Mrs. Henry Crocker, Suffolk, Va., 1 coat; Mrs. J. S. Stephens, Kite, Ga., 1 overcoat; Mrs. H. B. Everett, Holland, Va., 1 box clothing and Christmas presents; Ladies' Aid Society, Haw River Church, 1 quilt; Ladies' Aid Society, Franklin, Va., 4 night gowns; young ladies of Seagrove Church, 1 quilt, 1 box Christmas gifts (this item was overlooked in reporting our Christmas gifts).

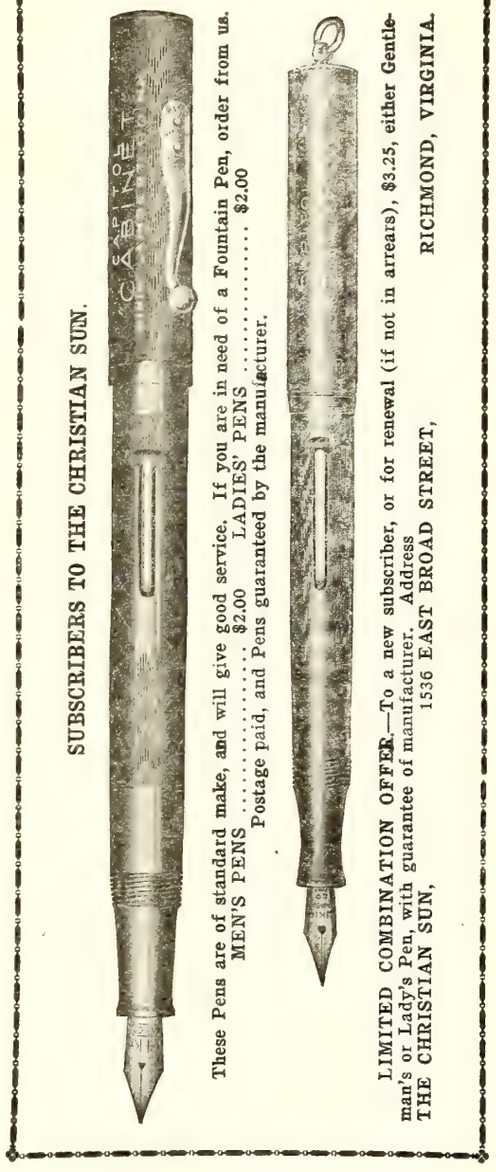
CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 19, 1925.

Amount brought forward		$1,088.43
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Christian Light	$ 5.29	
Hanks Chapel	3.00	
Pleasant Union	11.00	
Mebane	1.25	
Durham	13.11	
Chapel Hill	4.03	
Pleasant Hill (J)	3.33	
Shallow Well	2.42	
Wentworth	16.00	
Piney Plains	8.75	
Sanford	8.68	
		76.96
Western N. C. Conference:		
Pleasant Ridge (R)	$ 1.40	
Seagrove	1.33	
		2.73
N. C. & Va. Conference:		
New Lebanon	$ 2.55	
Baracca Class	2.00	
Ingram, Va.	5.00	
Lebanon	.80	
		10.35
Eastern Virginia Conference:		
Oakland	$ 4.24	
S. Norfolk	6.27	
First, Portsmouth	9.65	
First, Richmond	4.82	
Suffolk	25.00	
Berea, Norfolk	6.58	
Berea, Nansemond	10.00	
Antioch, Valley of Va.	2.76	
		69.32
Georgia and Alabama Conference:		
Mt. Zion, Ala.	$ 1.10	
Beulah	4.50	
		5.60
New Building Fund.		
Meyers, Greensboro	$ 50.00	
J. F. Hilliard and wife	20.00	
Ernest B. Roscoe, Burlington	25.00	
		95.00
Baby Home Fund.		
J. J. Gomer, Holland, Va.		5.00
Special Offerings.		
Citizens' Bible Class, Elon, N. C.	$ 2.95	
Philathea Class, Elon, N. C.	1.02	
A. W. Andes, Harrisonburg, Va.	10.00	
Alamance County, for Rudd child'n	135.00	
	90.00	
Mr. & Mrs. H. R. Parsons, Brushart, Ky.	10.00	
		248.97
Grand total		$1,602.26

REPORT FOR FEBRUARY 26, 1925.

Amount brought forward		$1,602.26
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Christian Light	$ 6.39	
Liberty, Vance	4.37	
		10.76
Western N. C. Conference:		
Randleman	$ 4.00	
Zion	1.05	
Pleasant Hill (A)	2.50	
		7.55
N. C. & Va. Conference:		
Palm Street, Greensboro	$ 7.65	
First, Greensboro	16.47	
Reidsville	5.95	
Bethlehem	2.83	
		32.92
Eastern Virginia Conference:		
Mt. Zion	$ 2.40	
Holland	11.50	
Wakefield	4.64	
Franklin	5.00	
Ocean View	1.50	
		24.54
Valley of Virginia Conference:		
Antioch	$ 3.58	
Palmyra	.88	
		4.46
Alabama Conference:		
Wadley	$ 2.64	
Bethany	3.00	
		5.64
Northern Church:		
Pleasant Hill, Ohio		10.00
Baby Home Fund.		
F. M. Haward, Henderson		10.00
Special Offerings.		
Boone Bible Class, Sanford	$ 14.50	
A Friend, Durham	15.00	
Chas. A. Ballentine	25.00	
Miss Tom Balentine	10.00	
E. M. Davenport	75.00	
H. H. Furman, Raleigh	30.00	
Mr. & Mrs. C. C. Howell, Jacksonville, Fla.	25.00	
R. W. Malone, for Renigar child'n	240.00	
		434.50
Grand total		$2,143.11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"Ming Kwong—the City of Morning Light," by Mary Ninde Gamewell. Paper, 50c; cloth .75
"In China," by H. F. Williams, D. D..... .25

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For Intermediate Home Mission Classes:
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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

FRAILTY AND FORGIVENESS.

"If ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. 6:14-18.

Divine forgiveness, national forgiveness, personal forgiveness, are needed in the world today as much as ever before. The man who thinks he can get along without these elements in his life will have a sorry time of it.

God is so forgiving toward us because we are His children. He knows how frail and weak and ignorant we are. "He knoweth our frame, He remembereth that we are dust." The father of a great sculptor had become very aged and infirm, but he still loved to model in clay. After he had gone to his room, the son would take up the faulty workmanship of his father's trembling hands, and under his touch it would become perfect and beautiful. God the Father is like that. He takes our faulty lives with all their poor workmanship and makes them all that they ought to be. Certainly He has a right to expect that we who stand in such constant need of forgiveness ourselves, should be patient and merciful and forgiving toward our brothers and sisters.

The man who realizes his own faults and failings will be very charitable in his judgment of others and quick to forgive them; and as he forgives, he will be forgiven, not only by men but by God Himself. One of the most solemn truths Jesus ever uttered was this: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Prayer.—Hear us, Heavenly Father, as we pray for the ones we name by name. May our petitions come to Thee with faith that Thou wilt answer our longing that those we bear up on our hearts may also be borne up by Thee. *Amen.*

TUESDAY.

THE ACT OF KINDNESS.

"Blessed be he of the Lord who hath not left off his kindness to the living and to the dead."—Ruth 2:19-23.

Boaz stands out as a type of the gentleman of the Old Testament. He was a kindly, generous man, whose thought was of others. The village gleaner was welcome in his spacious and fertile fields, and in those Bethlehem meadows the unprotected woman was safe because of his chivalry and his instructions to his servants. His industrial generosity carried no compromising obligation. The widow's cause was on his heart, and while he bestowed his gifts first upon the living, he did not forget the dead.

In these days he brings us another example we would do well to emulate. He drew no race line, held no blinded prejudice against the worthy alien to his village, and tendered his generosity and chivalry to the immigrant Ruth, with a fineness and knighthood unexcelled today. He did not say: "You are from Moab; I shall exclude you from my fields," or "You have not the required shekels and must return to Moab."

Prayer.—Fashion anew the thoughts of our hearts, most gracious One, in whom to believe is to renew all of life. Make us to see the beauties of a world that every morning is a new world because He is born again each morning in our hearts. In Jesus' name. *Amen.*

WEDNESDAY.

THE VINE AND THE BRANCHES.

"I am the Vine, ye are the branches."—John 15:5.

By these words, Jesus shows the close relationship and union which we may have in Him. The purpose of the abiding union is that good fruit may be borne, and this harvest will glorify our Father and make us happy. We cannot bear good fruit unless we abide in Jesus. In fruit-bearing there must be both the vine and the branches, and they must live, grow and bear fruit together. If the branch cannot bear fruit without the vine, neither can the vine unless it has abiding branches. Both are necessary, and one must depend upon the other. This makes believers very important. By sin, selfishness and stubborness we may defeat the purpose of Jesus. We may be cut off, gathered up, and used for fire-wood, and will be thus treated unless we bear fruit. It is death to the branch to be cut off. The vine, however, still lives and bears its blessings to all branches that remain. An old man may get into Christ, by faith, and bear good fruit. But it is far better to have godly parents to so teach and train us that we may naturally grow up in Him as the tender branch puts forth and grows in the vine.

Prayer.—We thank Thee, our Father, for Thy great care and love in permitting us to know Jesus and to live and grow in Him. Purge us, but do not prune us. So teach us that we may know how to abide in Him, the true Vine, that we may glorify Thee with much fruit. In Jesus' name. *Amen.—T. E. White.*

THURSDAY.

JESUS' PRAYER FOR UNION.

"That they all may be one."—John 17:21.

From whatever angle we may wish to view the sublime words of Jesus in the seventeenth chapter of John, it is the greatest utterance that ever fell upon human ears. It reaches back to the very beginning of time, and it reaches forward and remembers every one in the ages to come who shall believe on Jesus. Judged from the human standpoint, it is a literary germ, well-prepared, logically outlined, and the theme is so treated that there is not a superfluous word in it. The subject is unity, and there are three divisions or circles. It is inclusive and exclusive. In the first circle, it is Jesus and the Father. He does not pray that they may be one, for they were one. And that glorious union made Him say, "All Mine are Thine, and Thine are Mine." Then the circle is enlarged to include the disciples, with the world shut out, as He fervently prays for their keeping, sanctification and union. But the world was not to remain excluded; and the climax is reached in the third circle when He prays for the world. That union which was in the first, He prays may be in the second and third circles. It is a happy thought to know that in this sublime prayer we were remembered.

Prayer.—Our Father, we pray for the union of all believers, that they may be one in faith and hope; one in spirit and love, and one in purpose and work, so that the world in darkness may have light and believe on Jesus. *Amen.—T. E. White.*

FRIDAY.

THE GENEROUS SOUL.

"Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."—Acts 20:32-37.

The most wonderful telegraphic system in the world is within our bodies. Our nerves are like an intricate duplex system of electric wires. Over one set of wires we receive; over the other, we impart. The sensory nerves receive. The motor nerves impart. We are so constituted and so conditioned that we must receive and keep on receiving while we live. What have we that we have not received? Health, knowledge, character, our chiefest possessions, are largely derived from others than ourselves. But if we have received, others have given. And if others are to receive, we must learn to impart. We that are parents must give health to our children. We that have been taught must be vigilant and zealous to teach. We that love truth and hold inestimable the inheritance of faith must do our utmost to propagate it.

Prayer.—Lord's Prayer, all the circle joining.

SATURDAY.

THE SOUL THAT STOOD STILL.

"Curse ye Meroz, said the angel of the Lord."—Judges 5:23.

Tom was not his name, but it will serve the purpose. When winter came, the man was a "regular" at the gospel missions, those beacon lights for hard-pressed men. Few men were more prayed for than Tom. There was something in the mien of the man that touched the heart—something akin to harmlessness. Although so many mission workers prayed for him, there was apparently less hope for this man than for some of the most hardened cases. By "calling" he was a professional beggar and a periodic drunkard.

During several years that men worked and prayed for the man, some notorious "bad" men were thoroughly converted and entered upon a new life, while Tom stood religiously still. Here was Tom's weakness—he could never be brought to a decision. Lacking in will power, he dawdled mentally, standing irresolute while precious days slipped by. Never a downright "bad" man, and yet never a Christian. So he lived and died and found his resting-place in the potter's field.

"Curse ye Meroz, said the angel of the Lord." A reading of the full verse shows that the indignation of God was not because of some heinous crime committed; but because Meroz refused to come to the help of the Lord's people. They were lacking in decision. They did not fight against the Lord; they stood idle when their help was needed. "Neither hot nor cold," was the condemnation of Laodicea. Many men miss life and fail of God's blessing, not through gross sinning, but because of indecision.

Prayer.—Lord's Prayer, all the circle joining.

SUNDAY.

THE PRESENCE OF JESUS.

"When he saw Him, he fell at His feet."—Mark 5:21-24.

Charles Lamb said that if some other great personage of history should enter the room where he was, he would rise as a mark of respect; but if Jesus Christ should enter the room, he would bow at His feet. There was something about the personality of Jesus that arrested attention, stimulated interest, and commanded reverence. In His presence, men felt the emanation of divinity. They felt the presence of a power that could not be explained on any human basis—a power benevolent, gracious, majestic. On seeing Him, their first instinct was one of adoration.

Men do not make demands of Him. They fall at His feet. And there they find the place of true humility, the best place to make contrite confession of their sins. At His feet they get clear visions of themselves, as Peter did, and feel the infinite reaches of space that stretch between His holiness and their own sinfulness. At His feet they find the power to rise again. His infinite compassion reaches down and takes them by the hand and lifts them up.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

GOOD MORNING, DEARS!

All those valentines! My! oh, my! they were so pretty; and the Kiddies who sent them were so thoughtful of their editor. You are all dear and kind, and—wait a minute—did you try to send a pretty valentine to some one who was very, very lonely? I hope you did, for that was the true valentine spirit. Oh! oh! oh! I'm so proud of all you dear little folks, anyway. Can't you just feel that your editor loves you a lot? But I know you can.

Gee-whiz! it's 'most spring-time again—'most time to hear the birds calling from the apple trees in the garden. And then pretty soon along comes a warm day, and little brother pulls off his shoes and stockings and goes wading in the branch. Oh, dear me! wish'd I was as little as little brother. But even grown-ups are happy when the spring comes. It just makes us have a song in our hearts all day long, and all spring long, to see everything getting green again and to think of a summer-time soon a-comin'. Whoop-ee! girls and boys, aren't you glad you are alive?

At story-hour this week, we are going to have the bestest time! All of us are to wear soldier caps and do a soldier drill, and hear a George Washington story. Wish—I do wish—all my Kiddies' Korner Kiddies were coming too!

Did you ever see a dear little chipmunk? No! Read this little story about Peggy and Daddy Chipmunk. I imagine you will like Daddy Chipmonk about as well as you like Peter Rabbit.

Love from Peter Rabbit and your editor.

MADGE FLEMING MOFFITT.

PERSONAL MENTION OF KIDDIES' KORNER DOINGS.

Jack Frost left town last week on the run. The warm weather chased him away.

Would you believe it when I tell you there are eight new babies just joined our cradle roll? Some of them have black hair, some of them have yellow hair, and some—oh! poor, poor wee 'ittle babies—they ain't got no hair a'tall.

Some of our Kiddies are taking the croup. I have just heard it. Peter Rabbit's Ma made a flannel-leaf poultice when Peter had the croup. Oh! that's right, it wasn't croup, was it? Well, what was the trouble with Peter that time, then? Does any one remember?

Some of our Boy Scouts had a banquet not long ago. Chicken pie and 'lasses cake was part of their menu. Oh! it went away so fast, too! But not a Scout ate so much that it hurt. Every one had such a good time, and the best of it all was the fact that all the Scouts' dads were there. They ate chicken pie, too, and 'lasses cake. Every one had a good time!

Mrs. Ducky Lucky went to town last week, and took her three little Duckies along to purchase some new spring bonnets. Coming home, later in the day, it began to rain. The two oldest children walked beside their mother, under her big green unbrella; Baby Luck Lucy had such short little legs that he was almost drowned, because he couldn't keep up. Let us hope that he isn't sick this week as a result.

PEGGY AND A CHAT WITH DADDY CHIPMUNK

"Oh, you dear little thing!" Peggy exclaimed as the wee little chipmunk scooted out from the grasses almost under her very feet. "Where in the world did you come from?"

"Hush! don't breathe it to a soul," chattered Daddy Chipmunk; "I've been gathering corn."

"Gathering corn?" Peggy laughed. "Why, Daddy's corn isn't up yet. Where did you get it from—the barn?"

"No, indeed!" replied Daddy Chipmunk; "I should have said cornseeds. We chipmunks never bother the corn after it's ripe, but we do like the freshly planted seed."

"Ho! ho!" laughed Peggy; "so that's why my Daddy's corn doesn't grow like it should! Oh, well, I guess if you leave some of it he won't mind. But where's the little chipmunk house? Don't you have a little path like most of the meadow folks do leading up to their houses?"

"Well, I should say not!" and Daddy Chipmunk shifted the corn seeds he was carrying from one cheek pouch to the other. "That's one thing I never could see."

"Come along and see my place. I'll bet you every seed I have in my pockets you can't find my burrow," and he led Peggy over where the grass was lovely and green.

"Is it around here some place?" Peggy asked. It was like a game of hide-and-seek, for she could not discover the doorway to Daddy Chipmunk's house.

"See, I told you you couldn't find it," laughed Daddy Chipmunk, very much pleased. "Had there been a path leading up to the doorway you couldn't have missed it. Well, here it is," and he pointed to a wee little doorway just under the edge of an old stump. "And I'll have you know I dug every bit of the dirt myself."

"Where did you put the loose dirt?" asked Peggy, looking for the telltale dirt.

"Over in the bushes," chuckled Daddy Chipmunk.

"So many of the woodfolks just leave the dirt piled around their doorways, but not me. I carry every bit of it away in my pockets and dump it away from my doorway. That's why you couldn't find my doorway.

"Hello, there, Mamma," he called, and a tiny, squeaky voice answered him from down in the ground. He led Peggy down through the long tunnel into the chamber at the very end, where Mamma Chipmunk and her family of five were as comfy as could be on a nice little bed made of soft grasses.

Daddy Chipmunk was very proud of his little house and showed Peggy all the little store-rooms he had made to hold their winter supplies.

Mamma Chipmunk hustled around and spread the wee little table and Peggy had the loveliest time you could imagine, and when she heard her Mamma calling her she bid her new friends good-by and hurried home.

DIFFERENCES.

By L. J. Bridgman.

When Billy squirts the garden hose
A cricket, drenched, falls on his nose,
An ant-hill melts to mud and flows,
So ants and cricket tell their woes:

"Ugh!" says the cricket; "look at me!
I'm just as mad as I can be!"
The ants cry, "Stop it! Don't you see
You'll spoil our top-floor nursery!"

But, oh, how thankful is the rose!
Why, every pretty plant that grows
Wiggles its leaves with joy and shows
How glad it is of Billy's hose.

MOUNTAINS.

Somewhere, I have heard an old story
Of Indian boys, who were sent
The desert to cross to the mountain,
Where each should attempt its ascent,
And each was to bring to the chieftain,
As proof of the story he'd tell,
A sprig of such cactus or pine tree
As on desert or mountain-side dwell.

We, too, who are crossing Life's desert
And climbing its mountain of need,
Can carry the proof of our journey—
Kind words and the kindlier deed;
Lives lived by Christ's precepts and proverbs
We can take to our Chieftain, to show
How far up the side of the mountain
His children were able to go.

—*Agnes Monks Hunter.*

THE CORNFIELD IN AUTUMN.

By Daisy D. Stephenson.

Where once there waved a field of green,
A mystic village now is seen;
For shocks of Indian corn now stand
Like tepees brown on every hand.

Customer: "You're sure one bottle will cure a cold?"

Assistant: "I'm sure it does, sir; nobody's ever come back for a second."

Ole Mr. Sun is out of his house again. We are all very, very glad, too!

KEEP THEM OUT OF SIGHT.

Some girls who are always showing their worst side to others try to persuade themselves this is admirable. But none of you would think of putting on your oldest, shabbiest clothes when a visitor is expected. If you are ashamed to wear a dirty blouse before a guest, you should be doubly unwilling to make a display of a bad temper or an unworthy jealousy. You cannot conquer all your weaknesses at once, but you should do your best to conceal them till you can conquer them. Displaying your shabby clothes or your shabby traits is not so much frankness as ill-breeding.

Sunshine follows after rain,
Loss will soon be changed to gain;
Joy will take the place of pain.

There is virtue in the look of a great man (after meeting Washington). I felt myself warmed and refreshed by it during the rest of my life. —*Chateaubriand.*

SCHOOL OF MISSIONS.

Church mission secretaries, members of missionary societies, mission superintendents of Sunday schools, and missionary committees and pastors in the Virginia Valley Central Conference are hereby reminded of the school of missions to be held at Mayland Church on the first Saturday in May. All the above-mentioned persons are also urged to see to it that every Church in the Conference has one or more representatives at this missionary meeting.

The services are to begin at 10 A. M., and will continue only one day. Interesting speakers are to be present, and a large part of the time will be given over to open conferences and discussion. No Church or society can afford to miss this school of missions, and every one is urged to begin to plan now to spend the day with us.

J. F. MORGAN,
Conference Mission Secretary.

HOLT.

Penny Ella Holt, daughter of the late Mr. and Mrs. Stephen Mann, was born February 28, 1846, and died February 16, 1925, age 78 years, 11 months and 17 days old. About the close of the Civil War, she was married to Ruffin Holt, and to this union were born nine children—three boys and six girls. She joined New Elam Christian Church during the Civil War, and remained a consistent member until death. Her husband and one son preceded her in death.

The funeral was conducted from Goldston Methodist Church January 17th by Rev. H. L. Witten, pastor, assisted by Rev. Jonas Borclay, of Pittsboro, and the writer. The body was placed by the side of her husband in the City Cemetery, covered by beautiful flowers as mute tokens of love by those who knew her.

Her suffering was long, but her patience great and faith strong, enabling her to die rejoicing in the love of God. To know her was to love her, for she was one of those rare characters in life.

She is survived by the following children: C. W., Kernersville; A. P., Salisbury; Mesdames J. M. Yarborough, of Jonesboro; J. J. Burns, Troy; I. M. Gilmore, Pittsboro; W. L. Moore, Red Springs; W. I. Williamson, Sanford, and T. B. Beal, Bear Creek; also thirty-seven grandchildren and ten great-grandchildren; also one brother, F. P. Mann, and one sister, Mrs. M. D. Holt.

The grace of God will enable all to live to meet her in heaven.

C. E. GERRINGER.

MICHAEL.

Sister Barbara Michael departed this life February 17, 1925, and was placed beside her husband in the Bethlehem Cemetary on February 19th. She was 78 years, 11 months, and 6 days old. She was the widow of David Michael, who preceded her to the spirit-land twenty-one years. To this union were born seven children, five of which survive, one son and four daughters.

Some two years previous to her death she had a beautiful vision of heaven, and on her death-bed she frequently shouted and praised God that the end was nigh. As an evidence of her Christian life, I think there were at least 500 present at her funeral. We had known her for many years as a Christian.

She leaves, to mourn their loss, five children, twenty-one grandchildren, and a hose of friends. God bless and comfort the bereaved. Funeral by the writer, assisted by Rev. A. F. Isely.

P. T. KLAPP.

TICKLE.

Robert E. Tickle departed this life on February 18, 1925, and was buried at Bethlehem. He was about twenty-three years old. He professed faith in Christ at the age of eleven years and joined the Christian Church at Berea. He entered Elon College January 2, 1923, to prepare for the gospel ministry. His health broke down, and notwithstanding all was done for him that human skill could do, his young life ended here to begin life in the spirit-world.

We were told that he was a very consecrated Christian young man. God bless the memory of this young man to the good of his survivors. He leaves to mourn their loss three sisters and three brothers. Funeral by Rev. Albright, of M. E. Church, assisted by the writer.

P. T. KLAPP.

EYESIGHT CONSERVATION.

Conservation has come to mean doing something unpleasant. But the call to conserve the eyesight of the nation must be heeded, else we shall find ourselves as a people seriously handicapped physically. Recent statistics show that nine out of every ten persons over twenty-one have imperfect vision. At thirty-one the proportion is larger, while after forty scarcely a person has perfect sight. Sixty-six per cent of the school children have defective eyes. Examination of the eyes of thousands of employees in the industries show the same per cent of defectives. This proves that more than one-half of the people have faulty vision.

Our eyes are the largest factor in our efficiency; their defectiveness causes a serious waste of nerve energy, which directly reduces human efficiency. The Eyesight Conservation Council has issued a call to the parents of America to watch the eyesight of their children. Many of the defects detected in childhood could be corrected. If a child sees clearly, he is more apt to think clearly. Defective vision may lead to distorted thoughts and opinions. The schools have for years been doing their utmost to have eye conservation uniform, but the co-operation of parents is necessary to make the safeguarding perfect.

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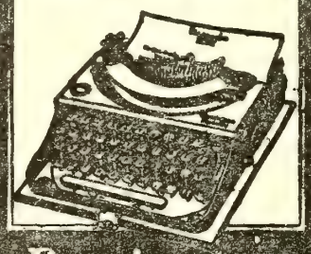

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IN CONSTIPATION, say intestinal specialists, lies the primary cause of more than three-quarters of all illness, including the gravest diseases of life.

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

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A LONG TIME TO WORRY.

A great deal of discussion recently arose when some scientist predicted that the sun was cooling off. The discussion was of a rather hectic nature until the scientist hastened to explain that this work would not be evident until about fifteen billion years had elapsed.

It was a great relief that was felt in the land at that announcement. To be sure, there may be somebody that will worry about the end of the world with the fading of the sun in something like fifteen billion years, but if they can afford to do that it is a pretty good sign that there is not anything much in the way of care bothering them on earth at present.

Fifteen billion years is certainly a long time to worry. If the human race started in now, a lot of wrinkles and headaches could be achieved before Old Sol started to get the curtain in the theater of the universe.

It is rather interesting to know that some man has the egotism to think that his puny little brain can project itself fifteen billion years into the future and predict the end of the sunshine that has been serving mankind since the beginning of the world. That same man probably could not tell whether or not he is liable to walk around the corner and get hit with a brick that some workman might allow to drop inadvertently. This business of looking into the future affords some people a living, but the man who is predicting an event fifteen billion years away will have to lower the elevation of his guns before he expects to hit anything in the mind of the average man.—*Selected.*

THE SCHOOL CURRICULUM.

Eighty-five per cent of the two million school children are in elementary schools, the great crucibles out of which our citizenship comes. In them, tools of life are fashioned, habits are formed and character molded. It is important, therefore, that such courses be offered and such effective teaching be provided as will enable each child to develop to the fullest extent of his powers, says C. F. Hoban, Department of Public Instruction, Harrisburg, in the *Pennsylvania School Journal.*

The elementary school can be enriched through—

The establishment of kindergartens. These provide for the individuality of the child, develop motive and offer large opportunity for physical activity. They are democratic and great Americanizers.

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A wider use of visual aids. An intelligent use of the chart, graph, map, model, motion picture, school journey, museum specimen, photographic print, picture, slide and the stereograph will vitalize the teaching of art, civics, English, geography, health, history, music, nature study and vocational subjects.

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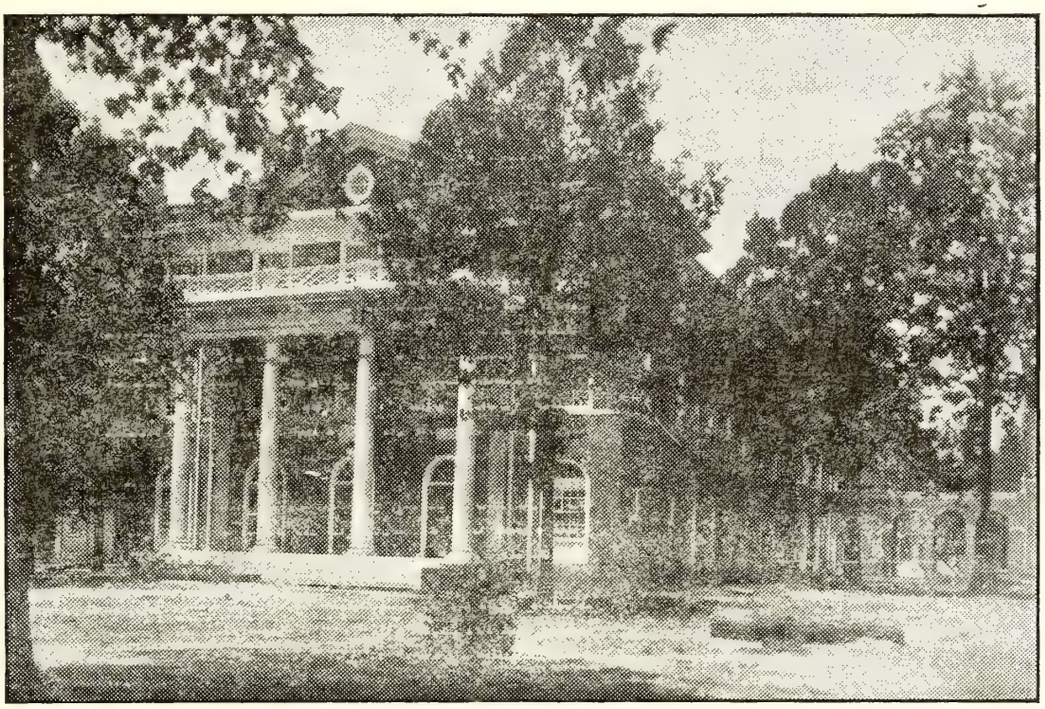

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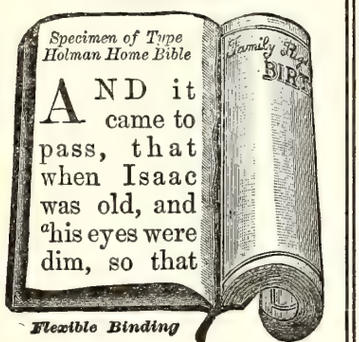
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BURKE.

Mrs. Cornelia Burke, of Asheboro, N. C., Route 1, passed away at her home on February 5, 1925. She was born March 30, 1847, and so was 77 years, 10 months and 5 days old. She leaves to mourn their loss three sons—Mr. J. E. and Charlie Burke, of Asheboro, and James, of Franklinville, N. C.; two daughters—Mrs. Clifford Glasgow, of Asheboro, and Mrs. D. Kivett, of Siler City, N. C. She also leaves two brothers and two sisters and a host of relatives and friends. Her husband and two children preceded her to the grave.

She professed faith in Christ when young, uniting with the Baptist Church. Later she united with the Christian Church at Pleasant Cross.

She was laid to rest in the Pleasant Cross Cemetery. A large crowd attended the funeral, conducted by the writer, assisted by Rev. Wm. Elam.

J. M. ALLRED.

FURMAN.

Whereas, God, in His wisdom, has seen fit to call from our midst Mrs. Mattie King Furman; be it resolved:

1. That in the death of Mrs. Furman, the Woman's Missionary and Aid Society of the First Christian Church, of Raleigh, N. C., has lost one of its most faithful and loyal members.

2. That we extend to her husband and children our sympathy, urging them to look to Him who is abundantly able to comfort them in their sorrow.

3. That a copy of these resolutions be sent to th family, a copy to The Christian Sun, and a copy be spread upon the minutes of our society's record.

MISS SUSIE ALLEN.
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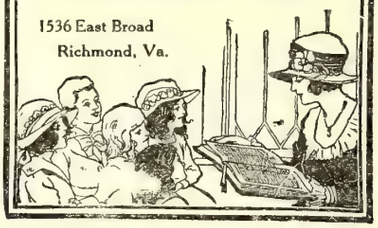

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, MARCH 5, 1925. NUMBER 10.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Most Important Claim.—

No other claim is so important as that of President Coolidge—obedience to law is every citizen's duty.

Churches Appeal to Parents.—

The newspapers of Dayton, Ohio, have published an appeal to parents, signed by a minister of the Protestant, the Catholic, and the Jewish faith. The appeal summarizes the conditions in the morals court of the city, and points out that the condition effects every family in the city, of whatever station. The signers then declare that the schools and the police are unable to get at the seat of the trouble, and appeal to the parents to render assistance in the matter in a very genuine way.

Experimenting in Religious Education.—

New York City is the scene of an interesting experiment in week-day schools of religion. Protestants, Catholics and Jews are co-operating in the work. Public school No. 46 has been selected as the laboratory. Pupils are not excused from classes, but are invited to remain after school for religious teaching. It is felt that it would be politically unwise to attempt to excuse the children from classes. This co-operative movement of the three faiths may have far-reaching results. The experiment is still in its infancy.

Reorganize Education Board.—

The Methodist Church has announced the reorganization of its boards of education. The single board of education now supervises the same work formerly under four separate boards. There is now a department of educational institutions, a department of educational institutions for negroes, a department of Church schools, and a department of Epworth League. Except in the department of Epworth League, the work will still be under secretaries formerly on the boards. Again we can say that the Christian Church pioneered in this direction.

Reichstag Faces Prohibition Bill.—

It is reported that twenty members of the German Reichstag stand ready to support the prohibition bill, to be introduced into that body soon. The bill cannot pass at this time, but it is felt that agitation in that direction will be helpful to the temperance cause in Germany. It is declared by authorities that the liquor consumption in Germany is not more than one-third of what it was in the pre-war days. Poverty, of course, accounts for some of this falling off, but the branches of the German youth movement is credited with a part of it. The prohibition cause is gaining ground rapidly in Germany.

Rockefeller's Proposal Supported.—

In subscribing half a million dollars toward the completion of the Cathedral of St. John the Divine, John D. Rockefeller, Jr., proposed that trustees of other denominations than the Episcopalians be associated with the Episcopalian members on the board. Bishop William T. Manning declared that such action would hinder rather than help the carryong out of the slogan, "A house of prayer for all people," which has been used in the campaign. Many other prominent Episcopalian ministers have seen fit to disagree with Bishop Manning, and are supporting the Rockefeller proposal. The subscriptions to the building fund have passed the seven million dollar mark already.

Test Oregon School Law.—

Early in March, arguments will begin before the Supreme Court of the United States as to the constitutionality or otherwise of the public school law of the State of Oregon compelling all minors to attend the public schools. The arguments of Oregon is frankly aimed at Roman Catholic and other parochial schools, and in the argument it is contended that there is no guarantee of religious liberty, and that the State has unlimited control over its minors. On the decision of the court rests the fate of similar laws now pending in Michigan, Washington, and Wyoming. The Federal district court has already declared the law unconstitutional, and the decision of the supreme tribunal will finally settle the matter.

Iceland Pre-Eminent.—

After two years of futile effort, the Roman Catholic Church has retired from the attempt to win over the people of Iceland to that faith. The 85,000 people inhabiting the little kingdom of Iceland are firmly fixed in their loyalty to Lutheranism. Every child is taught to read, and in all the 85,000 population there is not an illiterate person. The people of Iceland have not been engaged in a war in more than a thousand years. In his recent book, "The Character of Races," Dr. Ellsworth Huntington devotes especial attention to Iseland, and declares that, according to its population, it has given to the world more outstanding men than any other country in the world. A beautiful example that real men may be grown without war.

"Watchman-Examiner" Disturbed.—

The *Watchman-Examiner,* a conservative Baptist weekly, seems somewhat wrought up over the advertising of the *Ladies' Home Journal* in the *Memphis Commercial Appeal,* in which the journal featured an article by Dr. Harry Emerson Fosdick. The *Watchman-Examiner* asked if the *Ladies' Home Journal* did not know that the South was a stronghold of orthodox religion, and a few other similar questions. The Baptist editor then points out that the journal will lose ten subscribers for every one it gains or, he says, something is wrong with the law of cause and effect. Now, the *Ladies' Home Journal* is advertising a reply to Dr. Fosdick by Dr. C. E. Macartney, the eminent fundamentalist. We are persuaded that the journal may be trying to regain those lost subscribers, if there were any.

Chaplaincy Committee Appointed.—

Dr. S. Parkes Cadman, president of the Federal Council of Churches, has just announced the appointment of a chaplaincy committee consisting of twelve of the most prominent ministers of America. The business of this committee will be to investigate the possibility of furnishing the army and navy with the service of chaplains without incorporating them into the military system or giving to them military rank.

If this can be done, and it seems altogether possible, it will mean much to the Church. The Church of Christ should be, and must be, present wherever men are; but it seems such a sad commentary on the Christ which the Church represents that those men who carry His message should don the soldier's garb and follow to war as soldiers. Let us pray that somehow these men to whom Dr. Cadman has entrusted so great a task shall succeed in the work to which they set their hands.

The Farm Furnishes Preachers.—

Dean James A. Beebe, of the Boston School of Theology, points out the fact that the farm furnishes more ministers than does any other calling in life. Taking the alumni of that institution as a basis, the dean reveals the following facts: Out of 924, 372 admitted that their fathers were farmers. The manse came second, with 142 hailing from the parsonage. Business offered its share, with the sons of 48 merchants, 14 manufacturers, 25 contractors, and 8 salesmen. Among artisans, carpenters were in the lead, with 27 coming from such homes. The professionals made a poor showing, considering their cultural advantages, there being but 35 of these sons listed. Of these, 13 were sons of physicians, 7 sons of lawyers, and 7 claimed teachers as their sires. Such reports are always interesting; however, they may often be incomplete. They furnish a basis on which to do some very suggestive thinking of our own. If the farm leads, why does it lead? If teachers do furnish the pulpit with so few recruits, just why do they not furnish more? These and many other very pertinent questions may arise for constructive thought.

NOTES-PERSONALS

New subscribers to THE CHRISTIAN SUN are welcome. There are needed one thousand new subscribers to be added this year.

Who will be the next pastor to install THE SUN in every family represented in his Church? Write for the plan and conditions to be observed.

Easter Sunday this year falls on the 12th of April. Many things are appointed to be done by this time. None too much time in which to prepare a good Easter program.

The three largest cathedrals in the world are: St. Peter's, at Rome; the Seville Cathedral, in Spain, and when completed, the Cathedral of St. John the Divine, in New York City, which will be the largest.

Rev. T. J. Green, Elon College, has been properly and lovingly pounded by his good Shallow Ford congregation—a deserved mark of esteem from a congregation that ever delights in doing generous deeds.

Rev. McD. Howsare, D. D., began an evangelistic campaign at Elon Monday, March 2d, to continue for a week. His system of enlistment and personal work seems to have great virtue in it and achieves wonderful results.

We congratulate our good friend and brother, Dr. Roy Helfenstein on the successful and great work he seems to have accomplished on a recent tour to the Pacific Coast. Dr. Goodell, secretary of evangelism for the Federal Council, writes most flatteringly of Dr. Helfenstein and his work. See elsewhere in this issue.

Bro. Sam Davis and wife, of Norfolk, our good and great evangelistic helpers, are to be with Rev. W. C. Hook, Albany, N. Y., March 15th to 29th. Bro. Davis and wife are great helps in evangelistic services, and their work seems to be effectual. Our Churches should keep them busy.

Rev. B. J. Harward, our devoted pastor at Chapel Hill, has evidently cultivated the reading habit amongst his people. He has recently put THE CHRISTIAN SUN in every home represented in the Church. Now comes an order for fifty copies of "The Principles of the Christian Church" and other denominational literature. This pastor is evidently sowing seeds with a harvest in view.

The moon was about four seconds late in blotting out the sun. This was due to the fact that some unknown force speeds up or slows down the moon at times. But isn't it wonderful that scientists are able to tell us almost to the second when we are to have an eclipse, and able to tell when eclipses will come a hundred or a thousand years from now!

Within the past few weeks, every one who pledged to Men and Millions has been given, in person or by mail, a statement of amount paid and "balance due." Many have responded cheerfully. Some have not. At any rate, we do not think any one can complain that his or her account was never presented. How gladly do we receive and receipt and duly credit every dime and dollar sent in!

Some are loyally and sacrificially meeting their obligations to Men and Millions, paying their pledges though it costs to do so. This is the kind of zeal and moral strength that makes men and women worth while in their day and generation.

Our First Christian Sunday School, Richmond, Va., is among the growing list of Sunday Schools making a monthly contribution to missions. We are glad of the increasing number of Sunday Schools who, through their monthly offerings, are helping to carry forward our missionary work. St. Luke's Christian Church, Dover, Del., Rev. R. S. Stephens, pastor, is also among the goodly and growing number, and our gratitude is hereby expressed.

We have received a copy of a monthly journal published at Washington, D. C., entitled "The Old Time Religion." We note with pleasure that Rev. V. T. Crawford, pastor of Elm Avenue Christian Church, Portsmouth, Va., is one of the editors and has in the initial number a very fine article. We wish "The Old Time Religion" much success in its chosen field of activity. It is interdenominational and seeks to promote the ideals of the old-time religion in all the denominations and to advance the kingdom of our Lord on the constructive basis of the faith once delivered unto the saints. The first number is a very readable and interesting one. We congratulate Bro. Crawford on the fine work of his pen.

THE PATHWAY OF PROGRESS.

By Dr. W. D. Weatherford.

To those who can discern the meaning of things, it is clear that a new light is dawning in race relations. Men are coming to desire a larger knowledge of all other men. Wise men realize that each group has a contribution to make to the world's civilization, and the sooner all groups can be brought to efficiency, the sooner will the world be blessed with all these contributions. Neither individuals nor races work out their destinies alone, but in co-operation. "All the world needs all the rest of the world." Working together for the good of all, each race may have its individual life and yet live in peace and harmony, and in helpfulness to the other races which live by its side. It behooves every true lover of his land to strive to know all its peoples and to help each and all in the struggle upward, envying no man his success, hating none, blessing and blessed by all.

BENEVOLENCES DURING 1924.

The following is a report of the benevolences distributed through the Southern Christian Convention for the calendar year 1924:

Orphanage	$ 23,257.44
Conference apportionments	17,259.32
Woman's Missionary Societies	9,290.56
Specials for missions and evangelism	7,368.15
C. M. A., Eastern Va. Con.	2,060.00
C. M. A., Ga. and Ala. Con.	100.55
S. S. and Christian Endeavor	1,050.13
Direct to boards at Dayton, Ohio	104.72
Total	$ 60,490.87
Special mission fund	1,967.36
Elon standardization	12,926.50
Men and Millions	26,494.42
Elon emergency	127,621.50
Total for benevolences	$229,500.65
Average per member (29,179 members)	7.86
For local Church extension	265,292.50
This makes a grand total, exclusive of current xpenses	494,793.45

May 1925 have as good a record!

J. E. West, *Chairman.*

THE PRAYER PAGE.

Lent.

For the next forty days, the "Prayer Page" will be devoted to the fellowship of prayer and observed in the spirit of Lent. It is hoped that every one will give special attention to each day's devotions and may the Lord prepare your hearts for its climax—Easter.

Lent is the forty days of spring prior to Easter. It corresponds with the forty days' fast of the Saviour. It is usually observed by some self-denial or sacrifice and by prayer, in imitation of the spirit of our Lord. Whatever we may forego during this season, or whether any at all (and these are no directions for abstinence), it is hoped each will want to join the other readers of the page by reading each day the "Fellowship of Prayer." This is THE SUN'S contribution to the observance of the sacred season. The Lord's blessings be upon you.

H. E. Rountree.

POUNDED.

The good people of Shallow Ford expressed their appreciation of their pastor by a generous pounding Monday, February 12th. When we had settled down at our new home at Elon College, a company of the members of Shallow Ford, consisting of Mr. and Mrs. Lester Crouse, Mr. and Mrs. O. B. Pitts, Mr. and Mrs. Bal Hensley, Mr. and Mrs. J. B. Gerringer, Mrs. Mollie Tickle, Mr. and Mrs. W. E. Walker, Mrs. Wyrick, Mr. and Mrs. Bob Isley, and others whose names I failed to get, arrived at our home and proceeded to bring in and lade the table with such things as sugar, ham, sausage, canned fruit, dried fruit, cereals, and the like, until the job was complete.

Although the pastor was absent, on his return his heart rejoiced with the family because of this substantial expression of appreciation of the efforts of their humble servant, and we only hope we may at least be of some service to the Father's kingdom and His people. Thanks to one and all.

T. J. Green.

POUNDED.

It is not with a feeling of worthiness, nor an attempt at boastfulness, that I write these lines of testimony to the loving thoughtfulness of my people toward their pastor. Fear of such apparent presumption, and not lack of appreciation, has kept me from reporting for publication many of their special expressions, such as their very frequent "poundings."

However, the most recent of such "batterings" deserves a place in print. When one is stabbed in the back, he very naturally gives publicity to the facts and circumstances of the affair, and in that way advertises the perpetrator. The writer was a victim of such an unheralded attack last Saturday night. I was in my library, all alone and busy with my studies. Of course, I heard voices and footsteps in other parts of the house, but thinking that some people who have rooms with us were having company, I was not disturbed. Later, when I was conscious of no noise except that of my typewriter, and not knowing that I was not the only one awake in the house, one of our roomers came to my door and informed me that I had been pounded. Pounded already, mind you, and the pounders all gone! Well, I went to the kitchen and immediately observed one thing that might have been the reason they did not leave us more good things to eat—the kitchen wasn't bigger!

Now, dear reader, these people do many good things for their pastor, their Church and community in just this kind of way. They do "whatsoever their hands find to do," and blow no horns before nor after. I guess there are many people

in our town who do not know that this Church, though the youngest by perhaps more than fifty years, is the only self-supporting Church in the town.

Do you ask if I am happy? God bless my people and make me worthy of a place among them. BRITTON J. HOWARD.

NOTICE.

Eastern Virginia Woman's Conference.

The district missionary rallies will be held as follows:

Franklin District.—Mrs. J. A. Williams, superintendent; March 31st; Mt. Carmel; speakers: Dr. I. W. Johnson, Rev. J. H. Lightbourne.

Waverly District.—Mrs. Waverly Barrett, superintendent; April 1st; Spring Hill; speakers: Rev. F. C. Lester, Rev. J. G. Truitt.

Nansemond District.—Mrs. H. S. Hardcastle, superintendent; April 2d; Oakland; speakers: Dr. L. E. Smith, Rev. J. G. Truitt.

Norfolk District.—Mrs. J. E. Cartwright, superintendent; April 3d; Christian Temple, Norfolk; speakers: Dr. W. W. Staley, Rev. F. C. Lester. MRS. L. W. STAGG, *Secretary.*

PROGRAM.

Program for the district missionary rallies, to be held at Mt. Carmel, Spring Hill, Oakland and Christian Temple, March 31st, April 1st, 2d, 3d.

Song—"The Church's One Foundation."

Devotional—Scripture: Col. 1:13-20; 1 Cor. 12:12-20; Acts 17-24.

Minutes.

Superintendent's Message.

Address—Dr. J. O. Atkinson.

Special Music.

Address—(Delegate to North American Missionary Conference).

Appointment of Committees.

Offering.

Message Concerning Apportionments.

Afternoon Session.

Devotional.

Our Work Explained (each Superintendent will choose her speakers for this part of the program):

The Cradle Roll.

Willing Workers.

Young People.

Woman's Societies.

Special Music.

Address—(Delegate to North American Missionary Conference).

Reports of Committees.

Closing Exercise.

MRS. M. L. BRYANT,
MRS. W. V. LEATHERS,
MRS. R. T. BRADFORD,
MRS. R. T. STAGG,
Committee.

Y. P. MISSIONARY PROGRAM FOR MARCH.

The following is the Woman's and Young People's Missionary program for March:

CHINA.

Hymn—"How Firm a Foundation!"

Business:

Roll Call (respond with verse of Scripture).

Dues Collected by Treasurer.

Reports of Officers.

Reports of Committees.

Devotional—Bible Lesson, "Jesus' Work for Individuals" (John 3:1-3; John 4:13-14; Matt. 15:21-28; John 8:10-11; John 1:41-43; Rom. 1:14).

Prayer—Call for Sentence Prayers.

Special Music.

Missionary Topic—"Ming Kwong: City of the Morning Light."

(a) Good Tidings.

(b) The Harvest.

(c) The Tares.

(d) A Strong Nation.

(e) The Glory of the Lord.

(Have room arranged attractively with Chinese lanterns and pictures. A set of six beautiful pictures can be obtained from Mrs. Powers, Room 25 C. P. A. Bldg., Dayton, Ohio, for 50 cents. Have the story of each picture told by various members. A little book in which the story of each picture is given accompanies the set of pictures.)

Reading from "Of One Blood," pp. 87 & 88.

Hymn—"The Morning Light is Breaking."

Benediction. GERTRUDE BROWNE.

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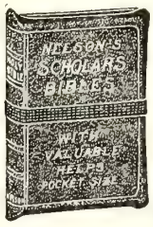

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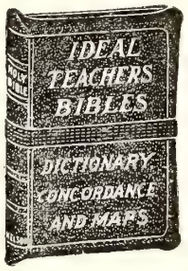

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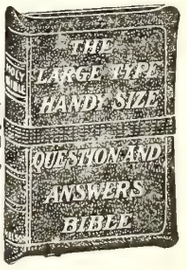

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E-D-I-T-O-R-I-A-L

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J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A RELIGION OF OBLIGATION.

It has been wisely said that Christianity is a religion of responsibility and obligation, rather than of privilege and opportunity. This for the reason that the privileges and opportunities of Christianity creates obligation and responsibility. That is to say, all the privileges, advantages, opportunities, blessings, benefits that Christ brings to one are means to an end. Having been blessed in Christ and through Christ, we are commissioned by Christ to carry those blessings and benefits to others. We are laid under constraint, put under bonds, brought under obligations by and through Him to make Him known to others who have not known Him. Paul, the greatest of missionaries, went at the heart of the matter when in 2 Cor. 5:20, he declared, "Now, then, we are ambassadors for Christ, as though God did beseech through us." Ambassadors—those sent out for Christ—as if God was beseeching, begging an unsaved world through us to come unto Him and be saved.

This obligation, this solemn responsibility, this heavenly duty was laid upon His disciples, all His disciples, until this day, when this parting command was given by the Lord, "Go, ye, into all the world and preach the gospel to every creature." He could have commissioned the angels and the seraphs to do that infinite task. But instead He laid that obligation on His disciples. And this was not commanded then to make them and us the poorer, but the richer; not the weaker, but the wiser; not to burden them, but to bless them. For only through obedience to Christ, doing our bounden duty in all things that He has commanded us, carrying out our obligations to Him as strength and courage and faith will allow, do we come to share His love for an unsaved, a sinning, a wicked world.

The thirteenth chapter of First Corinthians has been rightly called the noblest ode to love ever penned by the hand of man. No man could have ever penned such immortal words of love as those who had not been "constrained by the love of Christ," who had not been in bonds to Christ, who had not sought by all the power and strength in him to carry out the solemn obligations laid on him by Christ, and at the hazard of his own health, life, safety, security and physical wellbeing, do his duty to God, to the State and to his fellow-man. Only the heart that could cry out, "I am debtor to Greek and barbarian, wise and foolish"—under obligations to them not for what they have done or may do for me, but under obligations to my Lord—could ever pen a worthy and an immortal ode to love.

Who are they that love their Church most and serve it best? To ask that question is to answer it. Those whom duty prompts, those whom obligations bind, those whom responsibility burdens, —these are they who are found faithful in times of stress and trial, and who in the humble discharge of the commands of their Lord can say, as He has taught them to say, "We are unprofitable servants; we have done that which was our duty to do" (Luke 17:10). Out of their hearts flows a stream of infinite love and boundless compassion for their fellow-man; out of their lives comes a devotion that will not die, a saving power that no man can stay, a wholesome peace and joy that the world can neither give nor take away.

In keeping with such a spirit and such Scripture, some in the Christian Church five years ago undertook responsibilities, laid on themselves obligations to their Church and the kingdom of our Lord through our Men and Millions Movement. All know full well who are going to love their Church, their fellow-man and their God more when this movement is over—it will be those, of course, who, having of their own accord, out of a sense of duty to their Church and its enterprises, entered into these obligations, seek through thick and thin, sacrifice and hardship, to meet those responsibilities, discharge those obligations and do their duty therein at least to Church, to God and to fellowman. Through such means and methods God has undertaken to carry on His work in the world for the saving of the nation and the extension of His kingdom into the uttermost parts.

A READING CONTEST.

THE SUN's editors could wish that some of our wide-awake Churches, or even some of our Churches desiring so to become, would put on a stewardship reading contest. Such a contest must be very wholesome, helpful, profitable and inspiring. When Dr. W. H. Denison, Dayton, Ohio, was recently in several of our Churches he referred to such a contest then being put on by our friend and brother, Rev. F. E. Rockwell, pastor of Warren, Ind., Christian Church. To show how such a contest goes, and makes its demands, we print the following from a letter to Dr. Denison from Bro. Rockwell, dated February 14, 1925:

"Dear Bro. Denison,—Our stewardship reading contest is going! We are having hard work to get the literature fast enough to supply readers. We have used practically all of the pamphlets from the Layman Company, all the foreign mission literature for this year, are reading all in the *Herald* and *Christian Missionary,* and have the following books in circulation: 'Money, the Acid Test,' 'Life as a Stewardship,' 'Woman and Stewardship,' 'Stewardship for All of Life,' 'The Message of Stewardship,' 'The Christian and His Money Problem,' 'Church Finance,' 'A Man and His Money,' 'You and Yours,' 'Stewardship Lessons for Juniors,' 'The Larger Stewardship,' 'The New Christian,' 'Studies in Stewardship.' What lack we yet? Can you help us carry on? This is an 'S O S' call.

"Please send me 25 'Sunday School Stewardship Programs,' 50 'figuring the Tithe,' 50 'A Manual for the Annual Every-Member Canvass,' 50 'Aim and Objectives of the Bureau of Christian Stewardship and Promotion,' 50 'Putting Stewardship into the Local Church Program,' 50 'Christian Stewardship Principles.'

"If you can suggest additional reading material in quantities, I hope you will do so, as we are reading in groups, discussing each article, or chapter read, and I do not want to let the interest lag."

Evidently this sort of contest creates interest, thought and discussion worth while. We wish some of our pastors would try it and give SUN readers the benefit of their experience and observation.

MUCH GREATER TENSION.

As the general public reads day after day of lives claimed at grade-crossings in the country, it is just possible that not enough attention is paid to the plight of the engineer in the cab, whose hands guide the rushing tons of steel that form the irresistible instrument of death.

A few years ago, an engineer in the western part of North Carolina drove his heavily laden train out onto a trestle. When it was too late to check the hurtling locomotive, because of its terrible momentum, he saw two girls before him, in the center of the track, clutching at each other in frantic terror. He was powerless to prevent the tragedy, but it left a mark upon his life.

His wife told friends, after he had been claimed by a tunnel accident, that for years he was troubled by the shock of the accident in which the young women lost their lives. Starting from his sleep, he would awaken cold with horror, as dreams brought back that terrible crunching sound that had shredded his nerves when the accident happened.

The general public did not know the price that he paid, because somebody else took a chance with their lives. Grade-crossings add greatly to the tension on the men in the engine cab, who are already charged with the responsibility of the lives of the passengers.

It is a great deal to ask of them, that they be constantly on the lookout for some irresponsible trespasser on their right-of-way, and that they watch every automobile to see that the driver is watching for the safety of the occupants of the car with a small fraction of the diligence that is required of the engineer from the moment that he mounts the steps to his cab.

People who take chances in automobiles at grade-crossings are in a class with those who look into the muzzle of a gun to see if it is loaded, or taste medicine to see if it is poison.

The educated man is a man with certain subtle, spiritual qualities, which make him calm in adversity, happy when alone, just in his dealings and rational and sane, in the fullest meaning of that word, in all the affairs of his life. This is the definition given by Ramsay MacDonald, Britain's late Labor Premier.

There are two Federal sources of free information about the progress of prohibition. They send out short news items, summaries of investigations and stories about enforcement.

AN 8,000-MILE ERRAND FOR GOD.

By Roy C. Helfenstein,

General Secretary, Department of Evangelism and Life Service.

In response to numerous requests that I give The Sun readers a resume of my experiences as a member of the team representing the Federal Council Commission on Evangelism and Life Service in its recent tour of the Pacific Coast, I submit the following:

I want to say in the beginning that the trip and the opportunity for service involved was one of the greatest experiences of my life. The team was composed of seven men, with Dr. Chas. L. Goodell, secretary of the Federal Council Commission, as leader of the team. When Dr. Goodell began to plan the itinerary last summer and repeatedly expressed his desire that I accompany the team on this important mission, I did not entertain any hope of being able to leave my work for so long a time as the trip would necessitate.

Communications from Dr. Goodell during the fall months, and several urgent letters from his office shortly before the time the team was to start west made me keenly realize the importance of the work to be done, and the opportunity it would furnish for our denomination to have a voice in the meetings that were to be held in the principal cities of the Pacific Coast, and the great privilege the trip offered to make a contribution to the spirit of Christian unity as the plans called for union meetings of the pastors and Church leaders of all denominations. Realizing all these things made me regret that my strenuous program of activities in the local Church happened to come at the same time the trip was to be taken, and made me regret that I felt compelled to decline the invitation.

But a few days before the time the team was to leave for the West, a long-distance call from Dr. Goodell, urging me to make a special effort to accompany the team, made me feel that I should lay the matter before the official board to see what they thought about it.

The board was unanimously enthusiastic in its conviction that, in the interest of unselfish kingdom service, their pastor should accept the invitation and have his father, Dr. D. M. Helfenstein, supply the pulpit at the morning service and look after the pastoral work, and Miss Martha Denison, the director of religious education, to supply the pulpit at the evening service. As the board was anxious that I be able to join Dr. Goodell and other members of the team in Chicago, so as to make the trip West together, they recommended that I leave Dover Sunday afternoon, January 11th, as the team was to leave Chicago Tuesday morning. Hence, a telegram was sent to Dr. Goodell, stating that I would reach Chicago Monday evening, January 12th.

The splendid vision and unselfish spirit of the official board, and their deep interest in the opportunity the trip would afford their pastor, was an inspiration to me that shall never be forgotten. In fact, they seemingly understood better than did I how much the trip would involve, for the experiences of the trip were far beyond my most fanciful dreams.

Dr. Goodell met me upon my arrival in Chicago. The trip was made over the Burlington Route to St. Paul, and over the Northern Pacific from St. Paul west. It was my unexpected and happy privilege to take breakfast in St. Paul between trains with my cousin, Mrs. Mary Powell, and her husband, Dr. Powell. Mrs. Powell is Uncle S. Q. Helfenstein's daughter. Upon proceeding westward from St. Paul, I noticed by the railroad guide that our train passed through Miles City, Mon., on the following morning at 6:55 o'clock, so I sent a telegram stating that fact to my sister, Mrs. Ethyle O'Connell, who lives in Miles City, and whom I had not seen for ten years. When the train pulled into Miles City on schedule time for a ten-minute stop, on the station platform waiting for me were sister and her husband, who is an attorney in Miles City, and whom I had not seen for eighteen years; also their two fine big boys, Harold and David, the latter whom I had never seen before. This little visit was another entirely unexpected joy when I left Dover.

And thus all along the journey, unexpected joys were experienced of meeting old class-mates and old friends and associates of other days. Not a city visited but where there happy surprises so unexpected came to me. The trip was so filled with these experiences that the strenuous work involved of having to address from two to four meetings a day was itself a joy. Never was the statement more forcefully demonstrated to me that if a person is in the line of duty seeking to do the Father's will that happiness will cross his pathway at every turn, and that the best way to find happiness is not to seek for happiness, but to seek the line of duty and then happiness will come as a by-product of honest effort.

I have been a member of the Federal Council Commission on Evangelism and Life Service team as it made its itinerary through the principal cities of various sections of the country three previous winters. But the itinerary this winter was by far the most successful and beneficial, though all the previous itineraries were a real success, accomplishing untold good.

The cities visited this year were Spokane, Wash.; Seattle, Wash.; Portland, Oreg.; San Francisco, Sacramento, Oakland, Fresno, Los Angeles, Whittier, and Denver. Most of these cities invited the pastors and Churches of all denominations within a radius of one hundred miles to participate in the conferences and meetings held. The response and co-operation was simply beautiful. I had only met a great many former friends and associates, but also it was my privilege to meet a number of people who used to be members of the Christian Church formerly living in the Middle West. Over and over again I was impressed with the thought of what a pity it is that we do not have Christian Churches in the principal cities of the Pacific Coast, where so many of our own people have gone.

I will not attempt to repeat our program in each city, but will give an outline of our schedule in Seattle, which serves as a sample. There were only six men on the team in Seattle, as Dr. Baby, of the Presbyterian Church, did not join us until we reached San Francisco. Hence, we each had more engagements here. I will not give the schedules of the other members of the team, as that would take too long, and the readers of The Sun will naturally be more interested in the schedule of the Christian Church representative. I wish to state that the fact our denomination had a representative on the team offered opportunity for a little educational work in regard to the Christian Church, as the Disciples of Christ use the name Christian Church almost exclusively on the coast. Dr. Bader, the representative of the Disciple Church, a very sweet-spirited and co-operative member of the team, found it rather embarrassing at times to explain to his people, who were not acquainted with the Christian denomination as such, but recognizing that the mistake was theirs, he very graciously held to the name Disciples of Christ or Church of Christ. Numerous questions as to the difference between their denomination and the Christian Church were always asked following the conferences. Hence, opportunity for enlightenment was given. At Los Angeles, the distinction was made quite emphatic by Dr. Goodell, who introduced Dr. Bader as the representative of the Church of Christ, which on the Pacific Coast was sometimes called Christian Church, and immediately following he introduced me as the representative of the denomination which was officially known as the Christian Church. I sincerely hope the time will soon come when all the Disciple brethren will concede to us our denominational name, as we have no other name to designate us, whereas they have two—"Disciples" and "Church of Christ."

Referring to the schedule given me at Seattle as a suggestion of the work done in the different cities, I will say that the two days spent in Seattle gave me a larger contact with leaders of different denominations than up to that time I had ever experienced, as it was the second city visited on this itinerary. At 10:30 Sunday morning I preached in the Beathany Lutheran Church; at 3 P. M. I spoke at a big union meeting in the Swedish Baptist Church; at 5 o'clock I spoke at a friendship luncheon at the Y. M. C. A.; at 7:30 I preached at the Free Methodist College Church, where one of the most inspiring groups of young people I have seen in a long time occupied one section of the auditorium. Following the evening service I asked the pastor to take me to the famous Presbyterian Church of which Dr. Mark Matthews is pastor and which has a membership of over 8,000, as I was told his evening service was not usually over until after 9 o'clock. We got to his Church in time to hear the last fifteen minutes of his sermon. The occasion was the twenty-third anniversary of his pastorate. It was interesting to learn that his congregation had raised $10,000 at the morning service in recognition of his twenty-three years of service to send him and his family on a year's vacation in Europe and Asia.

Monday morning I was one of the two speakers at the large conference of pastors of all denominations within a radius of a hundred miles of Seattle. At 2 o'clock I addressed the students and faculty of the Northwestern Deaconness Training School, which meeting was one of the most spiritually uplifting I have ever conducted. At 3:30 o'clock I conducted a conference on pastoral and personal evangelism with the Episcopal clergymen of the Seattle diocese. At 7:30 I gave the message to a union meeting of ten different Churches.

While I was thus engaged in carrying out my schedule, the other members of the team were similarly engaged. The pastors in all the cities were deeply appreciative of the team's work, declaring over and over again that the visit was one of the greatest blessings that had come to their cities in their memory. I was glad that the Christian denomination had an opportunity to have a part in this far-reaching service.

Between the meetings, the pastors and laymen showed the members of the team every courtesy imaginable by way of entertainment and in showing us the sights of the cities and environs.

Beginning the itinerary in Spokane, we found a splendid spirit of interest, and coming on down the coast to Seattle, Portland, Sacramento, San Francisco, Oakland, Fresno, Los Angeles and Whittier, the sentiment prevailing every where was that the pastors and Churches felt the need of simultaneous effort among the different denominations in the work of pastoral and personal evangelism such as is provided for in our kingdom-enlistment week program and in the similar evangelistic programs of the various denominations.

While in Los Angeles it was my happy privilege to respond to an invitation from the cele-

(Continued on Page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Much is said and done about savings accounts in these last years. Banks encourage it and solicit depositors, and many such deposits are made by children as "Christmas" accounts. At Christmas, the banks pay these accounts and the children spend what they have saved during the year. This has three values. It cultivates the saving habit during the year. It gives children spending money at Christmas, and they do not have to depend on parents for all they spend. It helps to keep alive the Christmas thought, which has its religious value. It seems that Jesus Christ creeps into every good work, permeates all good business, and wins the recognition of thousands who think very little, directly, of Him or His cause.

Bank records show that the saving habit, not only among children, but among grown people, has increased many, many millions throughout the country within the last five years—prohibition years. Many men who spent their earnings for liquor before that time now provide for their families, carry insurance, and place money in savings accounts. When all the people obey the eighteenth amendment, and do as they should, this nation will increase in wealth beyond the dreams of youth. President Coolidge hit the nail on the head when he said: "More emphasis should be laid on the observance of law, and less on the enforcement of law." When all the people observe the law there will be no need for the enforcement of law; and when respectable people come to understand that it is as much a violation of the eighteenth amendment to buy as to make and sell, bootlegging will cease. Total abstinence of anything is not for the benefit of the abstainer so much as for others, weaker than themselves.

But, back to the question of saving. It is not important to save money only, but time and possessions. The best of men waste time and opportunity. We waste energy. We spend talents on useless things. We spend opportunities for winning souls to Christ in the most useless ways. We let Sundays slip unimproved. When a young person reaches twenty-one, he has had three years of Sundays. If people would stop to consider that a person seventy years of age has had ten years of Sundays, they could see that education of the best type is within the reach of all.

There is no better school than Sunday School, and no better college than the Church. Here is the opportunity for the education of the heart, the soul, the life. Character is more than a degree. It is more than a diploma. It is life at its best. It is satisfaction itself. It is concrete hope. It is witness for Jesus Christ. It is entrance to heaven at last.

W. W. Staley.

ELON LETTER.

We have in this country three major associations, each treating the problem of education from a different standpoint.

Marion Lawrence, for many years, was the outstanding leader of the International Sunday School Association. He was himself a magnetic character, and the association he headed was inspirational in aim and achievement. It did not initiate progressive measures, and was more inclined to be opportunist than constructively serviceable to the cause of religious education. This association has now been succeeded by the International Council of Religious Education, which is not a mass-meeting, but a representative of an assembly composed of delegated persons representing Churches, and by other delegated persons representing territorial constituencies. The International Council is concerned with the creation of a statesman-like program of religious education for the home, the Church, community and nation, and likewise it is deeply solicitous for leadership training in all these directions.

The Religious Education Association is composed of any person who may be interested in the field of religion, whether Protestant, Catholic, Jew, Ethical Culturist, Social Reformer, Bolshevist, or what not. The opinions expressed in this association are individual opinions, but woe to the man who undertakes to express an opinion which he cannot doughtily defend! This association is the forum of free thought in the educational matters of the country, particularly as they relate to religion.

The National Education Association is the third of these major bodies and represents the educational forces of the nation, particularly those engaged in college, university and seminary work and in public education. This association has many divisions according to the particular interest of the specialists who find it their best avenue of expression, professionally.

Many wild theories are advocated at the sessions of the N. E. A., but also many good things are initiated by it, such as academic freedom, health instruction in schools, modern buildings, etc.

All these three organizations are worth while, but the one that is serving best the cause of Christian education in the country is the International Council of Religious Education, but the others, too, fill an important place in the program of the nation's educational agencies.

W. A. Harper.

AN APPRECIATION.

Dear Sir and Brother:

I would like to express, through you to the constituency of the Christian Churches, the appreciation of the Federal Council and the secretaries of Church federations in the various cities of the service rendered by Dr. Roy C. Helfenstein, chairman of your commission on evangelism. In January, the secretaries of evangelism of the various denominations made a visitation of the cities on the Pacific Coast and the Far West. For several years these secretaries have held meetings twice a year in some of our leading cities, and their visits have been greatly appreciated by the Churches. This is the first time they have gone to the Pacific Coast. They visited, under the general direction of the Commission of the Federal Council, eleven of the important cities of the West, including Seattle, Spokane, Tacoma, Portland, Sacramento, Oakland, San Francisco, Fresno, Los Angeles and Denver.

Invitations were sent out to ministers and leading laymen in the territory surrounding each city, in some cases reaching as far as one hundred and twenty miles. This brought together a very large number of Christian people. Our secretaries addressed not far from three thousand ministers and more than twice as many laymen. In this work, your own Dr. Helfenstein took a very important part. His messages were scholarly and spiritual, and while there were not many of your own members among the people reached, those who were present greatly appreciated the work of your denomination in sending Dr. Helfenstein, and all the other Churches were impressed with the fact of your unselfish desire to help forward the kingdom and to do anything in your power to deepen the religious life of the entire community.

I would like to express for myself and my associates among the secretaries our deep appreciation of Dr. Helfenstein's service and our great enjoyment of his presence with us.

Sincerely yours,

C. L. Goodell.

105 *E. 22d St., New York.*

RECORDS OF DISCHARGED T. B. CASES.

One thousand and thirty-six former patients now living and working is the record of the North Carolina Sanatorium for its patients discharged from the sanatorium during the past ten years. There are also 303 living and not working. Eighty-nine per cent of all the early-stage cases treated in the past ten years are living, and 80 per cent are living and working.

"We claim," Dr. P. P. McCain, superintendent of the North Carolina Sanatorium, said, "to have the most complete records of our discharged cases of any sanatorium in the United States. We have not completed our survey for 1924, but previous to December 31, 1923, we had lost track of only 56 out of all the patients discharged from the sanatorium.

"If we estimate the value of a life at the low figure of $5,000, these cases who have been restored to health and to useful citizenship are worth more than five million dollars to North Carolina. Outside of their money value, the patients who have gone out from the institution have been a great health educational factor in the State—missionaries, carrying the gospel of early diagnosis and prevention of tuberculosis to cities, villages and farms throughout the whole State. Our ex-patients are instrumental in discovering a large percentage oft he patients sent to us in the curable stage. They have learned the symptoms of tuberculosis; they know the necessity of an early diagnosis if a cure is to be effected, and their own experience has made them want to help the other fellow.

"As a means of prevention, the value of the institution in these discharged cases cannot be estimated. Not only has the life of the person infected with the disease been saved, but many persons have been kept from the risk of infection and probable death by removing the tuberculous persons from among the healthy citizens of the community. Treatment by segregation removes the risk of infection, and knowledge of how to prevent infection by precautionary measures lessens the risk of infection to others when they leave the institution.

"The extent to which the institution has been successful in the prevention of this great white plague is shown by the steadily declining death rate. Ten years ago there were more than 5,000 yearly deaths from tuberculosis. In 1923 there were only 2,540. Tuberculosis exacts its toll from those in the prime of life. Is it not worth while to save 2,500 of our most useful citizens every year?"

The first Woman's World Fair is to be held in Chicago, beginning April 18th. It will show what women have done in business, trades, professions and the arts. The work of women's clubs throughout the world will be explained, and articles which manufacturers have made especially for women will be exhibited. Mrs. Medill McCormick, of Chicago, who has been active in civic improvement work, is one of many important women who will take part.

CELEBRATES BIRTHDAY.

One of the most attractive events of the month was the birthday celebration given last night at the Suffolk Christian Church, when the Woman's Missionary Society observed its thirteenth anniversary. Members of the Baraca Class of the Church were guests. The attendance was about 300. Mrs. Clarence Rawles, president of the society, welcomed the guests, and the following program was rendered:

Hymn, "The Church's One Foundation"; Scripture lesson, Mrs. Rawles; quartet, "Give of Your Best," J. M. Eley, J. C. Felton, J. D. McClenny and John Hiltmer; solo, "There Is a Green Hill Far Away," W. W. Ballard, and violin solo, Miss Nina Oliver.

Twelve tables, decorated in symbols appropriate to the months, were arranged in the Sunday School room.

January, with its white covering, glittered with snow crystals and had for its favors white baskets of mints, and the hostesses were Mrs. W. R. Mitchell and Mrs. A. T. Holland. The centerpiece was a miniature New Year perched on a snow-bank.

February was valentine month, with festoons of red hearts, the centerpiece being a birthday cake with red candles and valentine favors. Mrs. J. C. Philhower and Mrs. W. H. Burchett presided. March was in charge of Mrs. J. E. West and Mrs. B. D. Crocker, and was lovely with white and green shamrock leaves, jonquils and crocus. Favors were green mints in yellow tulips.

A green umbrella from which showered spring blossoms was the centerpiece on April's table, in charge of Mrs. John King and Mrs. E. E. Holland.

For the Merry Month.

A miniature maypole dance with tiny dolls and a gaily decorated maypole was the feature of the table devoted to May. Favors were pink baskets of roses. Mrs. A. D. Brinkley and Mrs. J. D. Luke were hostesses.

A June wedding with miniature bride, groom and attendants marked the June table, which was in charge of Mrs. Susie Holland and Mrs. W. G. Farrar. Favors were small pink and blue parasols.

July was represented with red, white and blue streamers, toy cannon and flags. Favors were baskets of red and white mints. Mrs. C. A. Shoop and Mrs. Hersey Woodward were in charge. Yellow and orange predominated at the August table. Masses of yellow daisies made a centerpiece, and yellow boxes of bon-bons were favors. Mrs. H. A. Jones and Miss Effie Beale were in charge.

School Days Depleted.

September was given over to school days. A tiny school-house with miniature pupils occupied the center, and favors were baskets of candies. Mrs. A. F. Richardson and Mrs. Fred Taylor were hostesses. The October table was lovely, with Hallowe'en fancies, a huge pumpkin surrounded with autumn leaves being the centerpiece. Favors were baskets of nuts, and hostesses were Mrs. R. P. Wright and Mr. L. E. Rawles.

Thanksgiving features were used at the November table, with its centerpiece of chrysanthemums and tiny turkeys, and the hostesses were Mrs. Charles Andrews and Mrs. George Daughtrey.

December was characterized by a glittering Christmas tree with many decorations, and favors were baskets of Christmas candles. Mrs. T. A. Barbee and Mrs. W. T. Barrett were in charge.

Guests were seated at the tables of their birth month, and ices and cakes, candies and nuts were served by the members of the society in charge of Mrs. John Eley and Mrs. B. O. Crocker. Each person present gave pennies for the years of his or her age, and the sum aggregated $200.—*Virginian-Pilot.*

COLLEGE FRATERNITIES.

The opinion of Ramsey MacDonald on college fraternities is interesting as a reaction of a young Englishman of the university type to our student life. He found the fraternity "creating a definite boundary between members and non-members which is to be deplored." In contrasting the student social system of the two countries, Mr. MacDonald said that the social life of Oxford was built across hundreds of small clubs of various kinds and from which members can withdraw at will. They entail no special social obligation on the members, as do the fraternities. The value of fraternities in the life of the college students has long been a debated question. Some of the best leaders in the educational world have condemned the existence of the fraternity as tending to develop snobbishness among the members and also to create discontent among the students who are not taken into the fraternities. Another objection is the expense which attaches to membership in a fraternity and the extravagance which almost without exception the fraternities encourage. Against these objections are set the service which the fraternity gives the college in providing homes for students, the ideals which it seeks to inculcate in its members, and the training in social affairs which it gives. The fraternities also encourage higher standards of scholarship, and in many instances support the plans of the faculty in developing student life. That fraternities are undemocratic in principle is recognized even by their friends. That they should appear so to the young Englishman fresh from the quadrangle of one of the best-known institutions in the English-speaking world is quite good proof that they are in need of more careful inspection than is now being given them. Whatever is good and helpful in the development of our youth should be fostered. If the fraternity is found to be destructive to our democratic principles, let it be eliminated from our colleges.—*Christian Advocate, Nashville.*

AMERICA DOING GREAT SERVICE.

In seeking an amicable solution of their problems of race relations, the American people are doing the world a service of greatest importance, according to Secretary Kenneth Maclennan, of the Missionary Conference of Great Britain and Ireland, who is now in the United States studying the interracial situation and the status of negro education in this country. After inquiring carefully into the interracial movement in the South, at its headquarters here, Mr. Maclennan said:

"You Americans are doing a much more important thing than you realize; one which has significance not for America alone, but for the whole world. The twelve million negroes in this country are but a small part of the world's colored population, and the relation of the two races here is only a segment of a world-wide problem of racial attitudes. Great Britain alone is dealing with a vastly larger native population in Africa and with some three hundred million inhabitants of India.

"The best minds among the British people are earnestly seeking the right solution of this tangled web of race relations," continued Dr. Maclennan. "They are looking hopefully to America, where the problem seems to be clearing up through mutual efforts to promote understanding, sympathy and helpfulness between the races. You may feel encouraged, therefore, to go forward with your efforts," he concluded, "seeing that they mean so much to millions of people in other lands."

MISSIONS, PRAYER AND THE CHURCH.

Is the Church sincere in its prayers? For many years the Church prayed that the doors of the nations of the world might be opened, that the gospel might be carried to all people. These prayers have been answered, and the nations and peoples of the world are showing a wonderful willingness to hear and receive the gospel of Jesus Christ. For many years the Church has been following the Saviour's instructions and have been praying that the Lord of the harvest should send forth more laborers into His harvest. God has done His part in answering that prayer. For some years our committee of foreign missions has had more applicants for work in the foreign field than it has been able to send out, though every one of them and many more have been needed. There are now in our Church, it is reported, about 700 young men and women, who have offered their lives for work among the heathen. They will all be ready to go within the next few years, as soon as their educational courses are completed. They are all needed, and the only thing that will prevent or delay these being sent out as soon as they are ready will be the lack of money. This is now delaying the sending out of many recruits for the work who are ready or will be ready in a few months. God has opened the doors, He has called the workers, but expects His Church to provide the means for them to go. When we make a prayer to God there is the implied obligation that we will do our part in bringing about the answer. Is the Church doing its part in providing the means needed. The members of the Church have the money. Will they give it?—*Presbyterian of the South.*

THE ISLE OF PINES.

President Coolidge wants the Senate to ratify the treaty that will give the Isle of Pines to Cuba. This little island is just the size of the Yosemite National Park—1,000 square miles. It is located in the Caribbean Sea, near Cuba, and has been governed by Cuba since the Spanish-American War. Because our treaty with Spain did not state to whom it should belong, the Senate has been trying for twenty years to decide the question. The Supreme Court, Secretary Hughes and many others think that Cuba should have it. Senator Copeland, of New York, thinks the island is very important to us as a base for ships, soldiers and airplanes to protect the Panama Canal, and that we should keep it. Watch to see if the Senate ratifies the treaty giving it to Cuba.

THE PRESIDENT'S NEW CABINET.

Six men, who were in President Harding's Cabinet, will continue in President Coolidge's Cabinet. They are Secretary of War Weeks, Secretary of the Treasury Mellon, Postmaster-General New, Secretary of the Interior Work, Secretary of Commerce Hoover, and Secretary of Labor Davis. Secretary of the Navy Wilbur, who was appointed by President Coolidge last year, will also continue. The three new members of the Cabinet will be Secretary of State Kellogg, Attorney-General Warren, and a Secretary of Agriculture.

The belief in force is the one reckless folly of modern life. But it has no future, and there is no salvation. It moves ever more and more toward the edge oft he precipice. There is in it no healing and no restoration. Only in the cross and what it stands for can that come.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

BY WARREN H. DENISON, *Secretary.*

We Need to Make Pledges.

There are at least three reasons why we should make pledges, looking to the future, for Christian work. We sometimes hear persons say that they will not make a definite pledge for each week of the year in advance, or for benevolences, or for a term of years for some larger undertakings. When Christians say that it is because they have not stopped to think the matter through from all angles. Three reasons stand out prominently:

1. We make pledges for all business and social matters, and it is not fair to refuse to do it only in the work of the Lord. If one marries a wife, rents a house, installs a telephone, runs a store bill, joins a lodge, borrows money of a bank, calls a physician—he makes a pledge. We do it constantly in all our business, social, domestic relations. I submit that it is not fair to refuse to do it only in the work of the kingdom. That is the way business and social matters are carried on successfully. There is no reason why the same should not be true in the Lord's work.

2. If one member refuses to make pledges, then all other members have the same right, and chaos would reign in the plans and activities of the Church. We have no right to ask for ourselves that which we would not grant for others. The bills of the Church must be met regularly. The pastor, light, janitor and other bills must be paid regularly. Who would take those places unless there was regularity and system in the meeting of the bills. If bills are to be assumed, then there must be definite pledges to pay them. The same is true with our missionaries, Church officials and workers who are giving their time and life to the Church. If you refuse to make definite pledges to sustain the work regularly, then every other member has just the same right to decline, and system, order and acceptable plans become chaos.

3. We need to make pledges for our own spiritual interests. The most of us have so small Christian plans, if we have any, that there is scarcely any place for God to get into them. God wants to develop our faith, and unless we map out Christian plans beyond what we can carry out ourselves, God does not get into them. If our plans are only as large as we can carry out, we have but little need of God. We need to plan beyond where we can touch, so that we shall be driven to put our hand in His hand. One of the best things that has happened to our people was that five-year subscription plan in the Forward Movement program. It tested each one of us. That testing and planning was needed by us for our own spiritual interest. Pledging develops faith, makes us think of and plan for God's work. It gives Him a place in our lives which otherwise He would not have. We need to pledge for our Church, or colleges, our missions, new Churches and other agencies of the kingdom that reach out into the future.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR FEBRUARY.

Linville, Harrisonburg, Va., $3.42; Liberty, N. C., $1.00; Wentworth, McCullers, N. C., $3; Ingram, Va., $4.00; Reidsville, N. C., $7.41; Liberty, Vance, Henderson, N. C., $4.53; Shallow Well, Jonesboro, N. C., $1.76; Haw River, N. C., $10.29; Rosemont, Berkley, Va., $3.65; St. Luke's, Dover, Del., $1.50; Salem Chapel, Walnut Cove, N. C., $1.00; Fuller's Chapel, Henderson, N. C., $2.00; Chapel Hill, N. C., $3.25; Antioch, Harrisonburg, Va., $2.23; Palm Street, Greensboro, N. C., $8.66; Richmond, Va., $2.79; Wake Chapel, Cardenas, N. C., $5.00; South Norfolk, Va., $6.27; Philathea Class, Elon College, N. C., $1.60; People's Christian S. S., Dover, Del., $17.54; Oakland, Suffolk, Va., $5.32; Holland, Va., $9.00; Leaksville, Luray, Va., $1.90; Greensboro, First Church, $18.03; Citizen's Bible Class, Elon College, N. C., $2.93; Richland, Ga., $1.55; First Christian S. S., Norfolk, Va., $17.89; Winchester, Va., $8.42; Randleman, N. C., $3.00; Franklin, Va., $10.00; North Highlands, Columbus, Ga., $1.43; Berea (Nans.), Driver, Va., $9.00; Pleasant Grove (Va.), News Ferry, Va., $3.00; Beulah, Wadley, Ala., $3.00; Auburn, Garner, N. C., R. F. D., $3.20; Dry Run, Seven Fountains, Va., $2.00; Third Avenue, Danville, Va., $7.22; Elm Avenue, Portsmouth, Va., $4.50; Turner's Chapel, Colon, N. C., $1.86; New Lebanon, Wentworth, N. C., $3.85; Ramseur, N. C., $6.52; First S. S., Ocean View, Va., $3.67; Timber Ridge, High View, W. Va., $2.66; Wakefield, Va., $3.79; Mt. Bethel, Summerfield, N. C., 72c; Linville, Harrisonburg, Va., $4.45; Durham, N. C., $12.37; Burlington, N. C., $72.42; Christian Temple, Norfolk, Va., $156.67—total Sunday School collections for month of February, $471.27.

We are grateful to these good schools for their liberal offerings to our mission cause. We trust that this number shall greatly increase, as funds are so much needed now to carry forward our missionary work at home in Carroll County, Va., and abroad in Japan. We are happy at what these wide-awake schools are now doing.

Respectfully,

J. O. ATKINSON,
Mission Secretary.

LESSONS FROM PAUL'S FIRST JOURNEY.

BY REV. J. G. TRUITT.

In the outset, let us notice a few general facts about the so-called first missionary journey of Paul. In time, it lasted about two or three years; most likely its dates are 47 to 49 A. D.; its distance about 1,500 miles; and its results the evangelization of southern Galatia, including the cities of Pisidian Antioch, Iconium, Lystra and Derby. Also it must be observed that this is not Paul's first missionary work. There are twelve to fourteen years of Paul's activity prior to this and after his preaching in Damascus and his stay in Jerusalem with Peter almost entirely unmentioned. Acts is not intended to be a complete record.

The first thing we ought to learn is the great secret of the beginning of the mighty missionary movement. Where did it get its start? Who initiated it? It began at Antioch, in Syria, and clusters around Paul, but the great first lesson is found in Acts 13:2, "the Holy Ghost said." The Holy Spirit spoke to the Church at Antioch. Any great thing we undertake today should be spoken by the Holy Spirit. The Church which has an understanding, listening ear to the Holy Spirit is the Church upon which Christ Jesus can count. There are Churches to which the Holy Spirit cannot speak. He is dumb in them. They are in no spirit to hear Him. "He that hath an ear, let him hear what the Spirit sayeth to the Churches." Happy and vigorous is that Church in which the Holy Spirit can speak, and mighty are the things He will do.

The second lesson learned from this missionary movement is from Paul's careful choice of the most effective manner of approach to the people to whom he went. Marvelous for complete mastery of the situation is Paul's speech in Acts 13 to the Jews in Pisidian Antioch. In the first place, he begins with what he finds a synagogue and listening Jews. In the second place, he takes complimentary notice of the fact that they are "men of Israel" and "ye that fear God." Then he talks to them in a fine fashion on the basis of what they already believed, and with what discernment and tact he leads them to the very feet of one of their own descendants from Abraham—Jesus. How differently, but with what keen foresight he works at Lystra. Here he finds pagan Gentiles and an open street. A cripple with healing faith and a group of passing townsfolk formed a nucleus for a receptive announcement of the gospel of liberation in Lystra. This opportunity Paul saw and seized. Col. Rosevelt deduced from this kind of procedure his life principle of "Do the best you can where you are with what you have." The Spirit-led servant of Christ will learn to appreciate the other fellow's beliefs, traditions and environments and become "all things to all men in order that he may thereby win some."

And finally from the journey of Paul's we will learn to have a statesman-like plan for our work; a program carefully thought out and properly put through. Paul chose the key cities; in them he established Churches, he made these to be teaching and leader-training Churches which went out and evangelized the surrounding regions; and fourthly, he planned a chain of such Churches from Jerusalem to Spain. From this kind of planning, John R. Mott conceived, or rather restated Paul's slogan, to "evangelize the world in this generation." The Spirit-led Church will be statesman-like in its plan and program.

Norfolk, Va.

A GENERAL REVIVAL.

The hearts of God's people rejoice over revivals, whether the extent of them be small or large, local or general, and we are happy that in the reports of pastors and evangelists there are numerous illustrations of the gospel's power to win men in these modern times. Wherever a congregation gives its soul to an evangelistic effort, there is sure to be a revival. The lamentable feature of our work is that only occasionally do congregations turn their whole attention to revivals. There comes no season when all the hearts of Christian people are ablaze with revival fervor.

Bishop W. F. McDowell has written a letter to the conferences in his area, in which he says: "There ought to be a general revival of religion," and further:

"Bishop Candler pointed out at Atlanta, the other day, that we have had no general revival of religion in the country for half a century. There have been occasional local outpourings, but no general 'work of grace' in the memory of the present generation. We have seen no recent general experience of revival in any conference or area or country unless we except Wales. We have not seen such a thing in our area or any conference in it in the memory of any person under fifty years old. We have had no spiritual movement to heal and restore the life of the people after the war, though there is no other cure for the shock of war than the spiritual cure. We have had no general spiritual movement toward God, no outpouring from God to gird and prepare us for the strain on our strength, the strength needed to carry our present burdens and to meet those heavy

duties just ahead of us. And our life shows it. This is one secret of our inefficiency."

Bishop McDowell places the emphasis correctly when he calls for "a new passion of prayer" and "a new passion of effort and co-operation with God," as follows:

"Is not the hour ripe for a new passion of prayer for God to make bare His holy arm in the presence of all His people and to show us all His salvation? Is not the hour here for us all in every place to enter a new passion of intercessory consecration that in every life and in every Church the way may be cleared for the freedom and power of the Holy Spirit? Is not the hour here for a new passion of effort and co-operation with God to bring neighbors, friends, children, employees, employers, and associates to Christ for redemption? I am not asking that there be organized effort, but that everywhere every man who knows Jesus Christ, regardless of what others may do, shall join Jesus Christ in His passion to win the souls of men. Do not wait to be one of ten. Be immediately one of two, Jesus Christ being the other one. Do not sign a card and send it to me. Do not make any noise about it. But quietly, without excitement, without waiting to be worked up, clear your own life, your own engagements so that God's Spirit may have freedom in and through you. Then go out with Jesus the Redeemer humbly, earnestly, and patiently to win all the people nearest you to Him. Keep that clear. Win them to Him. Go the whole length with Him for their sake. Make it a personal, not a public, matter. If you win them, it will become public enough."

Above everything, in the plans of laymen and ministers should be the revival. Without refreshing seasons, the water brooks run dry. We can never conduct the increase of the kingdom exactly after the fashion of schools or other human enterprises. Religion has in it an emotional power which wins. The regular agencies are never to be neglected, but neither is the unusual and special effort. We shall come again to the "general revival." God grant it may not be delayed! The dawn of a revival epoch will be upon us when the souls of Christian people unite "as touching this one thing."—*Christian Advocate, Nashville.*

ELM AVENUE, PORTSMOUTH.

We are very glad to be able to report progress in the work of the Church here during the past month. The Lord has greatly blessed the efforts made to keep the work of evangelism prominently before the people, and it is the purpose of our pastor, Rev. V. T. Crawford, to continue this program throughout the year. New members are being received into the Church almost every Sunday; and we are looking forward to a series of revival services some time during the spring months, which will, we trust, be a great blessing to the Church and community, and be the means of saving many precious souls.

The introduction of a system of definite Bible study in connection with our midweek prayer services has increased the interest and attendance considerably, and has greatly stimulated the interest of our young people. The people are getting in this way a much better knowledge of the Word than they could possibly get by studying the Bible without some definite plan or system. Each week's study receives a brief review and discussion by the pastor without taking too much of the time which belongs to the devotional part of the prayer service.

Our Sunday School and Young People's societies are doing good work, and the interest of all our people in the missionary work of the Church is growing rapidly. The Young People's Missionary Society has been reorganized, and has some very bright prospects for future work.

The attendance at our Church services manifests a splendid spirit of interest on the part of the people. The people at Elm Avenue are looking forward to larger things, and we trust that God may continue His blessings upon the work at this place. CORRESPONDENT.

BETHLEHEM NOTES.

Campaign is on for Bethlehem College to raise $100,000 in four counties. Preparations for the campaign are being made, and an organization is being formed in the Counties of Randolph, Clay, Chambers, and Tallapoosa. The board has retained the Hewitt Company, which has raised funds for many colleges and have been very successful with this work.

The present building was erected for a girls' dormitory, but is now used for the administration building as well. The immediate campaign for $100,000 will provide for an administration building apart from the dormitory, and greatly relieve the congestion in the present quarters.

Hearty co-operation should be given this worthy undertaking.

Feddlers' convention was held at the graded school building last Saturday night, and the proceeds, which were $62.70, will go toward the lighting system of the building.

Boys' Literary Society will present a negro minstrel on Friday night, February 20th, at the school building.

Boys' basket-ball team defeated Milltown High School team on their court, with a score 38 to 33.

Girls' basket-ball team defeated Davedston High School team on home court, with a score 23 to 10. V. E. ADAMS.

Wadley, Ala.

AN 8,000-MILE ERRAND FOR GOD.

(Continued from Page 5.)

brated Dr. Francis, pastor of the First Baptist Church, to preach for him at his Sunday evening service. The union services the following day were held in the First Methodist Church, which is said to be the largest Church plant of the evangelical denominations in the entire country. In this connection I might say that the Churches in the cities along the Pacific Coast are much larger and more elaborate than are found in the East.

It was a great inspiration to me to see my good friend, Bro. Orban, in the audience in the Los Angeles meeting when I was introduced to speak. On Wednesday of the same week the team visited Whittier, Bro. Orban's home city, and which, by the way, to the minds of different members of the team, was one of the most beautiful and pleasant places on our itinerary.

While in Whittier it was my delightful privilege to be entertained in the Orban home. Words cannot express the joys of this visit, which was altogether unexpected when I left Dover, as the team intended to go to San Diego from Los Angeles, but the schedule was changed to include Whittier on the itinerary instead of San Diego. Mr. and Mrs. Orban are past masters in the art of making one feel at home and causing one to enjoy himself to the full. It was a great privilege to meet their estimable daughter, Mrs. Corrine Milville, and her delightful husband, who were visiting her parents at the time. Some of the happiest hours of my life were spent in the fellowship of this wonderful family whose home life is ideal and whose gracious hospitality could not be surpassed.

While in Denver I experienced a very peculiar coincidence. In the evening I was walking through the great State House, and though there were hundreds of people on the street whom I might have asked to direct me to the hotel, I happened to ask a distinguished-looking gentleman I met coming up the steps. When he answered me, he turned his face in just a proper angle so that I saw a resemblance of a young man I had not seen for twenty-eight years and whom I did not know to be within a hundred miles of Denver. I said, "This is not Emmett Naugle, is it?" The reply was in the affirmative, but he was at a loss to know who I was, as he had not seen me since I was a barefooted boy back in Iowa. I let him take time to think, and finally he said, "I do not know who it is unless it is Roy." He placed me, he said, by a resemblance to my father, as he was a student at Palmer College when father was the president. He is now assistant attorney-general of the State of Colorado.

Naugle was a familiar name in many of the homes of the Christian Church in days gone by, as several members of the family were students in Palmer College and have since made a large place for themselves in the affairs of life. It was my happy privilege to take supper and spend the evening with Emmett, who has made a remarkable success in the legal profession. His brother Edward, who was my boyhood chum, is a prominent surgeon in Sterling, Col. After supper he called two other friends, Seba and Lennie Fortner, formerly of Iowa, whom I had not seen for over twenty years, and they called at the hotel with their wives to see me, and we enjoyed a happy hour in talking over "ye olden times."

At midnight Monday night, Dr. Goodell and I started for Chicago over the Burlington Route, the other members of the team remaining for a little stay in Denver. The journey homeward was very pleasant. Several prominent people in the educational world were on the same train on their way to a convention in Chicago. The fellowship was most delightful. While in Chicago waiting for my train I had the privilege of making a call on our Dr. Shelton Smith in his office, and had lunch with him. He is making a great name for himself in his important position as evidenced by the esteem in which he is held by his associates in the International Council of Religious Education. I reached Dover on schedule time, and to my great joy found all well and everything going at full speed in the Church under the able direction of father and Miss Denison.

And thus an errand for God was completed that took us through nineteen different States and which was estimated to cover over 8,000 miles. The work involved during the nearly four weeks in making public addresses, holding conferences and personal interviews was indeed strenuous at times. But the good Lord brought so many happy surprises across my pathway, and the appreciation of the pastors and laymen everywhere we went was so genuine that the consciousness of having been in the line of duty and having rendered a real service to the kingdom of our Lord in the interest of evangelism and life service made it all one of the richest experiences of my life. I rejoice in the wonderful privilege of being associated with the splendid men on the team, and in meeting so many hundreds of the Church leaders of the West. But I rejoice most of all in the knowledge that I represented our beloved Christian Church in this great work to the best of my ability. And I sincerely thank God for this special privilege afforded me to witness for Him in so many important centers and before so many people who, though of different names and creeds, have the same Bible, the same Christ, the same God, the same responsibility in service, and the same hope of immortality.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

March 15, 1925.

Subject: "Our Lord's Resurrection."

Golden Text: "The Lord is risen indeed."—Luke 24:34.

Lesson: John 20:1-18.

Devotional Reading: Psa. 16:5-11.

Reference Material: Matt. 28:1-15; Mark 16:1-11; Luke 24:1-12; John 20:19-20.

The women had been last at the cross. They had even followed the body of their loved one to the tomb and saw where it was laid. And now they were the first at the grave. Very early on the first day of the week, headed by Mary Magdalene, they came bringing spices and ointment, that they might anoint the body of Jesus. It was an act of love and devotion, and showed how full of affection were their hearts. And how empty of faith. For had they but trusted in the Master's words, they would have known that He would not be there.

Something as unique as it was mysterious had happened since they had followed the body of their Lord to its temporary resting-place and had seen the huge stone rolled before the door of the tomb and sealed with an official seal. For when they reached the tomb the stone had already been rolled away and they found not the body of their Lord and Friend. There were the grave clothes, and the napkin folded—evidently there had been no haste about the event—but the body of Him they sought was not there. He was gone. As Mary told Peter and John, they had taken Him away and she knew not where they had laid Him. She recounted, too, how an angel had told them in no uncertain terms that He wat not there. "Why seek the living among the dead? He is risen."

Peter and John, aroused by the strange news, ran at once to the tomb. John was the faster runner, for he beat Peter to the grave. But Peter, impulsive as ever, was the first to enter the tomb. And they found that it was as she had said, the Master was gone. "So the disciples went away again unto their own home."

But not so the woman. Love does not so easily give up its own. And weeping, she stooped to look again into the tomb. But her worst fears were confirmed—He was not there. As she turned, however, she was confronted by one whom she thought was the gardener, and she asked him where they had laid her Lord. In reply to her question, the Master—for it was He—simply said, "Mary," but it was enough. In that personal touch, she recognized her Lord and knew that He was alive. And she went and told the disciples.

There are other details, but such in brief is the story of the events on the first Easter morn. What do they mean?

Now, it must be admitted that there are factors in the story that are difficult of explanation, if, indeed, they are explicable at all. And it is as irrelevant as it is idle to attempt to explain them. But back of all of these four accounts, with their varying details, there stands out one supreme fact—He arose. Easter proclaims to the world that Jesus Christ lives. This is the kernel; the other things are the husk.

There are three things that must be taken in consideration by any one who attacks the fact of the resurrection:

1. The empty grave. Jesus Christ was buried, and His enemies took good care to see that He was made as secure as human hands could make anything secure. They not only sealed the grave with a large stone; they set a watch of Roman soldiers to see to it that no one molested the grave. And yet when loving friends came early on the first day of the week, they did not find a body in the tomb. This is a significant fact, for if the enemies of Christ had possession of the body, they would have produced it as irrefutable evidence that He was dead, and hence the arch-impostor of all time. If the disciples had done away with the body, how could they ever have believed that Christ lived? It is the pride and hope of Christianity that it points to an empty tomb. The grave was not able to hold Him who is the Lord of life.

2. The change in the disciples. They who had lost hope and courage were suddenly transformed into men with a moral passion and a deathless hope that sent them out to conquer the world. There have been many learned and futile attempts to account for this change, but after all is said and done, it can be accounted for in only one way—the disciples were convinced that Jesus Christ was alive. If this were a delusion, Christianity could nveer have survived in a world of reality. And millions today know that Christ lives because He lives in them.

3. The spiritual efficacy placed upon the positive, rather than upon the negative, claim touching the resurrection of our Lord. "The men who have for centuries been trying industriously to show that Jesus did not rise from the dead have not been able to show in themselves or in the feeble following they have gained that measure of moral passion, of capacity for heroic self-sacrifice in the cause of righteousness, of spiritual energy, which habitually attend the preaching of a risen Lord. 'Do men gather grapes of thorns or figs of thistles?' Are the worthiest and most enduring moral results the fruitage of illusion and falsehood, while spiritual feebleness attends the proclaiming of that which is true?' "

Jesus Christ lives! That is the message of Easter. And because He lives, we shall live also. Thanks be unto God which giveth us the victory through our Lord Jesus Christ.

Teaching Points.

1. The empty tomb gives meaning to the cross.
2. Women have done much for Christianity, and Christianity has done much for women.
3. Sentiment and devotion are often more powerful than logic.
4. Many supposed difficulties are not real.
5. Jesus Christ was and is and evermore shall be Lord of life.
6. Jesus Christ makes good His predictions and His promises.
7. The greatest assurance that Jesus Christ rose from the dead comes from a knowledge that He lives in us.
8. The resurrection seems like idle talk to those who do not believe, but it has meaning for those who accept Christ.
9. It is not necessary to know how the resurrection took place; to know that it took place is sufficient.
10. Many people think they have lost Christ when, as a matter of fact, they have found Him in a larger way.
11. It is as impossible to keep Christ in creeds and dogma as it was to keep Him in the grave.
12. The Scriptures take on new meaning in the light of the resurrection.
13. Because Christ lives, we, too, shall live.
14. The central object of worship in Christianity is not a dead hero, but a living Christ.

CHRISTIAN ENDEAVOR.

March 15, 1925.

Subject: "Preparation for Winning Others to Christ."

Scripture References: Matt. 4:18-20; Acts 1:14.

1. *Worship Service.*

Song: "O Zion, Haste Thy Mission."
Read (or repeat in unison) the 100th Psalm.
Have some one sing (tune: "Just as I Am"):

"Just as I am, Thine own to be,
Friend of the young, who lovest me,
To consecrate myself to Thee,
O Jesus Christ, I come.

"In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come.

"Just as I am—young, strong and free,
To be the best that I can be,
For truth, and righteousness and Thee,
Lord of my life, I come."

Song: "O Jesus, I Have Promised."
Sentence Prayer: Close with singing one verse of "Father Almighty, Bless Us with Thy Blessing."

2. *Suggestions for Leader's Talk.*

From the book "Story—Worship Programs—The Master Painter—A Story."

"Some young people become discouraged in their attempts to lead a Christian life because standards are so high and so difficult to attain. But when we become Christians we have the finest and strongest forces in the universe working with us.

"A painter was once trying to copy the masterpiece of his teacher. He worked for weeks and months, but without success. He could make the tracings all right and in many respects his picture looked like the original, but he could not reproduce the expressions of the face and other fine points.

"At last one day, tired and discouraged, he laid his head on the table and fell asleep. While he slept, the master came into the room and saw what his pupil had been trying to do. He saw the places where he had failed, and so picked up the brush which had fallen from the hand of the sleeper and touched the picture until it stood out like the original. Quickly he left the room.

"When the student awoke, he saw that the picture was finished, and very, very beautiful—and how happy he was!

"In this way the Christian who does his best to attain the ideal which seems so unattainable will find that he has achieved more than he expected, because the great Master of all lives has been working with him."

When we are trying so hard to live a Christian life and to prepare ourselves to win others, the great Master is working with us.

Topics for Short Talks.

The Greatest Preparation for Winning Others.

We can prepare ourselves best for winning others by giving God the greatest possible chance

(Continued on Page 11.)

Christian Orphanage

DEAR FRIENDS:

The response to our call for sheets show that our good women are interested. I trust many Ladies' Aid and Missionary Societies and other friends will help us by responding to this call and give us not only a shower, but, in the words of Bro. Jamison, superintendent of Connie Maxwell Orphanage, "a downpour." The good ladies of Berea Church, Nansemond County, Va., sent us a whole bolt of double-width, bleached sheeting. That's fine! what society will be next?

Our people are interested in our new building. This building could be easily built and paid for if all of our Church members would just help a little. In other words, "just a little help from you" will swell the funds so we can commence. Shall we have "just a little help from you?" If you cannot give a big contribution, give a small one. We are always grateful. I publish below two letters which breathe a sweet spirit, and I hope our Church membership and friends will join with these good people in this undertaking.

"Dear Uncle Charlie,—Since reading your article some weeks ago concerning the need of another building at the Orphanage, before more children can be cared for, I have decided to join in with the lady teacher and subscribe $125.00, to be paid in five installments, for a building fund. I inclose check for $25.00, same being the first payment on same. Yours in Christ,
"*Star, N. C.* W. H. FREEMAN."

"Dear Sir,—I think it is right for all to throw in and help to get a place for the orphan children, and I will do what I can. I don't have much, but am willing to give what I can, so I am sending you a check for $5.00 and will send more as soon as I can. It is a very little bit, but if every one that is interested in the work would send that much it would not be long before you could have the building completed. Your truly,
"MRS. ELIZABETH MOORE."

The following have been sent in since our last report: Mrs. V. R. Poff, Goshen, Ind., 1 box clothing; Mrs. Sarah E. Boyd, Richmond, Va., 6 pillow-cases; Mrs. Luther Carlton, Richmond, Va., 4 sheets for double beds, 2 counterpanes; Mrs. M. A. and Edith Walker, Burlington, N. C., 2 sheets; Mrs. W. H. Jones and Miss Doris Jones, Suffolk, Va., 4 sheets, 4 pillow-cases, 2 counterpanes; Ladies' Missionary Society, Berea (Nans.), Va., 1 bolt double-width, bleached sheeting; Mrs. Ben T. Holden, Louisburg, and Mrs. Annie Staley Calhoun, 15 yds. sheeting.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 5, 1925.

Amount brought forward	$2,143.11

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Morrisville	$ 2.00	
Henderson	5.83	
Bethel (W)	4.55	
Pleasant Hill (J)	3.60	
Oak Level	3.14	
Wake Chapel	5.81	
Damascus	2.70	
		27.63
Western N. C. Conference:		
Salem Chapel		1.00
N. C. and Va. Conference:		
Danville, Third Avenue		3.50
Eastern Va. Conference:		
Damascus	$ 5.00	
Liberty	3.00	
		8.00
Georgia and Alabama Conference:		
Pisgah, Ala.	$ 1.00	
New Hope, Ala.	2.05	
		3.05
New Building Fund.		
W. H. Freeman	$ 25.00	
Mrs. Elizabeth Moore, Salisbury..	5.00	
		30.00
Special Offerings.		
Mr. Pervis Tilley	$ 30.00	
Chas. D. Johnston, guardian.....	51.33	
Mrs. J. J. Gomer, for baby home..	5.00	
		86.33
Grand total		$2,302.62

CHRISTIAN ENDEAVOR.

(Continued from Page 10.)

to work in and through our own lives. God does not limit His own great power and strength when He grants us freedom. We are all free persons with freedom to decide how our own lives shall be spent. When we have determined above all else to be a Christian, then others will see Christ in others and will be won to Him. Being a Christian is the greatest influence in winning others.

Winning Young People.

Too often young people are asked to accept Christ and to become Church members to save their own souls. Christianity means so much to us because it means happiness on earth as well as in life after death; it means rich fellowship with other Christians; it means service—winning others to this rich fellowship and happiness and promise of eternal life.

"Who seek heaven
Alone to save his soul,
May keep the faith
But will not reach the goal.

"While he walks in love
May wonder far,
But God will bring him
Where the blessed are."

When young people become Church members, they should understand the great things which the Church has to offer, and should likewise understand thatt hey have something to offer the Church and the Church needs them. Every new Christian should know the joy of definite service in the Church.

Winning Others Through Understanding.

We do not win people so much by pointing out their sins as by showing them a richer, more abundant life in accepting Christ. We can lead the way, they must decide, and the spirit of Jesus will work in them, giving joy and peace.

Preparation Through Prayer.

If we would win others we must first of all pray—pray for those whom we would win and pray for strength in winning them. Prayer will give us the assurance and strength which comes from communion with God.

SUGGESTED TOPICS.

1. What I think a Christian should be.
2. Reasons for being a Christian.
3. Why I think Christianity should be given to all the world.

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MONDAY.

A CALL TO DUTY.

"And the Lord came, and stood, and called as at other times, Samuel, Samuel."—Sam. 3:10.

Folded hands are ever weary,
Selfish hearts are never gay;
Life for Thee hath many duties,
Active be, then, while you may.

Be strong to hope, O heart!
Though day is bright,
The stars can only shine
On the dark night,
Be strong, O heart of mine—
Look towards the light.

—*Anon.*

Our faith and our success in life rests not on theory nor on idleness, even though there should be a plenty to carry us; but it rests on experience. We go forward by seeing, tasting, and handling, first hand, all the problems we meet, and we rise out of these experiences from what we are to what we ought to be.

Prayer.—Our Father, we thank Thee for the life of the past week and all things good of it. Help us to lay ourselves in devout consecration to the call of duty, today and every day. In His name we ask it. *Amen.*

TUESDAY.

HOUSEHOLD FOES.

"And a man's foes shall be they of his own household."—Matt. 10:36.

There are two classes of foes—those on the outside and those inside. Either class is bad enough, but those on the inside are by far the worst. The worst foe of government is the one within. Against those from the outside, the government may protect itself, but those within work so secretly and insiduously that often the harm is done before the doer is discovered. The worst enemies of the Church are on the inside. The history of the Church proves that persecution from the outside could not destroy it. Not only so, but it seems that the more it was persecuted from the outside, the more it grew. Her troubles have been internal rather than external. Foes on the outside unite the Church; those on the inside divide it. The worst enemy of the home, too, may be inside. In that terrible succession of temptations recorded in Job, the climax is reached when Satan makes the wife of Job say: "Curse God and die." A home may be happy surrounded by foes, but when they appear within, Satan has the victory. The household cup that should be always running over with happiness, how bitter it becomes when a foe from within has injected poison!

Prayer.—Our Father, bless our home, and may no foe arise within. May Jesus be our constant Guest, and may the number on earth be no less with Thee in Heaven. *Amen.*—*T. E. White.*

WEDNESDAY.

FORGIVING SINS.

"But that ye may know that the Son of man hath authority on earth to forgive sins."—Luke 5:17-20.

This sick man and his friends asked for healing of the body, but Jesus looked within and saw a greater need. He saw a longing for forgiveness greater than for bodily healing. Jesus read the heart. It is always hard for us to remember that the ills of this world are far more spiritual than material, and that if we have spiritual health, material things will largely care for themselves. This man confessed his need. This made possible his salvation. An honest confession opens the door to God's forgiving grace.

Prayer.—Lord Jesus, breathe upon us Thy healing breath, that we may be cleansed from sin and sickness. Reveal Thy power in the lives of men. Give us the sense of Thy companionship, that our voices may be full of gladness and that we may rejoice on our way. *Amen.*—*Feelings of Prayer.*

THURSDAY.

THE DEDICATED LIFE.

"And ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6:14-18.

Do you say it is difficult to live well? Granted—and God be praised! For thus we find the greater satisfaction in living.

It is said that the friction of the rails robs a locomotive of one-fourth of its power. In such a case, what shall be done? Oil the track? Then the locomotives comes to a standstill. What shall be done now? Sand the rails, and away goes the locomotive! So difficulty does not hinder, but helps us in the long run.

Once on a time, God wanted a man to write an epic. He found him at an English university, arrayed in purple and fine linen, proud of his luxuriant locks. Milton was his name; they called him "The Lady of Christ's College." This was the youth whom God proposed to honor; but before he could address himself to his appointed task, the rails of life must be sanded. Difficulties came thick and fast. The light of his eyes at length went out. Then, in total blindness, he saw the visions of "Paradise Lost"; his spirit soared like an eagle to kindle its eyes at the full midday beam.

Prayer.—Lord's Prayer, all the circle joining.

FRIDAY.

THE NEED OF THE SAVIOUR.

"Every one that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall become in him a well of water springing up unto eternal life."—John 4:13-14.

Frederick G. Fagley, of the National Y. M. C. A., has said, "When we look out upon the world around us and see want and sickness and evil, where we know God would have happiness, health and righteousness, we realize that the world needs a Saviour. When we look within and find too often unrest and selfishness and sin, where we know God would have peace, friendliness and goodness, we know that *we* need a Saviour."

Christ is the world's Saviour, and He is our Saviour.

Prayer.—Almighty God, be near us in Jesus, Thy Son, and save us. May our hearts be open to every holy affection and ready to receive and cherish every righteous impression. Let a portion of the spirit of our Saviour descend on us and fill us with the love of God. May every selfish passion be stilled and the peace of God keep us forever. In His name we ask it. *Amen.*

SATURDAY.

CEASELESS PRAYER.

"Pray without ceasing."—1 Thess. 5:17.

It is hard to realize that a man of active duties, requiring close attention, application and energy, could possibly be engaged all day long in prayer and acts of devotion. And, if it happens to be a man of plenty, that he should feel the need of praying always.

Such an interpretation of this text misses the sublime spirituality it teaches. We are to understand that prayer at its highest is communion with, reliance on, and trust in God. It has its climax in complete surrender to His will. Its supreme satisfaction is in continual desire of the soul after God and in intercourse of our spirits with the Divine. It is the existence that is always conscious of God's presence, and always trusting, loving, serving, and following Him.

Prayer.—Our Father, that we shall doubt and miss the benefits and power of true prayer. Help us to love Thy Spirit so that our spirits in every want may turn to Thine and pervade our whole natures. This we ask for Jesus' sake. *Amen.*

SUNDAY.

A DAY OF REST.

"There remaineth, therefore, a Sabbath rest for the people of God."—Heb. 4:9.

Among our deepest feelings is the longing for rest, a feeling that grows stronger with advancing years, and nothing we do allows the desired repose but the Holy Scriptures, which tell of His rest which is above all earth's anticipations.

When Christ passed from earthly scenes of His labors into the spirit world, He entered into the eternal rest of God to prepare a place for us. Through His entrance we shall enter and find rest from all the earthly voices, burdens and cares.

The Sabbath has been given to us to cease from our labors, cares and anxieties; turn to the Lord and enter into that holy rest of God, wherein cares and troubles are set at naught and rest is secured.

Prayer.—Almighty God, Thy love is our hope, Thy Christ is our salvation, and Thy rest our satisfaction. Perfect, Thou, our weakness in Thy strength and keep us in Thy Sabbath rest forever. In His name we ask it. *Amen.*

BIBLES TO EUROPE.

The American Bible Society has responded to another urgent need in Europe by making grants of money with which to supply Bibles to theological students.

Acknowledging a supply of Hebrew Bibles received early in February, Dr. Adolf Keller, of Zurich, representing the Bureau of Relief for Evangelical Churches in Europe, says: "As every semester an army of young students is entering the schools, a continuance of these gifts for students would be highly appreciated."

The Bibles were distributed among students in Germany, Warsaw, Prague, Vienna, Hungary, France and Transylvania.

The World War so impoverished most of the theological schools in Central Europe as to make it impossible for them to furnish textbooks for poor students. The post-war economic situation has caused many worthy but poor young men to turn to the theological schools to prepare for the Christian ministry. Large numbers of these students could not afford even to purchase the Hebrew and Greek Scriptures which are used as textbooks.

Last year, the American Bible Society made possible the distribution of Nestle's Greek Testaments among theological students in Germany, Poland, Czecho-Slovakia and Austria, and sent 5,000 French New Testaments to the Bible Society of France, the secretary of which is one of the justly famous "Blue Devils" of World War memories.

The American Bible Society has served a double purpose in sending money to Central Europe for the purchase of Bibles. The receipts of the European Bible societies furnishing these Scriptures have been greatly increased at a time when orders were scarce, and worthy young students have been provided with textbooks and enabled to carry on their studies.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

DEAR LITTLE AMERICANS:

This week you have all heard about George Washington again. I won't write you a story about him, for you already know the same story I know. Yes, it really is the same story I know—the hatchet and the cherry tree, and all that! There! I thought you had heard it. Well, it's the very bestest story of a great American that I ever heard. George was always truthful; and, yes-sir-ee, he was truthful when he became a man, too. He loved his country dearly, and all the people loved him.

But, now listen dears, March is here, and we can hear the wind just a-whistling through the trees—woo-oo-oo! and it's going to blow the clouds across the sky, and blow the birds back to us from the warm, warm South, and pretty soon now we can find some violets in the grass—

"Pretty little flower of blue,
How the children all love you!"

Oh-oo! the early days of spring—what fun they are! Come on, Kiddies, let's run out now and play and play and play. Woo-oo! how the wind does blow! Be careful, don't let it blow you away today while you are playing.

Your editor,
MADGE FLEMING MOFFITT.

"To be as great as Washington,
We could not if we would,
And so we have made up our minds
To try to be as good."

A PRAYER TO PRAY.

Into Thy loving care,
Into Thy keeping,
Thou who art ev'rywhere,
Take us while sleeping.

Let Thine almighty arm
Closely enfold us.
Nothing can hurt or harm
While Thou dost hold us.

GOD SEES, GOD SEES.

When I run about all day,
When I kneel at night to pray,
God sees, God sees.

When I'm dreaming in the dark,
When I lie awake and hark,
God sees, God sees.

Need I ever know a fear?
Night and day my Father's near—
God sees, God sees.

—*Mary Mapes Dodge.*

Our fathers and mothers and teachers are God's messengers to us. They tell us the message from God's Book. We will always listen to the message.

The oldest business record is a clay tablet, 3,000 years old, recently discovered on the site of Ur, a city of ancient Babylonia. The British Museum, which is conducting the expedition, has also discovered a Babylonian Hall of Justice, the court of which Nebuchadnezzar is believed to have planned.

PRINCESS POMEGRANATE'S PATTERN.

By Winifred Livingstone Bryning.

Once there lived two princesses, named Pomegranate and Almond Blossom. Pomegranate was bright and pretty, and so dearly beloved by her father and mother that they were inclined to spoil her. Almond Blossom was a frail little girl whom no one noticed much, but there was something very attractive about her clear skin and dark, almond-shaped eyes.

One day Pomegranate grew tired of teasing her parrakeet and decided to go out into the garden where the fountain was playing. As she strayed about the garden she came upon a beautiful lady seated on a taboret beside the fountain, working at a small hand-loom.

"What are you making?" asked Princess Pomegranate.

"Tapestry," said the lady. "These are to be hangings for the court."

"I should like some tapestry for my rooms," said Princess Pomegranate, with a little toss of her head; "I am the princess, you know."

"There are two princesses, are there not, asked the lady.

"Only my sister, Almond Blossom, and I," Pomegranate replied; "but every one calls me the princess because I am the elder. Almond Blossom is only—Almond Blossom."

"What kind of room have you?" asked the lady.

"I have several rooms, but my bedroom is ugly, and I hate it!" said Pomegranate with a stamp of her foot.

"What makes it ugly?" asked the lady.

"There are all kinds of patterns in it that annoy me. The walls are made of alabaster, and they are set with star shapes of precious stones—jasper and lapis lazuli and black onyx and great slabs of amethyst. I hate the sight of it!"

The lady's eyes opened wide. "All those precious stones!" she exclaimed. "What would some people not give to wear such jewels, and you have them to decorate your bedroom."

"I picked some of them out with a hairpin once," said Pomegranate with a little laugh, "and threw them into the fountain. The goldfish must have swallowed them."

The lady sighed. "So you want me to make you a piece of tapestry," she said. "What will you do with it? Since your walls are covered with precious stones, you do not need tapestry for them."

"I'll cover up the jewels," said Pomegranate.

"I have an idea," said the lady, choosing a beautiful rose-colored thread and beginning to weave again. "I shall make a small piece of tapestry for your highness as a gift, and I shall also make one for your sister Almond Blossom. You may choose your own colors, but I shall not let you see what I am weaving until it is all done. Now, what colors will you have? I shall not repeat the same colors in Almond Blossom's tapestry, so choose with care."

"I'll take rose and light blue and lavender and gold and dark green and pale pink and dark blue and red and jade and orange and yellow and violet and purple and saffron and light crimson—"

"Wait a moment!" cried the lady. "Leave some colors for Princess Almond Blossom. You have taken nearly all the colors in the rainbow."

Pomegranate frowned. "Well, Almond Blossom doesn't need bright colors; she's so dull anyway," she replied. "I want my tapestry to be beautiful—like me."

Some weeks later Almond Blossom and Pomegranite saw the lady at work by the fountain. She had two small rolls of tapestry beside her.

"Good day to Your Highness," she said. Here are your tapestries all finished. I shall spread them out on the lawn so that you can look at them."

She did it, and a moment later the princesses turned and took a long look at their tapestries.

Suddenly Pomegranate screamed with rage and stamped her foot. "What a hideous mess!" she cried.

It was true. Her tapestry was a strange jumble of gaudy colors. It did not even make a pattern. There were only splashes of bright color, and some of the colors did not look well together.

Almond Blossom studied her pattern with a smile on her face. It was a lovely piece of work with a background of deep brown, shading into soft tones of lighter tint. The design was neat and orderly and presented a little garden of white flowers with pale greenish-gray leaves growing on long, silvery gray stems. They looked like lilies.

"How beautiful!" murmured Almond Blossom. "And the tapestry is all for me? Oh, thank you, sweet lady."

Pomegranate was angry. "Why should my sister have a lovely pattern and I have such an ugly one?" she demanded. "It's just a hideous jumble of all the colors in the world!"

"You chose the colors yourself," the lady replied. "I have named your pattern the Pomegranate Pattern, and your sister's I have called the Almond Blossom Pattern."

"Why?" asked Pomegranate sullenly.

"Because your pattern is like yourself, and Almond Blossom's is like her. Sometimes you are gay and gaudy, and sometimes you are in a screaming temper and don't mind in the least what you say or do. You have no fixed plan in anything. You are just like a jumble of gaudy colors thrown carelessly together. Each color in itself is beautiful, but without a pattern the colors amount to nothing."

The Princess Pomegranate was too much astonished to reply. No one had ever dared to speak to her in such a way before. But there was something about the beautiful, stately lady that frightened her a little, and she did not retort sharply in her usual way. She was silent for some moments, thinking deeply. In her heart she could not help seeing that what the strange lady had said was true. Her pattern was like herself. She did have screaming tempers and was noisy and gaudy like a jumble of colors thrown together. Almond Blossom, on the other hand, was like white lilies growing against a soft brown background, always calm and sweet and gentle.

"Yes, I see now," said the Princess Pomegranate slowly. Tears suddenly rushed to her eyes. "I wish I had a pretty pattern like Almond Blossom! I mean—I wish I were pretty inside—"

"I shall be glad to weave Your Highness a beautiful tapestry," the lady said kindly as she saw Pomegranate's tears. She rolled up the ugly, gaudy tapestry and hid it in a workbox. "The very next time you do or say something sweet, Pomegranate, Almond Blossom must come and tell me about it, and I will work a blossom in a new tapestry. It shall be called Pomegranate's Pattern instead of the other."

"Thank you," said Pomegranate, drying her eyes; "I shall always keep it on a little table, and look at it often to remind me. I won't cover up the jewels on the walls, because they are pretty in their way."

"What is your name?" Almond Blossom asked the strange lady. She was curious to know, because no one had ever mentioned her name.

"I am called the Weaver of Patterns," the lady replied.

And that was all they ever knew about her, because she went as quietly as she had come.—*Youth's Companion.*

SPRING HATS.

Spring hats are in the windows of each gaily tinted shop, and women walking down the street are wont to gaze and stop! And men stop, too, to look at them, for oh! the hats are bright as flower gardens, fragrant with the perfume of delight.

Spring hats in windows—why, they are a symbol of the spring! They seem to laugh and smile at us, to chuckle and to sing. They are so fresh and new and smart; they fairly beam with pride. Of satin and of straw, they are, with lace and ribbon tied.

Clothes do not count—so people say; they do not count a bit! But any woman with a hat that's new is glad of it. It glorifies her point of view; it makes her hold her head as high as any lovely queen! A touch of green, or red, or vivid blue will brighten up her dingy winter gown, and make her feel as young and fair as any one in town.

Oh, yes, clothes may mean much, I think. They give us self-esteem; They lend to life a romance and a wonder and a gleam. And though our sweetness counts for more than clothes, and though our hearts mean more than hats, new clothes have helped full many play their parts!

The earth is freshened in the spring, the trees put on new dress; so it is fitting that new hats should bring us joy, I guess!—*Christian Work.*

TREE ROOTS BREAK THE NEWS.

The sap is flowing in the trees. Though snow and ice still hold the soil, the roots know spring is on the way. Underground wireless has sped the solar message that the turn of the year has come, and every rootlet is an antenna catching the news and sending it along stalk and reed and bole, aloft to the upper branches. Apparently nothing has changed at all. The ground is dead, the woods are gray, only the screaming jays add a new note to the scene; yet for all the surface sameness, a change is being wrought; life is stirring in the trees and in the feathered tribes. The roots know. The birds know. Everything that lives near the heart of nature knows. Yet everything seems the same. It is just so with the affairs of men. Things seem the same, but change is already here; one morning it will be apparent; those who have their roots deep already know.

THE 'PIT" RULES WHEAT PRICES.

The Royal Commission on Food Prices, sitting in London, has found that the Chicago wheat pit still rules the world's wheat prices. When London bakers raised the price of the four-pound loaf from 20 cents to 22 cents, it was made necessary by frenzied buying in the Chicago wheat market. "Over there," said one witness, "hotel lift boys, and even girls, dabble in wheat speculation." But look at the bread side of it. There are 45,000,000 of these loaves consumed in England every week. In 1900 they cost 7 cents; just before the war they cost 11 cents; in 1919 they cost 32 cents. Then in 1923 the loaves were brought down to 16 cents. Since that time, the price has steadily mounted, as conditions here have forced it. Jubilation on American farms is paid for by greater pinching in foreign homes. The American farmer does not want that any more than the London worker does. The fault lies in between. If America is to continue the granary of the world, she must do two things—make agriculture profitable to the farmer and at the same time make American wheat easy to buy. This can be done by short-circuiting the robbery that comes in between.

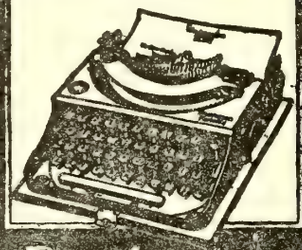
FIGHT OVER POSTAL BILL.

The Senate and House have been sending the postal pay and rate increase bill back and forth. The Senate rejected the House bill and substituted the measure which it had passed a couple of weeks earlier; then the House again rejected the Senate bill, and the controversy was referred to six conferees, who probably will not be able to agree in time to get the measure through at this session.

NEW CALENDAR FOR LEAGUE.

A League of Nations commission has been considering a proposal for a new calendar by which the year would be divided into thirteen months of twenty-eight days each, the extra day being December 29th. A proposal to fix the date of Easter also was being studied.

Something You Have Been Waiting For



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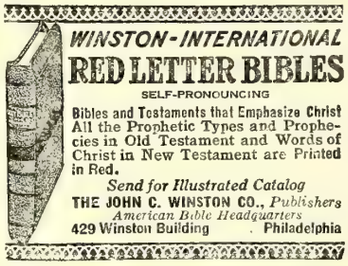

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Why Physicians Favour Lubrication

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For Internal Cleanliness

BROWER.

James D. Brower died February 4th, at the age of 73 years, 10 months, and 4 days. He was married to adelaide Edwards October 4, 1877. He is survived by his wife and five sons—Bascom M., of Liberty; Carl L., of Siler City; Geo. W., Dean D., and Vaughn, of Ramseur, N. C.; also three sisters, one brother, and several grandchildren.

Interment was made at Rehobeth M. E. Church in the presence of a large congregation of friends and relatives, and his grave was covered with beautiful flowers. May the Heavenly Father comfort the hearts of the bereaved. Burial service by the writer. T. J. GREEN.

WALKER.

On February 7th, Bro. U. Walker, of Auburn, N. C., departed this life. Bro. Walker was a member of the M. E. Church, Garner, N. C. He was born on April 21, 1869; died, February 7, 1925. He leaves to mourn his going a wife, four sons and two daughters and many friends. On Monday, the 9th of February, he was laid to rest in the cemetery at Mt. Moriah Baptist Church, Wake County, to await the coming of Christ.

May the comfort of the Spirit bring joy to the hearts of the loved ones. Funeral services conducted by the writer, assisted by Rev. Mr. Fisher.

J. S. CARDEN.

ALLISON.

Mrs. D. S. Allison, mother of Mrs. J. S. Carden, departed this life February 13, 1925, and was buried on the 14th. She was in her eighty-fifth year and was loved by all who knew her. She was a faithful member of Little River Presbyterian Church, of Orange County, at which place the funeral services were conducted by the writer. She leaves to mourn their loss four daughters, four sons, 29 grandchildren, 19 great-grandchildren and two sisters, besides a host of relatives and friends. May God bless the bereaved ones. J. S. CARDEN.

COPE.

Miss Halsie Cope departed this life on February 4, 1925. She was twenty-three years old at the time of her death. All of her immediate family preceded her to the grave with the exception of one brother, who is left to mourn her going, with a host of relatives and friends.

She was a member of Ebenezer Christian Church in Wake County, N. C. She was buried in the family cemetery in Wake County, February 5th. Funeral by the writer. J. S. CARDEN.

WHERE HE "ACTS UP SOME."

I am twenty-five cents.

I am not on speaking terms with the butcher.

I am too small to buy a quart of ice cream.

I am not large enough to purchase a box of candy.

I am too small to buy a ticket to a movie.

I am hardly fit for a tip, but, believe me, when I go to Church on Sunday I am considered *some money!*
—*Christian Evangelist.*

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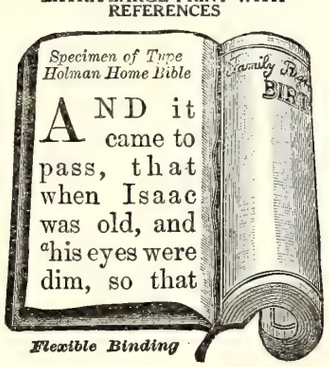
Specimen of Type
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AND it came to pass, that when Isaac was old, and his eyes were dim, so that
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2 He maketh me to lie green pastures: he leadeth the still waters.

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ATKINS.

Whereas, on Wednesday, December 17, 1924, God, in his transcendent wisdom, called our beloved friend and co-worker, Mrs. Minnie Harward Atkins, from a consecrated life of faithful service on earth to the enjoyment of her eternal reward in the mansion prepared for her; and whereas Mrs. Atkins was one of the most loyal members of the Durham Christian Church and all its organizations; therefore, be it

Resolved: 1. That in her death, this Church, the Ladies' Aid and Missionary Societies have sustained the loss of a true and tried friend and a loyal promoter of all the interests of the Church. Her cheerful manner and genial spirit endeared her to all who knew her. Her deep, abiding faith, her sterling Christian life, her godly counsels, and her cherished friendship will ever be a precious memory and inspiration to us who mourn her departure.

2. To the family of our beloved sister we extend our heartfelt sympathy and commend them to our Saviour, through whom we have promise of a joyful reunion and life everlasting.

3. That a copy of these resolutions be placed upon the minutes of the Missionary and Ladies' Aid Societies, a copy be sent to the family, and a copy to The Christian Sun for publication.

MRS. R. J. KERNODLE.
MRS. W. B. BAGWELL.
MRS. J. E. HOWARD.

ALLRED.

Wade, Jr., infant son of Homer and Fannie Allred, died February 11, 1925, age 7 months, 29 days. He leaves to mourn their loss a father and mother, five brothers and two sisters—Lacy, Vernon, Elbert, Colon, Grady, Vada and Inez. Funeral and burial at Pleasant Ridge.

J. M. ALLRED.

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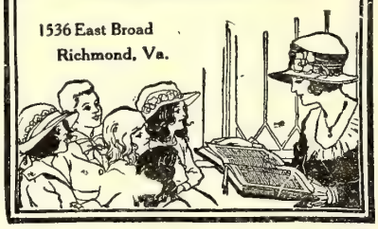

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5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, MARCH 12, 1925. NUMBER 11.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

ROOSEVELT HEADS BOARD.—

It is interesting to note that Colonel Theodore Roosevelt has accepted the chairmanship of the Lay Board of Applied Christianity of New York City. The board is giving instruction to one thousand persons in several forms of Christian service, and has three thousand others on its waiting list at present.

NO RELIGIOUS TEST FOR TENNESSEE.—

A bill introduced into the lower house of the Tennessee Legislature would have, had it passed, prohibited county school boards from employing as teachers any person who did not believe in God and the Deity of His Son Jesus Christ. The bill was tabled by the lower house. Evidently there are to be no religious tests for the people of Tennessee.

SEEKS MONEY FOR EDWARDS' BUST.—

Dr. Lewis S. Mudge, secretary of the general council of the Presbyterian Church, has issued a call for three thousand dollars. This amount will be used to secure a bust of Jonathan Edwards, to be placed in the Hall of Fame. Jonathan Edwards was awarded a place in that honored company several years ago, and received the largest vote ever given a preacher or theologian. So far, the bust has never been placed in the hall, and Dr. Mudge is making an effort to secure funds for that purpose.

INDICTED FOR PEDDLING OBSCENITY.—

John Reardon, circulation manager of the New Fiction Publishing Company, and six Boston news dealers have been indicted in the Suffolk County Court for having in their possession obscene literature with intent to sell. The indictment was brought by the Ward and Watch Society of Boston, and grew out of a story in the October number of *Snappy Stories*. Mr. Reardon's attorney is quoted as declaring that he will fight the case through the United States Supreme Court.

STUDENTS ARE CHURCH MEMBERS.—

A recent canvass of the 8,652 students of the University of Michigan revealed that 5,700 held Church membership, and that only 1,515 had no religious preference. The Methodists headed the list, with 1,209 students in the university. Presbyterians, Congregationalists, Episcopalians, Roman Catholics and Jews followed in the order named. One of the startling facts revealed by the canvass was the fact that more men than women hold some Church affiliation. There were 4,195 men members of the Church, while only 1,505 women belonged to any Church. This university had a minister and a thinker at its head. It shows what may be done in a State institution most of which are supposedly without faith in the Church and religion.

SECRETARY HUGHES RETIRES.—

Secretary of State Charles Evans Hughes retired from public office on March 4th, after eighteen years of almost continuous service. Mr. Hughes retires to private life, and does so joyously. His public career began with his election to the governorship of New York in 1906, and has been almost continuous since that time. When Mr. Hughes became Governor of New York, that office had the reputation of being a preliminary step to the presidency. He came as nearly tasting the presidency, not to have held the office, as ever any man did. In November, 1916, he retired, believing himself elected, and woke in the morning to find that it was not true. It speaks eloquently for the character of the retiring secretary that he came back, and for the past four years has served next to the President.

ANOTHER INAUGURATION.—

March 4th brought again the quadrennial event at the national capital. Calvin Coolidge took the oath of office administered by Chief Justice William Howard Taft, a former President of the United States, and pressed his lips to the first chapter of the gospel of St. John of a Bible given him by his grandmother when the President was five years old. Much of his early education was furnished by the Bible, and he has many sweet memories for the old Book. This is the first time in the history of the country that a former President has administered the oath of office to an imcoming President. It was also the first time that the inaugural ceremony was broadcast by radio.

One hundred thousand people attended the inauguration, and literally millions listened to the inaugural address over the radio. The inaugural ceremonies were of the simplest kind. The parade did not last more than an hour. No official ball was given, but there was a charity ball at which Vice-President and Mrs. Dawes represented President and Mrs. Coolidge, who did not attend, but remained quietly at the White House. Fourteen chief executives of States attended the great event, among them Mrs. Nellie Tayloe Ross, Wyoming, and the first woman Governor in the United States.

BORGLUM GIVING TROUBLE.—

Gutson Borglum, the sculptor in charge of the carving of the great Confederate memorial at Stone Mountain, about sixteen miles from Atlanta, Ga., who was discharged by the memorial association officials, is giving trouble. In less than four hours after his dismissal, he destroyed the models of the work. Warrants were sworn out by the association officials for Borglum and J. C. Tucker, the superintendent of the work, both of whom fled from the State. Borglum was arrested at Greensboro, N. C., and gave a five thousand dollar bond for his appearance.

The memorial association charged Borglum with gross neglect of duty, with offensive egotism, and with exorbitant demands for money which he had not earned. The sculptor, on the other hand, contended that the work at Stone Mountain is five months ahead of schedule, and that the association is now in debt to him some two hundred thousand dollars. The association officials are seeking four indictments against the sculptor, two for malicious mischief, one for larceny from the house, and one for simple larceny for the removal of the bust of Stonewall Jackson from the actual scene of operations. With the exception of two or three small models supposed to have been carried away by Borglum and Tucker, all the models have been located, most of them mutilated badly. It is said that the work will continue without interruption on the memorial.

DR. BURTON DIES.—

At the early age of fifty, Dr. Marion Leroy Burton, president of the University of Michigan, died on February 18th at Ann Arbor, Mich. Dr. Burton was a Congregationalist minister. He was a graduate of Carleton College, and held his doctorate of philosophy from Yale University. Following his pastorate of the Church of the Pilgrims, Brooklyn, N. Y., he was elected president of Smith College in 1909. From that institution, he went to the University of Minnesota in 1917, where he remained until 1920, when he assumed the office which he held till his death.

In the death of Dr. Burton, the educational world has lost a leader of power. He was offered up, as the Chicago alumni of Michigan University declared, as a sacrifice, because of the great money problem confronting every institution. It is the form of torture which we particularly reserve for our college presidents. Dr. Burton was a minister and an educator. He found it possible to head a great State university and still retain his ideals as a minister, and in doing so he restored religion to the campus of the University of Michigan without offense to those who feel that Church and State must remain forever two separate and distinct institutions. In doing this, Dr. Burton has made one of the most powerful contributions to education and to the Church. His work has meant much to the Church and to the institutions which he has served. Dr. Burton's last great public appearance was in Cleveland, Ohio, last June, when he made the speech nominating Calvin Coolidge for the presidency of the United States.

NOTES-PERSONALS

Charlotte, N. C., says it is the greatest Church-going city in the United States, and, next to Edinburgh, the greatest in the world.

Dr. J. L. Kernodle, of Burlington, N. C., after attending the inauguration of President Coolidge on the 4th, gave the office a pleasant call.

The sum of $50,000 is to be spent for new furnishings and for repairing mechanical equipment in the White House. New rugs are to cost $12,000, and draperies $16,000.

Rev. J. A. Ledbetter, Gibsonville, N. C., is ready to assist in evangelistic meetings when our pastors may desire his services. Bro. Ledbetter is a valuable man and a very convincing preacher in revival services, and our pastors will do well to use him.

Miss Lucy Eldredge will be in the Eastern Virginia Conference April 10th to May 10th, and any Sunday School or Church desiring a visit by her should communicate at once with Rev. J. H. Lightbourne, Holland, Va., Conference Director Christian Education.

Many who pledged have either repudiated or neglected or ignored their Men and Millions obligations. On this account, of course, the Church and its interests and kingdom work must suffer, but not as much then as those individuals who could pay but do not.

Records of the United States Department of Agriculture show that of 10,160 farmers' business organizations reporting under date of March, 1924, there were 3,134 grain organizations, 1,966 associations handling dairy products, 1,598 handling livestock, and 1,232 fruit and vegetable organizations.

Have you read a little book called "American Tithers." It is worth while and greatly surprises one who did not know that so many of our leading business men were tithers. This plain biblical truth is coming to be understood and practiced more and more. THE SUN'S EDITOR will be glad to have the publisher send any one a copy for the price of 25 cents.

In this issue we publish what is supposed to be the only sermon ever written out in full by the late-lamented Rev. Mills Barrett. It is an exceptionally strong, clear and comforting utterance. Many SUN readers will peruse it with profit and joy. We are indebted to Dr. W. W. Staley, who secured the original manuscript, and then in his own hand copied it entirely, as it now appears.

One could wish that all our pastors would read an editorial this week telling of Dr. G. O. Lankford's experience in organizing the men of his Church for activity. "The greatest weakness of the Church is at the point of its greatest potential strength." And Dr. Lankford believes that one of the most striking weaknesses of the Church at present is the lack of organization or any sort of unified activity on the part of the men of the Church. Why not give the laymen of the Church an opportunity to serve in promoting the work of the Church and carrying forward its activity.

Rev. H. C. Caviness, who was received into the Christian Church and ordained as an elder at the last session of the North Carolina Conference, has been in a series of evangelistic services with our Clayton Church, Rev. J. E. Franks, pastor, since December. Bro. Franks writes that there have been many conversions, the work greatly built up, and that the meetings are to continue till the third Sunday (March 15th). Bro. Caviness devotes all his time, talent, energy and devotion to evangelistic work, and the Lord seems to own and greatly bless his labors in soul-winning. Any of our pastors desiring evangelistic aid will do well to write Bro. Caviness. His permanent address is Apex, N. C.

Rev. C. H. Rowland, D. D., and his people of First Church, Greensboro, are happy indeed over the results of a week's evangelistic campaign and enlistment services led by Rev. McD. Howsare, D. D., February 23d to March 1st. As a result of the week's services, seventy-four members were received into the First Church, and others were received in other Churches. An evangelistic effort that puts the preacher in the background and gets the members busy winning souls to Christ is a worthwhile undertaking, Dr. Rowland thinks. We live in a time when activity is demanded, and if the Church would demand more activity on the part of its membership, greater results in kingdom's service and in enlargement would follow.

None of us ever neglect a duty or repudiate an obligation until we have first justified ourselves in so doing by some sort of argument. Not even a most horrible crime is ever committed, jurists tell us, until the criminal has, by some argument, justified the act. So it is always easy to argue ourselves into not doing what we ought to do when doing the deed costs us something of sacrifice and of service. It is very easy for those to criticise our Men and Millions Movement who pledged to it but have not paid. Let us pay off our obligations to our Church before we criticise its interests and its enterprises. We will have plenty of time to criticise after we shall have paid our pledges, discharged our obligations, done our full duty to our Church, which has, through its Founder and Builder, made us what we are.

A CONWELL PAGEANT.

The famous Temple Sunday School in Philadelphia has just presented a pageant for two days in celebration of the eighty-second birthday of the Temple pastor, Dr. Russell H. Conwell, on February 15th. The pageant covered Dr. Conwell's life from his boyhood to a representation of the great institutions for which his Philadelphia pastorate has been responsible, including Temple University and the Good Samaritan Hospital.

BIBLE SOCIETY AIDS.

In a letter just received at the Bible House, on Astor Place, President Coolidge has expressed his interest in the presentation of Bibles to the 1,900 members of the Japanese battleship training squadron during their recent visit to San Francisco.

This presentation, which was made through the Pacific agency of the American Bible Society by the agency secretary, Rev. A. Wesley Mell, followed the broadcasting of the Scriptures in English and Japanese from Hale Brothers KPO. Bishop Charles Wesley Burns, of the Methodist Episcopal Church, read the English version, and the reading in Japanese was by Rev. S. Hata, president of the Association of Japanese Churches of Northern California.

The vice-admiral was so impressed with these manifestations of good will that he expressed a desire to attend a religious service in an American Church on Sunday morning. Arrangements were, therefore, made for him, with his entire official staff and the consulate-general of Japan, to attend the First Congregational Church, of which Secretary of the Navy Wilbur is a member. They were graciously received by the pastor, Dr. James L. Gordon, and the entire party seated on the platform. The welcoming speech and the sermon were broadcasted to all stations on the Pacific Coast and to ships at sea.

In responding to the presentation of Bibles by Mr. Mell, the vice-admiral made the following significant statement:

"If America and Japan will follow the teachings of Christ as expressed in the Bible, there will be peace on the Pacific and the two nations—America and Japan—will remain in friendship and brotherhood."

RELIGIOUS LITERATURE FREE.

Any reader of this announcement may have the following literature free by addressing Dean W. S. Athearn, Boston University, 20 Beacon Street, Boston, Mass.::

"An Evaluation of the Projected Method as an Instrument of Religious Education," by Walter S. Athearn.

"The Mechanistic and Personalistic Psychological Contributions to the Field of Religious Education," by John E. Bentley.

"What is a Person?" by Earl Marlatt.

"Bibliography for Elementary Workers in Religious Education," by Alberta Munkres and others.

The annual announcement of the school of religious education and social service, which has the value of a treatise on the professional training of lay leadership for the Church.

These pamphlets are of excellent value to ministers, Sunday School officers and teachers, college professors, and any who are interested in the work of Christian Education.

W. A. HARPER.

DECEASED MINISTERS.

I have known and labored with many ministers of the Christian Church. Of this number, the following of my acquaintance, most of them dear friends in Christian service, have passed over the river and now await me on the other shore: W. G. Anderson, Alfred Apple, Solomon Apple, Robert Tinin, Jas. I. Hobby, E. W. Beale, W. T. Walker, E. T. Isley, William Franks, William Rollins, Fred Rollins, W. T. Herndon, William Gunter, Richard Drake, Atlas Boone, Jack Hatch, T. A. Moffitt, W. S. Long, J. D. Elder, Malcom L. Hurley, R. A. Ricks, John Jones, Lem Winston, S. B. Klapp, W. M. Brady, J. N. Terrell, Jno. S. Lawrence, Jeremiah W. Holt, L. I. Cox, C. C. Peel, J. P. Barrett, W. G. Clements, A. P. Barbee, Chasteen Allen, Thomas J. Fowler, W. B. Wellons, J. W. Albright, Joseph Pinnix.

I had great love for all these men. They have fought their battles, and fought them well. I am hoping to meet them all some day on the shining shore. J. D. WICKER.

Sanford, N. C.

NOTICE.

Eastern Virginia Woman's Conference.

The district missionary rallies will be held as follows:

Franklin District.—Mrs. J. A. Williams, superintendent; March 31st; Mt. Carmel; speakers: Dr. I. W. Johnson, Rev. J. H. Lightbourne.

Waverly District.—Mrs. Waverly Barrett, su-

perintendent; April 1st; Spring Hill; speakers: Rev. F. C. Lester, Rev. J. G. Truitt.

Nansemond District.—Mrs. H. S. Hardcastle, superintendent; April 2d; Oakland; speakers: Dr. L. E. Smith, Rev. J. G. Truitt.

Norfolk District.—Mrs. J. E. Cartwright, superintendent; April 3d; Christian Temple, Norfolk; speakers: Dr. W. W. Staley, Rev. F. C. Lester. MRS. L. W. STAGG, *Secretary.*

PROGRAM.

Program for the district missionary rallies, to be held at Mt. Carmel, Spring Hill, Oakland and Christian Temple, March 31st, April 1st, 2d, 3d.

Song—"The Church's One Foundation."

Devotional—Scripture: Col. 1:13-20; 1 Cor. 12:12-20; Acts 17-24.

Minutes.

Superintendent's Message.

Address—Dr. J. O. Atkinson.

Special Music.

Address—(Delegate to North American Missionary Conference).

Appointment of Committees.

Offering.

Message Concerning Apportionments.

Afternoon Session.

Devotional.

Our Work Explained (each Superintendent will choose her speakers for this part of the program):

The Cradle Roll.

Willing Workers.

Young People.

Woman's Societies.

Special Music.

Address—(Delegate to North American Missionary Conference).

Reports of Committees.

Closing Exercise.

MRS. M. L. BRYANT,
MRS. W. V. LEATHERS,
MRS. R. T. BRADFORD,
MRS. R. T. STAGG,
Committee.

Y. P. MISSIONARY PROGRAM FOR MARCH.

The following is the Woman's and Young People's Missionary program for March:

CHINA.

Hymn—"How Firm a Foundation!"

Business:

Roll Call (respond with verse of Scripture).

Dues Collected by Treasurer.

Reports of Officers.

Reports of Committees.

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GERTRUDE BROWNE.

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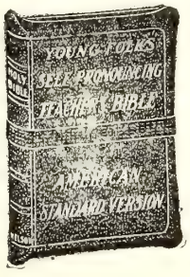

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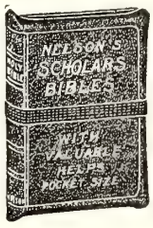

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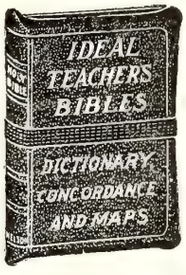

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THE CHRISTIAN SUN

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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

MEN OF THE CHURCH.

Referring to a recent note in THE CHRISTIAN SUN about the men of the Church, Dr. G. O. Lankford, pastor of Burlington Christian Church, brings the glad news that his Church has recently formed an organization known as "Men of the Church." Although the organization is new, forty men have already joined. They plan to have monthly meetings and a program. This monthly program will be made up by the council of the organization, composed of executive committee and chairmen of various committees.

Up to the present, there have been formed eight committees—(1) Church attendance, (2) prayer-meeting, (3) visiting, (4) publicity and hotel (for extension of work in the community), (5) Orphanage, (6) college, (7) social and entertainment, (8) membership for organization.

The departments of work will include (a) spiritual life, (b) evangelism, (c) Christian training, (d) missions, (e) Christian education.

Dr. Lankford declares that the men of his Church are taking hold of the work with a grip that means deep determination and a desire to serve. Dr. Lankford has certainly emphasized a great truth in declaring that the greatest weakness of the Church today is at the point of its greatest potential strength. This is evidently true. If, somehow, the Church, every local Church, can organize its men for action, can unite the strength of its consecreated manhood in doing the work of the Church, results will show and great things will be achieved.

More than 900 Presbyterian laymen recently met in this State in a "Men and the Church Convention." It was the expressed purpose of this convention to secure the united activity of the men in the local Church in behalf of tasks and spiritual development of the Church. Our women have their missionary organizations, our young people have their Sunday Schools and Christian Endeavors. Think of it! Our strong, active, consecrated, willing men without organization, without any method or program of co-operation and activity in the Church, without any solidarity or unity of action in building up the work of the Church. Indeed, Dr. Lankford is right in declaring that the greatest weakness of the Church today is at the very point of its greatest potential strength.

One could wish that every pastor of the Churches of the Southern Convention could do as Dr. Lankford has already done, could do as the "Men and the Church Convention of the Presbyterians" advocated, namely: take steps to unify and direct the activity and efforts of the laymen of the Church in extending the work of the kingdom.

GROWTH IN SOCIAL CONCEPTS.

If there is one thing which is more characteristic of the Christian way than any other, it is the growth in its various concepts. Progress breathes throughout the revelations of the sacred Word. This applies to the concept of God Himself, of man, of destiny, of salvation, of sin, and of men's relationships one to another, to mention only a few of the directions in which growth and development have characterized the concepts of the Chrsitian way.

With particular reference to men's social relationships, we find four distinct stages of progress and development. When the Scriptures open we find that blood vengeance is recognized as an obligation on the part of men for one another. In order to mitigate this heartless practice, cities of refuge were established, to which the homicide might betake himself and so escape the vengeance of the blood avenger.

The next stage we find to be that of reciprocal justice as the ideal characterizing the relationships of man, according to which an eye should be given for an eye and a tooth for a tooth.

The third stage is that of mercy. The Hebrew prophets and seers were not satisfied with the concept of justice which was at the basis of the law, and so they preached for humane treatment and for mercy as a more becoming characteristic for those who would serve Jehovah.

When we come into the New Testament we find an atmosphere higher by far than that of the clear-visioned prophets. Here men are not only to be merciful to each other, but they are to crown mercy with love. According to the prophets, men were to do justly and to love mercy, but according to Jesus, men in their social relations are to love one another even as Jesus loved His disciples. There is no reciprocity of law here. This principle far transcends the Golden Rule. A man is not to be satisfied with doing for his neighbor what he would like his neighbor to do for him, but he is to love his neighbor to the extent that he will give his life for him.

The practice of this fourth and final principle, setting forth the ideal of Jesus for social relationships in life, will remove war and jealousy and every evil from the life of men. So, in Jesus we find the perfect conception of our social relationships. This is as we should expect, and we rejoice in the revelations which our Master has given us as to how we should live with reference to each other in the social relationships of our life.

NOT THE SWORD, BUT THE CROSS.

THE SUN'S editor wonders if many of our readers noted carefully the closing paragraph of the inaugural address on March 4th of President Coolidge. It was a most significant utterance. It is to be doubted if in recent years the chief executive of a great nation has given to his inaugural just such a turn and climax as our President did. He was evidently thinking of the hundreds and hundreds of missionaries out on the foreign field when he declared that "The legions which America sends forth are armed, not with the sword, but with the cross. The higher state to which she seeks the allegiance of all mankind is not of human, but of divine origin." Surely this is the utterance and the high purpose of the Christian spirit of America.

But let us quote the last few sentences of the President's inaugural address: "We should not let the much that is to do obscure the much which has been done. The past and present show faith and hope and courage fully justified. Here stands our country, an example of tranquility at home, a patron of tranquility abroad. Here stands its government, aware of its might, but obedient to its conscience. Here it will continue to stand, seeking peace and prosperity, solicitous for the welfare of the wage-earner, promoting enterprise, developing waterways and natural resources, attentive to the intuitive counsel of womanhood, encouraging education, desiring the advancement of religion, supporting the cause of justice and honor among the nations. America seeks no earthly empire built on blood and force. No ambition, no temptation lures her to thought of foreign dominions. The legions which she sends forth are armed, not with the sword, but with the cross. The higher state to which she seeks the allegiance of all mankind is not of human, but of divine origin. She cherishes no purpose save to merit the favor of Almighty God."

WHY GOD IS NOT REAL.

This brief editorial is written simply to stress and call attention to an article under the same heading, republished elsewhere in this issue, from *Christian Work*. We imagine that every pastor in THE SUN family who reads the article in question—and many will read it—will have a most cordial and hearty amen. Dr. Frederic Lynch, for he is the author of the article in question, has gone straight to the mark and makes out a case that no one can successfully refute or deny. God is not real to many of us for no other reason than that stated, namely: we will not let Him be real to us. We crowd Him out of most of our thinking. How can He be real when we do not think of Him enough to allow Him to seem real? We crowd Him into an hour's service on Sunday, when the atmosphere and surroundings speak of unreality, vagueness, far-offness—and then complain that "God is not real to us." We wish every SUN reader may read, ponder and inwardly digest what Dr. Lynch has said on this subject.

SCHOOL OF MISSIONS.

Church mission secretaries, members of missionary societies, mission superintendents of Sunday schools, and missionary committees and pastors in the Virginia Valley Central Conference are hereby reminded of the school of missions to be held at Mayland Church on the first Saturday in May. All the above-mentioned persons are also urged to see to it that every Church in the Conference has one or more representatives at this missionary meeting.

The services are to begin at 10 A. M., and will continue only one day. Interesting speakers are to be present, and a large part of the time will be given over to open conferences and discussion. No Church or society can afford to miss this school of missions, and every one is urged to begin to plan now to spend the day with us.

J. F. MORGAN,
Conference Mission Secretary.

HEAVENLY RECOGNITION.

By Rev. Mills Barrett.

Dear Friends,—According to appointment and at the special request of a friend, I shall today preach a sermon on the comforting and consoling doctrine of "Heavenly Recognition." And, as it is a special subject and preached by special request, and as there are many things that I desire to say that might be forgotten or overlooked in an extemporaneous sermon, I have departed from my regular custom and have written this out and will read it. I will take my time in the reading of it, and hope the hearing of it will comfort your hearts as much as the preparing of it has comforted my poor heart.

I have spent hours of deep thought and much study upon this, to me, profoundly interesting subject, and will give you the result of that study. The text that I have selected for this occasion will be found in Paul's first letter to the Thessalonians (2:19-20): "For what is our hope or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy." We have lost friends. Loved ones have faded from the circle of our acquaintance. Little ones who once gladdened our homes with their smiles and songs are gone. Our mothers that taught us to lisp our evening prayers are with us no longer. Our fathers, where are they? A voice from the grave answers. Our wives, the sharers of our sorrows and partners of our joys, have left us broken-hearted and disconsolate. Ah!

"Friend after friend departs—
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end."

'Tis sad to think of our friends dying, leaving us motherless, wifeless, childless; but in death are they lost? forever annihilated? No, these dear-loved ones have taken to themselves the wings of angels and flown away to the spirit land. Reason and revelation tell us that those dear departed ones still live in the home of innocense and love above. They are there among the angels of God, clothed in the robes of immortality, their brow flushed with the dawn of endless youth, and in their hands palms of victory.

One of the most interesting questions connected with these departed friends is, shall we know them when we get to heaven? Will the mother recognize her child there and know it as her child? will they be as strangers who never met before?

"Oft weeping memory sits alone,
Beside some grave at even',
And calls upon some spirit flown—
O say, shall those on earth our own
Be ours again in heaven?"

Revelation, as well as reason, teach us that we shall know our friends in the land of spirits; that parents shall recognize their children, and children their parents, and friends their friends there; that the love which exists between the mother and the child, and between friends, will survive death. This doctrine meets one of the deep wants of the soul and satisfies the earnest longings of the heart, for we all earnestly desire to know our dear departed loved ones in heaven.

In our text, Paul informs his Thessalonian brethren that they will be his crown of rejoicing in the presence of our Lord Jesus Christ at His coming. He did not know that they would ever meet again on earth, but he expected that they would be with him when Christ comes the second time without sin unto salvation. This was already his joy, for he was glad in the prospect of such a meeting. He had been instrumental in their conversion, and knew that they would shine as stars in his crown of rejoicing forever and ever. How could Paul cherish such a hope as this, unless he believed that he would know his brethren there? The manner in which he speaks of them shows that he expected to know them when they met in the presence of Christ. How could they be a crown of rejoicing to him there unless he had been instrumental in bringing them to Christ? If Paul had this hope of heavenly recognition, then we also may cherish the same, for one will have no advantage over another in this respect in heaven. If the apostle will be able to recognize those who were converted through his instrumentality, why shall not the mother be able to know her children there? If Paul hoped to meet and rejoice with his Thessalonian brethren in heaven, then the Christian parent may cherish the blessed hope of a reunion with his children there. In another passage, Paul intimates the same doctrine. "Knowing that he which raised up the Lord Jesus shall raise us up also by Jesus, and shall present us with you." When the apostle wrote this he was at Philippi, where he was greatly persecuted, and he intimates to his Corinthian brethren that their trouble may ever bring the mto death; but this he did not dread, for it could neither destroy nor separate them from each other, "for he which raised up the Lord Jesus shall raise us up also by Jesus, and shall present us with you."

How could this be unless he should be able to know them in that day? If there is no such thing as heavenly recognition, he would not know whether his Corinthian brethren were there or not. In a similar passage, he says, "We are your rejoicing, even as ye also are ours in the day of our Lord Jesus" (2 Cor. 1:14). He is here speaking of the mutual help and happiness which he and his Corinthian brethren had enjoyed together and affirms that this will be to them a source of mutual rejoicing "in the days of the Lord Jesus." This implies that they should know each other in that day. And Paul says again, "Now, we see through a glass darkly and only know in part; but, then, in heaven we shall see face to face, and know even as we are known." This to me is one of the plainest proofs of the comforting and soul-animating doctrine of heavenly recognition.

We find this doctrine in the teachings of Jesus Christ. Speaking of the duty of Christian benevolence, He says, "Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations" (Luke 16:9). The most natural interpretation of this text is that those whom the good man befriends here in this life by his charity and has thus made his friends, will receive him with songs of welcome into the heavenly world. How can this be unless they will know each other there? Matthew records a very remarkable incident in the history of our Saviour: "And, after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and His face did shine as the sun, and His raiment was white as the light. And, behold! there appeared unto them Moses and Elias talking with Him. Then answered Peter and said unto Jesus, Lord, it is good for us to be here; if Thou wilt, let us make here three tabernacles—one for Thee, and one for Moses, and one for Eliah." Moses and Elias had lived in different periods of the world, six hundred years apart, yet we find them here together and acquainted. The disciples also recognized them. If they were able to know each other, though they had never met on earth, certainly we will be able to recognize our children and all other loved ones there.

Our Saviour, speaking of the heavenly enjoyment under the figure of a feast, "I say unto you, that many shall come from the East and West and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven." Luke adds: "And all the prophets." Here all the prophets and patriarchs are represented not only as being together, but as engaged in social intercourse, as at a feast where familiar friends meet and new acquaintances are formed. There can be no meaning in this passage unless it means that those patriarchs and prophets know each other and that those who come to sit with them would know them also. This passage clearly proves the doctrine of heavenly recognition. Here our Saviour represents heaven under the idea of social life analogous to that of earth; that in this heavenly communion exists all the warm and familiar social intercourse that characterizes the associations of dear friends on earth. This idea runs through all his allusions to the future state of man—and does not this clearly imply the doctrine of heavenly recognition? Take away this doctrine and you rob heaven of one of its richest sources of happiness. Well, what has the poet said:

"The saints on earth, when sweetly they converse,
And the dear favors of kind heaven rehearse,
Each feels the other's joys, both doubly share
The blessings which devoutly they compare.
If saints such mutual joy feel here below,
When they each other's heavenly foretastes know,
What joys transport them at each other's sight
When they shall meet in impyrial height?
Friends, even in heaven, one happiness would miss,
Should they not know each other in bliss."

This idea is more fully expressed by the Saviour in the following passage: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself: that where I am, there ye may be also." Here the sorrowing disciples are pointed to a "Father's house," embracing many mansions. When we survey the happy and lovely scenery of nature, and gaze on the sunlit prospect, in which every object is adorned with beauty, and hear the sweetest melodies wafted on the breeze, we reason like this, if this world wasted by the curse, be yet so fair, what must be the beauty and glory of the Father's house when all God's family are ultimately gathered together, and enjoy all the social endearments of an eternal home. This the place Christ will prepare for them.

He says, "I go to prepare a place for you." Then they are all to be collected and enjoy each other's society for even as one family. How can this be without their knowing each other? It is impossible to conceive. Can they be thus together in constant social intercourse through the countless ages of eternity without reviving their former connections on earth? How is it possible for them to be with the Saviour, know Him, and remember their connections with Him on earth, and not recollect each other? Heaven surely is the place of reunion and mutual recognition, and this hope is truly transporting.

"O renowned day!" exclaimed the Roman orator, "when I shall have reached the divine assemblage of those minds with which I have congenial predelictions and shall escape this untoward and uncongenial throng." The Saviour said to the weeking Mary, "Thy brother shall rise again." This he said to comfort her; but there would be no consolation in this if she could not

(Continued on Page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

The tendency in America is toward the cities. This tendency is fraught with danger to the republic. Ancient empires perished through their cities. No rural people have ever gone backward unless they were driven backward by more powerful peoples. Babylon may serve as example of city failure. The American Indians may serve as a rural people driven back by more civilized people. Nations are built upon natural and rural resources and not upon city populations. Farms, rivers, forests, mines, and the industry of rural populations in these fields are the foundations and the wealth of the nation. Waste or decay in any of these resources tends to impoverish the nation. It is as wasteful to decrease the rural population as to destroy the forests. This age is destructive of trees and rural population. Modern methods of business and education, of medicine and Church activities, all emphasize the value of city conditions as against rural conditions. Everything except the hard work must be done in the cities.

Consolidated schools and kid wagons are on the increase, and country schools are dying. Highways are constructed in favor of towns and cities, paralleling railroads and neglecting great country areas. Agriculture suffers by city industrial hours and wages. This process of education is false in the final analysis. Housing, fuel, food, clothing, are all less in the country, and the same wage for farm labor is not as necessary as it is for workers in mills and shops in cities where rents, food, clothes and petty necessary expenses are much greater. What the writers call a "living wage" does not touch the real question, but is based on the ideas of men whose lives are easy because their pay is large. The realities of life are largely overlooked in the idealism of impractical teachers and leaders. To take children from the country to school in town is to wean them from the country. It is true that part of the country population should go into city positions and life; but country population should no more be depleted than country forests; and education should develop people for the place they sought to dwell, the work they ought to do, and the life they ought to live. The whole tendency is to rob the country of country schools, country stores, country shops, country doctors, country teachers, and country preachers and Churches.

Then the writers enquire with heated zeal and anxiety, "What is to be done for the rural Church?" Education without real spiritual life is a menace to the human race. Modern implements of warfare, as submarines, airships, poisonous gas, bombs, and all the rest, have eliminated courage, bravery, heroism, patriotism and all the nobler elements that once made soldiers great. The elimination of the Bible from the public school is one step toward the overthrow of the republic. It was founded in religion, has been developed through Christianity and country Churches and schools, and will lose national health when city ideals and habits rob the country of her common sense, her simple faith, her contentment, and her love of home. Patriotism is rooted in the home. There is no tie so strong as the ownership of land. The criminals of the nation do not own land. There is no character so stable as that which rests upon its own acres. To care for the country home, Church and school is to safeguard the future of this Christian nation.

W. W. STALEY.

ELON LETTER.

"Kingdom Enlistment Week" began here with two splendid sermons by our pastor, Dr. Alexander, on Sunday, the first of March. Dr. McD. Howsare came on Monday night, flushed with a great victory in Greensboro. This letter is written in advance of results, and is descriptive of the method employed.

Dr. Howsare is a most forceful speaker, and his messages at the evening services and at the chapel hour each morning have been inspiring and uplifting. He could be an evangelist if he should so desire. He prefers, however, to train the membership of the local Church in the technique of soul-winning, so that when he is gone the good work will continue and the Church enjoy the benefits of constant recruiting.

There is no doubt that the permanent results of the method he employs will be greater than the revival type of campaign to which we are so accustomed. There is less emotional display, no public appeals, nothing spactacular. Teams of two visit those out of Christ and, face to face, discuss their entrance into the Christian life. Such personal work helps the soul-winner, strengthens his own faith, makes vitally real the essential things of the Christian program, and once having enjoyed the exhilaration of the soul-winning experience, the layman or laywoman will hunger and thirst to enjoy it again. This is a most decided advantage of the kingdom-enlistment method.

Another item of real value is the rounding up of transfers, whereby those living in the community with Church membership elsewhere are persuaded to join the local Church. This is a very excellent thing. If the community is good enough to live in, it is good enough to belong to Church in, says Dr. Howsare. When we move from one community to another, the Christian takes with him his every interest except his Church membership in many cases. When active Church workers move to other fields, it oftentimes happens that the community to which they move gain a group of excellent citizens, but the kingdom loses an equal number of efficient servants. It ought not to be so. We should pack our Church membership in our grip when we move from the old familiar scenes. Our best work for the kingdom can be done where we reside. Absentee Church membership is lost motion in kingdom service. We belong in every case not to the local Church, but to Christ. Kingdom enlistment week emphasizes this fact and aims to capitalize it for the kingdom of our Lord.

The wonderful results that Dr. Howsare is achieving wherever he goes are a startling and convincing testimony to the efficacy of his plan. It is certainly biblical for all Christians to be soul-winners, and whatever is biblical is found to be right.

W. A. HARPER.

A DEFENSE.

I submit that the blessed Word of God—the Holy Bible—when studied under the divine Teacher—the Holy Spirit—will throw light on all theological articles, theses and commentaries written by the wisest, best and most lucid pens, and having passed the censorship of all lexicographers. However, in defense of my article on "Missions," published in THE CHRISTIAN SUN, our Church paper, February 26th, I wish to quote Rev. Charles Carroll Everett, D. D., professor of theology, in his book, "Science of Thought," which has been used as a textbook in Elon College. In this book (page 220), he says: "If a man provides for his family, is faithful to his conjugal relations, is kind to the poor, merely because he recognizes all of these as his duties and is trying to act conscientiously, the development of his character is as yet very imperfect."

A man's character is what he is, and not his reputation.

Again, Dr. Everett says: "Judaism was a religion of law; Christianity is a religion of love. Judaism sought to control the life by a system of external rules; Christianity seeks to control the life by an inward principle of love. Every duty is susceptible of being performed on either of these planes, but none is complete until it has been translated from law to love, until, instead of being the result of a principle of duty acting upon one from the outside, it flows out of the inmost and essential nature of the person who performs the act."

Note, Judaism *was;* Christianity *is.* Judaism *sought;* Christianity *seeks.*

When Solon was asked if he had given his countrymen his best laws, he answered: "The best they are capable of receiving."

In Christ's kingdom no act, ever so good, can be perfect until it has been translated from the law of duty to the law of love.

"For the love of Christ constraineth us," etc. (2d Cor. 5:14). In this Pauline doctrine, substitute *duty* for *love,* then you have, "For the *duty* of Christ constraineth us," etc. Was Christ indebted to Paul?

Paul, before his miraculous conversion (or Saul, as his name then was) in performing duty as he saw it, stood by, consented to and kept the garments of those who slew Stephen; but when his heart was regenerated and his eyes opened, —duty swallowed up in love—he gloried in afflictions, and his work, though hard, became so easy and sweet and enjoyable. He was then not simply making a living, but living a life.

Peter, a Church member, denied his Lord and Master; but after that ten days' prayer meeting in Jerusalem, he stopped cursing and fervently preached the gospel of Jesus Christ. Under his preaching, we are told, that on the day of Pentecost about three thousand were added to the Church (Acts 2:41).

The law has not been abrogated, duty has not been set aside. Duty carries us to the perfection of the moral law only. The law of Christianity fulfills and comprehends the moral law and there begins the new dispensation, the law of which is the eleventh commandment, or the new commandment—love.

In Christ's inaugural sermon on the mount, He said (Matt. 5:17): "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill." Then he proceeds to translate all law into love.

In one paragraph of His translation He says: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies," etc.

Duty is a point, a seed plot, out of which, when properly cultivated, may spring love. This is love reciprocal and reflected. It comes from the power of divine love falling upon this seed plot of duty in the human heart, producing a sphere, not a plane; but a sphere of love, the radius of which is infinity and boundary God.

Oh! that the Church of Christ may not encamp around Sinai, but congregate at Calvary and be the seed plot of divine love to a lost world, preaching the divinity of Jesus Christ and not the divinity of dollar.

J. W. PATTON.

Elon College, N. C.

FOREIGN MISSION WORK.

In attempting a presentation of this work, it will, of course, be necessary to confine ourselves to the larger and more general aspects.

1. *Ten Years Ago and Today.*

First of all, we shall attempt to compare our work ten years ago and today. The facts given are taken from records compiled in the fall of 1914 and the fall of 1924. It must be remembered that the former record is at the beginning of the war, and any progress or failure noted should be considered in the light of this fact. The figures presented, however, will aid us considerably in our appraisal of the work today.

We have the same number of foreign mission fields now that we had ten years ago, namely: Japan and Porto Rico. Following is a comparison of the work during the past decade:

JAPAN.

	1914.	1924.	Gain.
Missionaries	9	10	1
Ordained pastors	13	14	1
Bible women	3	3	0
Organized Churches	15	18	3
Outposts	18	23	5
Kindergartens	2	5	3
Baptisms	59	89	29%
Total Ch. membership.	819	1,694	107%
Total S. S. enrollment.	2,168	3,436	12%
Total contributions	$ 777.90	$ 3,577.04	360%
Pd. on pastors' salary.	308.95	1,064.50	409%
Appropriation	13,390.00	$38,250.00	160%

PORTO RICO.

	1914.	1924.	Gain.
Missionaries	2	5	3
National workers	5	7	2
Organized Churches	5	5	0
Outposts	10	12	2
Kindergartens	0	2	2
Church membership	248	357	44%
S. S. enrollment	663	902	36%
C. E. enrollment	107	214	100%
Total contributions	$ 351.49	$ 994.36	295%
Pd. on pastors' salary.	.....	437.45	...
Appropriations	3,600.00	14,400.52	300%

PROPERTY VALUES.

	1914.	1924.
Japan	$ 20,000.00	$140,000.00
Porto Rico	15,000.00	40,000.00
Totals	$ 35,000.00	$180,000.00

RECEIPTS.

	1914.	1924.
General receipts	$ 20,124.33	$ 45,983.33
Specials	2,138.50	17,611.28
Totals	$ 22,262.83	$ 63,594.61
Permanent fund	$ 4,036.28	$ 15,710.36
Annuity bonds	775.00	5,650.00
Deficit	6,665.43	11,182.74

A few comments are in order. During the past ten years we have actually sent to Japan four new missionaries, but three of them proved to be only replacements, making the net gain only one. We have sent five to Porto Rico in that time, but two were compelled to return, leaving a net gain of three. While we have increased by only one native pastor in Japan and two in Porto Rico, we have in reality had four or five exceptionally well-trained men come in to take the places of men retiring. And while we had only one or two young men training for the ministry then, we now have seven in Japan and others coming.

A very commendable gain in Church membership is shown, it being 107 per cent in Japan and 44 per cent in Porto Rico.

The biggest gain has been in the contributions of the national Churches, which show a 360 per cent increase in Japan and a 295 per cent increase in Porto Rico. This increase on the part of our brethren across the seas is not quite matched by our foreign mission giving here, which shows an increase of 186 per cent last year over 1914.

Our property values have increased from $20,000 in Japan in 1914 to what we believe is a conservative estimate of $140,000; and in Porto Rico from $15,000 to $40,000.

In the face of severe economic difficulties crowned by the disastrous earthquake of 1923, the Japanese have steadily increased the support of their own pastors, the increase last year over 1914 being 409 per cent. Until three years ago, the Porto Rico Church had not begun the support of their own pastors. Last year they gave for that purpose $437.45.

2. *Adapting Our Work to Changing Conditions.*

On the fields we have sought to gradually adapt ourselves to changing conditions. Christian kindergartens have been found to be particularly helpful agencies for Christian teaching, and in both fields these are now thoroughly established. Taking advantage of the Japanese love of reading, a leading library of Christian books is reaching out by mail to many inquirers. The teaching of our missionaries in the public schools in Japan opens up great opportunities to reach the young men, and in recent years we have seen much accomplished with young women through sewing, cooking and singing classes. In the matter of buildings, too, we have sought to reflect the spirit of Japan by erecting for Church and parsonage and kindergarten use combination buildings after Japanese patterns. Our attention is now turning to the great opportunity for rural work, where, particularly in our northern field, we have a great opportunity.

During these ten years we have built or acquired in Japan two Churches, two parsonages, one kindergarten building, one new mission home, and three splendid combination Church-parsonage and kindergarten buildings. In Porto Rico we have acquired three mission homes, one parsonage and the new Church in Santa Isabel, especially designed for Christian education work.

Perhaps the outstanding step we have taken in the effort to adjust ourselves to changing conditions is that of forming what we call a co-operative board, composed of an equal number of Japanese and missionaries, who direct together much of the work.

In Porto Rico, the great step was in the establishing of the industrial work which has done so much to meet human needs, both nationally and spiritually.

In both fields, the past few years have witnessed unusual progress in co-operative work, and in the light of the great pronouncements made at this Convention regarding such effort, we are glad to say that the Christian Church in Porto Rico is one of the seven co-operating boards conducting, with marked success, a Union Theological Seminary, a Union Printing Press for the publication of Christian literature, and a Union Evangelical Association, whose slogan is "Porto Rico for Christ." In Japan, we co-operate also in a seminary, and literature society, and numerous other union enterprises, the most comprehensive of which is the great Japan Christian Council, in which missionaries and Japanese of all denominations work together for the winning of Japan to Christ.

We firmly believe that it is good business, and makes for the efficiency of kingdom work for us, as a Church, to unite with other Churches in types of work vital to our growth and yet which no one denomination can carry on successfully alone.

In both of our fields, we have reason to believe that we are now the best organized we have ever been to carry forward the work committed to our hand.

3. *Present Needs.*

As for our present needs (they are one), namely: sufficient funds to carry on the work already begun. There is little use now to talk about anything else. I am not forgetting the fact that a great volume of prevailing intercessory prayer needs to pour out of our hearts for this work, but I believe that right now the sincerity of our prayer-life must stand the acid test of sacrificial giving to the cause for which we pray.

There are overwhelming opportunities for new work on the fields. We ought to increase the scope of our industrial work in Porto Rico. Kindergartens in both fields ought to be multiplied to reach the thousands of children for whom we are definitely responsible. A visiting nurse should go to our Porto Rico field to bring health physically as well as spiritually to the 70,000 people living in our field without a knowledge of sanitary methods. At many points, Church buildings are needed to replace the rented shacks now being used. For every new missionary sent out, a home ought to be built. In a great suburb of Tokyo are forty thousand working people, where we have the only Church at present, and these hungry folk look to us for the ministry we ought to give them in Jesus' name. Hundreds of Japan's best young men—her future leaders—could be reached for Christ if we could establish Christian dormitories to care for them in their college days. The great northern field offers almost limitless possibilities for evangelism.

Yes, the fields are open to us, opportunity faces us on every hand, the need to increase our work confronts us all over our present fields. And not only that, but some of our finest young men and young women are prepared and ready to go. Young people from our own homes and our own Churches and our own schools ready to go to our own fields, where more than a million souls wait for the Christian Church to bring them the gospel. But we dare not think of accepting these new opportunities; we dare not think of sending these young people out. We must put them off with an indefinite answer, or frankly tell them it is no use to think of going until the Church rises to the one great need with money to carry on the work already begun.

Our present missionary force is handicapped and hampered on every hand because of lack of proper equipment. These capable, consecrated men and women must live on the mission fields and daily witness the tremendous needs and challenging opportunities, but because of lack of equipment they are forced to let much of it go by untouched. And all because the Church at home has not yet awakened to the greatness of the task.

When the Church is aroused and our present great financial burden is relieved, then, and not until then, can we think of advancing. But when the Church does respond as she should and as we confidently believe she will, we shall see such progress as we have never before witnessed.

The Christian Church should meet this present situation by raising immediately the present indebtedness, and then not content with so small an accomplishment she should give as God has prospered her until we shall be able not only to properly equip our present work and workers, but until we shall be able to meet every young man and young woman who comes to us ready for service, with the assurance that we will send them out to fulfill their Lord's command. The Christian Church can do this thing if she will.

W. P. Minton,
Foreign Mission Secretary.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

IN THE SOUTHERN CONVENTION.

Dr. J. O. Atkinson is the Stewardship Secretary in this Convention. He invited me to assist him in holding ten stewardship institutes following the Washington Foreign Missions Convention. The institutes lasted one day and evening at a place. Noonday luncheons were served at the Church, and much time was thus saved for the institutes. In many cases the evening meal was at the Church. The pastors gave fine co-operation. Numbers of them attended two of the institutes, so that they might get all phases of the work, for they could not all be discussed at any one institute. Some of them drove fifty or seventy-five miles. Those pastors will be able to assist Dr. Atkinson in carrying the stewardship message and plans to every Church in their respective Conferences. Stewardship secretaries in the Conferences gave fine co-operation. Miss Gertrude Brown, field secretary for the Woman's Mission Board, attended seven of the institutes, assisting in several, thoroughly preparing herself to carry the stewardship message as urged by the General Woman's Board to all the Churches and women's gatherings. She rendered valuable service. Some of the subjects presented and discussed were: "Aims and Objectives of the Stewardship Department"; "Spiritualizing Our Gifts to the Church"; "The Scope and Principles of Christian Stewardship"; "How to Make a Church Budget"; "What is the Work of the Finance Department (or Committee) in a Church"; "Ten Points in a Successfully Financed Church"; "Tithing"; "How to Conduct the Every-Member Canvass Successfully"; "Teaching the Children Stewardship"; "Paul's Financial Plan"; "Stewardship in the Scriptures"; "How to Put a Stewardship Program into the Local Church"; "How to Develop the Grace of Giving"; "Practical and Available Stewardship Helps"; "Church Financial Plans."

The sessions were always open for questions and discussion. There was no attempt at speeches. The people brought their note-books, pencils and difficult problems. The institute always closed with a round-table discussion. They were ten full days, and the places were all strategic centers—five in North Carolina and five in Virginia. All Churches were urged to select a stewardship secretary who shall be the head of a stewardship department in the Church. Each Conference was asked to elect a stewardship secretary. Institutes were at—

Greensboro.—Dr. C. H. Rowland, pastor. This Church has just completed a $15,000 parsonage, and is beginning to talk a new Church building. They were already planning for a kingdom- enlistment campaign under the direction of Secretary Howsare.

Burlington.—Where the last general Convention was held; Dr. G. O. Lankford is pastor. This Church supports its own missionary, Miss Stacey, and has its own religious education director, Miss Moffitt.

Durham.—Where Rev. Stanley C. Harrell is doing splendid work and the Church goes forward in fine shape. They have recently remodeled and enlarged their plant.

Raleigh.—Dr. W. D. Parry, the able and energetic pastor, is reaching out into the capital city with a strong message. They have just completed their fine new stone Church, costing some $120,000. It is a beauty.

Henderson.—Here Rev. A. H. Hook is pastor. His father was once the pastor of my boyhood home Church at Huntersland, N. Y. Dr. D. A. Long, president of Antioch College, when I took both my B. A. and M. A. degrees, was present throughout the institute. Rev. J. A. Henderson, president of Franklinton Christian College, was present and offered prayer.

Driving that beautiful Sunday morning from Raleigh to Henderson, we passed Franklinton College and halted long enough to greet a few of the faculty and students. Thus we completed the five institutes in North Carolina and entered Virginia.

Holland was the first, and Monday did not prevent a good meeting. Rev. James Lightbourne is pastor, and is alive to the needs of the day. Dr. N. G. Newman had a fine delegation from his Holy Neck Church, and he accompanied us the next day to the—

Franklin institute, where Rev. F. C. Lester is the new pastor. He is also chairman of the stewardship committee of the Eastern Virginia Conference.

Suffolk was next in order. It has two pastors —Revs. W. W. Staley and H. S. Hardcastle— and they are both busy men. The day was rainy, but Bethlehem and other Churches, nevertheless, had delegations present. I think Dr. Harward had all of his Churches represented.

Norfolk, Christian Temple, Dr. L. E. Smith, had delegations from Newport News, Portsmouth (both Churches), Berkley (First Church), with Revs. Smith, Earp, Scott, Truitt, Dowding, Crawford, present. All these will co-operate with the Conference stewardship committee in bringing the message to all the Churches.

Richmond.—Dr. W. T. Walters, pastor, closed the series with a deep interest. The work there, so young, seems to be going nicely. All the Churches were urged to put on the every-member canvass annually in a thorough manner; to use the duplex envelopes, to have a carefully prepared budget, and to thoroughly inform the membership as to the needs of the work. The work will be further studied in the Eastern Virginia and the Piedmont Ministerial Associations. At nearly every institute several Churches were represented by earnest workers.

Warren H. Denison.

GREATEST MISSIONARY CONGREGATION.

It is claimed that North Carolina in these latter days leads in many particulars, some quite worth while, others not to be boasted of. There is one item of leadership and of superiority in which we think all peoples and faiths in the State will indulge a pardonable pride.

Dr. Julius Rickter, possibly one of the greatest authorities on missions in the world, a professor of missions in the University of Berlin, Germany, tells us that there is no other Church—that is to say, local congregation—in the world that is doing as much for missions as the First Presbyterian Church in Durham, N. C. This one congregation supports twenty-two home missionaries and furnishes one-half of the support of another. It supports seventeen foreign missionaries and furnishes one-half of the support of four others. This is a distinction indeed, and if any other congregation in the United States surpasses this, we have not heard of it. Think of this one congregation doing as much in the way of sending out missionaries as some whole conventions or denominations!

HEAVENLY RECOGNITION.

(Continued from Page 5.)

still, and that he would know him as such. He that Christ meant that he would be his brother understood him in this sense, and how full of comfort the thought of a reunion in heaven!

"Oh, blessed scene! when severed hearts
Renew the ties most cherished;
When nought the mourned and mourner part;
When grief with life is perished.
O! naught do I desire so well
As here to die, and there to dwell."

That we shall know one another in heaven is obvious from the fact that our memory will continue in the future life. That this earth is remembered in the spirit world is clearly taught in the Scriptures. The rich man remembered his former condition, and the five brothers he had left behind on earth. The redeemed in heaven remember their former lost estate, the nation to which they belonged, and who it was that redeemed them. John, in a vision, saw the mighty host of redeemed and heard them sing: "Thou art worthy to take the book, and to open the seals, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." These facts show conclusively, beyond the shadow of a doubt, that memory survives death, and lives in the land of spirits. How can memory exist in a future state or life without our recognizing each other? How can we remember our redemption here and the kindred to which we belonged, and not know those kindred? Is this reasonable to suppose?

"Is ignorance found in the spirit home?
Is memory left in the dust?
Then, shall we not feel that we stand alone
As strangers among the just?
And can it be so, that in the city of light,
Where love is unfading and joy ever bright?

Is darkness found in that cloudless sky,
Vailing the life just passed;
Forgotten the friends who saw us die,
All faithful and true to the last?
And can it be so, shall we meet no more
When this feverish dream of life is o'er?

Then where is the pastor's "crown of joy?"
And where the reward of the saints employ;
And why do we cherish this restless love,
If all will be lost or forgotten above?
Oh! can it be thus, in that blessful place,
Where we see the redeemed ones face to face?"
Old associations are deep-seated and precious,

and there is ever a strong desire to revive them. A desire after our friends is one of the first emotions of the soul when we enter a strange land. Our love for them begets this feeling. We think of them, enquire after them, and long for their presence with us. How can this memory and these feelings exist in heaven without leading to recognition? We will not only remember this world, but also our friends who have preceded us there, and one of the first enquiries of love will be for them. I look to recognize again through the beautiful mask of perfection the dear familiar faces of those I have loved on earth. I shall talk with them, with graceful tongue, of the storms and perils through which we have passed to gain fair Canaan's flower land.

The love that we cherish for our children here will survive death and will live in heaven. There are loves that will perish with this life—loves founded on self-interest and passion will pass away with the causes that produced them; but the

know him in the resurrection state. It is evident pure love of the parent for the child is immortal. It will live when time is no more.

"They sin who tell us love can die;
With life all other passions fly,
All others are but vanity.
In heaven ambitions cannot dwell,
Nor avarice in the vaults of hell;
Earthly, these passions of earth,
They perish where they have their birth.
But love is indestructable,
Its holy flame forever burneth—
From heaven it came: to heaven returneth."

Blessed is this land of partings, is this glorious hope. Those fond looks of love, those smiles of joy, those cheerful expressions of countenance that faded away in the dark night of death, are still shining in heaven radiant with the beams of love. Oh! blissful thought that our love never, never dies!

The sacred singer of Israel, David, when his child died, said, "I shall go to him, but he shall not return to me." This thought was evidently a source of comfort to him. Yet it could be no consolation to him unless he expected to know his child there. What comfort would it be to him to go where his child was if it were to remain an eternal stranger to him? When he says, "I shall go to him," he evidently means I shall see him again, I shall know him again, I shall embrace him again. How sweetly sings the poet:

"My little one, my fair one, thou canst not come to me,
But nearer, dearer the numbered hours when I shall go to thee;
And thou, perchance, with seraph smile, and golden harp in hand,
Mayst come the first to welcome me to my Immanuel's land."

Then we shall not only meet our children, but we shall know them as such. Death takes us away from some friends, but it takes us to others. It separates, but it also unites. More than half of some families are already in heaven. They look forth from their home of innocense and purity, radiant with the light of love, watching for the coming of the other members of the family. This thought throws an influence around the heart that draws it up to heaven. The wife of Little Wolf, an Iowa Indian, died while in Paris of an affection of the lungs brought on by grief for the death of her young child in London. Her husband endeavored to comfort her and restore the love of life; but she constantly replied, "No! no! my four children recall me; I see them by the side of the Great Spirit. They stretch out their arms to meet me, and are astonished that I do not join them."

"No! no! I must depart
From earth's pleasant scenes, for they but wake
Those thrilling memories of the lost which shake
The life-sands from my heart.
Why do you bid me stay?
Should the rose linger when the young buds die,
Or the tree flourish when the branches lie
Stricken by sad decay?
Doth not the parent dove,
When her young nurslings leave their early home
And soar on joy's wings to heaven's high dome,
Deserted grove?
Why, then, should I remain?
Have I not seen my sweet-voiced warblers soar
So far away that love's fond wiles no more
May lure them back again?
They cannot come to me:
But I may go to them, and as the flower
Awaits the dewy eve, I wait the hour
That sets my spirit free.
Hark! heard you not a sound!
Sweeter than wild birds' note or minstral lay
I hear it echoing round.
It is the tuneful chime
Of spirit voices; 'tis my infant band
Calling the mourner from this darkened land
To joy's unclouded clime.
My beautiful, my blest!
I see thee there by the Great Spirit's throne,
With winning words and fond beseeching tone
They woo me to my rest.
They chide my long delay,
And wonder that I linger from their home;
They stretch their loving arms to bid me come—
Now, would you have me stay?"

We will not only renew old associations in heaven, but will also form new acquaintances. There we will meet the pious of all ages, and become acquainted with them. The disciples that were with Christ on the Mount of Transfiguration became acquainted there with Moses and Eliah, who had lived and passed away centuries before they were born. Christ says, "That many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. This implies that they shall become acquainted with such men as the patriarchs, prophets, apostles, holy martyrs, and the eminent servants of God in all ages. Who does not desire to become acquainted with such noble characters as Milton, Lock, Newton, Wesley, Whitfield, and Washington! We are familiar with the books of many who lived and passed from the shores of time long before we were born. Their pictures have hung in our homes until they seem like personal friends. When we meet them in heaven, we will doubtless be able to recognize them at once. Southy, in his ode on the portrait of Bishop Heber, suggests that many of past memories will gaze upon his effigy with reverential love till they shall grow familiar with its lines and know him when they see his face in heaven. There is, no doubt, truth in this beautiful thought. A writer says, "A little girl in a family of my acquaintance, a lovely and precious child, lost its mother at an age too early to fix the loved features in her remembrance. She was beautiful; and as the trend of the heart unfolded, it seemed, as if won by that mother's prayers, to turn instinctively heavenward. The sweet, conscientious and prayer-loving child was the idol of the bereaved family. But she faded away early. She would lie upon the lap of a friend who took a mother's care of her, and, winding her wasted arms about her neck, would say, "Now tell me about mamma." And when the oft-told tale had been repeated, she would ask softly, "Take me into the parlor; I want to see my mamma." The request was never refused, and the affectionate sick child would lie for hours gazing on her mother's portrait. But pale and wan she grew, bearing all her pains. The fatal hour came at last, and the weeping friends assembled to see the little child die. The dew of death was already on the flower as its life-sun was going down. The little chest heaved spasmodically. "Do you know me, darling," sobbed close in her ear that voice that was dearest; but it awoke no answer. All at once a brightness, as if from the upper world, burst over the child's colorless countenance. The eyelids flashed open, and the lips parted, the wan curdling hands rose up, in the little one's last impulsive effort, as she looked piercingly into the far above. "Mother!" she cried in transport and surprise in her tone, and passed with that breath to her mother's bosom. No doubt, she saw her mother, who had come to conduct her up to heaven, and knew her through the means of the picture upon which she had so long and fondly looked.

My own dear little boy lay dying, the clammy sweat had already gathered upon his pale brow, when even a beautiful and heavenly smile lit up his face which caused him to resemble an angel. I shall never forget the sight when he called, "Sister Adelia, here's my Ma!" a friend near said, "My son, your ma is in the other room," thinking that he had reference to my present wife, when he replied, "I am speaking of my own mother," and, pointing upward, he said, "There she is; she is surrounded with beautiful birds and others are with her." The friends around thought him delirious. I said, to show that he was in his right mind, "My son, can you tell me what time it is by the clock?" "It is five minutes to four," said he, which was correct, and in one hour more, with that same brilliant and joyful smile upon his countenance, his freed spirit was escorted, no doubt, by that mother to the mansions of glory and joy in heaven.

That child, no doubt, saw his dying moments, and recognized her as his own dear mother. The idea that we shall meet and recognize our children and other friends in heaven scatters the gloom that hangs around the grave, robs it of its terrors, and enables us to give up with the cheerfulness of hope. If we were to meet them only as strangers in heaven, it would rob that bright world of one of its brightest charms, and cast a dark shadow over our souls. This cannot be; it is at war with our nature and the spirit of our holy religion.

"Some tell us that earthly love must die,
Nor enter the heavenly land;
That friendship is not above the sky,
'Midst the happy and joyous band.
And can it be so? On that blissful shore
Shall we meet the loved we have lost no more?
They tell us that those unseen on earth
Shall be dear as an only child
And the mother beloved who gave us birth
Shall he met as the savage wild;
And can it be so in that land of love—
Are there no joys of reunion above?"

Parents, your absent little ones are not lost, your parents are not lost—they have only gone to the home of the pure in heart. When you reach heaven and you shall meet and recognize your own it will be a great consolation. It takes away the bitterness of separation. Death will only take you from home on earth to another. Rejoicing in the hope you have of reunion with eye of faith to see your sainted loved ones in glory, death is no terror. I have loved friends in the better land, and I live in hope on my way there. Oh! tell me not, cold despair, we shall not know each other there. Stand back, bold scepticism, the divine hand has painted a halo of light athwart the path and points forward to a happy death for friends and loved ones, and they shall meet again and they shall be happy in each other's society and be happy together and sing the song of redeeming love throughout the endless ages of eternity.

Dear congregation, hope on and take courage, for we shall know each other there. And may we not hope that this will stimulate us to greater activity, clearer inspiration, and enable us to bear our trials and bereavements patiently, knowing that presently death enable us to realize the dreams of earth, and then, with our loved angel friends, we will be carried to the home of the soul, the general assembly of the first-born in heaven. There we shall grasp anew the hands of our redeemed friends and with them forever in the presence of the God and Father of all.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

March 22, 1925.

Subject: "The Forty Days and the Ascension."

Golden Text: "Ye are witnesses of these things.—Luke 24:48.

Lesson: Luke 24:13-53.

Devotional Reading: Psa. 24.

Reference Material: Matt. 28:16-20; Mark 16:14-20; John 20:24-31, 25; Acts 1:1-11.

The title of the lesson includes two very distinct, but closely related truths. For there is a distinctive message from the forty days of Jesus' life and activity on the earth after the resurrection, and there is an equally distinctive message from the Ascension at the end of the forty days. And yet the messages are a unit in their testimony to the central facts that concern the human Jesus as the divine and eternal Christ. We will consider them separately and in their relation to one another.

The gospel accounts of the activities of Jesus during the forty days emphasize the fact that had already been established by the resurrection—Jesus Christ had arisen from the dead and was alive. When we consider how much is involved in the question as to whether Jesus Christ really did arise from the dead, we will see the significance of these gospel records. For if Jesus Christ did not rise from the dead, He was not the Son of God. His life and teachings had borne testimony to the fact that He was divine, but as Paul says, He was declared to be the Son of God with power according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

Whenever Jesus spoke of Himself as the Son of God in connection with His death on the cross, He always added that "on the third day He would rise from the dead." There is no mistaking the fact that the resurrection is vital in Christian thinking. "If Christ be not risen from the dead!—well, the whole thing is an idle dream, and we are of all men most miserable. But the testimony of the gospels—and certainly they are trustworthy records—bears witness in no unmistakable way to the fact that Jesus Christ showed Himself alive after His passion by many infallible proofs. Not only on one occasion and to one person, but on many occasions and to many persons over a period of forty days, He walked with them and talked with them and convinced them that it was He who was dead and was alive forevermore. There are elements of mystery in the story. For instance, how could a person who had such an intangible form that he could go through a door when it was shut, partake of broiled fish? Or how could one who had been talking with two men suddenly disappear from their sight? But back of all the mystery—and we must remember that whenever we deal with Jesus Christ, we are dealing with one who was the great miracle of all time—there is the foundation that standeth sure—Jesus Christ is alive. Christianity pays no homage to a dead hero; it worships a living Lord.

In connection with Jesus' activity during the forty days, it is significant to note that He continued to teach His disciples. As Dr. C. R. Erdman says, "He opened their minds that they might understand the Scriptures, and the facts which He impressed upon their minds are luminous with truths that are needed by the disciples of Christ today—the Scriptures contain authoritative messages concerning Christ; these messages can be understood only by those who believe in Christ and are guided by Him; the essential truths concerning Christ center in the facts of His death and resurrection; in witness of the salvation thus secured, repentance and forgiveness of sins can be preached; this salvation is to be proclaimed to all the world; the followers of Christ are the messengers by whom this good news is to be made known; the power for such proclamation is imparted by the spirit of Christ, who was manifested in new power on the Day of Pentecost, and who is now an abiding presence and a source of limitless strength to all who seek to do the will of Christ and glorify His name." They were to be His witnesses of these things, and they were to begin right where they were. He that hath ears to hear, let him hear this message of the Risen Lord.

The forty days ended with the ascension. He had gone with them over against Bethany, and He lifted up His hands and blessed them. "And it came to pass, while He blessed them, He parted from them, and was carried up into heaven." Luke says, in Acts, "A cloud received Him out of their sight." In one sense, the cloud has remained, for when we ask some questions we find ourselves groping in the mist. "How did He rise?" "To what height was He visible?" "Where did His body go?" "What became of His garments?"—these are questions which might be asked by those whose eyes have not been opened to the spiritual truth of the ascension. For when we speak of the ascension of Christ, "we do not mean that He went up and up and up until at last He arrived, no one knows where. We mean that He withdrew His visible, local, tangible presence from the eyes of men. He went into that unseen world of spiritual forces which are everywhere and forever effective." The story of the ascension tells us that the living Christ Jesus of the resurrection had become an ever-present presence which could be seen, not with the physical eye, but with the eye of faith, and could be enjoyed by the responsive soul through all the years to come. And in the light of this truth, His disciples are not to stand gazing into the heavens; they are to go out to spend and to be spent in that great movement of thought and feeling which would at last disciple all nations, baptizing them into the divine helpfulness of Father, Son and Holy Spirit.

Teaching Points.

1. Common-place roads and tasks become immortal when the Master walks with us.
2. The central fact of the ascension of Christ is not His physical remoteness, but His spiritual presence.
3. There may be differences among Christians as to the nature of the resurrection body; there must never be any difference as to the fact that there was a resurrection body.
4. Jesus Christ is universally accessible to all.
5. The risen Lord is the occasion for repentance for and the assurance of forgiveness of sins.
6. The spirit of Christ is essential to the proper understanding of the Scriptures.
7. Christ's message was "Peace be unto you."
8. Jesus Christ is often revealed in the simple acts of every-day life.
9. An understanding hand produces a burning heart.

CHRISTIAN ENDEAVOR.

March 22, 1925.

Subject: "What Can We Do to Win Others to Christ?"

Scripture: 1 Pet. 3:8-16; 1 Thess. 1:8.

Song: "O Master, Let Me Walk With Thee."

Leader: "O Jesus, Thou hast promised to all who follow Thee, that where Thou art in glory there shall Thy servant be; and Jesus, I have promised to serve Thee to the end; O give me grace to follow my Master and my Friend."

All: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.

Prayer: That each member of the Christian Endeavor Society may become vitally interested in winning others, and that the meetings may be such as will inspire a deeper devotion on the part of the members and may lead those who are not Christians to Christ.

Song: "Dear Lord and Father of Mankind."

Sentence prayers.

Other hymns which may be used: "Rescue the Perishing," "Work, for the Night is Coming," "Jesus Calls Us," "O'er the Tumult."

Suggestion for Leader's Talk.

The Church has no greater work than winning others to Christ. The Church as an organization came into being that Christians might worship together, that they might enjoy the fellowship which comes from communion together, and that they might have some definite means of winning others to the Saviour. As this is the purpose of the Church as a whole, so it should be the purpose of the individual members. They should never be satisfied until they have won their friends and all whom they have a chance to. This was the purpose of the Christian Endeavor Society as it was organized by Dr. Clark over forty years ago. This should be the purpose of this Christian Endeavor Society.

Ways in Which This Christian Endeavor Society Can Win Others.

1. Christian lives on the part of the leaders and members of the society. Living daily the high principles of living set forth in the Christian Endeavor meetings.
2. Such programs as will interest people who are not Christians in the Church and Sunday School. Do we always present the Church to others as attractive, and do we represent the Church to others as good members?
3. Special planned campaigns for winning others.
4. Talking personally with C. E. attendants who are not Christians.

What the Scripture Reference Says About Winning Others.

(1 Pet. 3:8-16.) (1) Love others. (2) Keep from speaking evil to others and about others. (3) Do good. (4) Seek to be peaceable. (5) God is caring for those who serve Him, and no harm will come to them. (6) "Be always ready to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." That is to be a witness for Him. (7) Live a Christian life.

Does God Expect Me to Win Others?

He expects me to bring others to Him because Christianity is not worth much to any one if it is not the kind we would like to pass on to others. If it can save us, it can save others. It is unChristian and unselfish to keep the good for ourselves. We cannot be Christians and deny Christ to others. Christ gave us numerous direct commands to go and speak with others. This is the spirit of the entire New Testament. We believe in personal liberty and freedom to every one to form his own religious convictions, but we must

(Continued on Page 11.)

Christian Orphanage

DEAR FRIENDS:

Our friends are becoming interested in our new building fund. My friend, Jesse F. West, Jr., of Waverly, Va., sent us a subscription for $100 this week. Bro. Jesse is always interested in the progress of our denomination and wants to see us do greater things. Our people should be interested in the growth of our institutions. If our institutions do not grow, how can we expect our denomination to grow? Our institution cannot grow unless our people make some sacrifice and give of their means to help them grow. Some people seem to get the idea that when money is given to the college and the Orphanage or missions, that it is gone forever; but that is the wrong way to look at it—it is not money given away. It is money invested, and well invested. For years and years, our denomination had no college, and we did not have an educated ministry, neither did we have an educated leadership; and did you ever think how slow we did grow and what poor progress we made as a denomination? Our Elon College has been in existence a little more than thirty years. We are educating our people for the pulpit and the pew, and we are growing in number and in influence, and we will grow faster as the years go by.

Have you thought of the many beautiful Churches we have built in the last few years and the larger work we are doing both in the home and foreign fields since we have become interested in missions and have contributed of our means to help these institutions of our Church. I am proud of every dollar I have invested in Elon College. I only wish I had more to invest. I see it is a wise investment. I am proud of every dollar I have invested in home and foreign missions. When I visit the many beautiful Churches that have been helped by our Mission Board and see the wonderful progress that is being made, I am happy and wish I had more dollars to place in that field. I see it is a most excellent investment.

Then, have you stopped to think that in the year 1907 we opened the doors of our Orphanage for the admittance of children. Yes, fatherless and motherless children without an opportunity in life. Do you know that since that date two hundred and fifty-two little children have had a home here? One hundred and forty-two have gone out to meet the problems that life brings to them. We hope by their stay in our Orphanage and the training and help they have received, they will be better prepared to face life each day. I feel proud of many of our children who have gone out, because they have reflected credit upon the institution that tried to mother them in their young and tender years. As we see the great results of the work our denomination has done and is doing in this line of its work, we are happy that we have had an opportunity to invest in our Orphanage work. It is a fine investment.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 12, 1925.

Amount brought forward		$2,302.62
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Mebane	$ 1.25	
Catawba Springs	4.62	
Chapel Hill	2.53	
Ebenezer	5.00	
		13.40
Western N. C. Conference:		
Burlington	$ 84.30	
Randleman	2.25	
Ramseur	10.38	
		96.93
N. C. & Va. Conference:		
Main St. Ch., Durham	$ 5.00	
Pleasant Ridge	1.55	
Summerfield	1.03	
Liberty	1.00	
		8.58
Eastern Virginia Conference:		
Union Surry	$ 3.00	
Isle of Wight	2.50	
First S. S., Richmond	6.56	
Ocean View	2.17	
		14.23
Valley of Virginia Conference:		
Leaksville	$ 2.17	
Dry Run	3.00	
Winchester	8.09	
		13.26
Georgia and Alabama Conference:		
Richland, Ga.	$ 1.34	
Beulah, Ala.	1.50	
Kite, Ga.	2.31	
		5.15
New Building Fund.		
Miss Ora Scott, Mrs. J. A. Scott, Mrs. E. H. Davis		10.00
Special Offerings.		
J. T. Jones, pledge on baby home	$ 15.00	
R. B. Wicker, support of Edna	30.00	
W. W. Brown	15.00	
A. M. Allred	20.00	
Chas. D. Johnston,, for Fields children	60.00	
Philathea Class, Elon, N. C.	.90	
Garland Horner	6.50	
J. F. Burnett, Secy., Dayton, Ohio	23.76	
		171.16
Grand total		$2,635.33

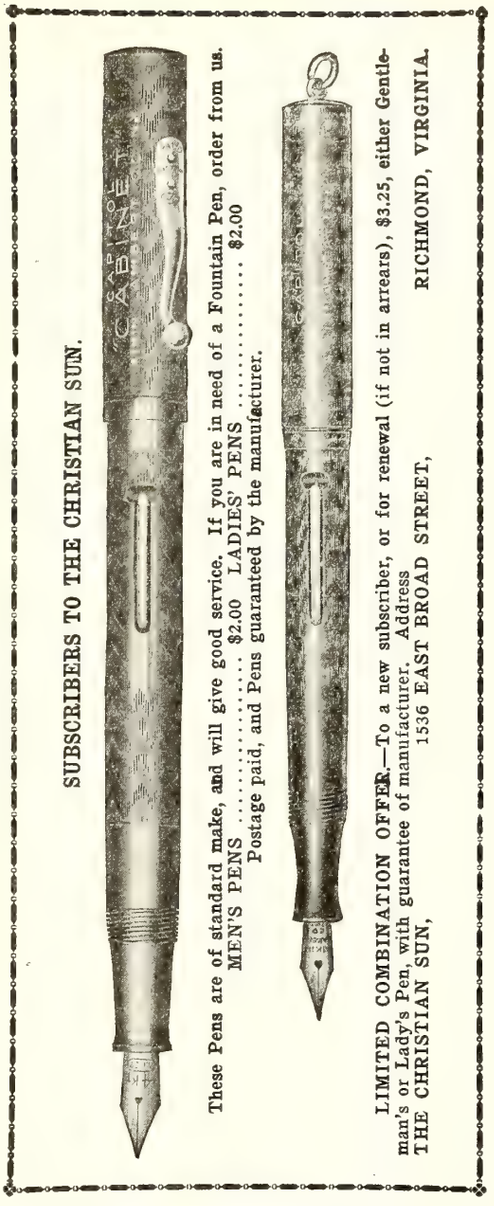
(Continued from page 10.)

give people a chance to think for themselves by starting them in the right direction—God-ward.

Speaking to Others.

We may speak to others of Christ through our own lives, by our words and deeds. "Let your light so shine that men may see your good works and glorify the Father." Many people have stayed out of the Church because of the lives of the so-called Christians. This is an altogether wrong attitude because it is judging the greatest and most powerful force in the world by a few, nevertheless it should cause us to be very careful of the kind of lives we live. A Christian should be the same all of the time.

We may speak to others personally about their religious convictions. We may win our friends by our conversation with them from time to time. Maybe our friends are holding us up to a certain standard and would be disappointed in us if we should fall below this. A girl once almost worshiped her high school teacher because of his splendid character. He represented the best to her because he always seemed to do just the right thing at the right time. But one day she saw him eating a "bean" sandwich, and her high opinion of him changed. To this high school girl, eating a bean sandwich was an undignified thing to do, and she was disappointed in him. And in the same way, our friends may be disappointed in us because of the little things we do. Many young people have been won to Christ because of the rich Christian lives of their Sunday School teachers more than what their teachers have said. A true Christian life seems to radiate goodness.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For Foreign Mission Classes:
"Ming Kwong—the City of Morning Light," by Mary Ninde Gamewell. Paper, 50c; cloth .75
"In China," by H. F. Williams, D. D..... .25

FOR YOUNG PEOPLE.

For Intermediate Home Mission Classes:
"The Land of All Nations," by Margaret F. Seelbach. Paper, 50c; cloth..... .75

For Intermediate Foreign Mission Classes:
"China's Real Revolution," by Paul Hutchinson. Paper, 50c; cloth..... .75

For Junior Foreign Mission Classes:
"Chinese Lanterns," by Minna McEwen Meyer. Paper, 50c; cloth ..... .75

LEADERS' HELPS.

Leaders' Helps for "Romance of Home Missions" (Adult Classes) ..... .15
Leaders' Helps for "Romance of Home Missions" (Young People's Classes)..... .15
Leaders' Helps for "Land of All Nations"..... .15
Leaders' Helps for "Ming Kwong"..... .15
Leaders' Helps for "China's Real Revolution".. .15
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WHY GOD IS NOT REAL.

One of the commonest complaints a pastor hears when he gets on a confidential footing with men is that religion is not real to them as other things are real. Business is real, family life is real, play is real, politics are real, friendships are real, the town, the city is real—all these things are real, common, felt and understood, but when it comes to religion, that is—direct communion with God, the consciousness of spiritual contact with the unseen, that is not real. One who has had much contact with college youth constantly runs up against this feeling. The studies are real, football is real, fellowships are real, pleasures are real, but communion with God is not. The preacher preaches, the prayers are repeated, the hymns are sung, but any sense of communion with God as real as converse with a friend or the sight of a sunset, is impossible.

The consequence is that many, finding this real sense of communion with God impossible, come to the conclusion that the religious sense has been left out of them. When they have reached that conviction they very naturally begin to doubt if it exists in any one. Those who think they find God real are laboring under a delusion, they say. What one cannot feel himself or does not feel, he is apt to consider a delusion in others. This is of course the most illogical act the mind ever indulges in. It does not follow that if Wagner does not thrill me that he does not lift my neighbor into paradise on waves of tone. It does not follow at all that if a line of Keats or a sight of a Watteau landscape means nothing to me, it may not make my neighbor tremble. It does not follow if a starry night moves me not it may not take my friend's very soul out of him. Perhaps the realest things in the world are those which are not real to us. The man who laughs at the emotion a symphony or a picture or a poem or a landscape produces in other souls is simply proclaiming his own poverty. It is what the seer meant when he said, "The fool hath said in his heart there is no God." He was a fool, not because he could not see God, but because he denied others the power to feel and did not himself try to find Him.

Now, the pathos of all this is not that there are souls incapable of realizing God in the same direct, intimate, full sense in which they realize the things of this world, but rather in the fact that this lack of reality is due not to any congenital incapacity to experience unseen things, but simply to the fact that the reason these other things are real and communion with God is not is because all the waking hours of the week are spent in touch with the world, and only one hour a week or perhaps not even that, in touch with heaven. Always the real things of life are the things we are continually touching and thinking about. Things that we seldom think of always seem unreal to us. There is the fault, not the incapacity to know and experience God. It is the thing we practice that becomes real.

Nowhere has this been better expressed than in a recent sermon by Dean Inge before some Oxford undergraduates. We quote at some length, it is so helpful.

"Most men, during their working and playing hours, are chiefly concerned with concrete things. Even students are more occupied in loading their memories than in contemplating ideals. And so when we try to turn our thoughts to God, when we kneel to pray or endeavor to remember heavenly things at spare moments we find it very difficult. Our minds do not work easily or naturally on these subjects. There is something forced and unreal about our meditation or devotion. We find that we are not really praying at all, but only repeating words mechanically. And then comes the temptation to say: My religion is a sham, an unreality. I wonder if the religion of others is only make-believe, too? Now, I have one or two remarks to make about this. In the first place, it is quite natural and inevitable that if we spend sixteen hours daily of our waking life thinking about the affairs of this world and about five minutes in thinking about God and our souls, this world will seem about two hundred times more real to us than God or our souls. That must be so, however real and important the spiritual world may actually be. The fact that it seems unreal is no argument that it is unreal, if we hardly ever think about it. Things that we do not think about always seem unreal to us. Do not, then, argue that God is unreal because He seems unreal to you. Ask yourselves whether you have given Him, or rather yourselves, a fair chance."

The first step, then, for one who finds God unreal is to begin thinking about Him and practicing His presence. Most of us, even religious people, give God only one hour a week. The rest of the week we give to worldly things. Of course, they are real and God is not. Suppose we began to give God some part of each day. Suppose, for instance, that we began and closed the day with prayer. Suppose that now and then in the course of the day—at noon, or when alone in shop or field or office or home or on the street—we stopped and thought about God and spiritual things if only for a moment. Suppose we read our Bibles each day and other books that deal with the things of the Spirit. Read Mr. Philip Cabot's story of his enlightenment, and how he found God simply by reading the Bible and some religious books, while he was laid up with illness (see "Except Ye be Born Again"). Mr. Cabot is a well-known business man who belonged to that class that could not make God real. He admits that the reason was the one we are considering. He was living all the week with things—none of the time with God! What might happen if all of us spent as much time each day with the literature of God and the soul as we do with the newspaper! We need not enlarge on this. We simply want to emphasize Dean Inge's contention that the things we live with are always the real things, the world we live in the real world. If we live with God He will become as real as our family; if we live each day in the kingdom of heaven it will become as real as the streets of the city.

The other point we should like to emphasize is: Do not become discouraged if at first the realization of God does not increase quickly. Remember, you have been neglecting Him a long time. You do not even quite know the language of heaven. Practice will remedy this; each day's prayer will bring comprehension of the new world nearer. The man who goes to hear the symphony week by week soon learns the language of music and enters a new world. The man who frequents the art galleries soon comes under the spell of their wonders. He who reads the poets every day soon finds himself at home in the new world of beauty. He who lives and talks with God soon finds God the real and great companion.

Also, while you are seeking, learn to trust the saints. The man who knows God is just as much to be trusted when he talks about the things of the Spirit, as Mr. Huxley when he talks about the world of nature, or Mr. Lyell when he talks about the rocks, or Mr. Edison when he talks about electricity. The saints are the scientists of the soul, and their evidence in the world of the spirit just as much to be trusted as Mr. Edison's in the world of light or Mr. Burroughs' in the world of birds. Let us quote Dean Inge again:

"The saints are our masters in the spiritual life. They have the same kind of authority in their own sphere that the great poets and musicians have in theirs. We sit at their feet and learn from them what we are able to assimilate . . . the great saints have been men of genius, no less than Handel or Shakespeare. Why should we not trust them on their own subject?"—*F. L.*, in *Christian Work.*

IMPORTANT MEETINGS.

Following a series of stewardship institutes in the Southern Convention, your Stewardship and Promotion Secretary attended two important meetings at Atlantic City. One was a meeting of the promotional secretaries of the various denominations. This meeting is held annually. A careful analysis was made of the promotional plans employed by the various denominations for the last few years. The present plans now used were thoroughly gone into. In nearly every denomination, as in ours, the plans of the promotional organization are being incorporated into the activities and program of the Church. Such subjects as the following were discussed: the annual every-member canvass; resenting the budgets of the denominations so as to make them live, grip the imagination and secure a more vivid attention from our people; permanent functional agency be concerned only with raising finances; what are the most effective methods of enlisting cooperation in the local Church; the advantages of having an organization in the local Church with which the denominational promotion agencies may maintain close contact; is the benevolent giving of this time larger than in the past generation in proportion to income and expenditures relatively as spent for self and pleasures. Such were the questions that were faced by this earnest group of leaders.

The second meeting was a committee on financial and fiduciary matters of the Churches. One hundred Christian leaders in this line had been assembled by the Federal Council to consider particularly the administrative side of the Churches' financial interests.

This meeting overlapped the first meeting at both ends, and the promotional secretaries were invited to attend all the sessions they could. Some of the subjects considered were the safeguarding of funds through bookkeeping, accounting, audits, the making of budgets, legacies, endowments, annuities, the acceptance and management of trusts, the building up of endowments, investments, permanent and endowment funds, the ethics involved in investments administered by religious organizations, wise public giving, the making of wills, legally drawn and wisely conceived, gifts through insurance, and many other kindred subjects.

These meetings simply go to show the ways and care that are being shown how to care for the Lord's money. This meeting was composed of treasurers, financial secretaries, lawyers, those who have to do with the handling and administration of funds for the kingdom. They were most suggestive and helpful.

WARREN H. DENISON.

The only existing copy of the June, 1923, issue of trade returns, published by the Japanese government printing office, is one mailed to the United States Department of Commerce a few hours before the earthquake which burned the others.

Galileo's discovery of the pendulum was put to use to perfect a clock, before which time no pendulum clock had ever been made.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

DEAR KIDDIES:

Your editor has a slight case of "flu" and is too ill to work, so I'm writing to you once more.

I wonder if you remember "Rusty" and "Dynamite"? Rusty is just as spoiled and lazy as ever and very jealous of Dynamite, who is a huge, husky fellow now and tireless in his efforts to play. I wish you could see them both. They are wonderful dogs, and give us such marvelous returns in love for the little kindnesses we show them.

I hope the children of the "Kiddies' Korner" are all feeling good and are getting along nicely. Our school has a junior music club, and recently they entertained the Parent-Teachers' Association with a doll show and program. All the invited guests carried their dolls and placed them on the stage, where they could get the full benefit of the program. Then all the members of the club sang and played and read for the audience, and the teacher was out in the auditorium, while only the dear little president of the club directed for them and played their accompaniments. It was splendid, and they did everything so well. Wish you could have been here.

I am sure, if all goes well, that your editor will be back on the job even before this letter is printed.

Some day I will tell you about some little tots that are friends of mine, as perhaps you are tired of dogs. Good-by. MRS. T. A. MOFFITT.

FROM A "KIDDIE."

My dear Editor:

This is my first letter. I hope you will like it well enough to publish it. My grandmother takes THE CHRISTIAN SUN, and after she finishes with it she gives it to me. I read the "Kiddies' Korner" and the stories. I like them. I hope we will have a good story next week.

I am a girl, thirteen years old. I have two sisters, one fifteen years old and one five years old. I have two brothers, one ten years old and one eight years old.

Your sincere friend,

Waverly, Va. ANTHIER VIRGINIA SHARPE.

TOT'S SELFISHNESS.

Aunt Addie shook her head dolefully behind the library curtain and sighed as she said to Aunt Lou, "Isn't it a dreadful pity that a child as bright and loving as Tot should be so spoiled and selfish?"

"Spoiled? selfish?" Aunt Lou asked, amazed; "why, Addie, you surprise me. I thought her as sweet and good as she could be."

"Then, it's because you haven't watched her as I have. Only yesterday I saw her trade her marble-bag to Dick for a big orange, and then pocket the fruit deliberately, although the twin babies were both hungrily waiting for her to share with them. I suppose she was waiting for a chance to slip off alone and eat it all herself."

"Perhaps she wanted to surprise them with it later," Aunt Lou suggested timidly.

"Nonsense!" her sister snapped. "Besides, not two hours afterward, I saw her climb the tree and pick off half a dozen of the very ripest peaches. To be sure, she did give one to each twin then, but I noticed she kept the four that were finest herself."

"Why, Addie! this is really quite dreadful. We must not let another day go by without trying to correct her of this monstrous fault. Her own mamma was the most generous and unselfish little body alive, and I can't help thinking that even in heaven it would grieve her if she could know of Tot's becoming greedy and selfish. But I can hardly believe it of dear little Tot."

While she was speaking, Aunt Addie was leaning farther and farther out of the window. "Well, I do wish you'd come here," she said with slow emphasis. "Look at that." And Aunt Lou did look, and what she saw nearly brought the tears to her pretty brown eyes. There stood Totty up against the dining-room wall, her arms full of daisies and bluebells, and there before her stood Dimple and Dot, the twin babies, begging with all their baby might for a bunch of the pretty blossoms.

"Surely she'll divide in a minute," Aunt Lou said. But though they strained their eyes, they saw no sign of relenting, and "the little pig," as Aunt Addie began to call her, only held her blossoms more tightly.

"You'd pull 'em to pieces, baby dears," they heard her say; "and I need 'em myself"—and off she went running, with Fido racing after her. They saw her stop, turn and hurry back again to the twins. Aunt Lou drew a breath of relief, saying softly, "She'll divide yet, you see"; but Tot only drew from her bunch two tiny flowers, handing one to each bright-eyed baby. "There, you darlings, I couldn't take them all from you; perhaps you need them, too," she said, and went speeding off again with her armful.

"Well, if that doesn't beat all," Aunt Addie said, crossly. "I suppose she thought she was very generous to give those two stingy little blossoms to the babies. Get our hats, Lou, I'm just going to follow that child and tell her what I think of such selfishness."

In a very little while she and Aunt Lou were hurrying toward the arbor, where they had seen Tot's tiny figure disappear a moment before. Screened by the heavy vines, they watched the busy little girl within. On her knees, they saw her hard at work with her blossoms, tying them into dainty clusters with strong bits of grass, and laying them bunch by bunch into the cool-looking little moss basket beside her. And all the while she was chatting with Fido as though he could really understand her thoughts.

"There, doggie dear, don't they look sweet? I 'most wish I could keep one little bunch to pin at my own lace collar; but mustn't, you know, 'cause they are all, all—what is that word that means things for God's other folks, and not for yourself? Anyhow, that's what they are. And now they are all ready, Fido, and you may come, too; but I couldn't take anybody else or tell about it, for that would be letting my left hand know what my right hand is doing, and that's what Mr. Wylie said we mustn't. Come."

And off they were again, Tot with the flowers and Fido almost bumping into the two aunties as they ran, yet too excited to see them.

Aunt Addie's face was a study. "Do you suppose she's going to turn flower girl and sell them to buy the wonderful doll-stove she talked of so long?" But Aunt Lou only shook her head in a puzzled way and followed down the path, keeping the merry little girl and her four-footed friend in sight. "I'm going to settle this thing," Aunt Addie said, hurrying.

At the turn of the road they saw the child dart into a shabby little house, and presently dart out again. On they followed, only to see one time after another the same swift little trip into some cottage and then the little racer hurrying on again. Finally, the aunties could stand it no longer, and when for the sixth time Tot turned into a gate at the wayside the aunties boldly turned in after her. It was rather a tumble-down place for so thriving a town, and the aunties hesitated about entering. Lingering at the doorway, they heard Tot's clear little voice with its cheery ring. "Did she like the peaches, Mrs. Flynn? I put 'em in the 'frigerator to keep 'em good and then ran all the way so she could get 'em before the cool melted out. I had a fever once myself and I know how you love to have your presents cool. I've brought these daisies today and the pinkest rose. She can't eat 'em, but they're so pretty I thought she'd like to have 'em any way just to look at."

"Sure, you little visitin' angel," Mrs. Flynn was heard to reply; "the peaches cooled the poor child as nothing has this fortnight, and between the fruit and the flowers and yer own little face comin' in like the sunshine, I think we'll have a well girl here instead of a sick one. Bridget Inness said it was the same thing ye were afther doin' for her Tommy till the doctor said there wasn't any spring tonic could stand beside ye."

The two aunties stopped to hear no more, and Aunt Addie was clearing a funny little choke in her throat as they beat an undignified retreat.

"So that's our spoiled, selfish, greedy little Tot," Aunt Lou said in her quiet way.

"I think I'll apologize to her when she comes home," Aunt Addie said slowly. "No, Lou, better yet; I'll not let her know how naughty I thought her, and my apology shall not be words, but tin-tin, four-sided, with a pipe and tiny little kettle on top. God bless the little girl, who sneaks her oranges off by herself, consecrates her flowers, and keeps from her left hand what her right hand doeth."—*Herald and Presbyter.*

QUARTERLY REPORT.

The following is the quarterly report of the Woman's Home and Foreign Mission Societies of the North Carolina Conference:

Women's Societies.		
Burlington	$145.45	
Danville	2.50	
Durham	27.00	
Elon College	59.40	
Henderson	2.00	
Mt. Auburn	44.20	
Pleasant Grove	15.60	
Pleasant Hill	5.55	
Raleigh	8.40	
Reidsville	4.20	
Sanford	15.00	
Shallow Well	20.55	
Union, Virgilina	38.21	
Union Ridge, N. C.	1.80	
		$ 389.86
Cradle Roll.		
Elon College	$ 2.55	
Graham	2.82	
		5.37
Young People's Societies.		
Burlington, Junior		10.95
Willing Workers.		
Burlington	$ 4.85	
Mt. Auburn	12.00	
Wake Chapel	4.60	
		21.45
Total		$ 427.63

Henderson paid to Rev. M. T. Sorrell, for Rocky Ford Church building, $10.70.

MRS. W. R. SELLARS, *Treas.*

The chimes from the four huge bells that make up the new carillon of the basilica in Quebec are far sweeter than those of the old bells destroyed in the fire of December, 1922.

RESOLUTIONS OF RESPECT.

Whereas, it hath pleased our Heavenly Father to call from labor to reward Bro. W. H. Honeycutt, who was for more than thirty years a member of the Main Street Christian Church, and who during that time served his Church faithfully and well as a deacon, as Church secretary, as a Sunday School teacher, and in such other capacities as his Church saw fit to call him; therefore, be it resolved:

That we, the members of the board of deacons of the Main Street Christian Church, express our thanks to God for the life of Brother Honeycutt, and for the many years that he was spared for the service of his Church. And that we bow in humble submission to this decree of the Father that calls him from us.

That we take this means of expressing our recognition and appreciation of the value of the service rendered by our departed brother in the most critical periods of our Church's history, and we record our sense of distinct loss in his departure.

That we convey to the bereaved family our sympathy and love in the time of their great sorrow; and we commend them to Him, who has promised to be a father to the fatherless and a husband to the widow.

That a copy of these resolutions be sent to the family, a copy be spread upon the minutes of the Church, and that a copy be sent to The Christian Sun for publication.

Signed on behalf of the board of deacons— D. L. BOON, Chairman.
C. C. MULHOLLAND, Sec.

BRADY.

L. E. Brady, a son of Rev. Wm. Brady, a pioneer preacher of the Deep River Christian Conference, was born July 12, 1851, and died February 27, 1925. He leaves to mourn their loss two children, Mrs. Maxie Brady, wife of E. A. Brady, and Lonny H. Brady; one brother, Milton Brady; fourteen grandchildren and fourteen great-grandchildren.

Bro. Brady was one of our oldest and most highly respected citizens. He was a member of Pleasant Grove Christian Church for fifty-six years, and deacon of the same Church for fifty-one years.

The large congregation that attended the funeral on Sunday, March 1st, to pay tribute to our deceased brother, testified to the high esteem in which he was held.

The Junior Order had charge of the burial services at the grave. Funeral by the writer. G. R. UNDERWOOD.

FIRE TAKES HEAVY TOLL FROM NORTH CAROLINA.

It is evident that North Carolina continues to supply plenty of material for the flames to feed on. Any doubt of this fact is removed by the figures of the State's fire waste during 1923, just issued by the National Board of Fire Underwriters. From its actuarial bureau, the center of American fire loss statistics, the National Board finds that to the grand total for the United States, $535,372,782, North Carolina contributed no less than $8,356,270. (The national figure includes 25 per cent for unreported and uninsured losses.)

This fire loss—which places North Carolina fourteenth among the forty-eight States—compares with destruction of $3,182,034 in 1918. It thus shows an increase in five years of $5,174,236.

Analysis of the elaborate tabulation published by the National Board establishes the fact that, of the twenty so-called originating causes, sparks on roofs — usually wooden-shingle roofs—was chiefly responsible for this monstrous wastage. Its share of the damage inflicted was $337,638. Following "sparks on roofs" came "sparks from combustion," with $297,669, and "defective chimneys and flues," to which was attributed $263,113 loss. All three fell within the "strictly preventable" or "partly preventable" classifications, which lends support to the contention of fire-prevention engineers that fully 75 per cent of the country's perennial fire destruction always is clearly avoidable because to that extent it is due to public habits of carelessness and to ignorance.

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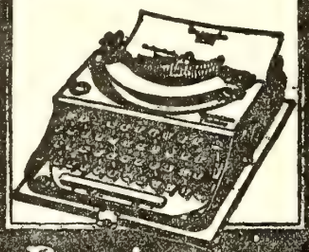

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SHANE.

Joseph H. Shane was born September 24, 1875; died March 2, 1925; age 49 years 5 months and 4 days. He leaves a wife and four children (two boys and two girls), two sisters and a number of relatives and friends to mourn their loss. He was a faithful member of the Christian Church at Pleasant Cross since 1911. Always loyal to the Church, he was secretary of the Church at the time of his death. He was a Mason and was buried by the Masons at Pleasant Cross in the presence of a large congregation of people.

The funeral was conducted by the writer, assisted by Rev. J. E. Shaw and Bro. Scott, of Franklinville.

JOHN M. ALLRED.

MISSION OF FOREIGN MISSIONS.

Mission motives and aims are often misunderstood in the East. Sometimes we are thought of as furnishing the religious side to imperialism. Many of the non-Christians suspect that we are in the pay of the governments; others, that big business is behind us as the forerunners of later exploitation. It is well that we, therefore, clarify the issue and make known our aims and motives.

First, we are not there to westernize the East. I would not turn over my hand to westernize the East. I trust I will give my life to Christianize it. We are not trying to make the East a pale copy of the West.

Again, we are not there to implant western forms of Christianity in the East with no other alternative but to accept them whether or no. Our Christianity must necessarily be through western forms, but we say to the East that she may take as much or little of them as she may finally find suitable to her purposes. However, we are there to give them Christ, and we will allow and urge them to interpret him according to their own national genius and past.

The finished product of the different faiths might be stated to be as follows: Greece said, "Be moderate; know thyself." Rome said, "Be strong; order thyself." Confucianism says, "Be superior; correct thyself." Buddhism says, "Be disillusioned; annihilate thyself." Hinduism says, "Be separated; merge thyself." Mohammedanism says, "Be submissive; bend thyself." Judaism says, "Be holy; conform thyself." Modern materialism says, "Be industrious; enjoy thyself." Modern dilettanteism says, "Be broad; cultivate thyself." Christianity says, "Be Christlike—give thyself."

If the end in view of Christian missions is the production of Christlike character around the world, we have no apology to make, for we knew nothing higher.—*Stanley Jones,* in the Washington Convention.

An uncollected balance of $15,000,000 on centenary pledges due the Methodist church of the South proves that it is more difficult to pay pledges than to make them.

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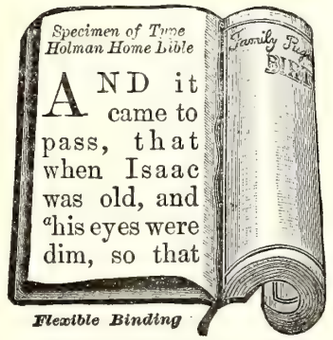

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WIDOW ELECTED TO CONGRESS.

Mrs. Florence Prag Kahn, widow of Julius Kahn, has been elected to the House of Representatives from California to fill the vacancy caused by his death.

HONORED IN NAZARETH.

The only two pictures in the schoolhouse at Nazareth are those of George Washington and Abraham Lincoln, said Joe Mitchell Chapple on returning from a tour of the Near East.

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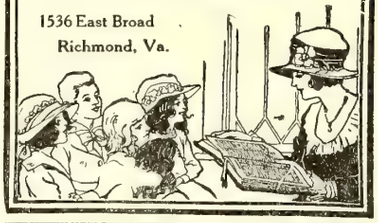

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, MARCH 19, 1925. NUMBER 12.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

NOMINATION NOT CONFIRMED.—

By a vote of 39 to 41, the Senate has declined to confirm the nomination of Charles Beecher Warren as Attorney-General. The dispute arose from the fact that Mr. Warren, in private life, had defended a case against the government. Some of the most prominent Senators opposed confirmation. Mr. Warren seems very competent to fill the office for which President Coolidge named him, but it seems, too, that a number of the Senators think otherwise. Vice-President Dawes was not present when the vote was taken. He had gone to his hotel to rest, having been assured by both sides that no vote would be taken during the day.

HUGHES STATES A DEFINITION.—

Addressing a men's Bible class at Calvary Baptist Church, Washington, D. C., Ex-Secretary of State Hughes gave a definition of the balanced Christian life. He stated that to live well, one needed to keep his attention on the best things. He enumerated these best things as health, knowledge, loyalty, and faith. Concerning faith, he said that a balanced life consists of the Christian life—faith without credulity, conviction without bigotry, charity without condescension, courage without pugnacity, self-respect without vanity, humility without obsequiousness, love of humanity without sentimentality, and meekness with power. That is our ideal, he declared, and we would all agree with him, no doubt. Such a life would indeed be balanced, and one competent to do the will of Him whom to serve is joy.

LOST TO THE BEYOND.—

Within the past month, death has claimed three men, the like of whom the world cannot too readily spare. James Lane Allen, the author, who has succeeded in making the Kentucky background for stories so particularly romantic. His "Kentucky Cardinal" is an unforgetable story, as is his "Choir Invisible" and his "Mettle of the Pasture." In his passing, the literary world has lost a great figure. Marion Leroy Burton, whose death we noted last week, had a career not so frequent these days, and Robert A. Woods, for thirty-four years head of the university settlement work in Boston, believed intensely in the work he was trying to do, and he kept the social work properly balanced, remembering always that the inner temper of a man counts for much. We can ill afford to spare such men, and we must seek to grow a reserve corps of such noble spirits to replace them as they are lost to the great beyond.

GERMANY'S FIRST PRESIDENT DIES.—

Just four months before the end of his seven-year term, the first German President, Friedrich Ebert, died. The late President began life as an apprentice to a saddle-maker. He appealed to the Socialist party because of his force of character and reliability. They chose him President. He took the position that he represented all the people, and quelled violence wherever it arose. Nothing marks so plainly the difference between Germany the monarchy and Germany the republic as did the procession which accompanied the body of the dead ruler from the hospital to the presidential palace. Instead of the helmeted soldiers who would have marched beside a dead emperor, there was a cortege of men bearing torches. The Monarchist papers admitted, however grudgingly, that he had administered justice justly. The two most prominent candidates to succeed Ebert are Chancellor Hans Luther and Ex-Chancellor Marx. The former represents the Liberal party, while the latter is the candidate of the party of the Right.

PHENOMENAL PROGRESS.—

In 1914, the Southern States were giving 184 negro boys and girls a high school education in eight county training schools. Ten years later, with some private aid, they were giving over six thousand negro boys and girls high school education in 204 county training schools. North Carolina has led in this, as in many other things. In 1914 the South was appropriating about ten thousand dollars, while in ten years the appropriations had grown to something more than six hundred thousand dollars. Higher education for the colored race, too, has received a powerful impetus during the last decade. Last year a number of negro institutions received large gifts. James B. Duke gave $1,800,000 to Johnson C. Smith University. Miles Memorial College, Birmingham, Ala., received $75,000 from the Rockefeller Foundation, and the Palmer Memorial School, at Sedalia, N. C., received a like amount from Mr. and Mrs. Galen Stone contingent on its duplication from other sources. Hampton and Tuskegee were made richer by a million dollars each from George Eastman, Rochester, N. Y., besides a million from the Rockefeller Foundation, $250,000 from an anonymous giver, and $25,000 from the Phelps-Stokes fund, and a similar amount from Mrs. Aaron E. Malone, St. Louis.

These facts mark a vast progress in the education of the negro throughout the South. It was a long time after the Civil War before the South had any money to spend either on children of whites or blacks; but when they could they did. Within the last four years, North Carolina alone has appropriated to four normal schools and to the Agricultural and Technical College, all devoted exclusively to the education of negroes, the sum of $2,200,000. It is the duty of the South, and an excellent investment for the South. Educated negroes will be an asset, not a liability; but ignorant people, black or white, are dangerous in any land. The South has come to realize this, and that accounts for the phenomenal progress in negro education which has characterized the last ten years.

DR. FOSDICK SAYS FAREWELL.—

On Sunday, March 1st, Dr. Harry Emerson Fosdick said farewell to his congregation at the First Presbyterian Church, New York City. In his sermon, he declared that during his five and a half years of ministry to that Church he had always stood for the reality of the living God, the Saviourhood of Christ, and the available presence of the Holy Spirit. He declared that he did not believe that the present economic system, the present international system, the present industrial system were Christian. He declared that he hated war and would never bless another. Then the departing pastor told the congregation that he bore them on his heart as heretics were not popularly supposed to do. He urged that they, that day, give themselves to Jesus Christ. He proclaimed that if heresy was what his opponents said it was, he was proud to be a heretic. He would be ashamed to be anything else in the present generation. What he and his Church have been standing for, the minister told his audience, the whole Church will come to, for, he declared, what is heresy in one generation is orthodoxy in the next, and some time the world would wonder why the things for which he stood were ever new and strange. He then pled with his people that, in his going, he should leave behind him not personal partisans. The true leader does not make friends for himself, but draws them on beyond himself to a cause. He then quoted the words of Sir Philip Sidney to his nephew, "Wherever you see a good fight, you had best get into it," and urged the young people of his Church to get into this good fight. His enemies, he said, had but built a sounding-board for him which made his message reach farther than ever he dreamed. "We are saying farewell," he told them; "but not farewell to the cause, not to the verities for which we have stood together."

For the next few months Dr. Fosdick will preach in various parts of the United States, and then with his family he will spend a year in Palestine. The *New York Times* made his farewell service its leading news story on Monday following, and commented on the sermon and Dr. Fosdick's long conflict with the Presbyterian Church, and declared that Dr. Fosdick need not worry about himself, but that the Presbyterian Church which had done this thing to Dr. Fosdick needed to worry.

NOTES-PERSONALS

The choir of the First Christian Church of Richmond is preparing to render an Easter cantata April 12th.

Dr. W. W. Staley was in Richmond this week to meet a committee on some special State work, and made a welcome visit to THE SUN office.

Mr. Charles Leech Gulick, one of the leading organists of America, will give an organ recital Friday evening, March 27th, at the First Christian Church of Richmond, Va.

Maybe the method of conducting our Men and Millions campaign and collecting pledges has been disagreeable to some, but, at any rate, no higher motive ever prompted any movement, and certainly no movement ever accomplished nobler and better results.

Rev. H. C. Caviness, who recently closed an evangelistic meeting in our Clayton, N. C., Church, after a continuous and very successful service of nearly three months, was to begin a meeting at Liberty, Vance, Sunday, March 22d, assisting Rev. J. E. Franks, the pastor.

What shall it profit if you have acquired books and lost the love of reading; acquired influence and lost the joy of usefulness; acquired power and lost the pleasure of service? He that thus gains his life loses it in the gaining. This is an enigma. Ponder it.—*Lyman Abbott.*

Total payments on Men and Millions pledges for February were $3,327.92. We trust March, being a longer month, will witness larger payments. If any SUN reader who is due something on pledge failed to pay in February will he or she not make a faithful effort to pay something in March?

As a result of "Kingdom-Enlistment Week" at Elon College, March 1st to 8th, fifty-five persons united with the local Church, fifteen on confession of faith, and the others by transfer. Some fifteen others have signed cards to unite, but were not present last Sunday. As previously noted, Rev. McD. Howsare, Dayton, Ohio, was at the college four days directing the campaign and delivering very helpful and inspiring messages.

Much impaired in health, indeed quite ill, our faithful sister and loyal missionary, Miss Olive Williams, of Salinas, Porto Rico, is returning to the States, hoping to find rest and a return of strength. Rev. D. P. Barrett cabled March 12th that on that day they had put Miss Williams on a boat sailing for New York and that she was quite ill. Prayers will be offered in many a home and sanctuary for the restoration of our dear sister in Christian service.

We are informed by the pastor, Rev. B. F. Black, that they have a campaign on at Rosemont to raise $1,000 for the parsonage, and that they have also a campaign on at Berea (Norfolk) for $3,000 for a new parsonage and hope to break ground July 1st. When this is paid for, Berea hopes to have full-time preaching; and also Rosemont will have full-time preaching, and Sunday Schools at both Churches are at top notch. Berea is having the best Church attendance in years.

Miss Anna B. Palmer is superintendent of religious education and assistant to the pastor in our Washington Street Church, Portsmouth. Miss Palmer has had training for such work and some successful experience. She began work with our Portsmouth people March 1st, and Dr. Dowding, the pastor, writes, March 14th: "Miss Palmer is being received very favorably by both Church and community, and we already feel the benefit of her presence in renewed activities and larger attendance.

What meaneth this movement among the men of the Church? Last week THE SUN told of "The Men and the Church" convention, held in Greensboro, N. C., by the Presbyterian laymen of the State. The *Western Recorder* of March 12th tells now of "Baptist Men" of Kentucky in a great State gathering at Louisville. The leading spokesman at this convention is quoted as saying, "Meetings like this are a return to the New Testament order. In the New Testament, the laymen were to the front and very active." Dr. G. O. Lankford, Burlington, has organized in his Church a "Men and the Church" society. When laymen begin, as they should, to give their business judgment, time, talent, wisdom, to affairs of the Church, there will be a mighty awakening in kingdom activity.

The following from the *Burlington News* should be of interest to other pastors and Church members: "The men of the First Christian Church recently organized themselves under the name 'The Men of the First Christian Church.' This organization is to be known simply as 'The Men of the Church.' The purpose of the organization is the cultivation and promotion of the spirit of brotherhood among the men of the Church and the community, and the advancement of the cause of Christ in our midst. It has been decided that meetings shall be held once a month, and the first regular meeting, with a program, will occur tomorrow night at 7 o'clock at the Church. Supper will be served by the Ladies' Aid Society of this Church, and Rev. E. N. Caldwell, pastor of the Presbyterian Church, of Graham, will speak. All members of the organization and the men of this congregation who desire to become members are cordially invited to be present."

Many of us who may at will read our Bibles, never consider what it has cost in martyrdom, death, burnings, crucifixions for us to have the open Bible for our own reading and interpretation. William Tyndall, the man who first dared translate the Bible and print it in the English language, was tried by the Church of his day for heresy, and was strangled to death and then burned on October 6, 1536—eleven years after he had given to the English-speaking world its first Bible in its own language. Tyndall was cruelly tortured and put to death by order of the Church, but the good he had done continued to live, even if the Church did order every Bible in the English language to be burned. Seventy-five years after Tyndall had been strangled and burned, namely: in 1611, the King of England, James I, through the work of forty-seven scholars whom he summoned to the task, gave us what is now known as the Authorized Version, a translation from the Hebrew and the Greek.

BETHLEHEM EXPENSES ARE HIGH.

An appeal is being made for one thousand persons to give five dollars each to meet the deficit on the running expenses of Bethlehem College for this school year, and the following persons have responded: Rev. J. H. Dollar, Carl Jennings, W. A. Jennings, Mrs. Thyra Swint, Mrs. A. M. Johnson, C. A. Weldon, Dr. Job G. Holland, O. O. Mitchell, Dr. J. M. Welch, Mrs. M. M. Welch, J. T. Gibson, Mrs. Eva Gibson, Prof. Herbert Scholz, Purity Drug Company, John R. Harris, Mr. Perry, Zona Stephens, Minnie Evans, Dr. J. T. Clack. Those who gave $1.00 each: Henry Lee Swint, J. J. Carter, Dr. Denney, Mrs. E. M. Carter, Mr. Carter.

We need the money at once in order to carry on our work and pay our teachers salaries. This is in addition to the one hundred thousand dollars asked for in our drive for funds to build and equip buildings to carry on our work. We cannot understand why our people do not respond by the hundreds to this worthy cause. We will look for the $5.00 bills and checks to come rolling in next week, so please do not disappoint us.

Wadley, Ala. S. L. BEOUGHER,
President.

JUDGE B. F. LONG.

(Judge Long was a brother of Dr. D. A. Long and of our late-lamented Dr. W. S. Long, and a college class-mate of Dr. W. W. Staley. Judge Long died at his home in Statesville, N. C., on March 14th, and Editor Clark, of that city, who knew Judge Long many years, wrote of him as follows, editorially, in the *Greensbor Daily News,* March 16th.)

Whether he ever thought of a scriptural injunction as his motto, Judge Ben F. Long, of Statesville, who has fallen upon sleep, followed strictly the exhortation of the Preacher of Ecclesiastes, "Whatsoever thy hand findeth to do, do it with thy might." The distinguishing characteristics of this eminent lawyer and judge were untiring industry and outstanding ability. He was not a brilliant man as that word is commonly understood. He was a worker, a student, a thinker. He kept everlastingly at it. He took nothing for granted, he delved and found it for himself. He was thoroughness complete. With him work seemed to be a religion. He never loafed on the job; he never shirked. In the practice of his profession, in his public service, conspicuous as State's prosecuting attorney and judge, he could have said with the apostle, "This one thing I do." He had natural ability, and none of his talents rusted for lack of use. He re-enforced by honest, painstaking work until he stood among the first of his profession in the State.

Much of the half-century of his life spent in Statesville, Judge Long gave to the public service as solicitor of the county court, Mayor of Statesville, district solicitor and judge of the Superior Court. He was on the bench a little more than twenty-two years. His public service was outstanding. He left his mark as Mayor. He was a noted presecuting officer. He lived up to what he conceived to be his duty and his oath of office as judge. He was not a popular man in the sense that he was hail fellow well met; and seemingly he didn't court popularity. Probably he didn't know how to do so if he tried. But the strong support he always received when he was a candidate was an expression of popular belief in his integrity and his outstanding ability; in his sincerity and his determination to do his duty. His ability, his industry, his devotion to his duty as he saw it was Judge Long's strength with the people, not a winning personality. It is probably the greatest tribute that could be paid the dead jurist—and it is a tribute to merit—that he won popular respect, confidence and support, made a large place for himself, by his devotion to his work and because he gave that work the best that was in him, without consideration of personal popularity.

WAKEFIELD, VA.

It has been quite a long time since we had anything to say through the pages of THE SUN about our work and people of the Wakefield charge. Our work has been handicapped very badly this winter due to the conditions of the roads and so much rainfall. It has prevented us from getting to some of our services, but in spite of all this our congregations have held up nicely. This has been a trying year, so far, on rural work, but we do not find fault, neither do we complain, for we are trusting Him who doeth all things well, and causes good to come out of what may seem to be a handicap.

We are planning to observe the second Sunday in March as foreign mission day in our field. We have the promise of our beloved friend and brother, Dr. J. O. Atkinson, to be with us on that date and will bring us a great message on the subject, which he always does. He will speak at Wakefield in the morning and Barrett's in the afternoon, and Ivor at night. We are also planning to have a get-together day in this field some time in the spring, when all four of our Churches may come together and become more and better acquainted and formulate some plan, if possible, whereby we may make this field of service a strong one. We find the people ready, and most of them are willing to be used in the Master's cause. We find them generous and big-hearted people. The prayer of the writer and pastor is that he may lead them safely to larger and greater things in the vineyard of the Lord.

G. C. CRUTCHFIELD.

CHRISTIAN CHAPEL.

While the people of the Christian Chapel section knew that Rev. W. J. Stephenson, of the Corinth community, is some kind of an orator and expert in biblical discourse, we, too, took him to be, as Moses of old, somewhat "slow of speech" and probably below the average in the pulpit.

But when our pastor, Rev. J. Fuller Johnson, called him to fill his appointment at our Church the second Sunday, the congregation learned that Bro. Stephenson is old at the work and can perform it to satisfaction. He kept his audience at attention and his sermon was most appropriate and gained the approbation of the large congregation.

Our present pastor, Rev. J. Fuller Johnson, is considered one of the best preachers we have had for a time, but Rev. W. J. Stephens filled his pulpit to the degree of a second, and delivered a sermon that will be long remembered.

Bro. Stephenson was formerly a Primitive Baptist minister, joined the Christian Church here a few months ago, as a deacon, and was ordained at our last Christian Conference as a minister.

Merry Oaks, N. C. A. M. COTTEN.

ALBANY, N. Y.

The First Christian Church at Albany, N. Y., is planning to conduct a community evangelistic campaign, beginning March 15th and continuing for ten or more days.

Rev. W. C. Hook, pastor of the Church, will do the preaching and will be assisted by Rev. J. F. Morgan, of Winchester, Va., director of music and personal work, and Mr. Sam Davis, of Norfolk, Va., the noted blind pianist, and Mrs. Sam Davis, his wife, soloist and evangelistic worker.

Mr. Hook has worked hard and prayed earnestly to launch this much-needed revival in the city of Albany, and we are expecting great things.

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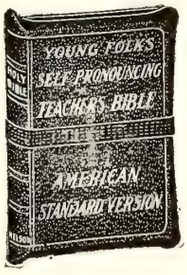

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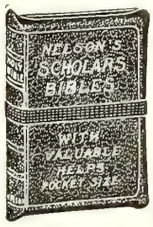

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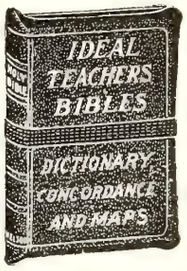

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

PRINCIPLES OF THE CHURCH.

One is not surprised at the ignorance of the members of our Church about the principles and polity of their Church when it is recalled that there is such paucity of teaching those principles. One is tempted to ask this question: "When are the principles of the Christian Church taught?" Where are they taught? Who is supposed to teach them?" Or this question may be asked: "When is it in order for a pastor in a Christian Church to preach on the principles of the Church?" When does the pastor consider it worth while to preach on these principles? When has the pastor who may read this line deemed it worth his while to lay before his people the meaning and import of the principles of the Christian Church? Or if a layman is reading this line, let him ask himself the question, "When did I hear my pastor preach about the principles of the Christian Church? When have I heard our Sunday School superintendent speak of them? When and where have I heard Sunday School teachers referring to these principles?" In brief, who are they that are taking it upon themselves to make known to the world the high and holy polity and principles of the Christian Church?

Yes, we have five fundamental or cardinal principles all right. These we may have picked up or absorbed from some source: (1) The Lord Jesus Christ is the only Head of the Church; (2) the name Christian is a sufficient name for the Church; (3) the Holy Bible is a sufficient rule of faith and practice; (4) Christian character is the only test of fellowship in the Christian Church; (5) the right of private judgment should be accorded to and exercised by all.

And yet, with all their simplicity and beauty, one will be surprised to find out how few of our own people are actually acquainted with these five wholesome biblical truths which we state as the foundation on which we stand as a Church. The pity seems to be that our children are not taught at least these principles at some time or somewhere at the Sunday School or Christian Endeavor. It would seem to be a pity that these great principles do not appeal more often to the preaching and teaching of our pastors and Sunday School teachers. They are fundamental; they are biblical; they are unquestioned in worth, merit and ability to abide eternally while the Church militant is fighting its way in the world. True, the Church teaches much else beside these, but if we could get fixed in the minds of our people, even these five fundamental facts, and then tell and teach their significance, and full meaning and import, our Church would have a new meaning in the world and our work would take on new life.

GOD'S SOLUTIONS TO HUMAN PROBLEMS.

Every individual has his problems. And at times in his life he has problems he can't solve. Here comes in the benefit of worship and the need of God. No human arithmetic, no human skill can solve these problems. God so ordained. He creates problems; and then He creates men and women for the task of solving them. When God has a great problem to be solved, a great issue to be settled, a great event to be met—He does not call an assembly, summons a legislature, or convene a congress and there write a code or a constitution. He finds a man or a woman to solve it.

When He wanted to show the world what faith was, and could do, He called Abraham and faced him with a real trial to see if he had faith. When He wanted to show the world how a trickster, a schemer and a shrewd man of the world could be made into a meek and lowly and humble servant of God, He raised up Jacob. When He wanted to build a nation whose God should be the Lord, a nation of kings and priests unto God, He called Moses. When He wanted to teach the world what patience was and could do, He called Job.

When He wanted to show the world what sacred song was, He called David. When He wanted to prepare the people for His Christ, He called John. And when He wanted to have the gospel carried to the Gentiles He called Paul.

The solution of every human problem is the God-called man. I do not know what your problems are. I know you have them. And I know that God is seeking to solve some human problems through you. As surely as the stars in the heavens run true to their courses, and have courses in which to run, God has a place for each of us and some problem to solve through us.

"Commit thy way unto the Lord," says the Good Book. "Trust in Him, and He shall bring it to pass" (Psa. 37:5). God has sent each of us into the world to solve some problem, work out some task for and through Him. Our problems are God's problems, and He is seeking to solve them through us.

MOSES AS JUDGE AND STATESMAN.

As the wonderful character of Moses emerges out of obscurity, he manifests a striking personality. He caught a vision of service while standing beside the burning bush. And because he was true to his convictions; because he recognized the eternal principles of God; because he accepted his mission in behalf of his people—he became one of the greatest judges of all time.

The burning bush became in reality to him the burning desire of his life to serve his fellowmen. With unflinching purpose, he proclaimed to men the divine law. He was untiring in his efforts in settling controversies of his fellows. His rulings were not in error, for he consulted the higher authority. He was impartial in his decisions, dealing with every man alike. He executed the law not to please the popular mind, but to contribute to the common good.

But a man must have more than mere conviction in order to be a good judge. Some of the greatest tragedies in history have resulted from men who, though of conviction, lacked the necessary wisdom rightly to carry out their purposes. Moses was well prepared for the work set before him. He was a student. He received his information direct from God. He was not afraid to consult the Eternal. Moreover, he was a student of humana nature. He saw the people's needs, and realized their weaknesses. He was a man of great intuitive ability. And this was highly essential in order to solve the new problems confronting his people. He was very practical in his deliberations.

The labor which Moses performed as a judge led him into the position of a statesman. His decisions were so essential to the welfare and happiness of his people that, though for years they were unwritten law, they were observed as being divine. Their intrinsic value caused them later to be put into written form. His unwaivering devotion to truth and justice established for him a great name. It mattered not whether it was in public life or in private duty he taught the divine truths to his people. The bold, fearless, dauntless Moses as a judge and as a statesman furnishes an ideal that any young man, aspiring to either position, might well keep in mind.

GAINING OR LOSING.

During recent years, numerical statistics have come to be accepted as a sort of barometer of the Church's activity and progress. We hear religious speakers quoting figures of numerical increases in membership to prove the enlargement of spiritual activity. The religious press makes much of this statistical showing. It has ever become good news items for the secular press. Frequently we see the secular press even going so far as to moralize upon the showing of these statistics.

But statistics are dangerous things upon which to base a conclusion. Much depends upon who has compiled them, the method of compiling, and the sources from which they are derived. No one knows how unreliable Church statistics are so well as the one who has the task of compiling them. To begin with, Church secretaries and clerks are not statisticians. Sometimes they are not even mathematicians. Many times they omit items that would materially affect the showing of the figures that are given. And no matter how careful and conscientious the secretary may be, when he compares the showing his Church makes on paper with the actual working membership, one wonders if he does not have to sign the report he has made with his fingers crossed. The makers of statistical tables have equally as difficult a task. Nat all the figures can be given. Many items that are vital, if the totals are not to be misleading, are not available.

The statistical tables shown in "The Christian Annual" of the Southern Christian Convention generally show the membership of the present and of the previous year. Manifestly, the difference between these totals will show the gain or loss. But let us see if it does. One Conference shows a net gain of 297 by taking the number reported last year from the present membership. But the figures given in the Church reports of

increase and decrease tell a different story. The increase is reported under two heads—those who are received upon profession of faith, and those received by letter. The decrease is shown under three headings—death, letter of transfer, and through delinquency. The increase was by profession of faith, 308; by letter of transfer, 109—making a total increase of 417. The decrease was, by death, 40; by letter, 122; and by delinquency, 98—making a total decrease of 200. These figures give us a net gain of 157, as against the statistical table showing of a net gain of 297.

Let us consider these various items shown. There were 122 members given letters of transfer, and 109 received by letter of transfer. What of the other 13? They may be received later; they may have gone into Churches of other denominations or of other Conferences; or both letters and members may have been laid away for a nice long rest. In general, the gains and losses by letter about offset one another. The losses by death are certainly unavoidable, so far as the Church is concerned. But what of the comparison between those received upon confession of faith and the number dropped as delinquents? Three hundred and eight new converts; 98 dead Church members. Almost one-third as many lost through delinquency as was gained by all our evangelistic effort. Is that the sort of record to boast about?

What can be done about it? Ought anything to be done? There are those who hold that once a member is received into the Church, his name should be retained and he should be counted as a member until death, or until a letter is granted to unite with another Church. Others believe that when a member becomes inactive, such a member should be stricken from the roll. It is not our purpose to discuss now the relative merits of these conflicting views. This much may be said, however, if the doctors were as slow to pronounce their patients dead as is the average Church in deciding that its members are dead, conditions would be very bad. It is frequently the case that members of a Church have been dead physically for several years, while they were still numbered among the active members of the Church. Among the older and larger Churches, perhaps a majority of them are carrying as members individuals whose whereabouts is unknown, and neither pastor nor the official board could testify as to whether they are living or dead.

We are not attempting to fix responsibility for such conditions. We are unable to tell how they are to be corrected. We are trying to lay the facts before the minds and upon the hearts of our people. We are awaking to the necessity of enlarged and intensified evangelistic effort. We have boards, and commissions, and secretaries of evangelism. They are doing splendid work—much-needed work. They are approaching their task intelligently, systematically and diligently. Their work needs to be multiplied many fold. But when the Churches of a Conference report 308 new converts, and 98 dead Church members as the result of one year's work, is it not time to study, and plan, and work; to hold, to train, to nurture, and to keep alive those whom we have won?

GIVE OR ACCEPT CHARITY.

In a Methodist Church of a neighboring town, The Sun's editor was recently told that when the every-member canvass was made, if any members declined to pledge to the Church, then the Church must pledge to help them. The pastor and finance committee of said Church decided that all members should help or be helped.

Now, Judge Lewis L. Fawcett, of Brooklyn, N. Y., goes one notch further, and declares from the bench that "Any man not contributing to support some Church or organized religious work is living on charity." That is to say, every man who does not help the Churches with his support is really living on charity—"riding on some other man's transportation," to quote the judge's words.

It is a remarkable story, full of human interest and fraught with deep meaning, especially for all parents. The New York *Herald-Tribune* says Judge Fawcett has been on the bench eighteen years, during which time he has had 4,500 boys under twenty-one years of age charged with crimes of various degrees, and out of this number only three—think of it, parents and teachers—only three were attendants at Sunday School. To quote the words of the judge:

"Even these three exceptional cases were technical in character and devoid of heinousness, so that they are scarcely worth mentioning. All three cases had a girl in them. In one, a young man who wished to make a pleasing impression on a new sweetheart, and not being well clad, stole an overcoat. In another, the young man was arrested for carrying a pistol without a permit. He said that he wished to protect himself against a gang member, who had become aggrieved because he had taken his girl from him. In the third, the young man drew a penknife on his opponent in a quarrel over a girl.

"In view of this significant showing, I do not hesitate to express the conviction that attendance by young men at Sunday School or other regular religious work, with its refining atmosphere, is signally preventive against crime and worthy of careful study by those who are dismayed by the increase of crime on the part of the young men of America.

"In 1,092 suspended criminal sentences, only sixty-two of the young men were brought back for violation of the conditions of their paroles. In each suspended sentence case I insisted upon the return of the youth, if he was a Protestant, to a Sunday School; if a Roman Catholic, to attendance at mass, and, if a Jew, to attendance at a synagogue or a temple. In each instance I had the earnest co-operation of the minister, the priest or the rabbi, and in each case I saw to it that the young man had a job to go to as soon as he was freed on parole. In virtually all of the suspended sentence cases the reform was quick and, I believe, permanent.

"The sustained, wholesome, moral atmosphere imparted through habitual attendance upon Sunday School and Church will expel criminal impulses.

"Any man not contributing to support some Church or organized religious work is living on charity—riding on some other man's transportation. If he really desires abatement of crime, he should ally himself with those agencies which prevent or abate crime."

SCRIPTURES FOR THE PLOW BOY.

Nineteen twenty-five marks the four hundredth anniversary of the first printing of the Bible in English—William Tyndale's translation of the New Testament. Tyndale, studying Greek at Oxford and Cambridge, became acquainted with Erasmus' edition of the New Testament in Greek, first printed in 1516. When he became tutor and chaplain in the household of John Walsh, in Gloucestershire, he "perceived by experience how that it was impossible to establish the lay people in any truth, except the Scripture were playnly laid before their eyes in their mother tongue. Which thing onlye moved me to translate the New Testament."

He attempted to interest the Bishop of London in his plans, but in vain. So he departed for the continent, visited Luther at Wittenberg, and finally began printing his translation in Cologne. But after ten sheets were completed, news of the work reached the authorities and Tyndale had to flee to Worms. There, with funds supplied by a number of English merchants, he completed an edition of his Bible in 1525. The English eagerly bought the Book, but the next year the English bishops publicly denounced the translation and burned every copy that they could find. They worked so thoroughly that only one complete copy of the first printing of the translation remains. It is at Bristol, England. Cardinal Wolsey and others tried to bring Tyndale back to England for punishment, but he stayed on the continent.

In Antwerp for a time, he worked on a translation of the Hebrew Old Testament, and brought out revised editions of his New Testament. Eventually he was betrayed and imprisoned in Vilvorde Castle, near Brussels. The Church found him guilty of heresy, and he was strangled and burned on October 6, 1536.

Wycliffe's translation of the New Testament from the Latin in 1382 was never published and exerted no wide influence. Tyndale's translation shaped the whole course of the translations that followed. He had a greater influence on the form of the English New Testament than any other man. And he made good his promise of 1522: "If God spare my life, ere many years I will cause a boy that driveth a plow shall know more of the Scripture than thou (the bishop) doest."

RELIGIOUS POPULATION OF THE WORLD.

According to the most reliable estimates available, the religions of the world roughly number the following:

Christian—Catholic and Protestant, 510,000,000, or 36 per cent of the world's population (Roman Catholics, 295,000,000, or 17 4-10 per cent; Orthodox Catholics, 125,000,000, or 7 4-10 per cent; Protestants, 190,000,000, 11 2-10 per cent); Confucianists and Taoists—310,000,000, or 18 3-10 per cent; Mohammedans—235,000,000, or 13 9-10 per cent; Hindus—218,000,000, or 12 9-10 per cent; Shintoists—25,000,000, or 1 5-10 per cent; Jews—15,000,000, or 9-10 of 1 per cent; unclassified—16,000,000, or 9-10 of 1 per cent.

It is difficult for us to realize that after 2,000 years of Christian experience and propaganda in the world, there are at least three pagan religions, each of which far outnumbers the number of Protestants in the world. The missionary task of the Church, the biggest task of the Church, the one worth-while work of the Church, that for which the Church was established and sent into the world, is yet in a large measure to be accomplished. Some one recently declared that the biggest work in the world today was that of missions—that is, of making the world what it ought to be under the leadership of the Lord Jesus Christ.

"I am not an Anglomaniac. But I will say to my fellow-Americans that unless we get together and work together to establish in our country a reign of respect for law approximating that which exists everywhere under the British flag, we not only shall become merely respectable instead of forceful in the family of nations, but we shall invite into our fabric that social disintegration preceding anarchy."—*John Hays Hammond.*

"Never do something you do not approve of, more quickly to accomplish something that you do approve of, for there are no safe short cuts in piloting a business or a ship."

CONTRIBUTIONS

SUFFOLK LETTER.

The question of benevolence needs careful study and prayerful decision. There are so many solicitors out begging for money for so many causes that one wonders where the end will be. The fact is that America, if matters do not change, will become a nation of beggars. Little children are sent out to beg for this cause or that without the right to solicit or discretion. Groups of people organize and go before the people for contributions. One nation has no right to solicit funds from another nation. One congregation has no right to solicit funds from another congregation. The right to ask for money is limited to a constituency. A State has the right to ask for money from its citizenship. It is very embarrassing to have people ask you for money to do this or that, and you do not feel that they have the right to ask you, and you do not feel able to give to every cause that others may present to you. The result of such effort is very limited. Those who want to give to good causes and do give, get in the habit of giving a little here and a little there without the proper liberal motive and consideration.

It has crept into the public schools. Appeals are made by organizations for funds; school officials present the claim to the children. Some of the children can give because their parents are able to give them the money. But a poor widow has five children in the school, and their pride prompts them to want to give as much as other children. Their parents are not able to give as much as parents with more and only one child in school. The public school was conceived and founded to give the poorest children the same opportunity in education as the richest, and not to embarrass parents by conditions that are unequal. In addition to what the children are urged to give, they go out a little army of beggars, asking everybody they meet for money. Such a course cultivates the habit of begging. If all the beggars of this day fare like Lazarus of old, Abraham's bosom will be full. There should be real authority behind all solicitations for money. Self-appointed solicitors are too numerous. Unless public opinion puts a check upon promiscuous solicitations for money, this will be a nation of beggars. As a rule, professional solicitors do not give much themselves, and those who do give would give more liberally if they were not called upon by so many people representing so many different organizations.

This custom not only affects individuals, but affects business as well. Every little movement for some good cause sends agents to solicit help from storekeepers, public servants, officials, business men. Refusal is taken as indifference and provokes the "we trade with him or them," and the whole question of benevolence is made personal or commercial and lifted out of its true position of real help on Scriptural and human grounds. There are too many organizations soliciting money. The State, the Church, chartered institutions, and duly accredited organizations may justly solicit funds for legitimate purposes, but the agents to solicit should be duly authorized for such work. This is not intended to teach that people should give less, but more in a different way. The kingdom's benevolences would prosper more with a smaller army of beggars.

W. W. Staley.

ELON LETTER.

Elon was thirty-six years old legally on March 11th. On that date, in 1889, the Legislature of North Carolina chartered the college, which then existed in the minds and hearts of a few of our leaders, such as Dr. W. S. Long, Dr. J. Pressley Barrett, Dr. J. W. Wellons, Dr. G. S. Watson and their associates, constituting the original trustees of the college then in process of being born.

On this same date thirty-six years later, the first public exercise of a collegiate character was held in the fifth building of the greater Elon rebuilding program. Chapel exercises for the first time were held on that day in the Mooney Christian Education Building. The week-day school of religion began there on the 3d of February, and the Citizens' Sunday School two days before. The first formal college exercise was reserved for the birthday of our college.

Students and faculty gathered for this initial service in a spirit of real satisfaction, and evidently enjoyed the simple, but impressive services, which consisted of the following:

Piano Prelude—Miss Nolan.
Hymn—"Blest Be the Tie that Binds."
Scripture—Dr. W. S. Alexander.
Prayer—Prof. S. A. Bennett.
College Song—"Here's to Dear Old Elon."
Remarks—W. A. Harper.
Remarks—Dr. J. U. Newman.
Hymn—"The Church's One Foundation."
Benediction—Rev. J. E. McCauley.
Piano Postlude—Miss Nolan.

Dean A. L. Hook presided throughout the services. Prof. O. W. Johnson led the singing.

Just following Dr. Newman's remarks, which he concluded with an earnest and uplifting prayer, Dr. T. C. Amick offered the following resolution, which was promptly seconded by Dr. W. P. Lawrence, and unanimously adopted by faculty and students:

"We, the faculty and student body of Elon College, and friends of Elon College, assembled for chapel service for the first time in the Mooney Christian Education Building of Elon College, wish to express to M. Orban, Jr., and to his good wife our sincere and heartfelt thanks and gratitude for their gracious kindness and devotion to us and to the cause of Christian education, and for their expression of that devotion in this magnificent building in which we are now assembled, built by them for our spiritual and social uplift and advancement and for the blessing of those who follow us at Elon College."

The wall around the campus is also finished. The grounds and walkways are nearly completed, and ere long the new Elon will be a reality physically. God grant that she may also increasingly become a new Elon in those vital spiritual achievements which will make her aim of Christian character effective in all her organizations and life.

W. A. Harper.

BETHLEHEM LETTER.

We are now conducting a campaign to raise one hundred thousand dollars to build an administration building and establish an endowment fund for Bethlehem College.

The campaign proper covers the Counties of Clay, Randolph, Chambers and Tallapoosa, of the State of Alabama, but will be extended wherever we can get money for the furthering of our building program.

Bethlehem College has forty-five acres of land and one three-story brick building with modern improvements. The girls' dormitory is the third floor, class-rooms are on the second floor, and the basement is used for the laboratory, dining-room and kitchen.

We are determined to raise $100,000—$50,000 for an administration building and $50,000 for endowment. We must have the equipment to take care of all the students that desire to take work here. Our attendance has doubled over last year, and if we have the facilities to take care of them we can have next year double the attendance we have this year.

If our folks who have means could realize just how much the college means to our Church in this Far Southland and what it will mean throughout the years to come, they surely would help us to build Bethlehem College. I need not try to acquaint you with the needs of this section, which is our gracious opportunity. The youth are eager for an education, but are not financially able to go very far away from home to get it.

When Bethlehem College gets two more new buildings and equipments and one hundred thousand dollars endowment, it will be able to supply this need. The people of Wadley and the surrounding community are going their limit in order to maintain a college here, and they are deserving of aid from others.

We expect to continue our appeal until we get the funds to supply our present needs. We are hoping that some of our large givers will come to our rescue soon. When you are asked to give to Bethlehem College, don't count the dollars you are giving—count the returns. Bethlehem's call must not go unanswered. You can answer! Will you?

S. L. Beougher.

Wadley, Ala.

THE MASTER IN COMMAND.

Self-willed service is always unfruitful. It is only Christ-directed service which bears fruit, and then brings forth the "more fruit" our Lord desires. It would seem one lesson would be enough to teach us the uselessness of any human-laid plan in divine service. But how quickly we forget. We go on laying beautiful plans, and in imagination we see great results. When they are worked out, however, we see them fall to pieces and see barren results. Again we are set to work for the Lord in a way we do not know, having only light for one step ahead. We take that step and there is light given for the next, the next and the next, until we see a work more beautiful and complete than any human mind could plan, or any human hand could execute.

Peter learned the folly of self-directed service, and the other disciples learned the folly of depending upon human leadership that night when Peter resolved to return to his old occupation. The sin was not in fishing. In the days before Jesus had come into their lives it was all right. But He had called them from that work to a greater one. They had left all to follow Him, and now their Christ-appointed work was fishing for men. The sin was in going back. There should be no backward or downward steps by Christ's followers, but always pressing onward and upward.

All night they toiled, but the result was "nothing." It always is when we turn from the Christ-appointed way to the way of our own choosing. When the morning came, bringing Jesus with it, when He took command and the disciples obeyed, how different the result! Obedience to the Master always means success. It was the result which followed their obedience to His command by

which they knew Him, and led the disciple who had been in closest touch with Him to exclaim, "It is the Lord!"

When we faithfully serve where He says, and do what He says, there is not a day but we, because of some special blessing, are compelled to say, "It is the Lord." We see His hand in each event of our lives. The Lord reveals His nearness to His faithful ones. He makes plain the fact that He is staying them up, and helping in the work He has called them to. When we act in self-will, disobediently choosing and planning our own service, Jesus leaves us to ourselves. When we yield to His will, our Lord not only keeps His hand upon the work, but He also keeps it upon the worker.

When the Lord calls us from one work to another, when He leads us to higher ground, when He admits us to the inner circle, it is sin to return to the old plane. We are to reach down to help others up, but our feet must never stand upon a lower plane than the highest elevation we have attained. The Christian's course is ever upward, on and on, higher and higher, until the pearly doors, resplendent, swing open to admit us to the land of endless day, when we shall stand faultless before the throne.

"Up," "on," "into" are the Christian's words. It is up toward Zion; it is enter into the joys of the Lord; it is on to victory. If we let our Lord and Saviour lead and choose the way for us, we will be up and doing. We will, through His name, press on from one victory to another, until we enter into the place He has gone to prepare for us, and so shall we ever be with the Lord.

Mt. Vernon, Ohio. MINNIE LOHR.

LOG HUT AT ELK SPUR.

The old log school-house standing on the mission grounds at Elk Spur was erected fifty years ago. My father sent me, with an ox-team, to haul the sills from Stockner's Knob. As I was but a boy and could not load them alone, Mr. David Strickland went with me.

The chimney was built by Anderson Allen, David Strickland, Wesley Strickland, Jeff Ayers, James Guynn and my father, all of whom lived in the neighborhood. A log six feet in length could be rolled into the big fire-place.

The first school was taught before a floor was laid, and the sleepers were used as seats. Two schools were taught before there were any windows in the room. Finally a window of medium size was placed in one side, and another eight feet in width and ten inches high extended along another side. Just beneath this window was a high bench, which served as a writing-desk.

The Elk Spur Privitive Baptist Church was organized in this building about forty-five years ago. We had a short term of school each year until two years prior to Miss Hedgepeth's coming.

It is unto this old log school-house that Mr. Sorrell puts Johnny Ford for rest now. It has served its purpose, but stands in contrast to our nice, new Church-school building that the Christians have build and in which we now have an active Church and a good school.

Fancy Gap, Va. G. W. EDWARDS.

ORGANIZATION FOR READING CONTESTS.

As stated previously in THE SUN, it is to be hoped that several of our Churches will put on a reading contest. Many of our Churches have tried it out and it most wholesome and helpful, creating wide interest and greatly helping its Church in many ways. Dr. W. H. Denison has kindly sent THE SUN the following as the organization for a reading contest:

1. Pastor.
2. Stewardship department secretary (general director).
3. A leader for each group.
4. An assistant leader for each group.

All of these may constitute an executive committee. Sometimes a recording secretary is used, but usually each group leader keeps the record for his group and reports to the stewardship secretary.

Instructions.

Each group leader should keep his group supplied with literature.

Each leader should keep the record of the reading of the individuals of his group.

Group leaders should hold frequent group meetings for inspiration and pep.

Probably a group should have approximately twenty-five readers (this may be changed to suit local needs).

The day, hour and place is to be fixed well in advance for the opening and full announcement made.

The reading should be thoughtful, and where one person sometimes reads to several others—say from a book—there should be discussion by the group listening. If one reader reads sometimes to several people, it counts for those read to. This should be done fairly and with discussion.

Credits are given on the honor and word of the leader.

Sign up tithers as fast as they decide definitely to become tithers.

We suggest that the pastor preach three sermons on stewardship on different Sundays, and credit be given for the attendance of all the readers, the same with two prayer meetings on stewardship.

Enlist the whole Church, if possible, in reading.

The group leaders and pastor should meet together frequently. Double credit should be given for outside readers who may be enlisted.

The number enrolled in each group at the opening of the contest should remain unchanged. Other persons may be invited to read with the group and their credits be included in the final report.

Some recognition should be given to the winning group—a banner or pennant, perhaps

Some recognition should be given to the person in each group scoring the largest number of credits. It may be a pennant, a stewardship book or a public recognition.

Groups.

Old and young, from every walk of life, will find not only enjoyment, but social, intellectual, and spiritual profit in this reading. Whether members of the Church or not, all should be invited to join some group. After the groups are formed, the number should remain fixed. Others may be persuaded to read with them, but in figuring the average for the group, the divisor will be the original number, in order to be fair.

The opening may be after a Sunday morning or evening service, after the midweek service, or at other suitable time. The names of all officers and contestants, by groups, should be posted conspicuously and, if convenient, listed in the local papers.

At the hour appointed, the officers should assemble, receive final directions, apportion the literature already at hand and distribute it among their groups. The contest is now open. As fast as new literature arrives, it should be fairly and promptly distributed. Diligent watch should be kept by director and team leaders that a sufficient supply be constantly on hand, so that no reader may lose a fair chance to win.

The local committee should determine how long a group may keep a given book. The length of time will depend upon the number of books and the number of groups.

The ultimate purpose of the contest is not to defeat an antagonist, but to promote the largest measure of stewardship knowledge, loyalty, and devotion, and to enroll as tithing stewards as large a number as possible. Careful attention should, therefore, be given through the contest, and particularly at its close, to the enlistment of tithing stewards.

Credits.

BOOKS.	Points.
"Money the Acid Test" (McConaughey)	75
"Life as a Steward" (Morrill)	40
"Women and Stewardship" (Pearce)	25
"Stewardship for All of Life" (Lovejoy)	75
"The Message of Stewardship" (Cushman)	100
"The Christian and His Money Problems" (Wilson)	100
"Church Finance" (Agar)	40
"A Man and His Money" (Calkins)	125
"The Larger Stewardship" (Cook)	60
"The Victory of Mary Christopher" (Calkins)	50
"You and Yours" (Morrill)	100
"Stewardship Lessons for Juniors" (Baldwin)	25

PAMPHLETS.	Points.
Any pamphlet 8 pages or less	5
Any pamphlet from 9-16 pages	10
Any pamphlet from 17-24 pages	15

Fifteen credits will be allowed to each person who commits to memory the eight stewardship mottoes adopted by the United Stewardship Council. Ten credits each will be given for reading the following passages of Scripture: Mal. 3:1-18; Luke 12:13-53; 2 Cor. 8th & 9th chapters. Five credits will be given each of the following: Gen. 28:10-22; Matt. 6:19-34; Matt. 25:1-30; Acts 4:23-37; Heb. 7:1-28. Church attendance, when stewardship sermons are preached, 2 points; prayer meetings, when stewardship is the theme, 2 points.

In case the stewardship secretary or pastor have other good pamphlets or books, they, together, shall determine the number of points to be allowed each. There will be a tremendous demand for reading matter, and the contest will be most interesting.

Sometimes, during the contest, and more especially at its close, playlets, pageants, dramatization works are given. That all depends upon the talent and wish of the congregation and pastor. If so, certain points may be awarded the individuals who take part, or if one group puts it on, it should benefit thereby.

The following is from a Henderson, N. C., paper and has reference to a recent meeting of the two Christian federations of that city: An audience that comfortably filled the Sunday School auditorium of the First Baptist Church yesterday afternoon heard Dr. D. A. Long, of Franklinton, deliver an able and inspiring discourse based upon the theme of Bunyan's "Pilgrim's Progress." Dr. Long told the story in a very effective manner and at frequent intervals made practical and forceful moral and spiritual applications of the incidents occurring in the journey of Christian. The speaker's language was beautiful, but more beautiful still were the impressive thoughts and truths so beautifully clothed in words and uttered with inspired eloquence. The two Christian federations in Henderson are indeed grateful to Dr. Long for the message he brought.

The Ziczac, a little bird, walks about inside the mouth of the crocodile, cleaning the reptile's teeth by picking up food scraps.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

By Warren H. Denison, D. D., *Secretary.*

Many Churches put on the every-member canvass in June. If you do, then it is time to begin your plans now. The congregation needs to be instructed thoroughly in the work of the Church and in stewardship. The finance department (or committee) has much early preliminary work to do. The budgets need to be carefully made out, duplex envelopes ordered, constituency list prepared, and the non-resident members recorded. Then the training of the canvassers is the crux of it all. Decide that the every-member canvass in your Church shall be made according to approved schedule. Begin at least two months in advance to get ready for your every-member solicitation.

Rev. R. W. Page, president of Eel River Conference, says: "I have thought the every-member canvass to be the only plan for Churches and Conferences to adopt. I surely will do my best and urge every Church in this Conference to join in the work."

Mr. J. P. Ames, secretary Rockingham Conference, says: "We have for the past two years strongly urged the different Churches to adopt this business method. Our Church adopted it and the budget idea four years ago, and now we wonder why we did not adopt it before. As long as I am connected with the Conference, I shall always advocate the budget and the every-member canvass."

Mr. E. B. Hoover, stewardship secretary of the Ontario Conference, says: "The every-member canvass was taken up at our last Conference session, and a recommendation favoring its adoption was well received. I, myself, think it is the only solution to properly carry out the Lord's work in a systematic manner, both financially and spiritually. The Toronto (Bathhurst) Church has adopted the duplex envelope, with excellent results."

Will your Conference be one of those which will strive to be a model Conference in the matter of putting on the every-member canvass? Will you make an effort to put on the canvass in all the Churches simultaneously? Of course, all will not do it the first time; but will your stewardship secretary and other Conference officers try to do it? It will not do itself. It takes a man back of the plan.

It is very important that every Church work to the plan adopted by our General Convention at Burlington, that each Church and organization plan definitely to increase its benevolent offerings at least 15 per cent over the preceding year. It is time now to check up on your General Convention offering due in January. Please look up the figures and see if it went 15 per cent over last year's. Now, the March foreign mission offering is on. Is your Church already going its 15 per cent above last year? The principle involved—that of a growing budget for the Church—is an important one. We cannot grow if we give no more than we did before.

While in the Southern Convention, holding stewardship institutes, it was our good fortune to visit Uncle Wellons a few minutes at Greensboro. It is a great pleasure to sit by his side a brief minute. His keen interest in the whole Church is surprising as he nears the hundred mark.

We had one hour also at Elon—our first since the great fire. It is a great plant, far better than we expected. It was a great inspiration to spend even one hour there.

MEN AND MILLIONS COLLECTIONS DURING FEBRUARY.

North Carolina Conference.

Mt. Auburn	$ 82.00	
Burlington	197.20	
Amelia	24.00	
Morrisville	10.00	
First Church, Greensboro	150.00	
Mt. Zion	37.00	
Monticello	10.00	
Shallow Well	12.00	
Mt. Bethel	10.00	
Union, Va.	35.00	
Asheboro	10.00	
Zion	1.00	
Chapel Hill	53.00	
Six Forks	10.00	
Amelia	13.00	
Happy Home	100.00	
New Lebanon	20.00	
Franklinton	12.00	
Mt. Bethel	24.00	
Ingram, Va.	150.00	
Union Ridge	26.00	
Long's Chapel	44.00	
Bethlehem	5.00	
Elon College (2 bonds)	400.00	
New Center (Liberty loan)	50.00	
		$1,485.20

Eastern Virginia Conference.

Franklin	$825.00	
Liberty Spring	80.00	
Newport News	18.20	
Berea, Norfolk	162.00	
Christian Temple	50.00	
Johnson Grove	4.00	
First Church, Norfolk	109.60	
Oakland	18.50	
Burton's Grove	20.00	
Holland	300.00	
Holy Neck	25.00	
		1,612.30

Valley of Virginia Conference.

Mt. Olivet (G)	$ 20.00	
Linville	120.00	
Winchester	15.00	
Bethlehem	16.00	
Dry Run	4.42	
Leaksville	15.00	
		190.42

Georgia and Alabama Conference.

New Hope, Ala.	$ 30.00	
N. Highlands	10.00	
		40.00
Total collections for month		$3,327.92

The above amounts were paid to Mr. C. D. Johnston, executive secretary, and all parties and Churches duly receipted.

J. O. Atkinson,
Secretary of Missions.

MEN AND MILLIONS.

We have raised in cash as follows:

All benevolences	$1,027,828.31
Local Church extension	807,087.92
Total	$1,834,916.23
Of this amount, Men and Millions fund	138,194.80

February collections, in another column, amount to $3,327.92, and are included in the above.

The treasurer of one of our large Churches in Eastern Virginia Conference, which is not in the 20 per cent class, told me that his Church would pay its entire pledge to Men and Millions. This is encouraging. February collections also show continued interest.

In the North Carolina Conference, Burlington, Greensboro First Church, Happy Home, Elon College, and Ingram, deserve special mention. In the Eastern Virginia Conference, Franklin goes from 38 to 46.6 per cent, and Berea, Norfolk First Church, Norfolk and Holland deserve special mention. In the Valley of Virginia, Linville deserves special mention.

We are looking for good reports for March and April.

J. E. West,
Chairman.

WHAT AND WHY OF FOREIGN MISSIONS.

By Arthur J. Brown.

There are now twenty-eight thousand Protestant foreign missionaries in non-Christian lands, and 22,408,900 adult communicants, with an enrolled Christian community of 5,145,386 persons. In 36,610 Sunday Schools, there are two million pupils; 703 hospitals and 1,234 dispensaries treating over three million patients a year; a total of 245 orphanages, twenty-five institutions for the blind and deaf mutes, 39 leper asylums, 21 homes for untainted children of lepers, 21 rescue homes for fallen women. The educational work includes 109 colleges and universities, 2,114 boarding and high schools, 36,478 elementary schools, 376 kindergartens, 30 medical colleges, 98 schools and classes for nurses, 406 theological and Bible-training schools, 209 industrial schools and 240 normal schools.

The Christian people of Europe and America gave last year for the maintenance of these varied activities $44,448,000. A movement so vast, representing such a great constituency of intelligent people in Europe and America, and recognized by the governments of the world as a force of the first magnitude, challenges the attention of all thoughtful persons.

The reasons for foreign missions are:

1. Because Christ commanded His disciples to give His gospel to all men.

2. Because a true Christian experience prompts us to seek the world. Christianity is a world faith. We believe our faith to be true. That conviction prompts us to give it to all who do not possess it; and by one of the paradoxes of the Christian life the more religion we give away the more we have left at home.

3. Because all men need the gospel which we possess. God is not a national deity, but the Sovereign and Father of the race. Jesus Christ is "the propitiation for our sins, and not for ours only, but also for the sins of the whole world." We are told that non-Christian peoples have religions of their own; but if Confucianism and Buddhism are not good enough for us, they are not good enough for the Chinese and the Siamese.

4. Because Christ can do for all men what He has done for us. The experience of a hundred years has shown that additional chapters in the Book of Acts might be written. Already there are transformed lives and great social reforms testifying to the continued power of the Gospel. The peoples of China, India and Japan are far higher in the scale of civilization than our ancestors were when the first foreign missionary found them. We are not sending missionaries to these peoples because they are our inferiors, but because they are our brethren.

5. Because we have passed the age of provincialism and entered the age of cosmopolitanism. Thirty-five years ago my predecessor said that foreign missionary efforts was for peoples who did not touch our lives at any point. He

could not say that today. Steam and electricity have brought together the most distant nation. China is nearer to New York than California once was. The inter-relations of Asia and America have become so close that we can no longer be independent of Asiatics, nor can they be independent of us. We must make them better or they will make us worse.

6. Because we want to face the whole modern problem of the Church. No Christian program today is adequate which ignores the greater part of the world. No narrow provincial or sectarian undertaking will stir the modern layman. He is planning big things in other spheres of action and he is ready to plan big things in religion. It is a vast undertaking which confronts us. Such work calls for breadth of mind to comprehend, for statesmanship to plan, for volunteers to go, for money to equip, and for large-hearted men at home to sustain the majestic enterprise by sympathies and prayers as well as by gifts.

7. Because "He is able." My soul is stirred every time I think of those three words of our Lord. We are not dealing with an impotent Christ, but with the Lord and King of the whole race of men. His thought comprehends the world. We face this stupendous undertaking in His name and in His might.—*Christian Work.*

CHRISTIAN EDUCATION ACTIVITIES.

International Council.

The meetings of the executive committee of the International Council of Religious Education, preceded by the meetings of the professional advisory sections, held in Chicago last month, were the greatest meetings ever held under the auspices of the council. This great midyear conference on Christian education met on Monday, when about 300 men and women gathered for a conference on daily vacation Bible school work. Our Church was represented at this meeting by Miss Lucy M. Eldredge.

On Tuesday and Wednesday, we were represented in the advisory sections by Dr. W. P. Fletcher in the adult, by Mr. Hermon Eldredge in the editorial section, and by Miss Lucy M. Eldredge in the young people's section. Mr. Eldredge delivered an address on "Editorial Fellowship," and Miss Eldredge was elected secretary of the young people's section for the coming year.

On Thursday and Friday, the meetings of the executive committee were held, when representatives from thirty-six denominations, from States and provinces, from universities, and from many organizations interested in the Christian education of youth came to plan how they might work together in their common program. One of the most constructive acts of this body was the adoption of the new standards for leadership training proposed by the committee on education. Dr. H. Shelton Smith, formerly with our Department of Christian Education and still a member of our Board, is superintendent of leadership training and leading in a very fine work.

One of the most pleasant, informal features of the week was a dinner meeting of Christian Church leaders on Wednesday evening. The group at this dinner included Dr. and Mrs. H. Shelton Smith, Miss Effie Bowden, Rev. and Mrs. Alfred Hurst, and Rev. and Mrs. Lester Proctor, who are doing graduate work in the University of Chicago; Rev. Harry Rowe, superintendent of young people's work of Indiana; Miss Lucy M. Eldredge, Dr. Fletcher, and Mr. Eldredge.

On Thursday evening, the session was given over to a memorial hour in honor of Marion Lawrence, the great Sunday School leader. Many personal tributes were given, which proved that "The Great Chief," as he was lovingly referred to, still lives in the hearts and lives of hosts of men and women.

Midyear Staff Conference.

On Monday, February 23d, the midyear staff conference of the workers in the Christian Education Department was held in Dayton. Dr. Harper, Dr. Fletcher, Mrs. Bullock, Miss Eldredge and Mr. Eldredge.

General plans for field work for the coming six months were made. One of the most important phases of the work discussed at length was that of leadership training. Mr. Eldredge reported an increase in number of classes, and in interest in this work. Plans were discussed for the promotion of the use of the standard course units in local schools, in community schools and summer schools, on a basis which will permit interchange of credits. To do this, it is necessary to conform to the requirements of the International Council, with accredited instructor, approved textbooks, length of term and general work accomplished. It was also agreed that colleges should make the standard course a regular one-year course for students, and that our Department of Christian Education should keep in touch with students doing this work in college or community schools.

The dates for "Children's Week" this spring were approved by the International Council as May 3d to May 10th, and "Mothers' and Daughters'" Week will be observed nationally May 10th to May 17th. The Christian education will furnish programs and special material for both of these weeks at a nominal cost, and assist any Church in every way possible to observe this important occasion.

Plans were made for further improvement of the *Journal of Christian Education* and our other publications for issuing leaflets in the near future on Boy Scout and Camp Fire Girls' work, and a survey blank for the use of the local Church. Also plans were discussed whereby the department might render more service to Churches which are looking forward to building new Churches, or remodeling old ones, that their equipment for Sunday School might be of the best. It was reported that six sample lessons of the group graded series are being issued this month by the Christian Publishing Association for experimental use in a number of our Churches before the entire series is issued. Plans for meeting the needs of our colleges, for promoting the work of the summer schools, for the taking of the spring survey, and in every way possible to promote our whole Christian education program were considered. The report on the Christian education offering, showing a marked increase now over last year's entire offering, was very gratifying, but there are still a number of our Churches which have made no response to the call this year.

Conference on Summer Schools.

On Tuesday, February 24th, a conference on summer schools was held, to which had been invited a representative from each summer school, the head of each department of our Church, and the field workers workers of the Christian Education Department. The following were present: Dr. F. G. Coffin, Dean George C. Enders (representing Dr. Caris), Dr. W. H. Denison, Dr. Omer S. Thomas, Dr. W. P. Minton, Rev. W. J. Hall (representing Dr. Helfenstein), Dr. W. A. Harper, Dr. A. M. Kerr, Dr. W. P. Fletcher, Mrs. F. E. Bullock, Miss Lucy M. Eldredge, Mr. Hermon Eldredge. Communications were received from Dr. Martyn Summerbell, Dr. W. T. Walters, Prof. J. N. Dales, Miss Pattie Coghill.

The object of the meeting was to consider the summer schools for 1925, to adjust dates or any conflicts as might be possible, and to plan for the general promotion of this work. The pastors' schools are under the direct supervision of the Home Mission Department. The work of the Christian Education Department, it was agreed, was to suggest plans to the schools, to correlate the work, and to promote generally all of the schools. Eight schools will be held this summer at Palmer College, May 26th to June 5th; Kirton Hall, June 29th to July 5th; Metropolitan at Lakemont, July 6th to 12th, tentative; Craigville, July 7th to 17th; Defiance Young People's, June 29th to July 4th; Defiance Pastors, July 6th to July 17th; Elon, July 27th to August 5th; Bethlehem, August 10th to 16th.

General plans for presenting the work of the various departments, for increasing the value of the gatherings to the pastors and workers, and for promotion were discussed. The outlook is most encouraging for the best summer school work this summer that we have ever had, and especial attention will be given to the program for young people, in the schools which enroll this group in large numbers. In the near future, information will be sent to all Churches regarding the school in their section. At any time, information may be secured through the Christian education office or through the president of the institution where the school is to be held.

LUCY M. ELDREDGE.

DISTRICT RALLIES.

All interested will please note the following leaders, places and dates for district missionary rallies of the North Carolina Woman's Conference:

Warren-Vance—Mrs. J. A. Kimball, Manson, N. C., superintendent; Mt. Auburn, April 4th.

Alamance—Mrs. J. D. Kernodle, Graham, N. C., superintendent; Burlington First Church, April 7th.

Durham—Miss Lillian Long, Chapel Hill, N. C., superintendent; Chapel Hill, April 9th.

Guilford—Mrs. M. F. Cook, Greensboro, N. C., superintendent; High Point, April 14th.

Halifax—Mrs. T. W. Chandler, Virgilina, Va., superintendent; Danville, Va., April 16th.

Lee-Chatham—Miss May Gunter, Sanford, N. C., superintendent; Zion, April 12th.

Randolph-Montgomery—Mrs. D. A. Cornelison, Seagrove, N. C., superintendent; Seagrove.

Wake-Johnson—Mrs. L. L. Vaughan, Raleigh, superintendent; Wake Chapel, April 26th.

SCHOOL OF MISSIONS.

Church mission secretaries, members of missionary societies, mission superintendents of Sunday schools, and missionary committees and pastors in the Virginia Valley Central Conference are hereby reminded of the school of missions to be held at Mayland Church on the first Saturday in May. All the above-mentioned persons are also urged to see to it that every Church in the Conference has one or more representatives at this missionary meeting.

The services are to begin at 10 A. M., and will continue only one day. Interesting speakers are to be present, and a large part of the time will be given over to open conferences and discussion. No Church or society can afford to miss this school of missions, and every one is urged to begin to plan now to spend the day with us.

J. F. MORGAN,
Conference Mission Secretary.

We would tell you something you already know if we should say that THE CHRISTIAN SUN has some big-hearted friends. Join in with them and send your subscription. You will certainly be in good company.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

March 29, 1925.

Review: "Closing Period of Christ's Ministry."

Golden Text: "Jesus Christ is the same yesterday and today; yea, and forever."—Heb. 13:8.

Devotional Reading: Rev. 1:9-18.

These notes on the review of the lessons for the quarter simply suggest a few outstanding truths of the respective lessons.

1. Christ's Triumphal Entry. Jesus Christ comes as King, but it is as a King of love, and His conquest is by peaceful methods. He would be King of our lives, and we should allow Him to enter every phase of our lives.

2. The Last Judgment. There is to be a judgment of the nations. Men will fall eventually into two classes—the sheep and the goats; the good and the bad; the righteous and the wicked. They will be judged in terms or on the basis of their deeds, and not their creeds. Omission will loom as large in the final judgment as commission. The judgment will be fair, for Christ will be the Judge.

3. The Lord's Supper. Jesus wanted to be remembered. He knew His disciples needed to remember Him. He instituted a memorial which was simple, appropriate, universal and inspiring. It is also symbolic of one of the central truths of Christianity, the intimate relation of Christ to His disciples and their dependence on Him. It is a reminder of His life and death and a pledge of His final victory.

4. Jesus Comforts His Disciples. Jesus knew that trouble and sorrow would come. He prepares His disciples in advance. He reminds them that as a revelation of God, He (Jesus) can vouch for the fact that God cares and will provide for His own. He promises that His disciples shall do greater works than He has done, and promises to give them power to do these things. The Spirit which He would send would be sent if they obeyed His commandments, and this Spirit would be with them forever as the Spirit of truth.

5. The Vine and the Branches. Christianity is not a creed—it is a life; and the relation between Christ and a Christian can be best expressed by the relation that exists between a vine and the branch. Christians are intended to "bear fruit." Apart from Christ, they cannot bear fruit. God is glorified when they bear fruit, and their fruit shall remain.

6. Christ's Intercessor Prayer. Jesus prayed for others, and inasmuch as He is our great example, we ought to pray for one another. He prayed for His disciples, that they might be kept from worldliness and from the evil, and that they might be one. He also prayed for Himself that the glory which He had with the Father might be His again. He prayed that His disciples might be with Him where He was.

7. Jesus in Gethsemane. Gethsemane is the place where a man decides to do the will of God. Christ had His Gethsemane. He had to make His own decision. He gave His life; it was not taken from Him. He who comes from Gethsemane committed to the will of God need have no fear of men.

8. Good Citizenship. Man is a citizen of two worlds. Over and above his earthly citizenship is his heavenly citizenship, and the best preparation for earthly citizenship is faithfulness in living up to his heavenly citizenship. A good citizen is law observing and law enforcing.

9. Christ Before Pilate. It was Pilate who was on trial. Every man is on trial when he comes face to face with Jesus Christ. We must make a decision as to what we will do with Christ. We must make a decision as to what kind of spirit we will release in the world, the spirit of Barabbas or the spirit of Christ.

10. The Saviour on the Cross. Jesus Christ died for our sins. The cross shows the awfulness of sin, the depth of God's love, the power of vicarious sacrifice, the strange ways of God to accomplish His purpose.

11. Our Lord's Resurrection. Jesus Christ rose from the dead. We have not a dead hero, but a living Saviour. Life is master of death, and love can never lose its own. Because Christ lives, we shall live also. Christ continues to manifest a personal interest in His disciples.

12. The Forty Days and the Ascension. The fact that Jesus did arise and lives is unimpeachable. His spirit is active in the world. He has become glorified and He is universally accessible to all men. We are to be witnesses for Him and to tell the whole world.

CHRISTIAN ENDEAVOR.

March 29, 1925.

Subject: "Friendliness as Expressed through Evangelistic Missions."

Bible Reference: Matt. 9:35-38; Acts 8:35-37.

Suggestions for Leader's Talk.

Can missions be anything except evangelistic missions? We usually speak of missions as bringing the gospel to people who do not know Christ, either in the home land or the foreign lands, and by evangelism we mean giving Christ to people also—telling to others the message of Christianity.

Medical missionaries do more than heal the body; they minister to the soul. The aim of all the various types of missionary work is to evangelize, and when we are assisting in this kind of work we are bringing people to Christ. If the Churches could get a vision of the great work which needs to be done and become so awake to the task, results throughout the work would soon be seen. If the Church could realize its task now when the nations are so concerned about international relations and world peace, much permanent good could be accomplished. We sometimes think world peace and world brotherhood something beyond our reach, something which we can have such a small part in realizing; but it remains for the Church to bring about. For this reason, every Christian Endeavor Society and every other organization of the Church should make it one of their chief concerns.

The youth movement, made up of students from all parts of the world, has pledged itself to the task of bringing about world peace. They want peace, not only in our country, but in other countries, and there is no better way of bringing about an understanding than through the young people who will later direct the affairs of the world.

Suggested Topics for Short Talks.

1. Christ and World Evangelism:

Matt. 9:35-38 pictures Christ as He went from village to village, from one synagogue to another, preaching and healing, and spreading the gospel. When Jesus had seen the conditions of the people He was sorry for them and said to His disciples: "The harvest is truly plenteous, but the laborers are few. Pray, ye, that the Lord will send forth laborers." There have been people since the time of Christ who have realized the need of workers and have volunteered their lives, but only too few. The need is so great at the present time and the opportunity for service so inviting, that our young people cannot keep from giving their lives.

2. World Evangelism and the Present Generation:

"Let us write on the very door-steps of our Churches and homes, and on our gates, this grand motto: 'The whole world to be evangelized in the present generation.' It can be done; it ought to be done; it must be done."*A. T. Pierson.* The present generation has a greater contact with the foreign lands than of the young people of any other age, because so many things have made the world seem smaller and the people closer together.

Pastor's Short Talk—"The Church at Work."

Pass slips of paper, and ask every one present to answer the question, "Do you believe in missions?"—either "yes" or "no"—and then to write out the reason for the answer. Collect the papers, without the names, and read the answers. It will make the members think for themselves.

DOVER, DEL.

The annual congregational meeting of People's Christian Church, which was postponed from January 14th to February 11th on account of the pastor being on the Pacific Coast as a member of the Federal Council Evengelistic Team, was held last Wednesday night in the Church chapel. The *Delaware State News* gives the following account of the meeting:

After the devotional service which was conducted by the pastor, Dr. R. C. Helfenstein, Mr. John B. Hutton, secretary of the board of trustees, was unanimously elected chairman of the meeting. The reports covered the calendar year of 1924.

Prof. Wesley Webb, chairman of the board of trustees, reported for that board, stating that, in addition to the splendid new building which had been completed and equipped during the year at a total cost of over $150,000, which amount was all pledged before dedication day, that the Church had also secured, as an expression of appreciation of the splendid new building by a friend, the four adjacent properties to the Church at a cost of over forty-five thousand dollars for the purpose of a Church lawn or park. This will give the Church a beautiful open space with a 275-foot frontage. The houses are to be cleared off as soon as practicable, and the ground beautified by shrubbery, flowers, and a fountain.

He told of the fact that eight additional chimes and a Westminster chimes clock had been secured since dedication day, making as complete a set of chimes as can be found in any Church Cathedral in the world. It was also stated that a beautiful new home for the pastor's family is nearing completion, and that the old parsonage had been sold for $8,250. The new home is of colonial style, and is located in the New Highland Park division of Dover. The new home represents a valuation of eighteen to twenty thousand dollars, the cost being already provided for.

The report of the official board was made by

John S. Collins, treasurer. The report showed that during the year 1924 the amount of $9,340.04 had been paid into the regular Church treasury through the weekly duplex envelope system of finance, and that after all bills were paid, a balance of $298.57 remained in the treasury at the close of the year. The amount does not include any moneys paid into the building fund, nor does it include the money raised by the Sunday School and the other organizations of the Church.

The treasurer's report showed that the children, as well as the adults, of the congregation have a part in the financial interest of the Church. The weekly pledges showed that during the year 1924 eleven members subscribed 5 cents a week, thirty-five 10 cents a week, five 15 cents a week, six 20 cents a week, sixty-nine 25 cents a week, two 35 cents a week, fifty-four 50 cents a week, thirteen 75 cents a week, thirty-one, $1.00 a week; three $1.10 a week, two $1.15 a week, five $1.25 a week, seven $1.50 a week, four $2.00 a week, two $2.50 a week, two $2.75 a week, two $3.00 a week, two $5.00 a week, two $6.00 a week, and sixty varied amounts.

The Church responded to all the Conference and denominational calls during the year, in contributing to home and foreign missions, the Board of Education, Near East Relief, Anti-Saloon League, the orphanages and the Home for Aged Ministers.

The Church employs a director of religious education and secretary to the pastor, and also supports a foreign missionary in Tokyo, Japan.

The chairman of the membership committee, Mr. A. G. Massey, reported that one hundred and twenty-one members had been received into the Church during the year, one hundred and nine being received on confession of faith in Christ, and twelve by letter of transfer. This makes four hundred and twenty-three new members that have been received into People's Church during the present pastorate, which, allowing for the loss of 86 members by death and removal during the past four years, brings the present membership of the Church up to 602.

The reports of the Sunday School, the Woman's Missionary Society, the Young People's Missionary Society, the Lend-a-Hand Society, and the St. Paul's Brotherhood and the various standing committees were all of an unusually high order, showing the increased activities of these various organizations.

The reports of the pastor, Dr. R. C. Helfenstein, and of the director of religious education, Miss Martha Denison, reviewed the remarkable achievements of the Church and Sunday School during the past year, and outlined a proposed program of activities for the year 1925, which program was enthusiastically endorsed by the meeting. The pastor complimented the Church on having such an efficient official board to look after the business interests of the Church.

One learns with surprise, not to say deep regret, that some of our Sunday Schools do not use our own literature. One is persuaded that this comes about not from quality, but quantity. Possibly some non-responsible house, selling to thousands, is able to undersell our own house, and so some schools fall easy pray to the appeal for cheapness—even in the use of that real character-builder known as religious literature. Our Church has carefully selected the men and women of brains, Christian character and unquestioned loyalty and devotion to their Church and their God to edit and prepare our Sunday School literature. We ought to patronize these.

Christian Orphanage

DEAR FRIENDS:

Ten applications in the last ten days. One each day. I wish you could read the letter in regard to two little children who are in dire distress. Our buildings are full to the limit. We never tire of helping the fatherless ones, but delight to render helpful service. We need another building if we are expected to do a greater work. A lady visitor was talking to us a few days ago. She asked us what the new building would cost, and I told her it would cost $30,000, and she replied that "The Christian Church ought to raise that amount easily." I think so, too; one dollar per member in the Southern Christian Convention would build the building. How easy!

Have you ever made a special donation to help the Orphanage—your Orphanage? If not, don't you want to help it some, too? If you have, ask yourself the question, "Have I been a real friend to the Orphanage and have I done my part?" Come! let's build the building for the little children. Let's build it this year. It can be done.

CHAS. D. JOHNSTON, *Superintendent.*

REPORT FOR MARCH 19, 1925.

Amount brought forward		$2,635.33
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Wentworth	$ 10.41	
Lebanon	1.15	
Piney Plains	8.00	
Turner's Chapel	1.15	
Oak Level	1.11	
		21.82
N. C. and Virginia Conference:		
Danville, Third Avenue	$ 6.17	
Mt. Auburn	8.29	
New Lebanon	2.00	
Baracca Class	2.00	
Durham	10.85	
		29.31
Eastern Virginia Conference:		
Waverly	$ 15.00	
First Church, Portsmouth	8.10	
South Norfolk	3.30	
Pleasant Grove	3.00	
Antioch	6.00	
Mt. Carmel	11.25	
Holland	10.00	
Suffolk	25.00	
Elm Avenue	3.50	
		85.15
Valley of Virginia Conference:		
New Hope		3.00
Georgia and Alabama Conference:		
N. Highlands		1.07
New Building Fund.		
L. R. Jones, Franklin, Va.	$ 25.00	
A. J. Willoughby	1.00	
		26.00
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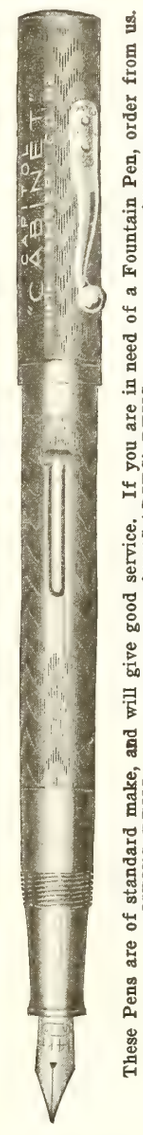
NOTICE.

Miss Lucy Eldredge will be in the Eastern Virginia Conference April 10th to May 10th, and any Sunday School or Church desiring a visit by her should communicate at once with Rev. J. H. Lightbourne, Holland, Va., Conference Director Christian Education.



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MONDAY.

KINSHIP WITH THE SAVIOUR.

"My mother and my brethren are these that hear the Word of God, and do it."--Luke 8:16-21.

The nearness of our relationship to Christ is measured by our willingness with all consecration to submit to Him as our Lord and Saviour. If we do this we are admitted to spiritual fellowship with Him—a relationship closer than that of blood, and more intimate; a fellowship eternal and blessed forever.

"It is only in the spirit that real union is born. We can dove-tail many pieces of wood together and make the unity of an article of furniture, but we cannot dove-tail items together and make a tree. And it is the union of a tree that we require, the union born of an indwelling life. Many members of the same family may bear the same name, may sit at the same table, and yet have no more vital union than a handful of marbles. But let the spirit of common love dwell in all hearts and there is a family bound together in glorious union. The spirit of God dwelling in all our spirits attunes them into glorious harmony."

Prayer.—Loving Father, wilt thou deepen the spiritual fellowship among men? Help those who grope for the light of Thy fellowship. May there be true union of hearts. In the joy of a common Redeemer, may we all become one. *Amen.*

TUESDAY.

THE GREAT FUNDAMENTAL.

"And He said unto them, Where is your faith?" —Luke 8:22-25.

Jesus did not so much consider the little things of character as He did those essential to full spiritual manhood. Steadfast faith was one essential.

"The highest security against temptation lies in the steady development of an affirmative life. The final aim in life is to be something rather than to avoid or to escape something. The best form of defense lies in spiritual attack. If we walk in the grip of some splendid, far-reaching purpose, we shall put down temptation under our feet. We are in the conyueror's path if we walk in the Spirit; we shall then walk secure from attack."

In what is your faith? Is it in material things, machinery, wealth, position, health? Let us guard against absorption in these things. "Have faith in God." Put first things first.

Prayer.—Eternal God, we pray Thee to make our lives centers of living faith. Let there be an outflow from our hearts that will cause men to turn their thoughts to Thee. May we put our faith in things everlasting. *Amen.*

WEDNESDAY.

THE MISSION OF THE DISCIPLES.

"And He sent them forth to preach the kingdom of God."—Luke 9:1-9.

Sent forth to preach the kingdom of God, this is the commission of every believer. The ways of preaching are as manifold as the needs of men —by work, by kindly deed, by example, by leadership in the world's work. No man is compelled, but all are invited to this ministry.

"A man must show himself a true man by choosing the great adventure. The drifter, the morally lax, the man whose spirit sinks down into flesh does not get on well in the midst of the mysterious facts of life. A man must gird himself tightly and move out boldly after Christ. He must take up life resolutely and put it decisively into Christ's enterprise, to be and to do all that an unfolding sense of duty may reveal."

Prayer.—Our Father God, may Thy kingdom be powerfully preached by Thy believing children. Let the minds of men be open to Thy gospel, their attention arrested and their minds subdued. Teach us faithfulness in the work of Thy kingdom at home and abroad. *Amen.*

THURSDAY.

THE REWARD OF FAITHFULNESS.

"But whosoever shall lose his life for my sake, the same shall save it."—Luke 9:18-27.

There are some values that cannot be had by striving for them directly; they come only as indirect results. No man can say, behold now I shall live a great life and experience life's greatest blessings. But if a man does good today and tomorrow, as opportunity offers, he comes to the end of each day with the consciousness that he has truly lived. Christ was continually anxious that men should have true goals and worthy motives. Where this is true, real life follows as a natural and direct result.

"Self-denial, sacrifice and obedience result in the only experience worthy of the name 'life.' "

Prayer.—Gracious God, teach us to see the duty that lies nearest at hand. May we find ways of working with our fellows to do the work of the world, that we lose not the sense of Thy divine companionship. Let us live in heavenly places with Christ Jesus our Lord. *Amen.*

FRIDAY.

GOD'S CHOSEN ONE.

"This is my Son, my chosen; hear ye Him."— Luke 9:28-36.

Jesus Christ embodied in His life and teachings the supreme purpose of God for men. The law and the prophets found fulfillment in Him. Henceforth, men need not search in vain to know what is right, they are to "look to Jesus" and to shape their lives by Him.

"To recognize in Jesus of Nazareth the Son of God, the Saviour of mankind, is to receive a pledge of the absolute and unutterable help of God in bearing all burdens, in meeting all temptations, in solving all human problems. To know Christ is to come into living relationship with help inexhaustible. The moral vigor, the confident assurance, the unquenchable hope are begotten by this firm faith. Look up, then, with eager expectant faith to Jesus Christ, Son of man and Son of God. The representative Man on earth, the Eternal prototype of the Being of God."

Prayer.—Our Father God, we would hear Thy voice and know Thy meaning. Let us share in Thy love. May we ever be thankful for Thy Son our Lord and in all our ways follow His life and His truth. *Amen.*

SATURDAY.

FINDING GOD IN CHRIST.

"Whoever shall receive me receiveth Him that sent me."—Luke 9:46-50.

Jesus associated Himself with God in an entirely unique manner. He said He was the way to the Father's heart, "no man cometh to the Father but by me." He could speak as from God, "Come unto me . . . and I will give you rest." He was the source of life, "I am the way, the truth and the life"; and of the life eternal, "I am the resurrection and the life." He was the source of regeneration of humanity, "I am the true Vine," and through Him we are to come to God, "I am the door; by me if any man enter in, he shall be saved." He was the revelation of the Father, "He that hath seen me hath seen the Father," and he was eternally joined with the Father in the world's redemption, "If a man love me, he will keep my words; and my Father will love him and we will come unto him, and make our abode with him." We come near to God when we approach Christ.

Prayer.—Our Saviour, may our fellowship with Thee be very real. Let us know Thy way of life, that we may follow Thee to God. Help us to discover hidden riches of companionship and teach us new duties that, through obedience, we may come to know Thee better. *Amen.*

SUNDAY.

NEIGHBORLINESS.

"Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?" —Luke 10:25-37.

Neighborliness is a prime quality of religion. In the mind of Jesus no one might call himself truly religious who did not have an attitude towards his neighbors such as he desired them to have towards him. "Good neighbors look out for each other's interests." But as Jesus showed in this parable, neighborliness is not to be limited to race or personal acquaintance, but by the needs of others. Today, with our wireless and quick modes of travel, all the world is at our door. How shall we prove neighbors to those of alien race and in distant lands? This is the crucial problem of Christian nations today. Our Christianity is tested by the quality of our neighborliness.

Prayer.—O God our Father, we pray that Thou wouldst bind us to our brothers in deeper and more spiritual kinship. Teach us how to live to promote true neighborliness among men. Let us remember that we belong to a great family, and may we so live that the life of all men may be enriched and that the brotherhood of nations and of men shall become real. *Amen.*

"DON'T SHAVE—EXERCISE."

"If shaving interferes with your morning exercise, don't shave!"

So says Dr. James H. McCurdy, professor of physical education at the Y. M. C. A. College, Springfield, Mass., in an interview in the *American Magazine.* He is characterized in the article as "one of the most famous physical directors in the world."

"Doctor, I Feel Myself Slipping," is the title of the story and, according to Dr. McCurdy, one of the commonest confessions made to medical men. Most people would not be slipping, the doctor believes, if they had given a little care to their health.

"Any man," Dr. McCurdy says, "will spend ten minutes a day in shaving and fixing himself up to look the best that he can. But he balks at spending an equal length of time in keeping his body in good repair so that it can perform its functions normally. And this, notwithstanding that health is more important than looks.

"I'm no advocate of whiskers; but if you can't both shave and exercise, I'll come out flat for a program of exercise, and let the whiskers grow where they will."

Dr. McCurdy outlines a few simple exercises by which any one can test his body to see if it is in condition, and a few others by which he can help to keep it in condition. Some items on the daily schedule that he recommends are eight hours' sleep, seven or eight hours' work, one hour of wholesome physical recreation out-of-doors or in a gymnasium, ten minutes of definite exercise, and at least two hours spent in eating—a half-hour for breakfast, a half-hour for lunch, and one hour for dinner. Also, don't overeat, especially if your waistline is increasing!

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

DEAR KIDDIES:

Well, well! Hello there! We are feeling good again—but, oh my! our knees are terribly shakey. We didn't like to stay away from our work, and we didn't like to take beautiful (?) pink and white pills—uh! uh! But it was nice to eat all the pleasant things they brought us on a pretty tray and read a book and all the letters that came and all the cards. One of my cards said:

"You lucky thing to lie a-bed
With lots of pillows at your head,
Good things to eat, good things to read—
Now, really, what more could you need?"

I hope all my Kiddies are better, too, and are running around in this spring weather. Don't run too much, though, dears, and get another flu germ in your little noses. Oh! that'll mean more pink and white. But, shaw! let's play like we have forgotten 'em, and stay as well as well can be. We'll try, won't we, angels?

Write to your editor real soon, please. She wants to hear if you have seen Peter Rabbit in your spring garden yet. Love to all.

From your editor,
MADGE FLEMING MOFFITT.

HOW MANY HAVE YOU BROUGHT?

An eleven-year-old boy in Korea has brought seventy-nine other boys to his Sunday School as new pupils. This boy's parents were not Christians, but he has been going to Sunday School and has learned to be a Christian. He has been attending a heathen school every day. Such schools ordinarily hold classes on Sunday just as on the other six days of the week, but this one scholar persuaded all the pupils to go to Sunday School with him, and the other school had to be closed on Sunday. A few months ago he brought his mother and father with him to Church and now they are Christians, too.

A PICNIC IN PERSIA.

Every child in the Kernanshah Orphanage, in Persia, was up by daybreak on Saturday morning and all were dressed in their Sunday clothes, for this was the Saturday for the picnic.

Near the door stood eight donkeys. Of course, that wasn't nearly enough to go around, but no one expected to ride all the way, and three children can easily ride on one donkey. No one would have to walk all the way.

It was four miles to the pretty garden in which the picnic was to be held, and there were lovely shade trees along the way, and a spring at a cool, resting place, so before any one was very tired, the children clapped their hands and said, "There's the garden!"

"GIVE ME A PICTURE CARD."

One day, Miss Florence Pike went to visit a Chinese village to which no missionary had ever been. Two Bible women, Mrs. Lo and Mrs. T'aam, were with her.

Now, suppose you went to a village in which no one had ever been to Sunday School or to Church, and no one had ever seen a Bible or heard the name of Jesus, what would you say first? Some Chinese boys helped Miss Pike to begin. When they saw she had picture cards in her hand they surrounded her, begging, "Give me a picture card."

"If you will come and listen to the story I have to tell, each one of you shall have a picture card," she promised.

In less than five minutes, thirty men, women and children crowded around her. They did not wait for her to begin talking. They began by asking the two Bible women many questions about the white woman.

"What's the matter with her skin that all the color has faded out of it?" "Why does she have such white skin instead of real skin-colored skin?" "What does she eat for her meals?"

While they asked questions, Miss Pike was busy tacking a Bible chart to the outside of one of the mud houses. Mrs. Lo told the story of the prodigal son. They interrupted her several times to ask questions.

As she talked, more people came to listen, and Mrs. T'aam gathered some of them into another group and told them the story.

The children surrounded Miss Pike and her pictures, and kept her busy telling them stories for an hour. They memorized the verse, "Jesus Christ came into the world to save sinners," and each child received the promised picture. There was great excitement and a general reaching out of hands until the cards were all distributed, and as Miss Pike went on she wished for more picture cards, and for more missionaries to tell the Bible stories and to give out the cards.

THE HAIR-NET MAKER.

By Janet Gargan.

She sits in the door, a blue-trousered maid,
And her fingers swiftly fly
As she knots the meshes of filmy nets
That foreign women will buy;
The summer has come, the moonflower vine
Trails green o'er the courtyard wall,
But her bright, black eyes may not watch it bloom,
Nor ears heed the pigeons' call.

The court behind her is dirty and close,
And noisome its darkened air,
So she seeks the sun that filters between
The tall pine trees growing there;
She wonders (while working) if foreign maids
Have never an hour for play,
If, to earn a pittance for rice and fish,
They must toil the live-long day.

She sits in the door, a blue-trousered maid,
And sunshine about her gleams—
While her fingers fly in knotting the nets,
Her heart has wondering dreams.

DOTTY HAS A MOST PLEASANT SURPRISE.

"Goodness me!" Dotty exclaimed, as she almost stumbled over the big grayish-brown bird and a flock of tiny yellow balls. "Did I hurt you or are you just startled?"

For the largest bird began to limp on one leg and drag one wing along the ground as if in pain.

"I'm so sorry," said Dotty softly. "I don't know who you are, but I'm a friend of Happy Giggles, and—"

"Good gracious me!" and the bird straightened up in a jiffy. "Come, babies," she called. "That's different. I thought you were a hunter, searching for me and my family. I'm Mrs. Ruffled Grouse. Come, babies; come, babies!" and Mrs. Ruffed Grouse made a queer drumming sound with her wings, and out from the bushes where they had been hiding scampered ten little yellow balls of feathers. "Children, this little girl is a friend of Happy Giggles, and—"

"Dotty is my name," laughed Dotty. "Why, I wouldn't harm a feather on your pretty heads."

"So you are Mrs. Ruffed Grouse? I don't think I've ever seen you before."

"I'll bet your Uncle Johnny has, all right," chuckled Mrs. Ruffed Grouse.

"So you've never seen me before? Then have a good look; I don't mind," and Mrs. Ruffed Grouse turned all around so Dotty could see her.

She was about sixteen inches long, upper parts chestnut, varied with grayish and yellowish.

"Not as pretty as our friend, Mr. Peacock, but not a bad-looking tail, do you think?" she said.

It was a pretty tail—yellowish-brown, rather rusty looking, beautifully barred with irregular bands, half buff and black.

"Indeed, it is a pretty tail," agreed Dotty. "I think you are a pretty bird. Does your husband look anything like you?"

"Well, yes, we dress just about the same," laughed Mrs. Ruffed Grouse. "Only I don't believe my colors are quite as vivid as his. Then on the sides of Daddy Ruffed Grouse's neck you'll find a large tuft of glossy greenish-black feathers, tipped with brown of a lighter shade. I haven't them. Some of my female friends wear these side decorations, but I haven't any.

"I hope the next time you see me you'll know me at once," and giving a queer little whirring sound, Mrs. Ruffed Grouse and her yellow babies scooted under the bushes and that was the last Dotty saw of them for a long time.

STUDYING GOD'S WORD.

It is very essential for us to study God's inspired Word if we would make a success in our Christian life. Let us take, for instance, "what the occupation for our daily work consists of." The cook must study the cook-book very closely if she would make a success of her work. The same is required of civil service men, typists, stenographers, etc., and the same applies to our spiritual life.

Paul, in writing to the young man Timothy, said, "Study to shew thyself approved unto God: a workman that needeth not to be ashamed, rightly dividing the word of truth" (2d Tim. 2:15). And how can we rightly divide the word of truth except we study the Word? You will find in the following chapter (15th verse) that from a child he had known the Holy Scriptures; but it was essential for him to study to show himself approved unto God. But many would say, why? The 17th verse answers the quqestion—that the man of God may be perfect, thoroughly furnished unto all good works. For "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in His law doth he meditate day and night" (Psa. 1:1-2). We must study God's Word if we would be blessed of Him, and, too, we need it for a "lamp unto our feet and a light unto our pathway" (Psa. 119:105). "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word. A prayer: "We know, O Lord, that Thy judgments are right. They that fear Thee will be glad when they see Thee, because they have hoped in Thy Word. Let Thy tender mercies come unto us, that we may live, for Thy law is our delight; Thy Word, O God, is better unto us than thousands of gold and silver. Our hands will we also lift up unto Thy commandments, which we have loved. Remember the Word unto Thy servants upon which Thou hast caused us to hope. This is our comfort in our affliction. O let us not wonder from Thy commandments, for we ask it in Jesus' name. Amen."

Brethren, let us pray that we all may study God's Holy Word more in the future than in the past. "God is our refuge and strength; a very present help in trouble" (Psa. 116:1).

Danville, Va. P. H. RICKETTS.

CHILD MARRIAGES.

More than two-thirds of a million persons living in the United States today have been child-brides who were less than sixteen years of age when they married, or have been married to brides under that age—the great majority of these, contrary to popular belief, are native white of native patronage. These are a few of the many startling facts revealed in an extended study of child marriages, a preliminary report on which was made public here today by the Russell Sage Foundation.

This situation is due in large measure to two causes, says the report. The fact that many states require no better evidence of age than the affidavit of one of the candidates for a marriage license; and that the legal minimum marriageable age is still only twelve years for girls and fourteen years for boys in New York, New Jersey, Pennsylvania, Kentucky, Louisiana, Virginia, Florida, Tennessee, Maryland, Rhode Island, Colorado, Idaho, Maine and Mississippi.

The seriousness of the situation becomes even more impressive when it is known that the foundation's report classes as child-brides only those under sixteen years of age; that it does not take into account the many marriages of children over sixteen, but under eighteen; and that the total of 667,000 child-brides and husbands of child-brides is increased each year by thousands of additional child marriages. Nor have the foundation's investigators included in their estimates boys married at seventeen or younger to girls or women older than fifteen, because the number of such marriages is relatively small.

The investigatotrs, working under the direction of Mary E. Richmond, nationally known authority on family welfare work, have visited ninety cities in twenty-eight States; their field work was followed by exhaustive statistical studies, library research and extended interviews and correspondence with representatives of social agencies, jurists, public officials, physiologists, and other authorities on the many phases of the problem. The study, which is still under way, covers not only the child-marriage problem, but the whole subject of the administration of marriage laws. The sections of the report dealing with child marriages, prepared by Miss Richmond with Fred S. Hall as collaborator, will be published within a few weeks and will immediately be brought to the attention of leagues of women voters, marriage-law administrators, school authorities, State and local legislators, clergymen, and social welfare agencies throughout the country.

As an illustration of the public apathy in the matter, the section of the report made public today cites the fact that in fourteen States it is legally possible for a girl to marry at an earlier age than that at which she is permitted to become a wage-earner. The marriageable age of girls has remained an inactive issue in these States, says the report, while their educational and child-welfare agencies have kept the age of leaving school and of entering industry a burning one.

"This century has often been misnamed 'the century of the child,'" says the report. "In sober truth, with a quarter of the full term behind us, it must be acknowledged that the twentieth century is no such thing; certainly not when conditions in a country as intelligent as the United States still make possible the marriage of children. Such conditions constitute only a small part of the body of evidence against exaggerated claims of advance in the matter of child welfare, but they are a part which has not yet been developed in any detail. In the matter of child marriages, no group in any section of the United States has yet given serious attention to the social effect of existing laws and to their necessary daily adaptation in the license offices."

"It should be noted," says the introduction to the report, "that these facts concern the general public also, and parents more than any other one section of the public."

WHITE—WARREN.

Mr. John White and Miss Nomie Warren, of Murfreesboro, N. C., were united in marriage by the writer at the Holy Neck parsonage, Holland, Va., on March 9, 1925.

Mr. White is a son of Mr. and Mrs. Jim White, and the bride the daughter of Mr. and Mrs. Jim Warren, all of Murfreesboro, N. C. They will make their home at Murfreesboro. May their wedded life be long and happy.

N. G. NEWMAN.

An uncollected balance of $15,000,000 on centenary pledges due the Methodist Church of the South proves that it is more difficult to pay than to promise.

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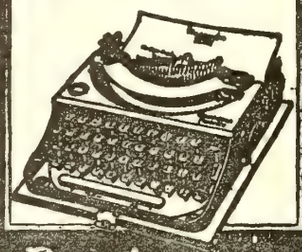

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ROSCOE.

Mrs. Rachel Elizabeth Roscoe was born May 8, 1856, and quietly, as if pausing to rest from bearing a heavy burden, she passed to her reward March 12th, and in the presence of a large concourse of friends and relatives she was laid to rest beneath a band of beautiful flowers in Greenview Cemetery, Reidsville, on the afternoon of March 13th. The funeral was conducted by the writer, assisted by Rev. Bro. Goode, pastor of First Baptist Church, Reidsville, and Rev. Bro. Moore, pastor of the First M. E. Church, South Reidsville, from the Reidsville Christian Church, of which Sister Roscoe was a charter member.

She was married on March 8, 1883, to our dear Bro. E. R. Roscoe, who still survives her. She was the mother of seven children—six boys and one girl—and, with the exception of one boy who recently preceded her to the grave, survive her, besides five grandchildren.

At the time of her death she was 68 years, 10 months and 4 days old, and it may be truly said of her in consolation to her loved ones who mourn her going, as well as her numerous friends, that she was a faithful wife, a devoted and loving mother, a trusted friend and, most of all, she was a gentle Christian.

R. A. WHITTEN.

Reidsville, N. C.

PHILOSOPHER DEFINED.

Kant, the philosopher, used to tell the following anecdote with great glee: A traveler once showed Lavater, the physiognomist, two portraits—the one a highwayman, who had been broken upon the wheel; the other the portrait of Kant. He was asked to distinguish them. Lavater took up that of the highwayman. After attentively considering it for some time, he said: "Here we have the true philosopher; here is penetration in the eye, and reflection in the forehead; here is cause, and there is effect; and here is combination, there is distinction; synthetic lips; and analytic nose." Then, turning to the portrait of the philosopher, he exclaimed: "The calm, thinking villain is so well expressed and so strongly marked in his countenance that it needs no comment."

WHAT IS EDUCATION?

I believe that education is the fundamental method of social progress and reform. . . . I believe that education is a regulation of the process of coming to share in the social consciousness. . . . I believe that the school is primarily a social institution. Education being a social process, the school is simply the form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends. I believe that education, therefore, is a process of living and not a preparation for future living.—John Dewey.

To feed their population, England, Scotland and Wales have to import more than nine months' food supplies.

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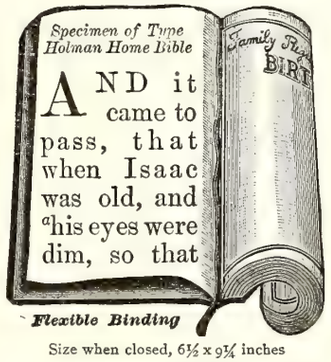
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EMORY.

Mrs. Nora G. Emory departed this life March 4, 1925, after a few days of sickness at the home of her daughter, Mrs. J. H. Bulls, Portsmouth, Va.

Mrs. Emory had successfully passed her fifty-fifth mile-post. She was a woman truly devoted to her home and her Church. She was a faithful member of Burton's Grove Christian Church, and served it well until a few years ago, when she moved from the neighborhood to live with her daughter in Portsmouth, Va. She was loved by all who knew her. She leaves to mourn their loss one son, Joe Emory; one daughter, Mrs. J. H. Bulls; three grandchildren, three sisters and one brother and a host of friends.

The burial service was conducted by the writer, and her body was laid to rest in the old family burying ground near Manry, Va. May the one who is concerned of our grief and He who sees the sparrow when he falls, comfort the bereaved ones. G. C. CRUTCHFIELD.

Wakefield, Va.

APPLE.

Margaret Elizabeth Wyrick Apple was born March 3, 1844, and died February 15, 1925. She was married to J. W. Apple September 16, 1873. She was a member of Apple's Chapel Christian Church, having joined in early life. The funeral was conducted at Apple's Chapel by the writer, and her body placed in the Church cemetery. She leaves behind a husband, five children, twenty-four grandchildren and one great grandchild, together with a host of relatives and friends. May the Lord bless those that remain. J. F. APPLE.

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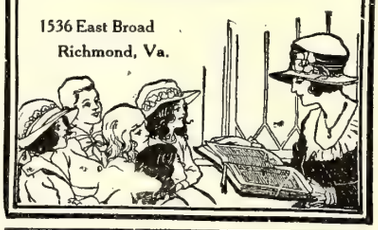

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, MARCH 26, 1925. NUMBER 13.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

LONG-DISTANCE TICK.—

The ticking of a watch, which was broadcast by a station at Havana, March 23d, was heard distinctly by Clayton B. Straw, at his home, at West Hopkinton, N. H.

A PARAGRAPH WORTH STUDYING.—

An analysis of the parentage of persons listed in "Who's Who," America's great biographical reference book, shows that it takes 48,000 unskilled laborers to have one son qualify for inclusion in the volume. The same number of skilled laborers would have thirty such sons; business men, 600; professional men, except clergymen, 1,035; and clergymen, 2,400. The tabulation appears in "The Character of Races" by Ellsworth Huntington."

ERECT RELIGIOUS EDUCATION CENTER.—

The local Kiwanians have just erected a religious education center at Ensley, a suburb of Birmingham, Ala. The religious education building occupies a site next to the high school, and will be used for nonsectarian religious training for the children in a week-day school of religion. The building was erected by a local firm on a nonprofit-making basis. It would be a great thing for the religious world could other city organiazations be induced to erect similar centers in other cities. It is not realized that the Sunday School, good as it is, cannot meet the full need for religious instruction now so urgent.

BUILDING STILL LARGER AIRSHIPS.—

In Great Britain they are preparing to build two airships, each twice as large as our Shenandoah or Los Angeles, for service between England and India. Each will have a capacity of about five millions cubic feet and will be 720 feet long and 140 feet high. Seven oil-burning engines, each of six hundred horsepower, will furnish the motive force. The maximum speed will be seventy miles an hour, and there will be accommodations for one hundred passengers. The government will build one, and a private company the other. Unless the present plans miscarry, the service will begin in 1927.

This will be another step toward making the whole world a big neighborhood. Having made it a neighborhood, the next thing will be to make it a brotherhood, a work which we are happy to believe is going on steadily and rather rapidly.

WHY THE SOUL CANNOT DIE.—

The same principle now applies to the human soul. As it is a center and agent of mental activity, a finite copy of God's infinite Spirit, it can change the form and direction of its activities, but its activities themselves can never cease; its spiritual energy can never be spent and vanish. It is a bit of the immortal energy of God and can never die. There is no escape from this conclusion unless we annul the principle of the conservation of energy, which is one of the most solidly established principles of our modern scientific thought. And this law applies to the soul, even though we hold, which idealistic philosophy does not hold, that the physical energy of matter and the spiritual energy of the soul are of a different nature; for we can no more think of spiritual reality than we can of physical reality as lapsing into nothingness. We have thus, at this point, hitched our wagon to one of the most splendid stars of science.

WHAT IS SAID ABOUT THE PRESIDENT.—

If President Coolidge had time to travel through the country, and if the people would tell him what they really think, which they never do, he would realize that he has lost hundreds of thousands of personal friends and hurt the Republican party by allowing General Mitchell to be humiliated and demoted, to "save the face" of Mr. Weeks, who was put into the Cabinet by influences with which President Coolidge is not well acquainted.

The President, of course, does not know the part played by the battleship builders and other big business, in building of Cabinets. He apparently does not realize that the people of this country are at least 98 per cent against Mr. Weeks and in favor of Brigadier General Mitchell in the aircraft controversy.

It is a disadvantage to be surrounded by individuals that bow and scrape and always say, "Yes, Mr. President."

LAST WEEK'S STORM.—

Revised casualty lists indicated little change from the first estimates as Wednesday afternoon's cyclone plowed its destructive course into five Middle West States. Fairly systematic checking in thirty-five cities and towns in the storm's path indicated a death list of between 700 and 800, with approximately 3,000 injured and many others homeless. It was believed, however, that many bodies were still to be recovered, as entire towns were demolished and isolated. Identified dead in five States totaled 466.

A check of the devastated areas had not progressed far enough to permit even a rough estimate of property losses, although sums of millions were mentioned from many points. Officials of the Red Cross in Washington characterized the storm as the greatest disaster since the Ohio Valley flood of 1913, when $500,000,000 worth of property was laid waste.

Additional light on the characteristic behaviour of the great tornado was provided by Prof. Henry J. Cox, government forecaster at Chicago, who called it a typical Middle West spring-time storm. It originated over the Gulf of Lower California, he said, passed harmlessly over Colorado, dipped to Arkansas and then took a path of least resistance along the Ohio Valley. There its major force was spent, and it rushed off on a high wind in the direction of Iceland.

Prof. Cox explained that in the spring the sun heats the air in certain regions, causing warm whirling currents which strike colder waves from the North. The result is a great circular movement of air over a large area, which is called a cyclone. Tornadoes, varying from a mile to five miles in length, develop on the edges of the cyclone and cause the damage by their violent movement.

WORLD'S W. C. T. U. TO MEET.—

Fifty-one countries will be represented at the World's W. C. T. U. convention, which will be held in Edinburgh, Scotland, June 19-24. Miss Anna A. Gordon, of Evanston, Ill., president of the World's, as well as the National White Ribbon organization, will preside at this convention, which will be the twelfth held since its formation in 1883. Convention sessions will be held in the Free kirk.

Youths' year (1925) as inaugurated here in the United States by the National W. C. T. U., will be especially recognized by the world's organization, which will feature children and young people throughout its program events. During the past year the young people's branch has been developing a spirit which will tend to better international understanding among young people the world over, through individual correspondence work. Mrs. Oswald Carver, of London, England, will report on this phase of the work, which includes the exchange of letters between youthful members. These letters show that the problems of young people are the same whether they live in the Orient, South Africa, or the U. S. A. Methods of handling these problems, however, differ because of tradition, education and social conditions. South Africa is sending a full delegation to the convention and delegates from the following have also made reservations: China, Japan, India, Australia, New Zealand, France, Germany; in fact, all of continental Europe, and even from the newer countries, Latvia, Czecho-Slovakia and Poland, which have more recently formed W. C. T. U. organizations affiliated with the world group.

It is estimated that more than two thousand delegates will attend this convention.

NOTES-PERSONALS

Have you your Easter programs and plans for your offerings arranged?

Rev. J. O. Atkinson, D. D., editor of THE CHRISTIAN SUN, was in Richmond, Va., last Saturday and called at this office. Wherever he goes he carries good cheer and a smiling face, and we assure the doctor that this visit was highly appreciated.

Of the more than one hundred and fifty active ministers of the Southern Christian Convention, would it be asking too much at this early date that some one or more formulate some plan or proposition on which their interests might be concentrated?

The First Christian Sunday School, of Richmond, of which D. J. Kelley is superintendent, made a new high record for attendance last Sunday—104 were present, or 89 per cent of the entire enrollment, and five classes of the school had every member present.

On March 2d we sent out quite a number of letters from THE SUN office, seeking co-operation in respect to the circulation of the paper. Already replies are being received, and it is earnestly requested that each person to whom a letter was sent be interested to the extent of making a reply.

The steamship "President Arthur" put out from New York harbor recently, sailed under a Jewish flag, said to be the second ship sailing under Jewish colors in 2,000 years. The liner carried 450 Jews bound for Jerusalem, where they are to attend the opening of the Jewish college on April 30th.

April 30th will conclude the five-year period of our Men and Millions pledges. Here is devoutly hoping that as many as possible will pay up in full all they pledged by that date. Our enterprises need the money, and we who made these pledges need to come square with ourselves, our Church and our God in paying them if we can.

Rev. W. L. Wells, after quite a continued illness, is now strong again and feels able to take up his work where he left it when his illness began in December. He expects to return to the Seminary at Richmond in a few days. Here is wishing for Bro. Wells successful spring work in the pursuit of his studies for further preparation in ministerial work.

The date of the organ recital at the First Christian Church, by Mr. Charles Leech Gulick, has been changed to Monday evening, March 30th. Mr. Gulick comes highly recommended, and as this is his only recital in Richmond this season, the Church should have a packed house to hear him. All members of the Church are urged to attend and to invite their friends by personal invitation.

We note with great sorrow the sudden death of our friend and brother, Rev. L. W. Fogleman, about which event and about whose life, his pastor, Rev. J. E. McCauley, writes in our obituary columns this week. Bro. Fogleman was a splendid type of Christian man, devout in all his attitudes and undertakings, and lived a life of faithful devotion and service to his God. Our sympathies go out to the widow and the four fatherless children and for the members of the Church of which he was the beloved pastor. A truly good and devout man has gone to his reward.

One of the most revered pastors by his people is Rev. G. D. Hunt, Wadley, Ala. Others often wonder how this pastor grips his people as he does and wins their universal esteem and deep devotion. If any of this mind see this line, let them turn to Bro. Hunt's letter elsewhere in this issue and see if they cannot in that letter discover a line that lets out the secret of Bro. Hunt's wonderful success as pastor and real leader.

Rev. G. D. Hunt writes, "We are actively engaged in trying to raise enough money to put up an administration building at Bethlehem College. We must have more room. It is a necessity. We have some $20,000 to $25,000 pledged on that new building, and some paid in cash. The canvass is still on. This is a most worthy and commendable undertaking. They are greatly handicapped in not having ample room at Bethlehem.

"The sermon in THE SUN of March 12th by Rev. Mills Barrett on 'Heavenly Recognition' is comforting. We wish to pass it on to others. Please send me two extra copies if you have them." So writes one of our good minister's wives who has herself been bereaved and has a dear one gone on to the better world. It is indeed a most readable, comforting and thoughtful discourse, supposed, as stated before, to have been the only written sermon ever preached and so left behind by the late-lamented Rev. Mills Barrett.

We are advised that the executive committee of the Sunday Schools and Christian Endeavor Convention of the North Carolina and Virginia Conference has changed the time of the meeting of this Convention from Tuesday after the second Sunday in July to Sunday, July 26, 1925. Let us hope that this change will prove for the best interest of the work, as this Conference has not had for several years a Sunday School and Christian Endeavor Convention. By meeting on Sunday it may give an impetus and an advertisement to the Convention and a larger delegation from the Sunday Schools and Christian Endeavor Societies. Rev. J. E. McCauley, Elon College, N. C., is the president of the Convention; Bro. W. E. Walker, R. R. 6, Burlington, N. C., vice-president; Miss Gertrude Brown, of Elon College, N. C., is secretary. Bro. McCauley is exceedingly anxious to have a large delegation of our young people present for this Convention and to get their counsel and wisdom for carrying on the work of the young people in the Church. The place of meeting is Shallow Ford, Alamance County, N. C.

Bro. E. W. Neville, one of our faithful and loyal laymen, of Chapel Hill, writing under date of March 18th, says: "We are getting along fine in our Church work. Received six substantial members Sunday. All heads of families, who should be of great help and service to us." This is a fine way to put it. We often go out after members with the thought in mind of the favors and privileges we confer upon them. We should tell them, on the other hand, of what service they could be to us. When Jethro, the pagan father-in-law of Moses, went to visit his son-in-law, Moses, the great law-giver, Moses, invited Jethro to remain and to go on with the Israelites, saying: "Come with us. We will do thee good." Jethro, following the dictates of human nature, respectfully declined the invitation. Moses had the good grace, however, to put his invitation in a different light on receiving this refusal, and say: "Come with us; you can do great good and be instead of eyes to us in this wilderness journey." That invitation reached Jethro, as such an invitation usually does when extended in the right spirit.

From *Greensboro Daily News,* March 16th: The Woman's Missionary Society of Elon College was reorganized this morning at the Shallow Ford Christian Church, near here. After the Sunday School hour, under the direction of a special committee, composed of Mrs. S. W. Caddell, leader of Circle No. 4, of the Woman's Missionary Society of Elon College, and Mesdames W. S. Alexander and H. D. Lambeth, the society was reorganized, with eleven active members and four honorary members. Prior to the talks made by the ladies of the committee, Rev. Mr. Pollard made an inspirational talk. A society had several years ago been organized, but interest seemed to have been lost and a request had been made for reorganization. The members enrolled were: Mrs. O. B. Pitts, president; Miss Odessa Barber, vice-president; Mrs. H. P. Tickle, recording secretary; Mrs. J. B. Gerringer, treasurer; Mrs. Wade Squires, Mrs. Thurman Gerringer, Misses Virginia Cable, Thelma Tickle, Ethel Faucett, Thelma Truitt. The honorary members are Mesdames S. W. Caddell, W. S. Alexander, H. D. Lambeth, and Rev. Mr. Pollard and O. B. Pitts.

NOTICE.

Miss Lucy Eldredge will be in the Eastern Virginia Conference April 10th to May 10th, and any Sunday School or Church desiring a visit by her should communicate at once with Rev. J. H. Lightbourne, Holland, Va., Conference Director Christian Education.

WHERE IS THE CHURCH DRIFTING?

By Rev. V. T. Crawford,

Portsmouth, Va.

In religion, as elsewhere, it is profitable for us to take a retrospective view of the progress which has been made in recent years; and the writer admits that in many respects very marked progress has been made in the organization and administration of the affairs of the Church, and of religion as a social institution. But if we take the pains to examine the grounds of the faith of multitudes of people today, the condition of their religious consciousness and practice, we find ourselves face to face with a situation which has two very widely different aspects, both of them marked. We see the progress which religion has made in its physical growth and social activity. We notice with pride the commendable, larger outlook upon the world in which the Church is to do its work, in setting up the kingdom of God, and of teaching men the righteousness, peace and joy of abiding under the kingship of Jesus Christ.

But there is another side of the picture which presents to us, we think, the peril of the situation, and the setting forth of which is the purpose of this article. Just as it is possible for us to give our attention so much to one particular truth, or phase of truth, as to miss altogether the importance of other truths, so it seems to us that in our consideration of the social, physical and intellectual progress of the Church, we have failed to so much as glance at the other side of the picture and note the general direction in which our religious craft, from a spiritual viewpoint, is drifting.

Let us look. One of the first things to greet our vision is the general trend toward the putting of things which are spiritual, supernatural, eternal, upon the plane of the natural. It is one of the devices of the adversary. This is being done by inducing many of the religious leaders and teachers of our time, in educational institutions, in pulpits and elsewhere, to renounce the faith of the fathers and accept the views commonly held and maintained by the enemies of vital religious truth. Upon these views, they have sought, and are still seeking, to build up the Church along lines which, according to their theories, should meet the conditions of the new age and usher in a new religious era.

Thus, with a Bible robbed in part, if not entirely, of its divine inspiration; a Christ robbed of the glory which should be His; the virgin birth either denied or ignored; the person and work of Jesus Christ robbed of the qualities and attributes which make Him the Son of God and the Saviour of the world, these leaders of modern religious thought put forward their perverted views in the name of Christianity and call it the new religion.

The writer recently visited a large, wealthy Church in a nearby city and sat upon the platform during the service. How effectively the clear and unmistakable note of the gospel was kept out of the discourse! There was an element of moral teaching in it, but little of the Lord of heaven and earth who "was bruised for our iniquities" and "bore our sins in His body on the tree."

There are schools and colleges in our land, some of them established for the express purpose of training ministers, that are absolutely unfit and unsafe for the training of future citizens, much less leaders and teachers of Christian thought. The thousands of young men and women entering such schools leave them, in many cases, robbed of the true faith in God, if not rank infidels.

These are indeed perilous times for the true faith. The Church of God is beset upon all sides by the devil. Many today prefer a religion of form to one of power. The calvary route to heaven is being less and less recommended. It is too rugged and uninviting. It requires too many sacrifices. It is hallowed with too much blood and tears. The religious seeker of today is told in many quarters that all he needs to do is to resolve to live right, and he has religion; that all this sorrowing for sin, as penitents did formerly, is unnecessary to one's soul's salvation. The adversary has succeeded in injecting into the minds of many the delusion that there is no repentance preceding the new birth.

It is not the desire of the writer to unjustly accuse any one, but for our own safety, and the safety of all those who one day must meet God, there is but one position that a true minister of Christ and a Christian layman can take. We must positively refuse to have anything to do with those who are perverting and denying the teachings of God's Word. The Church has many present-day problems to solve, but it cannot begin to solve them until it follows the teachings of Jesus Christ. The gospel, which is as old as the Christian religion, must be preached and practiced. The "old-time religion," the true faith which is as new today as it was when first declared unto the saints, must be our religion. We shall then have a passion for souls and be equipped for Christian service. We shall not be ashamed, no, not even in the presence of the enemy, for as it is declared in Isaiah 40:31, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."—*Old-Time Religion.*

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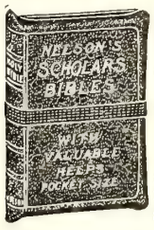

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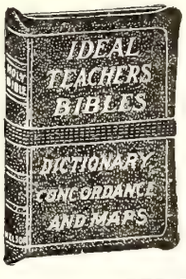

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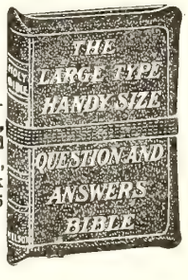

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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WILLIAM TYNDALE AND OUR ENGLISH BIBLE.

The Protestant Churches throughout the world are this year celebrating the four hundredth anniversary of William Tyndale's translation of the New Testament. It is a most significant celebration because of the fact that not until within the last twenty-five years has the world appreciated the great contribution that Tyndale made to Protestantism and, through Protestantism, to the progress of civilization.

The Bible was in an unknown tongue to the common people until the fourteenth century—the Old Testament being in Hebrew and Chaldaic, and the New Testament in Greek and the Latin Bible. This meant that the Bible was literally a closed Book to the people. The Pope and the priests desired it should be kept so, for they well knew that if the people were able to read the Bible, they would lose confidence in the Pope and in the regime of the Roman Catholic Church. The story of the early translation of the Bible is full of interest to every devotee of the Protestant faith.

In the fourth century, Jerome translated the Bible into the Latin. This translation was called the Vulgate. It was a masterful work, but of use only to students. John Wicliff translated the Vulgate into the English language in 1382. This was a great contribution to the enlightenment of the people, but as he did not go back to the original sources—the Hebrew and the Greek—it was but a translation of a translation. Martin Luther, "the fighting monk, who fought the Pope with pen and ink, and the devil with an inkbottle," was a natural linguist. He was determined that the German people should have the Bible in their own language, and in 1522 finished his translations of the original sources into the German language. About this time, William Tyndale was cherishing a growing ambition to translate the original sources into the English language.

Tyndale was a vigorous young Welshman, though he has often been spoken of as an Englishman. He was born in Wales in 1492—about the time Columbus discovered America. Few men, if any, of his day were better educated than was he, and few men of any day have been so well trained in the classics as was he. He was graduated from Oxford University with high honors, and then took graduate study at Cambridge University, thus having the benefit of the two greatest schools of his generation in the whole world. He was too well-trained to remain blind to the inconsistencies and injustices of Catholicism, and so early in his life he manifested the disposition of a reformer. Without question, he was one of the chief promoters of the Reformation in England. He was known as a progressive; as one who was not afraid to let his convictions be known, even though he cut cross-grain with the interests of the Pope and Catholicism. He was called a heretic, and as such was bitterly despised by the clergy, but greatly admired by the laity.

In this connection, it is interesting to note that nearly every man who has made a large contribution to the progress of Christianity was despised as a heretic by his contemporaries. History shows how universally the men who have really counted in the realization of God's program for humanity have not been appreciated in their day. And not until their life and work have been viewed through the telescope of time has their real worth been realized. And thus the heresies of one generation become the orthodoxies of the next generation. Jesus was called a heretic because He did not believe as did the Pharisees of His day. Paul was a heretic because he did not concede the correctness of Peter's point of view. Tyndale and Luther and hundreds of the greatest minds and noblest hearts down through the ages were condemned as heretics simply because they saw more of God's program, and understood more of God's mind than their contemporaries could comprehend. But, strange to say, the great Protestant Church was created by the heretics of the middle ages, and out of their heresies Protestantism had its inception.

But what a tragedy that men have had to die, and their work defy the tooth and claw of time for centuries before they were appreciated! Their contemporaries killed them. But posterity enshrines their memory in monuments of stone and in temples of worship. While they lived, they were called heretics. But succeeding generations recognized them as saints. Thus, all men in every walk of life who have really helped to push the world forward have been opposed in their efforts to serve. Tyndale, with countless other noble souls, was a victim of "this sad irony of fate."

The fact that the Pope and the priests wished to keep the common people in ignorance about the Bible, created in young Tyndale a determination to translate the Bible into the vernacular—the language of the common people. And with the courage of a hero, he made known his purpose to the priests, who argued against him—"If God spare my life, ere many years, I will cause a boy that driveth the plow shall know more of the Scripture than thou doest."

On account of opposition and persecution in England, he was compelled to escape to the continent early in 1525, in order to carry out his purpose. He set himself with holy zeal to the arduous task of translating the entire Bible from the original sources, beginning with the Greek texts of the New Testament. Finishing the New Testament in 1525, he immediately began the translation of the Old Testament from the original Hebrew and Chaldaic texts, using in each case, merely as reference for comparison, Wicliff's translation of the Vulgate, or Latin, texts, and Luther's German translation. He was several years in making his translation of the Old Testament, finishing the task in 1530. The celebration this year is in commemoration of his translation of the New Testament. But his translation of both the Old and the New Testaments is practically the same as our Authorized Version, or the King James translation, which came nearly a century later, in 1911. Scholars have declared that nine-tenths of the King James translation is an exact copy of Tyndale's translation.

When Tyndale's translation was published, the Pope issued a death sentence on Tyndale for his gross insubordination in daring to ignore the Pope's ruling against all translations of the Bible into the vernacular.

The Pope also issued an edict of excommunication against any one who was found to have a copy of the translation. Effort was made to find every copy printed and have them burned. Tyndale was hunted down as a criminal, and was driven from place to place seeking safety.

He was finally betrayed by a supposed friend. A Judas Iscariot sold him for the sake of ecclesiastical preferment. This man of God, this servant of the ages, was fiendishly betrayed and then compelled to suffer the unspeakable miseries of a damp, cold and unlighted prison. The torture to which he was subjected was terrible. And why was he thus punished? All because he wanted to do good. All because he wanted to translate the Bible, that even "the plow boy" might read and know God. But in the spirit of his Master, he bore his cross of suffering uncomplainingly and with joy in his heart. His one request was for his old Hebrew books and a little light so he could continue his translations. What a wonderful index that request was on his character and his devotion to his task. People who contend that the world is growing worse should ponder over the way not only that the world but even the Church treated men like Tyndale four hundred years ago.

He was finally sentenced to death October 6, 1536. And what a terrible death—strangled and then burned! His last words were, "Lord, open the King of England's eyes."

Tyndale was an apostle of liberty; a champion of progress. His place in history has never been fully appreciated. He was a pioneer in religious advancement. Many of the most illustrious leaders of the Reformation lighted the lamp of their faith at the candle of his life. It was William Tyndale whom we may rightly call "the father of our Authorized Version of the Bible." It was William Tyndale who did more to shape the religious vocabulary of the English-speaking world than all other translators combined, according to the testimony of the greatest Hebrew and Greek scholars of our day. Nor is it a strange coincidence that, with the translation of the Bible into the language of the common people, a new light was shed over the entire realm of human interest, and the whole world began to move forward in commerce, in science, in art, in literature and in religion. The Bible has held a most important place in inspiring and in determining the world's progress. But it would have continued to remain a lifeless, and a meaningless and a useless thing, unrelated to the world's needs, if it had not been translated into the language of the people. Not until the books of the judgment unfold will mankind be able to appreciate all that Tyndale's translations have meant to the Church and to the world.

ABLEST SCHOLAR IN NORTH CAROLINA.

The *Biblical Recorder* made a serious blunder in discussing the salaries paid at State institutions of higher learning and the appropriations made for them when it referred to President Poteat, of Wake Forest, as the ablest scholar in North Carolina.

All the facts the esteemed *Recorder* set forth relative to the extravagance of the State's institutions of higher learning will be discounted by that one odorous comparison. Dr. Poteat may be the State's ripest scholar, though it would be interesting to know how our contemporary arrived at that decision. Was it by ballot? Is it because he believes in evolution? Did he apply the much-celebrated mental test to President Poteat and the State's other scholars?

The writer of the article in question perhaps esteems Dr. Poteat to be North Carolina's ablest scholar because, in his judgment, he is the ablest among the Baptists, and there are so many more of them than of the rest of us that the ablest Baptist scholar must necessarily be the State's ablest. This result does not necessarily follow. The doctrine of chances does not apply to the production of scholars.

THE CHRISTIAN SUN suspects that there are many men in the Baptist Church that stand right beside our good President Poteat in scholarship; perhaps rise above him. It is difficult for us to think that there are not in our other colleges and our State University men who have devoted their lives to scholarly pursuit rather than to educational administration who rank far beyond President Poteat or any other college president in scholarship.

The *Recorder's* position that our denominational college presidents are paid far too little for their services in comparison with the executives of the State schools is sound. It may mean, however, that the denominational college should pay more, and not the State's schools less. Ability of a high order is required in a college executive, and the salary should be large enough to leave his mind free for administrative work. To stint those who direct our educational work is false economy, is rather a foolish extravagance. There are far more scholars than executives. That is why scholarship commands a smaller salary. President Poteat's power as Wake Forest's head is not his scholarship, but his executive and administrative ability. If he is North Carolina's ablest scholar, it is a bitter shame that the Baptist brethren made him quit teaching and become a college president. This is said in all sincerity.

But to return and to conclude, we doubt if the *Biblical Recorder* can prove its claim that President Poteat is North Carolina's ablest scholar. What about Archibald Henderson? What about Dr. Venable? What about a dozen others we could name? A hundred years from now we shall know, but no man can settle that matter for us now.

It was the rare privilege of the writer of this column to occupy the pulpit at Liberty (Vance) Sunday A. M., March 15th, and Mt. Gilead the same day at 3 P. M. What a privilege and a pleasure! These are two of our strong, vigorous, active rural Churches, of which Rev. J. E. Franks is the beloved and faithful pastor. Both Churches have strong, wide-awake Sunday Schools, and large, attentive congregations at the preaching hour. Rural Sunday Schools have one habit and custom, glory be! that many city schools do not have, namely: they all stay for Church service after Sunday School is over.

THE MOST DANGEROUS PERSON.

By Dr. R. C. Helfenstein.

"Thou shalt not bear false witness against thy neighbor."—Ex. 20:16.

The person who is most to be feared, the most dangerous person, is the person who has the least regard for this Ninth Commanwment. We have little to fear from the man who has fallen a victim to strong drink and who is his own worst enemy. We have little to fear from the gambler who merely squanders his own time and money. We have little to fear from the thug and the marauder, for the police force give us protection from them. We have little to fear from the thief and the robber, for we can lock our homes and keep our valuables in the safe-deposit vault of the bank. And so it is with the various other types of undesirable citizens—the law protects us from them.

But you can't protect yourself against the evil designing of people who break the Ninth Commandment by bearing false witness against you. No matter what a person's financial or social standing may be, if he or she is guilty of breaking this holy commandment, they are more dangerous to the peace and happiness of a community than all the thieves and bootleggers put together. These trouble-makers are the delight of the devil, the abomination of earth and the greatest menace to society.

False witnessing may take on different forms. It may be in the nature of slander, false report, a baseless surmising, malicious insinuations, wrong interpretations, etc. People who have itching ears for slander and morbid surmisings usually have loose tongues to freely repeat what they hear. The most despicable reputation any one can have, man or woman, is that of being known as a person who delights in peddling gossiping lies. The most despised and utterly abominable member of society is the person who is so troubled with an overly-active imagination that they find their chief delight in trying to pry into the sacred precincts of other lives in order to manufacture out of the whole cloth some false tale that is in reality an abominable lie against another.

Some people live such lives of black vileness and deceit themselves that they expect everybody else is doing the same. They measure everybody else by the yardstick of their own sinful lives. The people who never can repeat a thing as they heard it, but who always add to, and the people who willfully make wild guesses as to possibilities, and give their wild guesses as actual facts undermine the very foundation of honesty and integrity of a community, and cause ever the truth itself to be held question. But the people who put question marks after other people's character and motives, and handle their names without regard of facts are even more dangerous to a community. Business gossip, and social gossip often fall to a very low level—even beneath the dignity of self-respecting people, but the gossip that involves the character, motives and good name of other people is the vilest filth belched out of hell. And the people who delight in such trash should be kept out of decent society. It is a pity that a community cannot quarantine itself against such maligners.

Such people are the most dangerous menace to society, because they bring more sorrow and gloom to the lives and homes of a community than all the other contributing agencies of the devil put together. Your character is not safe in their presence, nor is your character safe with them in your absence. Somebody's home burns down and instantly such people begin to put out their question marks in relay fashion. One will say, "I wouldn't be surprised, if the truth were known, but that—," and another says, "I wonder if—" and the next one says, "I heard—" and the next one says, "Do you know—" And thus the devil's work is carried on. Some young couple quit going together for perfectly good reasons. But one of these gossiping friends starts the menacing report by simply saying, "I wouldn't be surprised, if the truth were known—" And the next one grabs a hold and carries it farther with her, "I wonder if—" And the next one says to her neighbor, "I heard so and so—" But the next one tells her neighbor, "Do you know—?" And thus the report starting as a mere evil surmising is sent out as an actual fact.

Some husband goes away from home on business and after an absence of several weeks or months, during which time his heart has been lonely for those he loves back home, but for whom he is willing to make the sacrifice that he may better provide for them. Every day he writes his letter to his little family, and every day he receives the message of love from them. But some split-tongued, devil-prompted gossiper learns of his extended absence from home and so quietly she says to some neighbor, "I wouldn't be surprised, if the truth were known about why so and so is away so long—," and then the natural progression of the gossip takes on its usual form, as the second person relays it to the third person. "I wonder if—" And then the next person tells the next, "I heard so and so." And the next person carries it further by saying to her neighbor, "Do you know—"

Wild speculations as to the explanations of incidents are often the worst kind of false witnessing. Such reports never lose anything with repetition. But, like a snow-ball rolled downhill, they grow larger and larger with every turn.

Think of the heartaches such people have caused! Think of the homes they have wrecked! Think of the communities they have contaminated! In central Iowa a few years ago, a fine, noble, young woman with spotless character went into a certain town to teach school. She was cheerful, and happy and friendly with everybody. Her noble life was a benediction to the school and community. But a brainless, devil-prompted woman circulated the absolutely ungrounded report that the young woman's relation with one of the members of the school board was too intimate, and that "if the truth were known," etc.

The report grew with repetition. The poor, defenseless young woman whose life was as pure as the sunshine from heaven, had never acted in any way to cause any suspicion whatever. But the idle-minded gossiper started the report as a surmise from the memory of her own misguided conduct in youth no doubt, and the innocent young woman was the victim of this gossiper's evil imaginings.

When the report found the ears of the young teacher, she gave a shriek of despair and went into hysterics at the thought of the baseless lie. It was more than she could stand, and she literally died of a broken heart. Months afterward the woman who started the report was so bitterly punished by her conscience that she went to the girl's mother and told her that she was the one who started the report, that there was nothing to it, and that she wanted to confess her sin. And, in pitiful grief, the mother told the woman, "Oh, why did you tell the infamous lie? Why, oh why? You tell me now that you are to blame. But it is too late. My daughter lies beneath the snow tonight in yonder cemetery. And you murdered her by your evil tongue."

A hardened gossiper, whether a man or a woman, causes more misery and more ill feeling in

(Continued on Page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

There are two payments of money that do not get the real heart support they deserve. Taxes and Church dues are the two payments that seem hard to pay. One represents the citizen; the other represents the Church member. The average citizen and the average Church member does not take the time to consider the value of the State and the Church. They are separate institutions in this country, but their relation to the people is similar. They are essential institutions to the welfare of the people. All people benefit by their existence—the rich and the poor alike. Religion in its present state would not meet the needs of society without the State; and the State would not give protection to life, liberty, and property without the moral support of the Church.

The rich man could not become rich without the protection which government gives; and the poor man would not enjoy privileges and benefits which he now enjoys but for government. The man who is too poor to pay tax can walk on paved sidewalks, send his children to the public school, cross streams on bridges, send his mail through the post-office, with the same freedom as a rich man. If courts do not meet out equal justice to all, it is not the fault of the State, but of the men who administer the laws. It may be the judge, it may be the jury; but it is not the State that is partial, but citizens; and without the State, it would be much worse. In the last analysis, citizens mistreat themselves. But above all injustice and oppression, the State represents equal treatment to all citizens. Injustice will prevail as long as citizens withhold loyal and willing support to the Church. The State does often oppress its citizens by unjust and unequal taxation; but that is because the representatives of the people are not the friends of the State and its citizens. The petty thief is a saint compared with the official who serves his own interest in his position. Political position is a great responsibility, and the honest representative is a noble character.

The Church is the best institution and blesses all. The State itself would fail but for the Church. The Church is even more liberal than the State. It offers its benefits to all, and does not require financial support. Its doors are open, its seats are free, and a glad welcome awaits all who will come. Its Sunday School is an invitation to all grades and all conditions of people. Any thought or feeling, any suggestion or expression, that doubts the hearts welcome of the Church to all sorts and conditions of people is not of the Church nor its members. The safety of the home, the virtue of the young, the honesty of traders, the refinement of society, the benevolent institutions, as almshouses, homes for the incurable, or phanages, free hospitals, homes for imbecils and tuberculars, and all the rest, grow out of the Church. It is the garden in which grow all beautiful and useful ideas and service. The good done by the State is inspired by the Church. It is even more important to pay to the Church than to the State; and it should be done heartily, liberally, willingly, as unto the Lord. It should be considered a privilege and a joy for members to pay systematically to the support of the Church.

W. W. Staley.

ELON LETTER.

A generation ago the sciences and modern languages were clamoring for recognition in the curriculum of higher education. Latin, Greek, and mathematics, the so-called humanities, held the major part of the attention of educators. They now hold relatively unimportant rank in the institutions of higher learning. Many think the pendulum has swung too far, and that the present curriculum does not produce the same strong type of thinker.

For the past few years, business administration has been clamoring for recognition in the colleges and universities and has in many cases won its demand. Fear is being felt in many quarters against the entrance into the curriculum of higher education of this new competitor for honors, on the ground that the moral and ethical and altruistic element in a liberal education will be eliminated by it. This issue is felt so keenly in some of the larger universities whose business administration departments are being literally thronged with students—students whose sole aim appears to be to get along in a financial way—that questionnaires are being sent out to college presidents soliciting their judgments.

Boston University recently sent the writer such a questionnaire, and on March 13th debated over the radio the following question: "There is danger in the present tendency to place too great stress upon business courses in the leading universities."

The following reply was sent:

"I have your letter of March 3d, and in reply am very frank to say that it is possible to put too much emphasis on business courses in the leading universities. Business is more or less inclined to be selfish, and unless these universities are able, while they teach the technique of business, to infuse at the same time the spirit of altruism and sacrificial service, the next generation will be, for the most part, encased in selfishness.

"In other words, business men may be a menace or a blessing to a community, according as to whether they are socially or selfishly motivated. It will depend upon the university in every case as to the result that is to be achieved in those it trains as business administrators, executives and captains of industry."

Unless the institutions of higher learning do actually motivate those who pursue their business courses with the spirit of Christian service and altruism, the admission of these courses to the academic curriculum will prove a serious handicap to the spiritual progress of our country.

W. A. Harper.

REV. G. D. HUNT'S FIELD.

Dear Bro. Editor:

For the encouragement of my people, as well as others, I write a few lines from my field of labor. At Antioch we are planning to recover the Church and otherwise improve the building. The whole Church seems delighted with the idea. We have a fine Sunday School, and the Christian Endeavor was to reorganize last Sunday night. This Church has a great future, and I do most humbly pray that they may never become selfish or narrow in their service.

They have responded nobly to the call of Bethlehem Junior College, and quite a number take The Christian Sun. They support the general enterprises of the Church and also pay their pastor. I trust they may go on to larger usefulness and Christian joy.

At New Hope we are planning to paint the building on the outside and beautify the interior. They have about $200 in bank and are just waiting for the weather to open up so the work can be carried to completion. A good Sunday School, a Christian Endeavor just reorganized, and a Woman's Missionary Society, all unite to help carry forward the work of God in this community. This dear old Church responds to every call for kingdom service, and in its fold are many tithers and all are happy in His service. I trust they may go on to yet greater achievements. The only way for a Church to grow is to go, pray, and give.

Our little band at Roanoke are faithful and courageous. We are still paying on our lot. We must pay for it and begin building next fall. We have a fine Sunday School, a Woman's Missionary Society, and will soon have organized a Christian Endeavor. We have a long, uphill pull at Roanoke, but God will give us victory. We are planning to locate a man there for next year, and it must be done.

At Beulah, my home Church, we have a loyal band of young people, as well as a goodly number of older ones who are doing service for the King. We have Sunday School, Christian Endeavor and Ladies' Aid Society, which is a great help to the pastor and Church. I have labored here for thirty-four years and I have lived here twenty-three years, and have enjoyed every moment of service with them. It has been my rule as a pastor to get my people to support every Church claim; I have even taken the lead in the general support of every enterprise of my Church, and I know by personal experience that when the pastor leads, the Church will follow. "There is that that withholdeth more than is meet; and it tendeth to poverty. There is that that scattereth abroad and yet increaseth."

I pray that God may give our pastors a larger vision of kingdom service, and that they may be able to lead the Church ever onward and upward.

Wadley, Ala. G. D. Hunt.

MONTICELLO C. E. SOCIETY.

Since our last report, in December, our society has had the opportunity of making the Christmas holidays brighter for a mother and six small children who were in sore need of both food and clothing. To this cause the members responded most generously. When these things were presented, a number of the members visited the home and held a short service with the family. At this time a number of Christmas carols were sung, followed by a Scripture lesson, prayer and talk.

We, as members, feel sure that all who were present had a deeper realization of what the spirit of Christmas means after such an experience, and that it truly is "more blessed to give than to receive." In addition to this, many hours have been made brighter and more pleasant for the sick by flowers, books and magazines, as well as visits by the society members.

At the last business meeting, ways and means of raising more money for charitable work was discussed. Following the business meeting, the members were entertained by music, a reading, a debate and contests.

It is the hope of the society in the next three months to increase its membership, also the efficiency of its present members; and by this means do much toward developing the spirit of service for mankind and thus develop a stronger desire to do the work of Him whom we should all serve daily.

Lelia Wagoner.

Brown Summit, N. C.

THE CHEERFUL CRIPPLE.

For several years now, THE SUN'S editor has had occasion to correspond with Mr. Upton G. Wilson, of Madison, N. C., now known far and wide as "The Merry Cripple." It would seem to one that to look upon this man's face would be a source of inspiration and of courage to many SUN readers. Think of a man stricken down nearly thirteen years ago and never since that date being able to walk a step! And of how his courage has baffled the physicians and kept him alive when experts said that he could not live. The *Winston-Salem Journal* recently carried a story of this wonderful young man, and we wish CHRISTIAN SUN readers to share the joy of this story and thus of knowing Mr. Wilson as we ourselves have known him through business dealings and friendly correspondence for several years. The *Journal* has the following to say:

The story of the success of Upton G. Wilson, "Cheerful Cripple," of Madison, N. C., dates back through a number of years and shows how mere grit and stick-to-itiveness won a victory well worth recording.

A severed spinal cord with total paralysis below the ninth vertebra has not been sufficient to place Mr. Wilson in the discard. Instead, he has proved by his splendid fight for success, happiness, and even life itself, that though a man may be down he is never out until he himself admits it.

In the early evening of July 24, 1912, without any warning whatever, Mr. Wilson was shot through the spine and lungs by a cowardly negro, whom he had just discharged for intoxication and disorderly conduct. Paralysis of that part of the body below the wound instantly resulted. Double pneumonia quickly developed, and for weeks life hung by a thread, but during all this time and later when his life was dispaired of, he never lost courage. When asked how he felt, he always replied, "I am feeling fine." He still feels that way.

From the first, surgeons pronounced his case hopeless, and after seven weeks in a hospital, sent him home to die. But immediately upon reaching home, the young man showed the stuff he was made of by beginning to get better, and three months later entered a hospital to go under the surgeon's knife, for prior to this time he had been too ill for an operation. After careful examination, doctors and surgeons again decided that he was too nearly dead to be operated on. Back home again on Christmas Eve he went to try to get strong enough to go through the ordeal of having his broken back mended. After three months more of waiting, during which time he gradually gained strength, he underwent a major operation. The shattered vertebra was taken care of, and the spinal cord, dead two inches below the injury, was wrapped with a gold wire and put back into position. But while the operation eventually made him more comfortable, it proved conclusively that he would never walk again.

Followed months of mental readjustment as Mr. Wilson began to realize that he must spend his life in bed. Finally the "little blue devils" which crept often to his bedside when he first began to cast about for employment suitable for a man whose lower limbs and more than half of his back were without any sense of feeling or motion whatever, were conquered, and the "Cheerful Cripple" emerged ready to meet life with a smile. He won his appellation honestly and retains it fairly.

As soon as his strength would permit, he began doing something. At first he took a correspondence course in cartooning, for which he had a natural bent, but soon found this too taxing. He must do something else. It chanced that this next something was the soliciting of magazine subscriptions. At first, he sold subscriptions for but two or three publications. Results were so gratifying that he widened his activities and eventually began issuing little catalogs offering all of the better-known magazines. As a result of careful management, his business has shown consistent growth. He has served more than 50,000 customers and issues from 5,000 to 10,000 catalogs annually.

Through his work as a subscription agent, Mr. Wilson has become known to thousands of people in all parts of the South as the "Cheerful Cripple," and his name is a synonym for fair and honest dealings. He makes it a practice to please his customers regardless of the time and trouble necessary to do so, and places all orders within twenty-four hours after they are received. His service now covers every periodical in America.

UPTON G. WILSON.

Today he is a successful, cheerful business man, with an outlook on life that is the envy of his friends. Folks like to visit him. Strangers passing through town often stop by for a chat. Friends and strangers admire his courage and resourcefulness.

In addition to conducting a subscription agency, Wilson does quite a bit of writing. He is local correspondent for a number of out-of-town papers and occasionally writes feature articles for the newspapers he represents. These usually are of a humorous trend and are widely read and commented upon.

More than a year ago, Mr. Wilson was sworn in as justice of the peace for his township. Since that time, he has tried some interesting cases of minor importance and has united in marriage quite a number of couples of fond young lovers. He performs the wedding ceremony with all the ease and dignity of a member of the clergy.

"The Cheerful Cripple" lives his title. He radiates good cheer and optimism. He is a Church worker, often leads in community betterment enterprises, and takes a keen interest in local, State, and national affairs. In fact, with the exception that he lives it from bed, he lives a normal, useful life. He is a confirmed nature-lover and never tires of watching the wonders the changing seasons bring. Birds are his especial hobby. Stories which he has written of his feathered friends have attracted favorable comment. About his home are large numbers of many kinds of birds. Even the shy thicket-loving cardinal nests each year in a spot that he can see from his window.

On the left side of his bed is his desk, at which he works assiduously when lying on the left side. On the other side of his rolling table on which his radio and telephone are within easy reach. Within reach also is his little typewriter table which is often in use. Members of the family are awakened many mornings by the click of the typewriter as he writes letters for the early mail or prepares a news article.

To the young men and boys around him, Mr. Wilson is both pal and adviser; to the older people, he is a trusted friend; but to all with whom he comes in contact, he is the personification of truth and optimism.

It should be remembered that Upton G. Wilson is much more physically helpless than is the avarage paralytic. He is unable to turn himself in bed without assistance, and is forced to lie on an air cushion to prevent the congestion that would otherwise naturally cause more serious affliction.

He is most comfortable while lying in bed, and does his best work there. He was twenty-three years old when injured, and still retains his youth. The "C h e e r f u l Cripple" is never pessimistic. Warm-hearted, courageous, and friendly, he greets the world with a smile, and is living proof that life can be usefully and happily ived even though it has to be lived within the limited confines of bed and wheel-chair.

A BALANCED LIFE.

"A truly Christian character is revealed in a balanced life," said the Hon. Charles E. Hughes in a recent speech.

In the balanced life is experienced with increasing richness that more abundant life which the Master came to give. In this we find life's joy, its untiring pursuits, its fresh victories.

"To have life more abundantly," said Mr. Hughes, "look not too far abroad, but search at home. Every walk of life can be made interesting if it is considered intelligently. Study your job; study the activities of which it is a part. Know all about it that can be known. Knowledge and contemplation can lift us above the drudgery of daily work."

Health, knowledge, loyalty, character, faith—these, Mr. Hughes named as the worth-while things.

Character that is worth while, Mr. Hughes described as "not an assumption of superiority, not narrowness of vision, not fixity of habit, but dependableness, self-respect and sense of honor."

You are invited to send in your subscription, new or old, to THE CHRISTIAN SUN. Why do you hesitate?

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

BY WARREN H. DENISON, D. D., *Secretary.*

One who gives any thought to this matter is strongly impressed with the need of the stewardship message. Pastors and others have an urgent duty to make the message clear. Often Christians and Churches have strange ideas about the finances of the kingdom. Sometimes Church officials allow things done in Church matters that those same persons would condemn in the business world. Take the matter of the misuse of funds. In ordinary life, misappropriation of funds is a crime and severely punished, yet that very thing is quite frequently done in Churches without hesitancy. Money given for one purpose is used for another purpose. Both purposes may be very worthy, but that gives no authority to divert from one cause to another. Money is "borrowed" from one treasury to use in another temporarily, is "forgotten" and never replaced. Sometimes pastors have seemingly approved of such transactions. Every benevolent board, such as missions, can tell incidents that come to them from this Church or that. Two things will help to prevent such occurrences, and we urge them for all Churches—one is that of a Church auditor, elected as a regular officer of the Church, who shall audit all books of the Church at least annually. Men who handle funds should want their books audited. The other is that all Churches should have two treasurers, one for the current expenses and one for the benevolences.

There are other strange ideas that people get about the funds of the kingdom, due frequently to the lack of stewardship instruction, such as—

(a) That removing from one community to another automatically relieves one from meeting obligations previously assumed. One subscribes a definite amount per week to a Church for a year, and during the year moves away and never pays any attention to settlement of the account definitely assumed and upon which the Church has depended. He seems unconcerned about his just obligation.

(b) That changing denominational relations frees one from all financial obligations assumed to the former denomination. Perhaps it is educational funds borrowed to help through school. It may be other funds. I have ministers and laymen write me, when I have asked for the payment of their Forward Movement subscriptions, that they had joined another denomination now. They assumed that they were under no obligation to pay legal and solemn obligations held by the former Church. They pass it off seemingly without any compunction of conscience. Sacred obligations, definitely assumed, legal, deliberately made, were thrown to the winds with no seeming conscience in the matter. They would not think for a moment that changing communities, or changing Church or denominational relationship would relieve them from paying a definitely assumed, legal grocery bill. There is great need of the teaching of the real stewardship message.

(c) That funds subscribed for a definite purpose, legally made, with definite times of payment, can be used for some other cause without the consent of the party holding the obligation. One subscribes a definite amount per year to one of our colleges for a certain number of years, or to the Forward Movement. The college or Church plans its work on that sacred obligation held in hand. Upon notice that payment number two is due, the subscriber replies that he gave that payment to some other cause, "repairing our Church" or "Near East Relief," and counts his subscription as paid and seems to have no conscience in the matter. He seems to think that giving to some worthy cause is all that is necessary, regardless of the definite obligation assumed. As much as to say that paying one's grocery bill also pays his dry-goods bill!

These are only a few of the ways that are ever emphasizing the great need of stewardship teaching. They are not bad people, and would not like to be called dishonest, or be charged with misappropriation of funds; but that is really what it is, and they must be set right in their thinking on money matters in relation to the kingdom.

STEWARDSHIP AND THE BIBLE.

(1 Pet. 4:10.) According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God.

(Luke 16:10-13.) He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters: for either he will hate the one and love the other; or else he will hold to one and despise the other. Ye cannot serve God and mammon.

(Psa. 1.) Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers; but his delight is in the law of Jehovah. And on his law doth he meditate day and night. And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper. The wicked are not so, but are like the chaff which the wind driveth away. Therefore, the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous. For Jehovah knoweth the way of the righteous; but the way of the wicked shall perish.

VIEWS OF WASHINGTON CONVENTION.

The great convention at Washington reminded me somewhat of a gathering of Shathaliya dervishes which I once attended in Bagdad. They were seated in a large circle and seeking communion with God and absorption in His supreme greatness. They knelt and repeated incessantly in solemn chorus the Arabic pronoun, "He, he"—no other word, or sound, or thought—the weird reverence of Islamic mysticism.

The apostle Paul, in the first chapter of Colossians, is so absorbed in contemplating the glory of Christ that he does not even mention His name, but only uses the pronoun "he."

The convention at Washington was Christocentric. In its preparation, its personnel, its program, its addresses, its worship of prayer and praise from first to last, from President Coolidge to Robert E. Speer, Christ Jesus our Lord was not only prominent but He was pre-eminent. All topics on the program pointed to Christ. He was held up as the solution of the world's problems. He only has the message needed for the individual, for society and for nations. His name is already in India, the name above every name. He is winning hearts in Africa among primitive peoples and in the provinces of China. The growing native Churches find their center and pivot not in Western ecclesiastical systems, but in the universal Christ.

One of the most impressive things of the convention was the constant emphasis on what has been called "factual Christianity." Early in the sessions, one speaker asserted, "The Bible gave us our Christ, and Christ gave us our Bible." Who can forget the devotional hours, as when Dr. Douglas Mackenzie, of Hartford, referred to the facts of Calvary, with the phrase, "See from His head, His hands and feet, sorrow and love flow mingling down"—and asked the dramatic question, "whose sorrow and whose love?" One caught a new glimpse of the cost of the atonement to the heart of God. In another hour of intercession, Dr. J. Ross Stevenson, of Princeton, held the audience spellbound as he recited the great missionary passages of the New Testament, woven together into one narrative, ending with a new hallelujah chorus of the Redeemed from every land and nation.

The Washington convention reminded one of the words of Count Zinzendorf, *"Ich habe nur ein passion es ist er und er allein*—I have only one passion, it is He and He alone." The chief strength of the Washington convention was that there Jesus Christ was given His rightful place of pre-eminence.—*Samuel M. Zwemer, of Cairo, Egypt.*

STUDENTS ARE BEST PREACHERS.

The students in the theological seminaries are preaching sermons seventy per cent better than those of ordained ministers, according to the Rev. Dr. John Barlow, of the Memorial Presbyterian Church, Brooklyn. Dr. Barlow believes that the undergraduates are approaching the modern needs of religion with a freshness of viewpoint that augurs a brighter future for the Churches of America.

"I have just finished reviewing several hundred sermons composed by undergraduate students of the theological seminaries for the annual homiletic review contest," Dr. Barlow says; "and the average of these sermons, I think, is 70 per cent higher than the average of those sent in by the ordained ministers for the last competition.

"It is one of the most encouraging things to see the earnest, thoughtful ability of the young men who are coming up to take our pulpits in the next few years. They seem to have a soothing understanding of the unrest that is rampant, and project their thoughts with force and conviction.

"Our Churches will surely have a bright future when they are committed to this body of really splendid and able young preachers. They are a great hope for the Churches of America."

E. Jerome Johanson, of the Hartford Theological Seminary, is announced as the winner of the homiletic review prize for the best sermon by an undergraduate theological student. Mr. Johanson's theme is "The Hiding of God."

Carl H. Wilhelm, of the Yale Divinity School, is awarded second prize for his paper, "The Revealing Darkness," and Ernest A. Hull, of Drew Theological Seminary, is ranked third with his theme, "His Hands." The sermons will be published in a future issue of the *Homiletic Review,* a magazine that is devoted to the interests of ministers.

Five minutes spent in Bible reading and prayer at the beginning of each day will have a wonderful influence in molding the character and strengthening one for his daily tasks.

WHAT CHRISTIAN ENDEAVOR ACCOMPLISHES.

By H. M. Rhodes.

We do not always succeed in our undertakings; we do not always accomplish what we plan, yet without the undertaking and planning, we would fall far short of the good we seek to do. So in the discussion of the topic, "What Christian Endeavor Accomplishes," my aim is to hold up to you some of the standards of Christian Endeavor. You may, therefore, see to what degree accomplishment may be made and on what success in Christian Endeavor work depends.

First, let us understand the purpose of Christian Endeavor. A brief definition would be "The Christian Endeavor Society is the training institution of the Church for young people in Christian work." In the Sunday School we learn and teach God's word; in Christian Endeavor we are trained to use our knowledge and how to work in Christian service. Today, as never before in its history, the Church of God needs trained, consecrated workers.

1. Christian Endeavor offers definite standards of service. How that should appeal to every enthusiastic Church worker! The field is always white here, but the help is always short and reenforcements are needed. In the local Church there are calls often for some one who has had a Bible-study course to teach a Sunday School lesson or for some one who has prayed in a C. E. prayer meeting to lead the opening prayer, or for the one to make a talk who, before his group in C. E., has made and improved upon his first talk. When the leader is absent it is necessary for some one to take his place, and that person should be trained for the emergency. "The busiest man gets more business." The trained worker always has work waiting for him.

2. Open confession of Christ and speaking for him according to ability. A man's character will never have full development until he accepts Christ and openly lives up to his profession. To the one who believes the Christ principles, it is a pleasure to speak for Him. C. E. endeavors to bring out the salient points in its pledge and seeks to train its young people in the knowledge of Christian work. While living up to the high standard of Christian fellowship, it is necessary that young people be trained in the habit of expression. C. E. offers this medium in the religious way. Christ values and gladly accepts even the weakest effort spoken in His behalf, and it will be abundantly rewarded. Dare to falter or even break down for Christ. Speaking for Him "according to ability" is all that is required, and when the consecrated C. E. worker does that, a great effort has been made for the Christ cause.

3. The cultivation of the devotional life by regular prayer and Bible study. Without these two pyramid points, C. E. cannot and could not accomplish. Its effort would, in a large measure, be fruitless. The time spent in prayer and Bible study is secondary to the necessity for having a regular period each day for this. C. E. seeks to stress the importance of daily meditation and study and Bible reading. Time spent in this way may prove of inestimable value in the future as regards one work and influence. Young people trained in this direction may be dynamoes of power for Christian leadership and the championship of Christian principles.

4. Training in Christian service by a variety of Committee work. Every C. E. Society that is progressive has a number of committees with its wide-awake members placed thereon. Training of the most valuable kind is received here, in cooperation and team-work, as weil as in the knowledge of the branches of Christian work.

5. Personal soul-winning and effectual use of the Bible. C. E. trains its young people in the use of the Bible, which is the Christian's surest weapon. Thus equipped, a member may go out seeking to save lost souls. The surest way to influence those who are lost is to make the personal effort. However, without tact and knowledge, that effort may be worse than fruitless.

The standards and ideals of service of Christian Endeavor are the most praiseworthy to be found in the field of Christian work. Christian Endeavor has spread into every country on the globe, and is found in more than eighty evangelical denominations.

There are many more features of C. E. work, but I may not take time to name and discuss them all. In conclusion, I would sum up as its most vital and essential principles four things, namely:

1. Confession of Christ.
2. Service for Christ.
3. Loyalty to Christ's Church.
4. Fellowship with Christ's people.

With these four basic principles, C. E. has succeeded gloriously, and today is stronger and more vital than ever before in its history. Whatever C. E. has accomplished, it has accomplished because it has cleaved closely to Christ. There are many possibilities yet. Every accomplishment of the past points the way to a more glorious future, if we will all be true to our C. E. ideals.

WHY PEOPLE GO TO CHURCH.

An extensive survey made by the *Christian Herald* to ascertain why people do not go to Church reveals the fact that often the Churches do not supply the need felt by the people. Here are some of the reasons given:

"Church services usually poor"; "Preachers not interesting"; "Members not social"; "The preachers do not discuss the great religious truths, but devote themselves to subjects of little importance."

In other words, when people go to Church they do not always get what they have a right to expect the Church to give to them.

We are a religious people. There is within every one that which reaches out after the eternal. Many will not admit it, but all have a decided religious inclination. The Church is recognized as the place one should go to learn of his duty to his God and toward his fellow-men. When the Churches stoop to the level of movies and the vaudeville, people may not recognize why, but, nevertheless, they see incongruity in the whole procedure and are apt to lose interest in the Church.

The Church service should make people realize their sinful condition and teach them what they must do to be saved and to remain saved and to be a blessing to the world. If all Churches would be faithful in this, the Church attendance would, in the long run, be solved, and solved right.—*World Evangel.*

(Continued from Page 5.)

a community than the worst old drunkard that ever staggered down the street. We all have reason to be more afraid of a confirmed gossiper who delights in manufacturing false reports or in circulating false reports manufactured by some one else than we would need to be afraid of a rattlesnake hiding in the grass. The rattlesnake always makes known his presence and gives a warning by his rattle that he is about to strike.

Some years ago in an Eastern city a prominent society woman whose idle mind gave her plenty of opportunity to imagine a great many things that never happened, dropped malicious insinuations about a man in public office by saying that "she wouldn't be surprised, if the truth were known, the people would find so and so." The mere surmise was repeated as an "I heard—" And when the malicious insinuation took on the form of an actual fact, the man whose character was involved, but whose life was above reproach, heard the report and demanded that the source of the report be given, threatening to sue for libel the guilty party. Each person in the chain of gossipers told in self-defense the source of their information until it was traced back to this society woman, who was compelled to pay libel damages of over $200,000. It was an object lesson to her and to hundreds like her. Every community would be better off if such an object lesson were made of some of its malignant gossipers.

The Bible says, "Thou shalt not bear false witness against thy neighbor." To carry a false report manufactured by another implicates a person as much as the perpetrator of the lie himself. To bear false witness—to carry a false report is a violation of this holy commandment. And a person is not excused simply by saying, "I heard so and so." One has no right to pass any report that involves the honor or good name of any one else without knowing positively that the report is correct.

It is impossible to understand what the motive of such people is. Their attitude is evidence of a diseased mind and soul. Some people are so constituted that they are anxious to believe the worst. They are only concerned about morbid stories and tragic lives. Such people are dangerous! Their false witnessing has ruined hundreds and thousands of reputations and has sent many to an untimely grave.

The man who comes to your home under the cover of the midnight darkness and cuts the glass in your window to enter your home, that he may steal your money is a thousand times less dangerous than the person who, under the cover of friendship, pries his way into your affairs and seeks to steal your honor by circulating mere surmises and false interpretations.

All the world hates a liar. It hates the person who handles another's name or reputation as they would handle a brick-bat.

Our business is to shun such people as we would shun a poisonous reptile. When thrown in their presence, we should refuse to let them set their trap for us, by getting us to pass on their evil surmisings. Such people should be taken to task and asked every time they start their infamous reel of "I wouldn't be surprised if the truth were known" or "I heard so and so," etc., they should be asked if they know it is a truth? Can they prove it? And insist that they go with you to the person whose name is involved and find out.

If we practice the Golden Rule—if we act the part of noble men and women—we will refuse to allow the name or home of any friend to be maligned in our presence when the friend is not there to defend himself.

Human life is too precious—one's character is too sacred for malicious gossipers to be allowed to carry on their loathesome work by putting question marks after other people's lives and motives unless they have absolute facts to substantiate it. Every community needs to sound the alarm against those menacing individuals who bear false witness.

It will be terrible in the day of judgment for these false witnesses, for these menaces to society. No matter what their other virtues in life may be, when they appear before God in judgment, they will hear the word: "Inasmuch as you did the wrong to the least of these ye did the wrong to me." "Depart from me, ye workers of iniquity."

Dover, Del.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

April 5, 1925.

Subject: "The Blessing of Pentecost."

Golden Text: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."—Acts 2:38.

Lesson: Acts, chapter 2.

Devotional Reading: Joel 2:28-32.

The master had given His disciples a commission to evangelize the whole world. There is no more convincing evidence of the Master's faith in men than the fact that He would entrust the work to which He had given Himself with such a passion, and which meant so much, into the hands of eleven men, men who had already forsaken Him in the hour of need. One stands in awe as He sees here in this one incident an eternal truth—God's recourse to and dependent upon men to carry out His purpose of redeeming the world.

The bearers of this great commission were to begin at home. They were to begin where they were. They were to show the sincerity of their desire to evangelize the men on the other side of the world by their honest efforts to evangelize the men on the other side of the street. But they were not to be concerned only with the man on the other side of the street. They were to be just as eager to win the man on the other side of the world. Christian love knows no barriers. There is no conflict between home and foreign missions. The one does not stand over against the other. They are one in fact if two in name.

Jesus knew that these men had a tremendous task on their hands. He knew that human resources would be of no avail for such an impossible task. He frankly told His disciples as much. But said He, "All power has been given me in heaven and in earth. Go ye, therefore." They were to tarry until they had been endued with power, and then they were to go. He who would do work for Christ must have Christ's power. Apart from Him, we can do nothing. We can do all things through Christ who strengtheneth us.

The disciples—those of Christ's day and of our day—were to be witnesses. They were to tell what they knew. That is the business of a witness. Is it not possible that one of the main reasons why we do not bear witness for Christ is because we have nothing to tell? It is not enough to have had an experience of God twenty years ago; one must have an ever-new and ever-richening experience of God. And he who is not witnessing for Christ now will do well to take stock of his spiritual life to see if he has anything worth telling to the world.

God keeps His promises. Jesus had told the disciples to tarry until they were endued with power from on high. They waited with one accord in one place, and they were endued with power from on high. It came with the sound of a mighty, rushing wind and appeared as tongues of fire. Whatever may be the significance of these phenomena, they imply power and energy. At any rate, the disciples felt that whatever had been lacking in their lives had become available and they started at once to evangelize the world. And they began at Jerusalem. Peter preached the opening sermon of a campaign that still goes on throughout the world. And such a sermon as it was! Simple, direct, spiritual, convicting. He told his hearers in a very direct way that the man Jesus whom they had delivered over to death was the Messiah; that God had raised Him from the dead, for death could not hold Him; and that being exalted at the right hand of God, He had shed abroad His spirit, the manifestations of which they had seen for themselves. And so earnestly did he declare his message, and so vivid was the spiritual atmosphere, that his hearers were convicted in conscience and pricked in heart. They cried out, "What, then, shall we do?" We need more of this spirit of conviction today. And when we have scriptural preaching in spiritual atmosphere we will have it.

Peter's answer was simple, but profound. They were to repent—that is, change their minds in regard to Christ, and this change in mind was to be so profound that it was to change their manner of life. "Be not conformed to this world, but be ye transformed by the renewing of your mind." Then they were to show in a definite, public way that they had changed their minds—they were to be baptized in the name of Jesus Christ. If they did this, they were to receive the remission of their sins. These men had the power, even as have the power, to tell men that if they confess their sins, He is faithful and just to forgive us our sins. And if they did this, Peter went on to say that they would receive the gift of the Holy Spirit. "His spirit beareth witness with our spirit that we are the sons of God."

It was a great sermon and a great meeting. Three thousand responded and were baptized. But the work did not stop, for the Lord added day by day those who were saved. A special evangelistic service is good, but all-year-round evangelism by which men and women who are saved are added day by day is better. He that winneth souls is wise.

The life of the disciples in those stirring days was rich. They were united in spirit and purpose, and the spirit of brotherhood was genuine. Paul said that where the spirit of the Lord was, there was liberty. He might have added that there was brotherhood and Christian fellowship. The spirit of Christ lifts men above the petty things of color and creed.

Teaching Points.

1. God depends upon us to carry on His kingdom.
2. Divine power is needed for Christian work and service.
3. The resources of God are available for those who undertake the program of God.
4. We are to bear witness by word and life for Christ.
5. World evangelization begins with the one next to us.
6. World evangelization stops with the one farthest away from us.

(Continued on Page 11.)

CHRISTIAN ENDEAVOR.

April 5, 1925.

Subject: "What Should the Church Expect of Me?"

Plans for the Meeting.

This is the monthly consecration meeting, and the appropriate topic will make it possible to carry out a very impressive meeting. Perhaps the meeting will be the means of leading some young people to become Church members.

The preliminary part of the meeting could be arranged as a regular Church service, with Church hymns, the regular order of service, and ushers. A special Christian Endeavor choir might sing "The Church's One Foundation," "Jesus, with Thy Church Abide," and "I Love Thy Kingdom, Lord."

Ask your minister to speak for ten minutes at the close of the meeting on "What Christian Endeavor Can Mean to the Church."

Suggestions for Leader's Talk.

The leader may read the Christian Endeavor pledge or have the members repeat or read it in unison. The leader should call attention to the meaning of the pledge, the obligations and responsibilities one assumes in signing it, emphasizing especially what is said about the Church and Church attendance. Follow this by reading the obligations which the Church member assumes upon becoming a member. (This may be obtained from your pastor.)

The leader should show the connection between Christian Endeavor membership and Church membership. Something of the history of the early Church should be given, when being a Christian might mean persecution and when many devout Christians were so true to their convictions that early Christianity spread in spite of the many obstacles. At the present time a Christian is given perfect freedom in his worship and in the expression of his beliefs. Church membership and the Christian life should mean more than anything else in the life of a person because religion is fundamental and deserves our every loyalty and strength of purpose.

Each member may then add one thing which the Church has a right to expect of the Christian Endeavor Society.

Topics for Short Talks.

1. Christian Endeavor and the Sunday School:

The Christian Endeavor Society has a definite responsibility toward the Sunday School. First of all, it should see that its program is in harmony with that of the Sunday School. The ideal Christian Endeavor Society has its program correlated with the Sunday School program, with the Sunday evening young people's meeting a part of the general young people's work of the Church. The two programs could be worked out together to avoid overlapping and to make a more complete program.

Christian Endeavor members should, by all means, attend the Sunday School and be ready to assist the superintendent and teachers whenever needed. They should be under obligation to improve the work of the Sunday School whenever possible and to get others to attend.

2. Christian and Church Giving:

Christian Endeavor members should learn stewardship of money, of time, talents, and personality. Every Christian Endeavor Society should pledge itself to give a certain amount of money each year, and this should be systematically given. It should give to missions, both home and foreign, and for definite things in the community. Every Christian Endeavorer should contribute to the regular Church expenses by giving as much as possible each week.

3. Why I am Glad to Be a Church Member:

Questions to be asked in the meeting: (1) How can the Christian Endeavor Society help the pastor? (2) Why is it better to become a Church member early in life? (3) What do we mean by a working religion? (4) What ways do you think young people can definitely help the Church?

Christian Orphanage

DEAR FRIENDS:

If your humble writer had the power to get our people to realize the great need of a larger work in the Orphanage work, or the ability to get our people to see the beautiful opportunity they have of doing a real charity work, I know they could not resist the promptings of their heart to lend a helping hand to the fatherless ones or help relieve the needy circumstances of the widow in her distress. Then if we had the art in impressing upon our people the simple and easy way by which our Church could accomplish this thing, we could raise enough money in one day to build our new building and no one would have to make any large sacrifice, everybody would feel happy and the widows and fatherless ones would rejoice. We have about thirty thousand members in the Southern Christian Convention. Suppose each Church would undertake to raise one dollar per member for their Church, and this can be done; but I don't mean that every member will give one dollar—some won't, some cannot be reached—but some who are able can give $25.00, $50.00, $100.00, and perhaps more; and others might give $5.00, $10.00, and $15.00 and make up for the ones who cannot give or wont give.

Why the need of this new building? The two buildings we now have are full, and we have no more room. Yet we have more than fifty on our waiting list. Worthy appeals. I want to cite you just one to show you the need. Last week a member of our denomination died. He was reared in the Christian denomination. His people have always been faithful and loyal to our Church, he was a splendid man, of excellent character, honest and faithful. His Church, of which he was a member, has been one of the loyal supporters of the Orphanage, and their monthly offerings come each month as regular as the clock ticks. This brother was not greatly blessed in this world's goods. He leaves a widow with four little children, none over six years of age. They have appealed to the Christian denomination through its Orphanage for help and a home. What are we going to do to help this widow in distress and to answer the call of these four little helpless ones. Our brother loved his Church; he had faith and confidence in the brotherhood. He was loyal and true all along the journey. Now he has left us. His widow and little ones knock at the door of your heart for sympathy and help. Will you say no? How much do you want to invest in this building, that they may have a home? Mail us your check.

CHAS. D. JOHNSTON, *Superintendent.*

REPORT FOR MARCH 26, 1925.

Amount brought forward		$3,016.68
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Christian Light	$ 4.24	
Auburn	4.50	
Liberty, Vance	4.64	
Pleasant Union	14.00	
Plymouth	2.95	
Sanford	6.56	
Shallow Well	2.66	
Damascus	1.20	
		40.75
Western N. C. Conference:		
Zion	$ 1.25	
Pleasant Ridge	1.59	
Pleasant Hill (A)	2.79	
		5.63
N. C. & Va. Conference:		
Monticello	$ 4.05	
Bethlehem	3.07	
First Church, Greensboro	26.16	
Reidsville	6.34	
Elon	2.00	
Palm Street	8.00	
Ingram	5.00	
		54.62
Eastern Va. Conference:		
Berea, Nansemond	$ 10.00	
Franklin	5.00	
		15.00
Valley of Va. Conference:		
Timber Ridge		2.25
Georgia and Alabama Conference:		
Pisgah	$ 2.22	
Bethany	2.30	
		4.52
New Building Fund.		
Willie Staley Holden, Louisburg	$ 10.00	
Annie Staley Calhoun, Louisburg	10.00	
J. C. Beale, Franklin, Va.	12.50	
R. I. Beale, Franklin, Va.	12.50	
		45.00
Special Offerings.		
Mrs. H. B. Parsons, Brushart, Ky.	$ 10.00	
Boone Bible Class	15.00	
E. M. Davenport	75.00	
Interest on note	9.33	
Mrs. H. A. Culver, Punta Gorda, Fla.	30.00	
New Lebanon Philathea Class	2.00	
Holt Endowment Fund	150.00	
Sale of calf	13.00	
Pleasant Cross, Thanksgiving of'g.	4.50	
		308.83
Grand total		$3,493.28

CHRISTIAN ENDEAVOR DOINGS.

A Christian Endeavor Society has recently been organized in the Church at Wakefield, Va., where Rev. G. C. Crutchfield is pastor. There are about twenty-five members, and P. A. Hines, Jr., is the new president, and Miss Mayie Hines is secretary.

A letter from Mrs. T. M. Hall, Pisgah, Ala., states that a new Christian Endeavor Society has been organized in the Church there, and already fifty members have been enrolled.

The Christian Endeavor work seems to be moving along nicely, with a number of new societies and good work on the part of the old ones. We hope that each society will plan to send at least one representative to the Chautauqua and the Sunday School and Christian Endeavor Convention this summer.

PATTIE COGHILL,
Field Secretary.

(Continued from Page 10.)

7. Men may be divided in intellectual belief, but they must be united in spirit and purpose to receive the blessing.

8. The Spirit of God is a mighty, purifying force.

9. The fact that the Spirit expressed itself in forms as of tongues implies that the gospel is for all men.

10. The man Jesus became the Lord Jesus Christ.

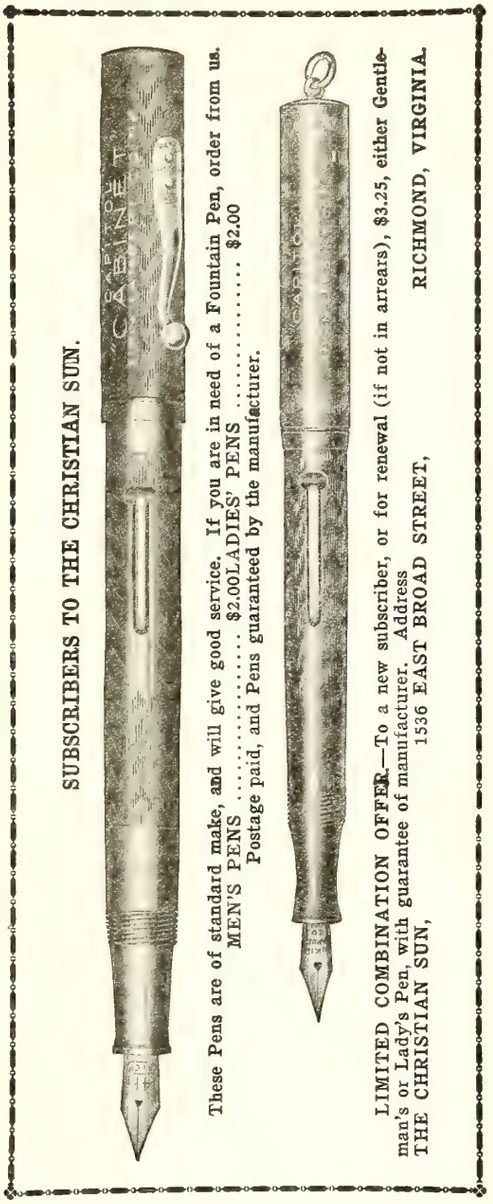
15. Prayer is a vital factor in kingdom progress.

16. Real loyalty to Christ unites men.

11. God honors Scriptural preaching.

12. Atmosphere counts for much.

13. The central theme of gospel preaching is Jesus Christ.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For Foreign Mission Classes:
"Ming Kwong—the City of Morning Light," by Mary Ninde Gamewell. Paper, 50c; cloth .75
"In China," by H. F. Williams, D. D..... .25

FOR YOUNG PEOPLE.

For Intermediate Home Mission Classes:
"The Land of All Nations," by Margaret F. Seelbach. Paper, 50c; cloth..... .75

For Intermediate Foreign Mission Classes:
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For Junior Foreign Mission Classes:
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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

POISE.

"Thou art anxiaus and troubled about many things."—Luke 10:38-42.

Life ever tends to become complex. We undertake to do too many things and are too hurried in our preparation. Jesus commended Mary for sitting at his feet and learning the lessons of life and at the same time cautioned Martha about her anxieties. That we might take time to think and to plan our lives with care! Then we should not so frequently lack poise and self-control.

"Thine own self-will and anxiety, thy hurry and thy labor, disturb thy peace and prevent me from working in thy life. Look at the flowers, they quietly open their petals and the sun shines into them with gentle influences. So will I do for thee, if thou wilt yield thyself to me."

Prayer.—O Lord, Thou art as the shadow of a great rock in a weary land. Support us all the day long, and as the shadows lengthen and the feverish work of the day is done, grant us time to think of Thee and of Thy mercy and love. Help us to choose the best part and to yield our lives to Thy life-giving power. *Amen.*

TUESDAY.

PRAYER.

"One of His disciples said unto Him, Lord, teach us to pray."—Luke 11:1-13.

The disciples were daily witnessing Christ's use of prayer as they saw Him heal and heard Him preach. They knew the source of His power was in His union with God, which was continually made real through prayer. They desired this power and yearned in their hearts to know the Father as Jesus knew Him. They asked Jesus to teach them the way to the Father in prayer, and He gave them the simple words that have become the humble petitions of millions of hearts. In this prayer there is but one request for material things—"for our daily bread"—all other requests are for spiritual blessings and the welfare of all men. For these the heart truly yearns and for these we should learn to pray to the Father, who longs to give us all good things. We pray to "Our Father" of infinite mercy and of tender love.

Prayer.—O God, our Father, who hast such riches for the children of men, prepare our hearts for Thy blessings. Win our minds away from material things. May we not be easily daunted nor turned aside, but may we move towards Thee and there abide. *Amen.*

WEDNESDAY.

"Be not anxious . . . for the Holy Spirit shall teach you . . . what ye ought to say."—Luke 12:11-12.

Jesus knew well the manifestation of God in the Holy Spirit. The "Comforter" was with Him and spoke to His inner life in no uncertain way. We may not understand all the mysteries of divinity, but the Bible teaches with authority, and the experience of men has satisfied their hearts that God manifests Himself through the ministry of the Holy Spirit. May we have the assurance of the constant presence of the Spirit of God in our lives!

"When we know the Father as revealed in Christ, follow the Son in the shaping of our conduct, there comes to us the sense of a personal presence dwelling within our hearts, taking the things of Christ—His words, His deeds, His life, His death and resurrection—and showing them to us. Their richer meaning is spiritually revealed, and thus we are guided into a fuller knowledge of the truth."

Prayer.—Holy Spirit of God, we pray that Thou wilt quicken our lives into more vigorous spiritual growth. Let our communion with Thee be more and more intimate. May our spiritual aspiration become as a great hunger that shall draw us into the very presence of God. *Amen.*

THURSDAY.

FAITH.

"Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on."—Luke 12:22-34.

Faith is the cure for anxiety. We should remember that this is God's world, and the prevailing current is towards righteousness. If we first of all set the current of our life in the direction of the main stream of the kingdom, we shall move forward in spite of back currents and the little eddies and whirls of life. The cure of anxiety is to set the mind resolutely on the far goal, on the ultimate end of life's endeavors, and not lose faith nor slacken efforts in achieving that end.

"As the marsh hen secretly builds on the watery sod,
Behold! I will build a nest on the greatness of God;
I will fly in the greatness of God as the marsh hen flies,
In the freedom that fills all the space 'twixt the marsh and the skies.
By so many roots as the marsh grass sends in the sod
I will heartily lay me a-hold on the greatness of God."

Prayer.—Our gracious Lord, let each new day disclose some new trust in Thee. Thou art our life. We would that our lives should be in sweet accord with Thine. Change our fear into boldness and our indecision into strength, through Christ. *Amen.*

FRIDAY.

WATCHFULNESS.

"Be ye ourselves like unto men looking for their Lord."—Luke 12:35-48.

In this story, Jesus pictures to His disciples a man's joy when he finds a welcome on his return home. This sort of a reception Jesus craves in our hearts. God's spirit is ever waiting to enter human life, but the Spirit does not enter where there is no hearty welcome.

"God is an ever-present fact to be ready every hour for every demonstration God may make is to live. If we are trustfully ready to own Him in an hour when confession means sacrifice, eagerly ready to go forward with Him when His kingdom advances, humbly ready for the judgment of His Son. If we are ready for God, it makes no difference whether we are rich or poor."

Prayer.—Our Father, may we be this day as watchers on the wall, alert to guard our lives against the approach of evil. Anxious to welcome all good influences. Let us watch not only our own lives, but be ever ready to guard the best interests of all Thy children. Through Christ. *Amen.*

SATURDAY.

REPENTANCE.

"I tell you, Nay, but except ye repent, ye shall all likewise perish."—Luke 13:1-9.

The question continually comes to our minds, Why are not evildoers punished? Why do they prosper when there is no sign of repentance? God's ways for others we need not know. We are to be concerned with our own lives. The mercy of the Lord is long suffering, but the fruit of disobedience will surely ripen. Repentance is a matter of desire and will. If we desire the good with all our hearts and put forth our will to turn resolutely from all selfishness and sin and hold fast to the faith, we shall have the assurance of forgiven sin. God is waiting to help every man who truly repents.

"God is wide-awake. Nothing is hid from his sight. There is no unrecognized factor that can take Him by surprise. He is wide-awake on the far-off furrow. He is wide-awake on the field of common labor where some young disciple finds it hard to keep clean hands while he earns his daily bread."

Prayer.—Our Heavenly Father, keep us ever in mind of Thy laws. May they be as a shield against temptations. Then shall we seek true repentance and labor earnestly that all Thy wandering children may find the way back to Thy heart of love. *Amen.*

SUNDAY.

SAVIOUR'S BROAD SYMPATHIES.

"For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."—Luke 14:12-24.

Jesus' sympathies were always with those whose needs were vital. This was the guiding principle of His ministry. He taught His followers that they were to give themselves in like service and that the need of another should be the measure of their giving; that to give service where no personal gain might come was "to eat bread in the kingdom of God."

"Love may always be known by its expenditure, its self-crucifixions. Love is always laying down its life for others. And this is the life, the love-life, which the Lord Jesus came to create among the children of men. It is the gracious purpose to form a spiritual fellowship in which every member will be lovingly concerned about his fellow's good. At the fountain of eternal love we, too, may become lovers, becoming partakers of the divine nature and filled with all the fullness of God."

Prayer.—O Lord, make our hearts ever stronger in friendliness, so that our constant prayer shall be for the resources of love and sympathy with which to meet the needs of others. *Amen.*

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MISSIONARY FACTS.

Dr. Arthur Judson Brown gave the following late missionary statistics at the Washington Conference in January:

There are now twenty-eight thousand Protestant foreign missionaries in non-Chrsitian lands, and 2,408,900 adult communicants, with an enrolled Christian community of 5,145,236 persons. In 36,610 Sunday Schools there are two million pupils; 703 hospitals and 1,234 dispensaries treating over three million patients a year; a total of 245 orphanages, twenty-five institutions for the blind and deaf-mutes, thirty-nine leper asylums, twenty-one homes for untainted children of lepers, twenty-one rescue homes for fallen women. The educational work includes 109 colleges and universities, 2,114 boarding and high schools, 36,478 elementary schools, 376 kindergartens, thirty medical colleges, ninety-eight schools and classes for nurses, 406 theological and Bible-training schools, 209 industrial schools and 240 normal schools. Last year the Christian people of Europe and America gave $44,448,000 for the maintenance of these varied activities. A movement so vast, representing such a great constituency of intelligent people in Europe and America, and recognized by the governments of the world as a force of the first magnitude, challenges the attention of all thoughtful persons.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

DEAR EASTER BUNNIES:

Hurry as fast as ever you can, for Easter will soon be here, and you know we can't have Easter without you Bunnies. One big ol' Easter Rabbit was sitting in a shop-window this morning as we passed, and he looked so saucy and so fat that we just went in and bought him for a prize for the story hour Kiddies.

Who wants an Easter story next time? Watch out, dears! you never can tell what an Easter Bunny will ever do, and next week he may tell me a story about himself and his little baby Bunnies. Who knows? Let's look out for one anyway.

We are going to have a doll show—and let's invite all the so funny little ol' Rabbits; and all the Kiddies, too, and all their mothers! Oh, dear me, I forgot, some of the Kiddies are still sick with the influenza. Hurry, Kiddies, all who are sick, and get well 'nuff to help have all those good times that Easter always brings.

Here's lots of love from the Easter Bunnies and your editor. Maybe you'll be better now, real, real soon.

Oo-oo— here comes an April shower, sure as the world. Get in the house quickly, dears.

Your editor,
MADGE FLEMING MOFFITT.

LIKES "KIDDIES' KORNER."

My dear Editor:

I have decided to write you a few words for the Kiddies' Korner. We are a family—mother, father and six children. The oldest are twin sisters thirteen years old. I am next, and am eight years; one brother five years; Star is three, and Hope is one. We three oldest go to school at Sunbury. Mamma, papa and twins, Bergal and Bernice, all belong to the Christian Church, and we take THE CHRISTIAN SUN. I love to read the Korner and all of it that I can.

ELSIE VIRGILIA EASON.

P. S.: Am in the high school, third grade; my twin sisters are in the sixth grade, high school.

BIDDY'S EASTER EGGS.

The topknot biddy with yellow legs
  Was Harry's, and every morn
He gave her orders for Easter eggs,
  While he scattered the oats and corn.
Day by day for a week he fed
  Rations of every hue—
Chosen ears of yellow and red
  And squaw corn white and blue.

"Now, Biddy Topknot," I heard him say,
  "Easter will be here soon.
A dozen eggs at least you must lay
  By tomorrow afternoon—
Red ones, Biddy, the nicest kind,
  And yellow and blue, real bright,
Speckled and striped and spotted,
  Now mind zat you make 'em zackly right."

But in spite of feeding and coaxing, too,
  His Biddy would only lay,
Instead of red and yellow and blue,
  Just one white egg a day.
And Harry's patience was sorely tried,
  But he waited and watched the nest
And stroked his Biddy and softly sighed:
  "I fink she will do her best."

On Easter morning, wasn't it fun
  To look at him through a crack?
He went to the nest, as he'd often done,
  But soon came capering back
With his apron full of Easter eggs,
  Striped and speckled and gay.
The topknot Biddy with the yellow legs
  Was petted and praised that day.

He told mamma just how it befell;
  She listened again and again.
'Twas such a pleasure to hear him dwell
  On the skill of this wonderful hen.
And when he had gone to share his prize
  With Susy and Katy and Ned,
The dear mamma looked ever so wise,
  But never a word she said.

—*Zion's Herald.*

A GARDEN PATH.

By May Justus.

There is a little garden path
  (I play it is a street),
And you could never guess, I know,
When in it I a-walking go,
  How many folks I meet.

There's funny Mr. Hoppy Toad,
  Quite elderly and fat,
Who always winks and hurries by
And will not wait for me, though I
  Should like to have a chat.

And Mrs. Snail, who takes her house
  Wherever she must go;
I longed to get a peep inside,
But as the door's not very wide
  I couldn't quite, you know.

One day a whole procession passed,
  A lovely ant parade.
They went like soldiers marching by,
They seemed so orderly and spry
  And not a bit afraid.

I like the little garden path,
  And so, I'm sure, would you.
If you will go with me some day
I'll show you all along the way,
  And all the people too.

THAT OTHER GIRL.

By Susan E. Carter.

Said a little lass to her fond mamma:
  "Oh, dear! what shall I do?
I cannot find a perfect girl,
  Whom I'd like to be friendly to."

Said her fond mamma: "My dear little girl,
  You're surely in a fix,
Now, what's wrong with Ruthy Brown
  Or that other girl called Trix?"

"Dear me, those girls are not my kind at all—
  I can't be friends with Ruth,
Because she's always rude in school,
  And then she never tells the truth.

"And the other girl is a goody-good—
  The one whom we call Trix,
I don't like her a single bit;
  Oh, dear! oh, dear! it's such a fix!"

"My dear girl," said her fond mamma,
  "Do you always tell the truth?
Do you always do just as you should?
  Are you so much better than Ruth?"

Then her mamma told her that she must try
  To be very, very good,
Before she criticized other girls,
  If they failed to do as they should.

PEGGY HAS A CHAT WITH A FUNNY FAMILY.

When Peggy spied the little dark, shiny, brown-and-tan animal in the bush, she turned as if to run, when it called to her in a soft voice:

"Don't be afraid, child; I know you're one of Squeedee's friends, and so am I. I'll admit I bear the name of the worst robber in the woodlands, but I wouldn't harm a friend of Squeedee's. I'm Mr. Otter. May I ask your name?"

"Of course, you may," replied Peggy, coming back to the bush again. "I'm Peggy. But, you see, I've never seen an animal like you before; that's why I ran away. You look somethink like Billy Marten, don't you?"

"Yes, we do resemble one another somewhat," Replied Mr. Otter, glancing at his reflection in the water of the stream. "Yet my body and tail are more pointed and longer than Billy's. I guess I'm built that way so I can swim through the water easily."

"My goodness!" Peggy laughed; "you're not a water animal, are you? I should think you'd ruin your fur to get it all wet."

"Well, you see, I'm not what you would call a water animal," replied Mr. Otter. "But I do love to eat fish and crabs, and the only way I can get them is to go in after them. And that's just what I do—catch them myself. My fur, if you'll notice, is short, stiff and waterproof. Look at the top hairs. Don't they make you think of fish scales? Then look at my feet," and he showed Peggy his five-toe feet fastened together with webbing. "They make fine rudders. Haven't you ever met my wife? Come on over to our house and see her," and without waiting for a reply he started for a burrow down the stream in the side of the bank, and Peggy trotted along with him.

There in the side of the bank in the dearest little dugout you could imagine, they found Mamma Otter with her four little baby otters.

"My goodness me, isn't that a shame!" Peggy cried when she saw the wee little otters; "they're blind, aren't they? Too bad!"

"Certainly, they're blind," chuckled Daddy Otter, as if he were proud of the fact. All otters are born blind. Didn't you know that?"

"How should she, Daddy," laughed Mamma Otter, "when she has told you she never saw an otter close before?"

"Well, when I first saw Daddy Otter I thought he didn't have any eyes or ears, either," Peggy laughed. "But when I got a close look at him I saw they were hidden under his fur. How long before your youngsters will be able to see, Mamma Otter?"

"Just eight days after they come into the world they will be able to see," replied the proud mother. "Then, I'll have to look out for them until they are about two months old."

"When they're that old, Mamma Otter will begin her fishing lessons," chuckled Daddy Otter. "At two months, any otter is old enough to fish for himself.

"Well, if you'll excuse me, I'll go downstream and see if I can find some fish." And Peggy bid her new friends good-by, and she and Daddy Otter ran back to the meadows behind Peggy's house. She watched Mr. Otter catching fish until her mamma called her into the house.

FARMER.

Albert Scott Farmer, second son of Parthena Boyd and James Farmer, was born July 9, 1856, and died February 9, 1925. On December 21, 1911, he was married to Rebecca, the youngest daughter of Obediah Farmer. Bro. Farmer professed religion and joined Pleasant Grove, Va., Christian Church in early manhood and remained a faithful member through life. He was a popular and highly respected citizen, and with his passing goes another of the old type of the Virginia gentleman. Bro. Farmer held, with his kindly and courteous manner, a large number of friends.

During his lingering illness of several years, he never complained, but bore his suffering with Christian grace and fortitude. He is survived by a faithful and devoted wife, two brothers—Sandy J. and Morgan H. Farmer—and many nieces and nephews. The Church gives its deepest sympathy to his loved ones, and asks the Heavenly Father to comfort and sustain them in this hour of sorrow.

The funeral services were held at Pleasant Grove, Va., Church, by Rev. C. W. Maxwell, of the Prsbyterian Church, of South Boston, Va., together with the Masonic lodge of Halifax, Va. Both services were beautiful and impressive. In the Church cemetery, under a mound of beautiful flowers, the body was laid to rest to await the resurrection morn.

By order of P. G. Church in session.

ELIZABETH SIPE, Sec'y.

JONES.

Delila Josephine, wife of Alfred Jones, was born October 4, 1847, and died on February 27, 1925. On February 14, 1872, she was married to Alfred Jones, who survives her with the following children: Thomas William Daniel, Obed, Mrs. G. C. Elliott, and Mrs. George Elliott; many grand-children and great-grandchildren. Sister Jones was one of the oldest members of Pleasant Grove, Va., Church, having joined the Church whn a young woman and remained a loyal member through life. To her Church she was ever faithful; in her home a devoted wife and mother; to her neighbors, a kind friend. Sister Jones lived a quiet life, but did good to those that came in contact with her.

The funeral service was conducted by Rev. C. W. Maxwell, of Presbyterian Church, South Boston, Va., in the Pleasant Grove Church. Interment in the Church cemetery. To the loved ones, especially the invalid husband, that is left behind, the Church offers its deepest sympathy to each, and may the loving Father help each one to look up and say through their tears, "Thy will, not mine, be done."

Done by order of the Church.

MRS. D. J. SIPE.

ROSS.

James M. Ross was born October 24, 1837; died March 5, 1925; aged 87 years, 4 months and 11 days. He was married to Miss Sarah Sutton August 14, 1862. To this union were born six children, all of whom survive. The funeral was conducted in Bethlehem Church by his pastor. His body was laid to rest in the Church cemetery. He joined Bethlehem Church in early manhood, to which he lived a faithful and devoted member.

He was a soldier in the Confederate Army, volunteering at the beginning of the war. After the war, he came to his home, near Bethlehem, where he was a successful farmer, a good citizen, and a brave soldier in the army of the Lord.

May the Lord bless those who mourn and help us all to be good soldiers in the army of the Lord.

J. F. APPLE.

WALKER.

Eliza Walker, wife of Lorenza Walker, was born October 8, 1852; died March 8, 1925. She leaves one daughter, Mrs. Margaret Weaver, and one son, Paul Walker; also two grandchildren, a daughter and son of Paul. She professed faith in Christ when young, and joined Olive Grove Baptist Church, in Granville County. She remained a member there until death. For several years she had lived near Auburn, Wake County, with her children, who are now members of Auburn Christian Church. She was a great sufferer in her last years, and died trusting Jesus to receive her into the Christian's home, where suffering is no more. Her body was placed beside that of her husband at the old home in Granville County. Funeral services by the writer.

J. E. FRANKS.

SUTTON.

Little Velma Elizabeth Sutton, daughter of Mr. and Mrs. J. T. Sutton, died at the early age of 4 months and 4 days, and was buried at the home Church of her mother, Apples Chapel, February 26, 1925. It has been said by one: "Hell has no children; heaven has them all."

T. J. GREEN.

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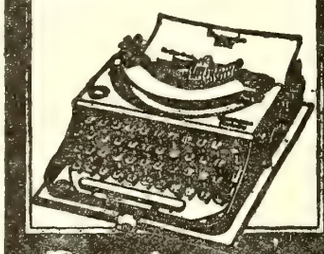

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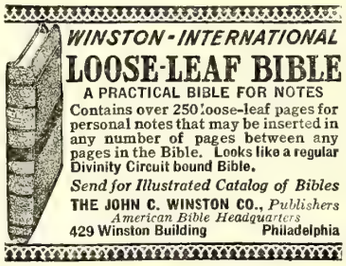

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LISKEY—ESTEP.

On February 25, 1925, Mr. Hubert Liskey and Miss Stella Estep motored to my home and were quietly united in matrimony. They are popular young people from the New Hope neighborhood and are members of the Church there. For the present, they will reside with the groom's father, Bro. J. R. Liskey, and engage in farming. They have many friends who wish them well and happy in their married life. A. W. ANDES.

KNICK—BUSH.

Mr. Henry R. Knick and Miss Bessie Bee Bush, both of Harrisonburg, Va., were united in the holy bonds of matrimony at my home on March 3, 1925. The bride is a popular saleslady in a clothing store in Harrisonburg. The groom is a railroad engineer, running on the B. & O. between Harrisonburg and Lexington. The best wishes of their many friends will follow them through life. A. W. ANDES.

QUESTIONS AND ANSWERS.

Creation.

Q. 1. *Who made you?*

A. God; God made all things.

Q. 2. *Why did God make you and all things?*

A. For His own glory.

Q. 3. *How can you glorify God?*

A. By loving Him and doing what He commands.

Q. 4. *Why ought we to glorify God?*

A. Because He made us and takes care of us.

Q. 5. *Are there more Gods than one?*

A. There is only one God.

Q. 6. *In how many persons does this one God exist?*

A. In three persons—the Father, the Son, and the Holy Ghost.

God and His Attributes.

Q. 7. *What is God?*

A. God is a Spirit.

Q. 8. *Where is God?*

A. God is everywhere.

Q. 9. *Can we see God?*

A. No; we cannot see God, but He always sees us.

Q. 10. *Does God know all things?*

A. Yes; nothing can be hid from God.

Q. 11. *Can God do all things?*

A. Yes; God can do all things, according to His holy will.

The Bible.

Q. 12. *Where do we learn how to love and obey God?*

A. In the Bible alone.

Q. 13. *Who wrote the Bible?*

A. Holy men, who were taught by the Holy Ghost.

BARBER.

Mrs. Martha L. Barber died March 12, 1925, at the age of 69 years, 9 months and 27 days. She was married July 15, 1886, to J. D. Barber. She is survived by her husband and two sons and several grandchildren. In early life she professed faith in Christ, and during her sickness she often expressd her readiness to depart. May the Heavenly Father comfort her loved ones. Interment was made at Shallow Ford. Burial service by the writer. T. J. GREEN.

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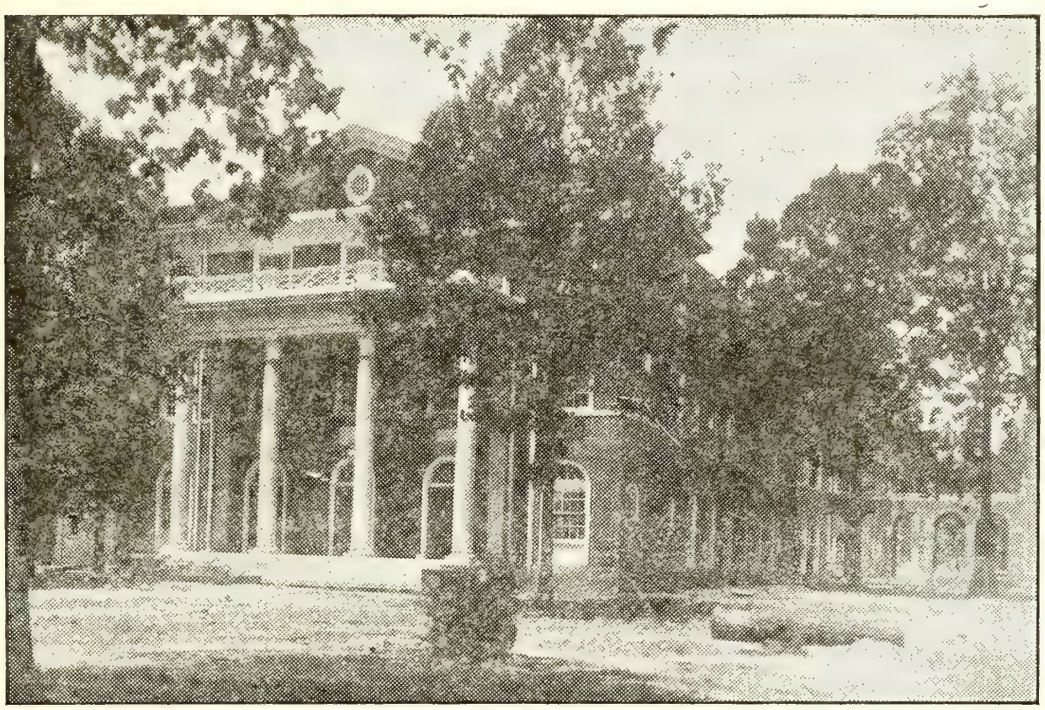

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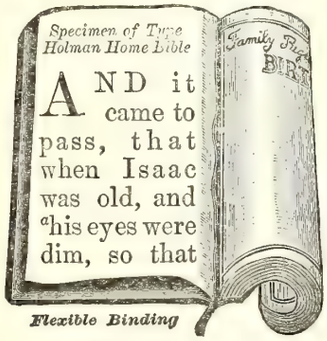

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FOGLEMAN.

Rev. L. W. Fogleman passed to his reward Monday, March 16, 1925. Bro. Fogleman had been in declining health for some time, but his condition was not considered serious. Monday before noon he seemed to be better than usual. A short while after dinner, while walking, death claimed him and in a few minutes he was ushered into eternity.

He was thirty-seven years old. In 1917 he was graduated from Elon College. Since that time he has been an active minister in the Christian Church. At the time of his death he was pastor of Antioch Church, Randolph County, N. C. He leaves to mourn their loss a wife, four children, a father, stepmother, several brothers and sisters, and a host of friends and relatives.

This good man was always faithful to every duty. In the home he was a kind husband, a devoted father and a friend to all. Pleasant Hill Church, of which he has been a devoted member for twenty-three years, will always remember him for his loyal support and faithful attendance. While we, as a community, Church and home have sustained a great loss, we feel sure that our brother has gained that reward which comes to those who are faithful until death. The funeral services were held at Pleasant Hill Church, Alamance County, and conducted by his pastor, J. E. McCauley, assisted by Drs. C. H. Rowland, Greensboro, N. C.; W. A. Harper, Elon College, N. C.; P. H. Fleming, Burlington, and his former pastor, and Rev. O. W. Lindley, of the Methodist Protestant Church. Interment was made in Pleasant Hill Cemetery, witnessed by a large concourse of friends and relatives.

JOSEPH E. McCAULEY.

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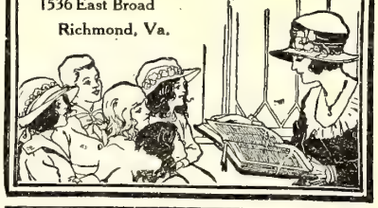

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, APRIL 2, 1925. NUMBER 14.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

RESTORED TO DUTY.—

Postmaster-General New has directed the restoration to duty, with demotion, of each of the six postal supervisory officials suspended January 2d for their connection with efforts to influence legislation at the time of consideration of the postal-pay increase bill. What has been accomplished? Don't meddle. Somebody must be head.

THEATER OPENED WITH PRAYER.—

A new theater at Willoughby, Ohio, was opened by prayer by the Rev. W. Guy Raines, an Episcopal rector of that city. In the prayer, the theater was dedicated to the service of the community. If the theaters could all be dedicated to the service of the community and a little less to the operators' purse, we might have cleaner shows and a wholesome amusement life. We are of the opinion that the Ohio rector is headed in the right direction.

PRESIDENT'S CHURCH MAY BUILD.—

The latest meditated skyscraper Church is that now being contemplated by the First Congregational Church, of Washington, D. C. This is the Church which President and Mrs. Coolidge attend. The proposed structure would be ten stories high, with the upper floors devoted to apartments or offices. Such buildings are becoming increasingly popular. The National Council of the Churches has given its approval to the plans, but the Church has not finally acted on the matter.

THE PARISH CHURCH OUTGROWN.—

Dr. John Hayes Holmes, pastor of the New York Community Church, in a sermon recently, declared that the old type of parish Church was outgrown. He pointed out that the institutional Church, the union Church, the parish Church had come and were going, and that in their stead was coming the community Church, led by a staff of preachers and teachers, and manned by a corps of trained experts, and organized like a university or a government for efficient public service. It may be well to think on these things to which Dr. Holmes calls attention.

PUBLISHER APOLOGIZING.—

In a number of articles appearing in the publications of Cyrus H. K. Curtis, the famous Philadelphia publisher, references to Roman Catholic ceremonies have appeared. Mr. Curtis is now publishing apologies for those references. The first occurred in connection with a series of articles on the Philippines by Miss Katherine Mayo, and the latest, with reference to the dogma of the Immaculate Conception, in an article by Mr. E. V. Lucas. The first series was handled by the Public Ledger Syndicate, and the second by the Ladies' Home Journal.

AN OLD FLAG UNFURLED.—

The "President Arthur," of the American-Palestine Steamship Line, sailed out of New York Harbor with the flags of the United States and Judea flying at its masts. About five hundred Zionists were on board, and the "President Arthur" was headed for Haieffa, the seaport of Jerusalem. Before its sailing, the Jews participated in a solemn religious service. It is interesting to note that the flag of Judea that day took the high seas for the first time in more than two thousand years. For the Jews the world over, it should have been a memorable day, because it was indeed the unfurling to the winds of heaven an old, old flag.

WOMEN PROTEST AGAINST UNION.—

It is announced that a petition signed by many women of the Methodist Episcopal Church, South, protesting against the union of the Northern and Southern branches of that Church, has been addressed to the conferences of the Church, asking that they defeat the proposed union. The signers come from almost all the Southern States. The Southern Methodists may have good reason for wishing to defeat the union, but on the face of things, we would think that such a union would be the finest way of proving that the Church stands for genuine Christianity. While we are conscious of the fact that much readjustment would be necessary, yet we are quite sure that the restoration of public confidence in the Christian Church as a whole would be worth all that the step could possibly cost.

CHANGES IN DIPLOMATIC CIRCLES.—

Secretary of State Kellogg stands in danger of losing two of his assistants to the diplomatic service. Albert H. Washburn, minister to Austria, has tendered his resignation to President Coolidge, and J. Butler Wright is being considered for the position. Mr. Washburn is by profession a lawyer, but has served as minister to Austria since 1922, having been appointed by President Harding. He was at one time private secretary to the late Henry Cabot Lodge. Mr. Butler Wright is well known in diplomatic circles, having served as counsel to the embassy at Peking and London. The other assistant secretary whom Mr. Kellogg is in danger of losing is John Van A. McMurray, who is being seriously thought of for the position of minister to China.

NEGROES GET JEWISH TEMPLE.—

The negroes of Chicago have completed the purchase of another Jewish temple. B'Nai Sholom Temple Israel, at the corner of Fifty-third Street and Michigan Boulevard, has been purchased by the negro Baptists of that city. This is the third building erected by white congregations to go into the hands of the colored people of Chicago. Olivet Congregation, the largest Protestant congregation in the world, occupies what was once the First Baptist Church. The congregation numbers about ten thousand. The Pilgrim congregation, numbering around six thousand, now occupies a former Jewish temple. In the new temple recently bought by the Bethesda congregation, a large and varied program will be carried into operation.

STUDENTS BEGIN CHURCH ERECTION.—

The Episcopal students of the University of Illinois, feeling that their needs require a three hundred thousand dollar chapel, have begun the fund by subscribing five thousand dollars among themselves in the hope that their example will arouse the Church to come to their rescue. On May 25th, they will break ground for that part of the building which their money will build. The Methodists plan to add four hundred thousand dollars to the Wesleyan foundation, which they maintain at the same institution. The Churches are awaking to the grave responsibility which rests upon them to care for the religious needs of the university students all over the country and to care for them in a most practical way. Every university town is a strategic point, because of the opportunity which the Church has in the lives of the students doing intellectual work. If the Church could line up the students, there would need be no great concern for the rest of the field, the future leaders now in the making would care for that in a fine way.

INTERCHURCH CONFERENCE PLANNED.—

Growing out of a suggestion of the Methodist General Conference, an interchurch peace conference has been called for next December to meet at the meeting of Congress. Fifteen denominations have already expressed a willingness to participate in the conference. It is to be in connection with the international alliance for friendship. Such a step should draw the Churches together, and if the Church can be brought to take a definite stand for peace, there can be no more war.

No government will dare to engage in any struggle against the outspoken disapproval of the Churches. More ministers need to take the same stand with Dr. Fosdick, who declares that he is opposed to war and that he will never bless another. So long as the Church will bless war and follow governments into war, so long can there be war; but with the Church positively opposed, and voicing that opposition, governments must needs take cognizance of their stand.

NOTES-PERSONALS

A missionary rally at Spring Hill Church was attended by representatives from the First Christian Church of Richmond Wednesday, April 1st.

Rev. H. S. Hardcastle, pastor of the Suffolk Church, attended the meeting of the Rotarians in Richmond last week and honored this office with a brief visit.

The Churches of the United States, according to H. K. Carroll, compiler, gained in membership, over all losses by death, withdrawal, etc., last year 690,000. Of this number, it is noted with pleasure that the Christian Church had a total gain, over all losses, of 5,409 in membership. There is marked ggainst us, however, a decrease in ministers of 25. We are inclined to think that last number is an error, as one acquainted with situations in our Church can hardly believe that 25 more ministers died or quit the ministry last year than came into it.

Dr. W. P. Minton, mission secretary, Dayton, Ohio, writes March 20th: "Miss Olive Williams is now located in the Coleman's Hospital, Troy, Ohio. She is fearfully weak and suffered a great deal yesterday from chills and fever. I am very fearful of the outcome, but yet hopeful that she may yet improve. She seems quite cheerful and her mind is full of thoughts of the work." SUN readers are aware, from a previous note, that Miss Williams was taken very ill in Porto Rico and had to be rushed home recently for hospital treatment. Many prayers will be offered that this faithful soldier and missionary will be restored to health and given back to the work which she so much enjoys.

It is to be noted with some surprise that the Baltimore Methodist Conference, one of the very large Southern Methodist bodies, in session last week at Washington, D. C., voted 141 to 136 not to unite with the Methodist Episcopal Church, North. These two Churches divided over the subject of slavery several years before the Civil War, and there has been much agitation as to their union for the past several years. The General Conference of the Northern branch of the Church has voted for the union, but the Baltimore Conference last week was the first of the Southern Conferences to vote. It will require three-fourths of the votes of the Conferences of the South to effect the union. There seems to be much doubt expressed now as to the union of the two bodies.

Rev. V. T. Crawford, pastor of our Elm Avenue Church, Portsmouth, Va., seems to be making progress and achieving results in his field. Under date of March 23d, he writes: "Our work here is making very good progress, and we are enjoying a splendid attendance; we have had several more additions to our Church recently. The work at Highland Park, which has been conducted as a union mission since I have been here, voted yesterday in favor of making it a Christian Church. Some land has been purchased for the purpose of erecting a Church. The people at Highland Park have been using a small building, which was originally a garage (or repair shop), for Church and Sunday School work. Highland Park is a promising place for a Church; it seems probable that it may be in the near future an important residential section. However, it is not possible for me to report any very definite progress on the part of our denomination at that place, as the deciding vote was not taken until yesterday. I hope to be able to report some definite progress along the line of Church organization there very soon."

The committee appointed by the last Convention, Judge J. F. West, chairman, to erect a marker at Old Lebanon site, Surry County, Va., and a memorial to the name and honor of Rev. James O'Kelly has not by any means abandoned its work or ceased its activities. The committee has been seeking to determine exactly the character of the memorials and to get plans and specifications and an estimated cost for establishing the same. Judge West, chairman, has just written THE SUN'S editor: "I expect to have in my hands in a few days the blueprints and specifications upon which to call for bids on the Lebanon marker. A dealer in granite and marble monuments who desires to make a bid on the job is furnishing me blueprints without cost." We have collected some funds on these memorials, but we yet lack a great deal of having enough. What has been collected is in a savings bank, drawing interest at 5 per cent. We are ready to receive gifts from any source, and the same will be greatly appreciated and will expedite the work of the committee. We hope to state in an early issue of THE SUN exactly what the Old Lebanon marker and the O'Kelly monument each will cost. The other members of the committee are: Mr. W. E. McClenny, Suffolk, Va.; Rev. Stanley C. Harrell, secretary, Durham, N. C.; J. O. Atkinson, treasurer, Elon College, N. C. Any amounts sent in will be received and placed to the credit of the fund.

Questions for Pastors to Answer.

A question: Why do not our pastors write more often to THE SUN?

Another question: Why do some of our pastors go for weeks and months without writing a line to their Church paper—THE CHRISTIAN SUN?

Still another question: Why do so many pastors go for weeks and months without either writing to their Church paper or even securing from their members any subscribers for THE SUN?

Another question yet: Church news is the very best reading that goes into a Church paper. Why do pastors, who alone can furnish such news, so seldom write?

And yet another question: How long has it been since some of our most active pastors have written anything for THE SUN?

One other question: A good brother wants to know why the editor does not put more Church news in the Church paper. Who is to blame, the editor or the pastors?

NOTICE.

"ANNUALS" WANTED.

We are very anxious to have in our fireproof library at Elon C ollege a complete file of "The Christian Annual." The fire of 1918 destroyed the library files, along with all other books of the library. We have been able since the fire, however, to secure a complete file of "The Annual" from 1891 to 1925, with the exception of two, namely, for 1904 and 1905. If any CHRISTIAN SUN reader can supply these, or either of them, it will be greatly appreciated and will be a very valuable contribution to the Elon College Library. We also have "The Annual" of 1883 (Vol. 12). If any SUN reader can send nay "Annual" prior to 1891, with the exception of Vol. 12 (1883), this will be also appreciated.

Gratefully,

MISS LOUISE SAVAGE, *Librarian.*

Elon College, N. C.

WHAT ARE YOU WORTH?

BY REV. THOS. F. OPIE, D. D.

When one asks what is Mr. So-and-So worth? he really means, what is his property worth—what is his money worth? The average person's estimate of a man is raised or lowered by the answer he gets in dollars and cents.

Real estate, personal property, holdings, houses, mills, factories, grounds, tangible assets, servants, luxuries, machines, dividends, dollars, gold dust—these are the things that weigh heaviest in man's scales. But there is an Old Testament text which says that man seeth not as God seeth; for man looketh at the outward appearance, while God looketh at the heart.

Is any man really worth $500,000,000? Is he worth it to his community, his Church, to his fellow-citizens? Is he worth it to the poor and the wretched- Is he worth it to asylums, to hospitals, to charity?

What is the man worth as a citizen? Is he public-minded? Is he socially minded? Is he public-spirited? What does he care about overworked mothers and underfed children? What does he care about dirty politics, grafting officials, unclean spirits? And caring, what daes he do about it all? What does he care about better schools, cleaner streets and a better community?

What are you worth?—in time, thought, effort? In ideas, interest, ideals? Do you contribute yourself to the general weal?

While the community has increased a hundredfold in tangible wealth in the last decade, has it developed ten per cent in spiritual force?—in engendering faith and good works? In fellowship and brotherhood, and kindness, and purity, and tolerance on the part of its citizenship?

Character is finer than cash—but the two together make a fine combination—one that can scarcely be excelled! Goodness is purer than gold; but together they make a pair that might work miracles! Divinity is nobler than dividends; but together they might produce a heaven on earth! The Golden Rule is squarer than the rule of gold; but together they might measure out untold benefits to the race!

While the city has finer pavements, better streets, handsomer homes, greater businesses, has it at the same time and in the same ratio increased in God's business? Are the people 10 per cent more generous, more kindly disposed? Are they more Christ-like, loving, brave and true? Are the children 10 per cent happier? Are young women 10 per cent safer? Have crime, graft, profiteering been reduced? Has drunkenness been lessened? Have lust and immorality been checked? This is the way to determine true worth!

What are you worth in moral values, in spiritual estimates? What are you worth in Christhood—to the Church; to the town; to God? What are you worth?—*Southern Churchman.*

The special session of the Senate has closed after two stormy weeks, and the lawmakers have hurried from Washington for a rest. The final hours were dull, except for a brief flurry over the President's renewal of his nomination of Thos. F. Woodlock to be a member of the Interstate Commerce Commission, but Republican leaders decided confirmation could not be obtained, and pigeon-holed the nomination in committee to speed adjournment.

Scientists are digging out from the sand hills of Southern Nevada the ruins of a city which they believe may be 10,000 years old.

About $2,000,000 is spent annually in this country on products sold for rat control.

"MUST LIVE THE TRUTH."

Rev. C. H. Rowland, of the First Christian Church, Greensboro, N. C., used as his subject Sunday morning "Seeking Those Without." His text was taken from Col. 4:5-6, "Walk in wisdom towards them without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

"Christians are not told to get out of the world," said the speaker, "nor are they told not to have anything to do with the world. The very existence of the Church depends upon influencing those without to accept the truth. Jesus mingled with the world, but was wise in His talk and speech. We read from the Word, as many as walk according to this rule, peace be on them. And again we read: walk worthy of the vocation wherewith ye are called. The apostle in speaking these words was giving a summary of Christian conduct. It is the essence of all the apostolic counsel to Christians toward those without. To this end, walk wisely, speak correctly, and act judiciously. We are to watch our steps, guard our words and live the truth.

"The pure fountain remains pure by flowing out. To imprison it is to lose its quality of purity. It is the law of the spirit that if we would be strong we must expend our strength. This the very nature of things. Money, brainpower or anything else, increases by use.

"Walking wisely means not walking in sin, but exhibiting before those with whom you come in contact the spirit of Christianity. It is said that Livingston made the Christ known to Africa by his walk. Correct speech is not necessarily quoting the Scriptures, but speaking kind words, which are not only gentle, but pleading for the Christ and the right way of living.

"Walk in wisdom toward them that are without, redeeming them and the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

THE BIBLE IN THE HOME.

The test of the nations is their loyalty to God's Word. The nations which have honored God's Word, and which are honoring God's Word are the nations which have His blessing.

The State will never be guided into ways of constructive peace and permanent development through society's aim and desire to better mankind. Reform movements, no matter how strong and efficient they may be, can never reform the State or the nation until that reform begins at the fireside. There is no chance for men to do, in their interests and desires for others, what God has said the father and the mother, the husband and the wife, the brother and the sister, must do.

The Bible is the one great power which God has given to us, to instruct us how to build our homes aright.—*Exchange.*

PERSONAL LETTER.

From a personal letter of Rev. E. T. Cotten, Oshawa, Canada:

"It might be interesting to you to know that I am a Virginian, my home being in Dendron, Surry County, and that I have relatives attending your Richmond Church. I am always glad to greet the warm rays of THE CHRISTIAN SUN, especially on a winter's day. Canada has treated me very kindly during my little over three years' stay, the Ministerial Association of this city of 17,000 population, electing me president. Church membership was 131 when I came; I have received 113, nearly doubling the membership. So you see 'Cotten' is useful even in a cold climate."

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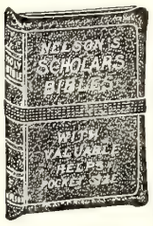

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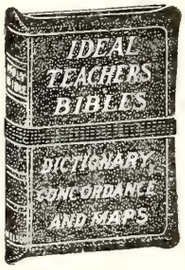

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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE LAYMAN'S OPPORTUNITY.

As a minister, I am intensely interested in the layman's viewpoint in life, and in his part in kingdom service. It is my sincere conviction that the laymen are coming into their own in a new and larger way than the Church has ever known before. The opportunities for vital Christian service on the part of the laymen are more challenging today than ever before. Whether we wish it or not, the day has passed when the laymen looked with a longing eye to the ministry, wishing to enter its ranks in order to render a larger service to the kingdom, and thinking that he could do a more effective work for Christ as a minister of the gospel than as a layman. I say that day has passed, and now instead of laymen aspiring to be ministers, ministers, in alarming numbers, are looking with a longing eye to the position of the layman, believing that perchance they could render a larger service to the kingdom themselves as laymen than as ministers. We are told that more than 500 ministers from one denomination alone withdrew from the pulpit last year to enter the field of business.

I am quite aware of the possible reactions people may have and do have when it is announced that a minister has quit preaching to enter business. A great many people instantly conclude that every minister who quits preaching to go into business does so because of the lure of money. However, one is persuaded that, in most instances, such is not the case. But rather they feel that the opportunity for larger remuneration will enable them to render a larger service to the kingdom by doing better by their families and by their communities. The layman in the Church has at least just as great an opportunity for service to the kingdom as has the minister himself.

Every legitimate trade or profession should be looked upon as an opportunity for Christian service. The old idea that the ministry was the only sacred profession and that all other vocations and avocations were secular is no longer entertained by thinking people. Any vocation is sacred or secular just according to the spirit that prompts a person to enter it, and the spirit he puts into it. There are men who, by reason of their passion to render honest service to their fellow-men, have hallowed and made sacred the work of the carpenter, the mason, the merchant, the physician. Certainly it must have been so with our Master as He worked at the carpenter's bench in His effort not only to make a living, but to live a life. And so with every legitimate vocation, men have made their work sacred by entering into it with the idea of rendering a service thereby to God and to their fellow-men. However, it is possible for a man to secularize even the pulpit. He does that very thing when he enters the profession without the conviction that he can render his largest use to humanity and to God in that capacity.

It is the layman's privilege and his right to look upon his profession or business or trade as sacred, provided he puts the spirit of a servant into it.

The minister is rightly concerned in the task of persuading men to put their religion into their business. And we all know, and the world knows that there is a lamentable need of that very thing today. Men must put their religion into their business life. They must let their religion have breathing space in the world of commerce, the realm of industry, and in the social spheres. The world is terribly out of joint. The wheels of industry are running hard, the whole machine of social relationships seem to be out of gear, and there are countless hundreds of men who deplore the present social, political and economical disorders, and cry with Hamlet, "Things are out of joint; O cursed spite that ever I was born to set them right." But the man whose life is charged with true religion recognizes the fact that things are not as they ought to be, but he is determined to do his part in putting things right, and he sings:

"The world is out of joint;
O happy plight
That I have the privilege
To help set it right."

And the minister is constantly concerned about getting men to express their religion in terms of daily life, to put their religion into their business. The kingdom needs and must have the minister's service.

But the layman sounds another note that is just as important and just as essential for kingdom progress and expansion. He calls to the Church to put business into its religion, and because of the layman's insistance that the Church must adopt business-like policies and methods of carrying on its work, the Church has accepted the duplex envelope and budget system of finance. It rapidly responded to the principle of systematic giving, and by putting business into their religion we have done away with the old notion that efforts to raise money for the Church and Sunday School was begging, and now we think of it as being the greatest business on earth, and men no longer look upon making their pledges to the support of the Church as giving so much to the Church. But now they look upon their pledges as the amount they are willing to invest in the cause of religion for their community. And all these more dignified methods and motives for financing the Church work have come about by reason of the insistence of the layman to put business into religion.

The Church could not survive without consecrated Christian ministers—men who devote their time and energies to the propagation of Christian faith and spiritual leadership. But the Master well knew that the men from the common walks of every-day life would be best qualified by reason of their experience for this arduous task of spiritual leadership, and he selected Matthew, the tax collector; Mark, the young man of financial independence; Luke, a physician; John, a fisherman, and Paul, a tent-maker, to be outstanding spokesmen of His new-world religion. And from the ranks of the laymen the best ministers of our day have come. For after all, the ministers are just men. In fact, they are simply laymen who have felt called of God to devote all their energies in the spiritual leadership of the Church by the work of the gospel ministry. The prophets were laymen; Jesus was a layman; the disciples were laymen dedicated to their definite tasks. And the layman of today, if he be a consecrated layman, is in just as great favor with God as the minister, by reason of the fact that he is devoting his energies to supporting the kingdom enterprises. The old idea of there being three sexes—men, women and ministers—has a certain basis, for time was when ministers differentiated themselves from other people. But, thank God, that day is past, and past forever.

The Church cannot function without consecrated ministers of the gospel; but on the other hand, the Church cannot function without consecrated laymen. A Church is still a Church, even though it has no minister. But a Church ceases to be a Church when it has no laymen. The very life of the Church, and the progress of the Church, depend as much upon the laymen as upon the minister, and to my own mind it depends even more. The laymen of the Church might be divided up into two classes—those who are liabilities and those who are assets. There are those in every Church who constitute an ever-present problem for the pastor and the Church officials. Instead of being a source of inspiration and help to the pastor, they draw on his energies and his nerves. He would gather them into the inner circle of spiritual fellowship, but they will not. Then there are those in every Church who are genuine assets to the Church life. Their very presence is an inspiration to everybody else. Instead of having to be nursed and coddled and petted, they are strong and determined to give help. They are lifters and not leaners; they are boosters and not knockers; they are stayers and not quitters; they are assets and not liabilities. The Church needs more laymen who are in the Church not only for the good they may receive, but mainly for the service they can render.

But there is a new day dawning for the Church because of the fact that a new type of layman is being developed in all our Churches, a type of laymen who put the Church of Jesus Christ first in their thinking and planning, and who look upon life as an obligation of stewardship, believing that as they live in God's world, breathe God's air, enjoy God's sunshine, and partake of God's gracious providence, they are duty bound to make their lives count for God. There is no task that they will not champion—no problem that they will not tackle if the welfare of the Church is at stake. They are possessed of the conviction that anything that ought to be done can be done.

If it is the intensifying of the spiritual life of the Church that is needed, this new type of laymen set themselves to praying more earnestly, more constantly and more believingly than ever before. If it is the task of winning the men of the community to Christ to which they are called, they joyfully respond in the service. If it is the work of influencing the youth to follow definite lines of Christian service and to enlist as life recruits in kingdom activities, they unhesitatingly lend their influence to that objective. If it is the call of missions at home and abroad that is ask-

ing for greater support and larger attention, they accept the challenge without complaint. If it is the raising of large sums of money for a parish house in order that the Church may be a community center to serve the whole life of the whole community, or to raise large sums of money for any other Church enterprise, this new type of laymen that characterizes the Church of our day rises in the strength of his faith and says "it shall be done," and he does it.

The laymen are interesting themselves as never before in the devotional life of the Church. They have come to realize that silent or private prayers are just as powerful as oral prayers or public prayers. And men who prayed little because they could not pray aloud are now praying much because they have learned the privilege of silent prayer. The laymen are interesting themselves as never before in the work of evangelism. Time was when the chief emphasis of evangelism came from the pulpit, but in the future it must come from the pew. The day of tabernacle evangelism seems to be passing, and the day for personal evangelism, or lay evangelism, is at hand. The layman must win their brother-workmen and associates if needed they are to be won. They must witness for Christ in the shops, in the factories, in the store, in the mines, in the market place, in the office, in the lodge—wherever they come in contact with their "brother-man"; they must be willing to witness for their Father God. The strength of a Church is not estimated by the number of members it has upon its roll, but by the number of members it has who are imbued with the passion of the evangel and who have a mind to serve and to win others to the Christian life.

Carlyle sounded a truth that every layman should ponder over: "To have been the evangelist of a single soul is not to have lived in vain."

Every layman should be concerned about providing for an educated ministry. Religious education is the lever by which the layman may raise the whole Church life to a higher plain. It is one thing for the laymen to demand a well-trained ministry; but it is quite another thing, and altogether a much more important thing for the layman to encourage and make provision for young men aspiring to the gospel ministry to secure the training required.

Then again the laymen are responding more worthily than ever before to the challenge of missions. No Christian can assume a passive attitude on the subject of missions, and the laymen of our day are rallying to the cause of missions as never before. They are reading about missions, talking about missions, praying for missions, and giving to missions in a way that is inspiring.

And in recent times the laymen have responded and are responding to the great teachings of God on the subject of stewardship of life and of property. This fact is to usher in a new day of power for the Church of Jesus Christ.

It Can Be Done.

Somebody said that it couldn't be done,
But they with a chuckle replied
That maybe it couldn't, but still there were none
In their crowd who would quit till they tried.
So they buckled right in with a trace of a grin
On their faces—if worried they hid it;
They started to sing as they tackled the thing
That couldn't be done—and they did it!

Somebody scoffed: "Oh, they'll never do that—
At least, no one ever has done it."
But they threw off their wraps and took off their hats,
And the first thing we knew they began it
With a lift of their chin, and a bit of a grin
Without any doubting or "quiddit,"
They started to sing as they tackled the thing
That couldn't be done—and they did it.

There are thousands to tell you it can't be done;
There are thousands to prophesy failure;
There are thousands to enumerate, one by one,
The dangers that wait to assail you.
But just buckle in with a bit of a grin,
Then take off your coat, and go to it;
Just begin to sing as you tackle the thing
That "can't be done"—and you'll do it!

WHY THE CHURCH IS PAUPERIZED.

Roger Babson, the noted statistician, has issued a statement declaring that Christian people in this country are not giving more than 1 per cent of their incomes to God's work. Babson says if Christians would pay into the treasury of the Lord one-tenth of their incomes, the annual receipts for God's work in this country would be $4,000,000,000. And this is exactly what God enjoins upon us in His Word. We are to give not less than a tenth with which to finance His kingdom.

No wonder the work of the kingdom lags, and the Church of God is pauperized. Men and women enjoying Christian privileges and opportunities give God a "hand out" and withhold from His cause and work that which belongs to Him.

Christians of America would not be poorer, but richer; not less happy, but more happy, if they would obey God's plain and unmistakable teaching in the Word. Truly has one said that the next great revival needed is a revival in Christian giving, a revival in the sense and practice of stewardship. "Upon the first day of the week, let one of you lay by him in store as God hath prospered him." (2 Cor. 16:2.)

PAUPERIZING THE CHURCH.

Here is a most startling statement, and from very high authority. Roger Babson, the noted statistician, says that figures show that Christian people of this country are not giving on an average of more than 1 per cent of their incomes for God's work. Babson says if Christians would give a tenth of their income to God's work there would flow into the Lord's treasury $4,000,000,000 a year.

The following is from the *Burlington News* of March 27th:

Much interest is seen in all services in Graham Providence Memorial Church. The Sunday School is increasing in numbers and interest under the efficient leadership of J. B. Farrell, superintendent of his teachers. The Men's Bible Class, taught by Junius H. Harden, now numbers more than fifty, and the interest and attendance record is very remarkable.

New song books for the Church and Sunday School have been purchased, and the singing is inspiring. An interesting society of Christian Endeavor has just been organized. Misses Bruce Cates, Mary Addie White and Estelle Kelly, students of Elon College, were visitors Sunday, and Miss Cates sang a very effective solo.

The Woman's Society are training for a missionary pageant, which will be given Sunday night. The public is cordially invited. Rev. T. E. White is the capable and beloved pastor.

GOD'S PLAN.

Proportionate giving is God's plan for His Church, as has been through all the ages. But unfortunately the Church has largely drifted away from that idea. It seems strange that there should ever be any lack of money for carrying on God's work, but every branch of the Church is feeling it, and probably has always found it difficult to secure the money needed, ever since the days of the apostles. If the Church would return to the practice of proportionate giving, the financial problems oft he Church would soon be solved. Very few people realize how small a proportion of their income they give to God. Roger Babson, the greatest statistician in this country, has recently issued a statement in which he said that Christian people of this country are not giving on an average more than 1 per cent of their incomes for God's work. Think what would be the result if all gave a tenth of their incomes. Babson says that that would bring into the Lord's treasury in this country $4,000,000,000 a year. But whether the tithe is adopted or not, every Christian ought to decide upon some percentage of his income. The Rose Hill Church, in South Carolina, has just undertaken a plan that is to be much commended and one which will be watched with much interest. Instead of having the usual every-member canvass for pledges of definite amounts, every subscriber pledged himself to give a definite percentage of his income during the year. This varied from 2 to 10 per cent. We predict that this Church will have the best year it ever had, and that its members will be greatly blessed. For a fuller account of this Church, see our South Carolina news column.—*Presbyterian of the South.*

AN ORDINATION.

Rev. M. F. Allen, with three of his members and good friends, came to Elon from Lynchburg, Va., Wednesday, March 18th, to meet the educational committee of the North Carolina and Virginia Conference, to be examined as a candidate for ordination in the Christian Church. The examination was duly held and was found satisfactory, and the committee recommended to the executive committee of the Conference, which was also called in session at the same hour, that Bro. Allen be ordained. The executive committee, in proper form, authorized his ordination, which took place at the college on the afternoon of the 18th.

It was a pleasant and a very appropriate exercise. The ordaining presbytery was composed of Dr. P. H. Fleming, president of the Conference (chairman); Dr. J. U. Newman and Dr. C. H. Rowland and The Sun's editor, comprising the other members. Dr. Alexander, pastor of the College Church, and Rev. P. T. Klapp also assisted in the solemn ordination services.

Bro. Allen is pastor of a community Church which he has recently led in building in the environs of Lynchburg, which organization is known as the United Christian Church. This Church, which had been duly organized on the first Sunday in January, elected all officers and complied in every detail with the requirements of our Christian principles and government; also made formal application for membership in the North Carolina and Virginia Conference and was received. We now have a splendid Church building, a competent and beloved pastor, an enthusiastic and growing congregation. "United Christian Church" of Lynchburg takes its place with other Churches of North Carolina and Virginia Conference. May it prosper and grow under the directing hand of our blessed Lord.

Pen, ink, and paper are merely tools as are the saw, plane, hammer, and chisel the tools of the carpenter, while thoughts, like wood, are the raw material. One would not engage a workman to fashion and hang a door just because he possessed the wood and tools. He must possess knowledge of the craft as well, and to acquire this knowledge, he must submit to a period of training.—*World's Work.*

CONTRIBUTIONS

SUFFOLK LETTER.

Prayer meetings and primaries are the heart of religion and government. Non-Christian people do not maintain either. Both are the product of Christianity. Church membership and citizenship are the most important human relationships. Church membership relates men to God, and citizenship relates men to government. Church and State are both of God. "The powers that be are ordained of God." "There is no power but of God." God founded government and the Church, and citizenship, as well as Church membership, is a sacred right and trust." Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." Violation of law is sin.

Burk's maxim was "that we should be such patriots as not to forget that we are gentlemen; and that we ought to bring all the dispositions which are lovely in private life into the service of the Commonwealth." That was a noble ideal, but we may elevate it and say: we ought to be such citizens as not to forget that we are Christians, and that all the qualities which are lovely in Christian life we should bring into the service of citizenship. Or, we may turn the statement around and say: we ought to be such Christians as not to forget that we are citizens. Some are so immersed in citizenship that they fail to become Christians; and some are so engrossed in religion as to fail to be real citizens. Citizenship and Christianship belong together, as both are ordained of God. The primary, in the one, and the prayer meeting in the other is the measure of value in either relation. Complaint against government and the Church is really a complaint against ourselves. Government and Church are both ordained of God; the administration of these institutions is in the hands of men. If citizens took more interest in primaries, better men would be in office; and if Christians took a deeper interest in prayer, it would make Christian testimony more potent.

Obedience to law is obedience to a divine institution; taxation is the support of a divine ordinance; recognition of State claims is religious. These relations in the Church are even more sacred, because the Church is the kingdom of God in the spiritual sense. No one can be a good citizen who is not a good Christian; and no one can be a good Christian who is not a good citizen. Support of the State and of the Church, financially, is based upon financial possessions. The citizen who has no property, pays no tax except the little he pays on himself as a "poll tax." The same is true of the Christian. But as "man's life consisteth not in the abundance of the things which he possesseth," he can be a good citizen and a good Christian by obedience to law and loyalty to the Church, which is the "body of Christ." Citizenship and Church membership carry responsibilities that demand interest in prayer meetings and primaries.

W. W. Staley.

ELON LETTER.

The memory of the "Men and Religion Movement" a decade ago is a sweet and precious heritage for all who felt its inspiration and, in response thereto, gave the kingdom a larger place in their hearts and also in their daily interests.

The spirit of this great movement is to reappear in a new movement to which the name Laymen's Church League has been given. The purpose of this league is thus described: "The Laymen's Church League is a new interdenominational effort by laymen to secure real working fellowship and co-operation between all groups of Christian laymen who are eager to serve their Lord and Saviour Jesus Christ, and to increase the spiritual power and efficiency of the Church of Christ."

An effort of this character appeals strongly to the men of the Christian Church. We have believed earnestly in co-operation and hoped wistfully for Christian union. Our hearts should greatly rejoice over this promising new movement, embodying the fundamental purpose of our brotherhood throughout its history.

This league is to hold an interdenominational conference at Columbus, Ohio, May 8th to 11th, in connection with a district conference for the State of Ohio. The interdenominational conference is to be limited to one thousand delegates representative of all the Churches of the United States and Canada. The district conference will no doubt number three thousand, but they will be visitors only to the general meeting unless they as individuals are also members representative of their denomination in the interdenominational conference of the league.

Our Church is to be represented in this interdenominational conference by the following laymen: Byron N. Andrews, Eastport, Maine; F. R. Woodward, Hill, N. H.; U. D. Brownell, New Bedford, Mass.; Wm. L. Blaum, Albany, N. Y.; A. F. Foor, Everett, Pa; John J. Stryker, Irvington, N. J.; L. Rose Jones, Franklin, Va.; J. B. Hutton, Dover, Del.; J. P. Montgomery, Burlington, N. C.; J. J. Pitt, Norfolk, Va.; I. A. Luke, Holland, Va.; C. E. Booz, McPherson, Kans.; J. G. Lucas, Madrid, Iowa; C. L. Botkin, Towanda, Kans.; Elmer L. Roe, Superior, Neb.; L. D. Wilhelm, Macomb, Ill.; C. E. James, Mansfield, Ill.; M. S. Campbell, Collison, Ill.; W. O. Jones, Hagerstown, Ind.; J. F. Barnes, Huntington, Ind.; Earl Bayman, South Whitley, Ind.; C. B. McConnell, Sidney, Ind.; John T. West, Sharpsville, Ind.; V. B. Caris, Columbus, Ohio; H. R. Fisher, Condit, Ohio; Earl F. Smith, Columbus Grove, Ohio; W. A. Snider, Defiance, Ohio; Perry G. Yantis, Troy, Ohio; J. L. Reck, Covington, Ohio; Wm. Schmidt, Ansonia, Ohio; Harry McPherson, Dayton, Ohio; Dr. G. W. Flory, Eaton, Ohio; Lewis Banta, Lebanon, Ohio; J. L. Rector, Pleasant Hill, Ohio; W. C. Hile, Versailles, Ohio; J. W. Deever, Trotwood, Ohio; Joseph Johnson, Dayton, Ohio; A. F. Chase, Dayton, Ohio. W. A. Harper.

THE CHURCH'S INDIVIDUALITY.

By Robert E. Speer.

There is nothing in Christ that any one communion can monopolize. This is the most outstanding single impression that comes to me as a result of close association with all the Churches in the Federal Council during the last four years. It is a sheer impossibility to segregate any fresh discovery of Christ that any one of our great Christian groups has made. It any group has had a true insight into Christ and what He means for human life, all have shared in that insight. If any one writes a hymn that exalts Christ or writes a new devotional book centering around Him, no one stops to inquire to what denomination the author belongs.

We are coming to a common recognition of the elemental unity of life and experience among the Churches. There is no Presbyterian type of sin, with which only the Presbyterian Church can deal. You cannot denominationalize sin. There is just one kind of sin. And there is, accordingly, just one task, elemental in its unity, before all the Churches, whatever their names may be—the task of overcoming sin through the power of their one Saviour and Lord.

We have come to a realization of this inner unity as our Churches have been brought face to face with concrete tasks. There is an indivisibility of our Christian reactions to any great moral issue. Among the many recent evidences of this, none has been more striking than the response in all communions to the Japanese exclusion act. The reactions among the various Churches against such a racial discrimination were identical. The public statements made by the Federal Council were simply a gathering up of the judgment of all thoughtful Christian groups.

Or take the resolutions on war adopted by almost all the Christian bodies. If you erased the denominational names, no one could possibly tell which declaration came from which body. The common convictions on the issue of war and peace are a revelation of the community of mind among the Churches. Other illustrations, equally convincing, of the indivisibility of our Christian experience could be drawn from the attitude of the Churches toward prohibition, their efforts to relieve the suffering in the Near East, Russia and Central Europe, their new experience in grappling with the problems of race, and in many other fields of co-operative activity.

That there are difficult and delicate questions before the Churches as they undertake to deal with great social and international questions cannot be denied. None is more difficult and complex than the true function of the Church in its relation to issues which are also the concern of the State. But the difficulties themselves are a unifying force, drawing the Churches together in an effort to find together the right way, as they cannot find it alone. Certainly, the Churches must not be intimidated from doing what they ought to do because of fear of making mistakes or of doing what some think they ought not to do.

There are voices that would like to keep the voice of the Church from being heard. We ourselves may at times have misgivings as to what the Church should do. But all our questions as Churches finally reduce themselves to two. The first concerns our relation to our common Head. How great a Lord is Jesus Christ to be? Are there areas of life of which He is not meant to be Lord? If so, then he is not the Lord at all, as we had supposed. The whole of human life belongs to Him, and must be brought under His mastery. That is the first issue on which we must be clear.

The second question has to do with the relation of our Churches to one another. The problems which are faced in the Federal Council are Church problems. They are issues with which the Churches as Churches must deal. They are questions on which the Churches must find a common mind and in relation to which they must be able to fulfill their corporate and indefeasible responsibilities. We have passed beyond the day when the Churches can delegate their responsibilities to other agencies. We must grapple ourselves with these momentous tasks, and in order to do so with power, we must develop a will to unity that will relegate to a secondary place all details of polity and organization and draw the Churches together in a growing oneness of spirit and purpose.

Read the editor's "Questions to Pastors," and then lend a helping hand.

Holding Evangelistic Services at Albany, N. Y.

THE EVANGELISTIC PARTY AT THE FIRST CHRISTIAN CHURCH.
Top—Rev. W. C. Hook, pastor; Rev. J. F. Morgan evangelist and director of music.
Bottom—Samuel Leonard Davis, pianist; Mrs. Davis, soloist.
Services were held each evening (except Saturday) at 7:45 o'clock.

EVANGELISTIC SERVICES AT ALBANY.

The Christian Endeavorers of Dixie sent greetings to the Endeavorers of Albany local union through the kindness of Rev. J. F. Morgan, of Winchester, Va. The Rev. Morgan is director of music and personal work during the community evangelistic campaign in progress at the First Christian Church, Chestnut Street, from March 15th to 29th. Wednesday evening a session for young people was held, with about 200 Endeavorers present, including the president of Albany local union, Elmer Garvin, and the treasurer, Edgar Knox. A very interesting program was directed by Sam Leonard Davis, of Norfolk, Va., noted blind pianist; Mrs. Davis, soloist and evangelistic worker; Mr. Morgan and the pastor of the Church, Rev. W. C. Hook. Rev. Hook portrayed in a very vivid manner the story of the prodigal son, after which a solo entitled "Where is My Wandering Boy Tonight?" was rendered.

The Christian Endeavor Society of the Memorial Baptist Church conducts a food sale in its Church parlors.

We understand the society meetings of the First Christian Church will be omitted for the next two weeks, but will combine with the evangelistic services being held in that Church.

The community evangelistic campaign, which has attracted large congregations to the First Christian Church since March 15th, came to a close last evening. The pastor, Rev. W. C. Hook, used as his closing message the topic, "What Will You Do with Jesus?"

The meetings, which have been of the conservative type, have been very popular and greatly appreciated by all who have been in attendance. There have been many reconsecrations and new professions and in the closing service a number of new members will be received into the Church.

The Rev. J. F. Morgan, director of music and personal work during the campaign, has won his way into the hearts of all who have been privileged to listen to his great messages in song and to observe his splendid personality. Sam Leonard Davis, noted blind pianist, has inspired his audience night after night with his wonderful talent.

The Rev. W. C. Hook, pastor-evangelist, has brought some very earnest and helpful messages to his hearers.

AN ANNOUNCEMENT.

Hon. O. W. Whitlock, Huntington, Ind., secretary of publications of the General Christian Convention, makes an announcement that CHRISTIAN SUN readers will greet with gladness and applause, and very many of us will avail ourselves of this great generosity and far-sightedness on the part of our Board of Publications. Read the announcement in Judge Whitlock's words and then send your request to Dr. J. F. Burnett, secretary, C. P. A. Building, Dayton, Ohio, and get books, that should sell at a high price, simply for the asking.

This department has had printed for free and general distribution sixty-nine thousand four hundred booklets and pamphlets prepared by Rev. F. G. Coffin, D. D., and Rev. J. F. Burnett, D. D., president and secretary, respectively, of the General Convention of the Christian Church, as follows: "Origin and Principles of the Christians" (Burnett), 16,000; "Historical and Biographical Sketch of Rev. James O'Kelley" (Burnett), 10,000; "Sketch of the Life of Rev. Abner Jones" (Burnett), 9,000; "Sketch of the Life of Barton W. Stone" (Burnett), 9,000; "Sketch of the Life of Elias Smith" (Burnett) 9,000; "Pioneer Women of the Christian Church" (Burnett), 9,000; "The Church that Jesus is Building and Churches that Men are Organizing" (Burnett), 400; "The Christian Church and its Present Task" (Burnett), 3,000; "The President's Convention Address at Burlington" (Coffin), 3,000; "Address at Central Convention, Versailles, Ohio" (Coffin), 1,000.

TRUE STORY OF FAITH.

A poor widow living near Glasgow had an only daughter, who, while greatly beloved, was the source of much pain and anxiety to her mother. She was inconsiderate, giddy, and fond of gay company. Affectionate entreaty and warning were alike unavailing, and at length the sorrow of the unhappy mother culminated in her daughter's leaving home abruptly, and going to a disreputable neighborhood in Glasgow, refusing to return. For more than a twelvemonth the Christian mother carried her grievous burden constantly to the throne of grace. While mechanically about her work in the household, the prayer was ever in her heart and upon her lips, "Bring back my wandering child, O Lord!"

An officer who was well acquainted with the good woman, and with her great grief, was riding in a procession in Glasgow, when, in the crowd lining the sidewalk, he recognized the face of the girl. He at once left his place, and, dismounting, said to her, "Are you not Sarah M—?"

"Yes, that is my name," was the reply.

"Well, let me say to you that your mother hasn't fastened her door since you went away. I have told her many times that it was unsafe and imprudent for her to do so, but she always says, 'Perhaps my Sarah may come back, and while I live I will leave my door unbolted.'"

The sad, dejected child burst into tears, and said, "I will go to my mother this very hour."

She returned at once, and was received with love and tenderness, and was won to a life of sobriety and Christian happiness.

What an intimation of the tender solicitude with which the prodigal is watched over by the Lord of glory; willing to forgive transgression and sin, cast out idols and make all things new, that an eternal communion may be thenceforth maintained between the redeemed sinner and his gracious Saviour.—*Broadcasting Prayer.*

MISS ELDREDGE COMING.

Miss Lucy M. Eldredge, secretary for young people, Department of Christian Education, will visit the Southern Convention April 12th to May 15th. The following schedule has been arranged for her:

April 12th—First Church, Portsmouth, Va. (morning).
April 12th to 14th—Waverly, Va.
April 15th to 16th—Franklin, Va.
April 17th to 18th—Holland, Va.
April 19th—Temple, Norfolk, Va. (morning); Newport News, Va. (night).
April 20th to 25th—Temple, Norfolk, Va.; Christian Churches, Norfolk, co-operating in school.
April 26th to May 1st—Elon College, Elon, N. C.
May 3d to May 6th—Holy Neck, Va.
May 7th to May 10th—First Church, Norfolk.
May 11th to May 15th—Winchester, Va.

BOARD OF RELIGIOUS EDUCATION.
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The Saratoga, huge airplane carrier, a $43,000,00 shiu, is to be launched at Camden on April 7th.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

BY WARREN H. DENISON, D. D., *Secretary.*

Some Points to Guard.

You are planning for your annual every-member canvass for some time in 1925. There are some points to watch, because some Churches overlook a few important matters. We desire to help you have your canvass a splendid success, so we call attention to four matters that should be carefully guarded.

1. *Take time to prepare your budget.* Do not leave out items that belong there. See that your estimates are carefully calculated. They must not be hurriedly thrown together, nor prepared by one person, but by the entire finance department and pastor together. Then when both sides of the budget are set down in black and white, stand back a little way and look at both sides—current expenses and benevolences—and see how they compare. Men face God when they make out their budgets! It is not a place for driving close bargains; it is not a place for selfishness and littleness. When men make the budget, they are in the midst of a great spiritual experience. Give much thought and prayer to the making of your budgets.

2. *Take time to prepare your membership.* The members need much instruction on local responsibilities and of the world needs. Literature, sermons, charts, stewardship, prayer are essential. Every effort should be made to make Church attendance large during the two months necessary for preparation for the every-member enlistment. You cannot prepare in two or three weeks. Time is a necessary element.

3. *Make it really an every-member plan.* It is not merely for heads of families, for the more well-to-do, for older members, for the active and interested membership; it is for every one—young and old, husband, wife, children, widow, rich, poor, active, indifferent.

4. *Train the canvassers thoroughly.* There should be at least three meetings of the canvassers for training. So important is this that the stewardship department has prepared a manual of instructions. It will be sent free, so that pastor, stewardship secretary, and the one chosen to train the canvassers may each have a copy. More failures occur right here than at any other point.

Every-Member-Canvass Day.

"Ye stand this day, all of you, before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel. Your little ones, your wives, and the stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water; that thou shouldst enter covenant with the Lord thy God, and into His oath, which the Lord thy God maketh with thee this day; that He may establish thee today for a people unto Himself, and that He may be unto thee a God."—Deut. 29:10-13.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR MARCH.

Reidsville, N. C., $6.29; Zion, Moncure, N. C., $1.40; Richmond, Va., $2.84; St. Luke's, Dover, Del., $1.00; South Norfolk, Va., $3.30; Salem Chapel, Walnut Cove, N. C., $1.00; Berea (Norfolk), Hickory, Va., $7.00; Wadley, Ala., $2.16; Pleasant Hill (A), Liberty, N. C., $1.00; Richland, Ga., $1.84; Holland, Va., $10.00; Liberty, Vance, Henderson, N. C., $2.20; Antioch, Harrisonburg, Va., $2.91; Linville, Harrisonburg, Va., $2.70; First Christian, Portsmouth, Va., $10.10; Winchester, Va., $9.28; Elon S. S., Elon College, N. C., $5.00; Leaksville, Luray, Va., $2.42; Wakefield, Va., $3.82; Palm St., Greensboro, N. C., $7.65; Beulah, Wadley, Ala., $1.65; Elm Avenue, Portsmouth, Va., $5.25; Berea (Nansemond), Driver, Va., $6.00; First Church, Greensboro, N. C., $13.54; Monticello, Brown Summit, N. C., $2.82; Randleman, N. C., $3.00; Chapel Hill, N. C., $3.83; North Highlands, Columbus, Ga., $1.76; Mt. Bethel, Summerfield, N. C., $1.33; Wentworth, McCullers, N. C., $3.40; Dry Run, Seven Fountains, Va., $1.51; Ramseur, N. C., $7.38; Rose Hill, Columbus, Ga., $2.78; Timber Ridge, High View, W. Va., $1.63; Burlington, N. C., $69.62; Christian Temple, $283.33; Class 3, Rosemont S. S., R. R. 3, Berkley, Va., $10.00—total, $502.74.

We are grateful to these good schools for their liberal offerings to our mission cause. We trust that this number shall greatly increase, as funds are so much needed now to carry forward our missionary work at home in Carroll County, Va., and abroad in Japan. We are happy at what these wide-awake schools are now doing.

Gratefully,

J. O. ATKINSON,
Mission Secretary.

VALLEY LETTER.

The winter has passed quite rapidly, and it is about time for me to begin revival meetings again. I shall not hold many this spring, as I am holding a meeting at each of my Churches only once every two years, taking about half of them each year; and fine weather favored me last fall, so that I was able to push them right along. To hold a meeting at all my Churches every year, I have found, takes too much time and strength for that line of work, causing me to have to neglect other important lines. And, then, to hold all the meetings would necessitate some Churches having meetings in bad weather, which would be neither satisfactory nor successful.

It is important that our Churches come up in full with Conference apportionments this year. The need is very great. Every fund on the apportionment table is needy and important. We can bring everything up in full if we try. Of course we can. It can be done without trying very hard if all will help. Conference apportionments and everything else in the Church would be far more than paid if all our members would tithe their income as the Lord requires. When people stop robbing God and fall in line with God's tithing plan, the financial obligations of the Church will no longer be a bugbear, but a joy and delight.

With the hope of stimulating the interest in Conference apportionments, I am sending to the members of my Churches the following letter:

Harrisonburg, Va.

Dear Church Member and Friend:

This letter is addressed to you with the earnest hope and prayer that it may touch a responsive chord in your heart.

I am so anxious that every member of the Church shall really get awake to the teachings of Jesus in regard to sending the gospel to those who have it not. Our duty is plainly stated in Matt. 28:19, Acts 1:8, and in many other places. And then we have before us the example of Jesus and the apostles, who did all in their power to lead others into the light. Are we doing our duty unless we make some sacrifice for the good of others?

Conference apportionments is the regularly appointed channel through which most of us can do this kind of work. Last year many of our members gave nothing to this great cause, and some who ought to have given many dollars only a few cents. The average for the whole Conference was the poor pitiful little sum of 55 cents per member. Is it not a burning shame that followers of Christ do so little for the extension of His kingdom! When cents have been given where dollars ought to have been, how can they expect the Lord to say, "Well done"? How we do need a greater vision in this important matter!

My earnest appeal to you and to every other member is that we shall do the biggest and best thing this year for the causes represented by the Conference apportionments that we have ever done, and do it for the glory of God and the good of fellowman. Sincerely, your pastor,

A. W. Andes.

We are hoping for a greater missionary awakening to come to us as a result of our missionary institute, to be held at Mayland on Saturday before the first Sunday in May. Our Conference mission secretary, Rev. J. F. Morgan, of Winchester, has arranged a good program for that occasion. The principal speaker will be Dr. W. P. Minton, foreign mission secretary, of Dayton, Ohio. Now, here is an opportunity our folks cannot afford to miss. The subject is great, the principal speaker is great, and some of the rest are not so poor, and it is up to our people in the whole Conference to come together in large numbers and make the occasion great. Remember the time and place—May 2, 1925, at Mayland. Come.

Harrisonburg, Va. A. W. ANDES.

LINVILLE.

We have recently held a series of evangelistic meetings at Linville. These meetings began on March 1st, and closed March 15th. The services were conducted chiefly by a number of Christian laymen from Harrisonburg, known as the Codle's Crusaders—a different group or "team" coming each evening. Rev. Stokes Lott, the new head of the mission work in Harrisonburg, was with us and preached one night. Rev. A. W. Andes was with us on three different occasions. Both Bro. Andes and Bro. Lott preached fine sermons, which added much to the success of the meetings. As a result of the meetings, there were twenty professions of faith in Christ, thirteen of whom united with our Church—in all, there were fifteen accessions to our Church, and the members of all the Churches in the community, we believe, were greatly revived. The members of the M. E. and other Churches co-operated with us admirably and profitably. In these meetings, as in all others, no denominational or sectarian lines were recognized. The music during the entire two weeks, was under the management of Bro. E. A. Emswiler, a member of the local M. E. Church, who conducted the singing to the pleasure and profit of all. The organization of Codle's Crusaders, mentioned above, is composed of consecrated laymen of various denominations—Baptist, Brethren, Progressive Brethren, Christians, Disciples, Lutherans, Methodists, Presbyterians, Reformed, United Brethren and others. While people are talking Christian unity in other sections, we are practicing it in this one.

R. P. CRUMPLER.

A new suit for Easter is all right. But don't forget to subscribe for THE CHRISTIAN SUN.

THE UNDENOMINATIONAL APPEAL.

By O. J. Randall.

Concurrently with the growth of the community Church movement, the query is heard: "Which type of community Church makes the more effective appeal—the denominational (including federated denominational) or the undenominational type? How do the people, generally, react?" Some whose investigations we suspect have been rather superficial, if not prejudiced, are ready to conclude that the denominational type is the more efficient. From this view we are strongly inclined to dissent.

The ultimate strength of the undenominational appeal lies in the fact, which is being increasingly recognized and acknowledged, that the essential conviction and consequent conceptions of the Christian religion are themselves undenominational. No Protestant denomination has or today claims to have now, or ever to have had, a monopoly of such convictions upon which they rest. No denomination claims to have a monopoly of Christ or of the Bible. Not even the Roman Catholic Church dares to make so bold a claim. This being true, it follows that, whatever it is that differentiates any particular denomination and makes it necessary that it should be denominated at all, it is—to say what cannot be denied—not fundamental to the Christian religion, whether conceived of as a mode of living or as a system of belief, or as both, which it actually is.

The weakness, if there be any weakness, of the undenominational appeal, has its origin in one or two really subsidiary, though greatly exaggerated, considerations, namely: First, the absence of the prestige and of the sense of permanency and solidarity that grows out of the history, the achievements, and the connectional concerns of denominationalism. Second, akin to the first, the realization that the undenominational community Church is in the experimental stage. Its future is uncertain, not to say precarious. The organization is purely local. There is no dependable source of supply of ministerial leadership, of appropriate literature, or of financial aid; all of which have great value in the early developmental stages of any such enterprise. We admit the revelancy and weight of these observations. But, while they are important, they are not vital. They are, after all, minor and not major matters. These conditions can be and are being met. Similar conditions existed in the beginning. They did not deter the fathers, nor did they discourage the founders of the many sects which have blessed (?) our history since the beginning. Our answer, then, to sentiments of this sort quoted is to call the roll of that host, who, without history, without prestige, without financial or any other kind of outside aid; under the compulsion of a great idea, gave themselves to and led their followers into new and heroic adventures in the kingdom of Christ; such adventures, indeed, as timid or overcautious souls will never undertake—not even for so great an idea as that of Christian unity.

On the other hand: the weakness of the denominational appeal lies in the universally admitted fact that no one denomination can satisfy or overcome all the denominational predilection, adverse or otherwise, prevalent in a given community. However broad or community minded a denominational Church may be, it is still a denominational Church. If it is not, why call it such? And many will say, "Why should not the denominational community Church be of the denomination to which we belong?" If we answer that it does not matter which denomination or denominations (federated) the community Church represents, they will promptly and properly reply, "Why, then, should it represent any?"

The plain fact is that these sectarian differences, which we find so difficult of adjustment, are the product of denominationalism. Nor can denominationalism cure the conditions it has thus created until it abandons the very thing that caused these conditions.

It will be apropros, and perhaps both interesting and suggestive, to submit herewith an account of the undenominational "clinic in Christian unity" which we have been quietly conducting here in Potomac Heights, a subdivision of the city of Washington, District of Columbia. This is a community of approximately one thousand souls. The heads of these families are, for the most part, civil service employees. This indicates high average intelligence and comfortable though modest homes. During the period of the growth of this community the question of organizing some form of denominational Church was proposed more than once. Some surveys were made with that end in view. There was no encouraging response to these proposals. Two years ago last December, in response to a neighborhood invitation, thirty-five persons came together to consider the advisability of organizing a community Sunday School. The outcome of that preliminary meeting has been: (1) a successful Sunday School, with an average attendance of about seventy-five or eighty; (2) the erection of the first unit of a Church building at a cost of $10,000, half paid for; (3) the organization of a community Church of the undenominational type on the doctrinal basis of John 3:16, with a membership of one hundred; (4) a society of the Church womenfolk, analogous to the ladies' aid society, rendering substantial service; (5) a Christian Endeavor society; (6) a regular, though part-time, pastor; and (7) a program of religious, instructional, expressional, social, and recreational features throughout the year which makes a definite contribution to the welfare of the people.

Our Church membership includes representatives of many denominations. Several of our best members had not been connected with any Church previously. Others, whose prior Church membership had been more or less nominal, are giving evidence of a fine appreciation of the essentials of religion and of spiritual values.

We formulated our own constitution. We arranged our own very simple ritual. This provides for the recognition of membership, the installation of office bearers, for baptism (the mode optional), and for the Holy Communion. Our organization has been effected without ostentation or propaganda. It is the expression of the convictions of sincere people, who have no ulterior motives, and who honor and love each other, notwithstanding differing denominational antecedents or the lack of them, simply on the basis of their mutual attachment to Christ as children of God.

The experience and observations of more than thirty-five years in quite active participation in religious work leads me to express the opinion that no Church of any denominational connection—not even a so-called denominational community Church—could, under the same circumstances, have made the progress we have made in these two years. And in recording this progress, I desire to say that while in our theology and in our opinions we are both candid and tolerant, the type of piety, the quality of character, the spirit of service, and the sincerity of purpose among our people cannot be surpassed any where.

It is, however, only fair to state that many of us have not and probably will not soon separate ourselves from our denominational affiliation. We maintain a dual membership, believing it better to belong to two Churches and be active in one than to be an indifferent member in only one. By this method we can minister to those who, finding no Church of their own denomination convenient to them, might otherwise affiliate with no Church at all. Such catastrophes, and many another, will be impossible when the undenominational community Church—the New Testament Church—representing the best in all the denominations, without the handicap of any of their shortcomings, is universally recognized as having a place in the kingdom of heaven and as being at least an integral part of the Church of Christ.—*The Unity Messenger.* (Printed at request of Mrs. J. I. Joyner, Washington, D. C.)

PROGRESS.

Bathtubs now seem advisable and quite commonplace. It is very difficult to believe that less than one hundred years ago they were legislated against and that even the great Commonwealth of Virginia regarded a bathtub tax as a suitable measure for enactment and an easy method of getting a "luxury revenue." Read this:

"The first bathtub in the United States was installed by Adam Thompson, a wealthy grain and cotton dealer of Cincinnati, in 1842. He had lately returned from London, where he had heard that the Prime Minister had such a device. On December 20, 1842, he had a party of gentlemen to dinner, all of whom tried out the new invention. The following day the story was in the papers, and Thompson was attacked both by doctors and politicians. We do not find that Thompson was required to pay a fine, but the discussion in connection with the bathtub resulted in various measures for the restriction of their use. The Common Council of Philadelphia considered an ordinance to prevent any such bathing between the months of November and March. Virginia laid a tax of $30 per year on all bathtubs and extra heavy water rates. In Boston there was an ordinance forbidding their use except on medical advice."

Railroads also came in as harbingers of an evil day and as leading to infidelity. The school board of Lancaster, Ohio, gave the following reply to a request for the school-house in which to hold a debate on the practicability of railroads:

"You are welcome to use the school-room to debate all proper questions in, but such things as railroads and telegraphs are impossibilities and rank infidelity. There is nothing in the Word of God about them. If God had designed that His intelligent creatures should travel at the frightful speed of fifteen miles an hour by steam, He would have foretold it through His holy prophets. It is a device of Satan to lead the immortal souls down to hell."

Most readers cannot visualize the meaning of the figures 400,000,000 people as representing the population of China. *China's Millions* suggests a new basis of computation, as follows: "If you were asked whether there were more people in China than individual alphabet letters in the Bible, how would you reply? Probably some would say: 'Oh! there must be more letters in the Bible.' On the contrary, there are eighty times as many heathen in China as there are individual letters in our English Bible. Do we realize it? "Eighty souls for whom Christ died going out into eternal night in China for every single letter in the Book which has brought light and life to us. Think of this as you read your daily portion."

Inspire not men with fear, else God will fight against thee in the same manner. Let one provide sustenance for them in the lap of peace; it will then be that they will freely give what has been torn from them by terror.—*Precepts of Ptah-Hotep,* 2500 B. C.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

April 12, 1925.

Subject: "The Cripple at the Beautiful Gate."

Golden Text: "I am Jehovah that healeth thee."—Ex. 15:26.

Lesson: Acts 3.

Devotional Reading: Isa. 35:3-10.

"Now, Peter and John went up together into the temple at the hour of prayer." They were men of very different temperament, but they found in Christ that which brought them together. They had gone to the tomb together. Now, they were going to the temple together. They recognized the value of associative and common worship. Private devotion is fine, but man is a social being and he needs worship in common with his fellowmen. They went into the temple. They were the heralds of Christianity, a new religion that was the noon-day sun as compared with Judaism, the twilight of the early dawn. But they saw in regular stated worship a helpful feature, and having proved all things, they held fast that which was good. There is a lesson here for those who would break away from the Church on the least pretext. They went into the temple at the hour of prayer." My house shall be called a house of prayer," said Jehovah. It was to be a place where men came to receive supernatural orders and supernatural power; a place where they would be cleansed from their sins, get new visions of their possibilities, be quickened with new power. How empty and poor the life that habitually and willfully stays away from the house of prayer!

"And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called beautiful, to ask alms of them that entered into the temple." The man was lame—lame from his mother's womb—he had never taken a step or felt the thrill of going where he would. He was poor; he had to beg for a living. He was indeed a pathetic figure. But it were better to be lame and crippled physically than to be lame mentally, morally and spiritually. And it were better to be poor financially than to be poor in friendship and faith and hope and love. He was laid at the gate of the temple—there was dire human need right at the door of the Church. It is ever thus. We do not have to look across the world to find some one to help; there is deep human need right at the door of the Church, within a stone's throw in most cases. The man was to ask alms of those that entered into the temple. What a parable! The needy world looks to those who profess religious faith. The Church of Jesus Christ is supposed to produce the kind of men and women who have the spirit of kindness and helpfulness, and who respond to human need. When men or money are needed, it is the Church which furnishes them.

When the lame man asked Peter and John for alms, Peter responded in the familiar words, "Silver and gold have I none; but such as I have, give I thee; in the name of Jesus Christ of Nazareth, rise up and walk." The man expected to get something. He had a right to expect it, for to whomsoever much is given of him will much be required. Those of us who know Jesus Christ are under obligation to make Him known to others. But the man did not get what he expected. Well for him that he did not. Alas, for him if Peter had had silver and gold; he would probably have been a beggar and a cripple yet. Alas, for us if we got everything we wanted instead of what we need. May it not be that this principle explains so much so-called unanswered prayer. "Silver and gold have I none"—a man's life consisteth not in the abundance of things which he possesseth. How poor is the life that has only silver and gold! "But such as I have, give I thee." We wish we had more to give or more talent to use. That is idle tommy-rot! The question is whether we are giving of such as we have. God demands of us, not what we do not have, but what we have—of money, of time, of talent, of energy, of life. "In the name of Jesus Christ of Nazareth, rise up and walk." Jesus had promised power, and Peter claimed that promise. We have the same promise; we need only to claim the power.

"And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength. And he, leaping up, stood and walked and entered with them into the temple, walking and leaping and praising God." Here is the story of a miracle that is being enacted in life wherever the same principles are applied. He took him by the hand—it was the personal touch of a good man: he took him by the right hand; it was the hand of warm, strong, Christian fellowship; he lifted him up: there was strength there, there was sympathy and power that lifted the lame man above the lower levels on which all of his past life had been lived; his feet and ankle bones received strength; powers which had never functioned were released and developed at the touch of this friendly godly man; he, leaping up, stood and walked and entered into the temple; he used his new-found powers in the ways of the Lord and to His glory. The warm, right hand of good fellowship from a holy life has uplifting power, and lifts men from the lower levels of life, awakens new powers within them, causes them to walk in new ways, and inspires them to glorify God. And the power that makes this possible is not of ourselves; it is the spirit of Jesus Christ of Nazareth expressing itself through us.

"And His name, through faith in His name hath made this man strong, whom ye see and know." He giveth power to the faint, and to them that have no might He increaseth strength. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

The lesson is full of teaching truths. Here are a few of them:

1. There is value in co-operative Christian effort.

2. Jesus Christ is big enough to command the loyalty of men of all types and temperaments.

3. Human need lies even at the gate of Church.

4. Religious faith and practice should go hand in hand.

5. The world has a right to expect something from those who go to Church or in any way have the benefits of religion.

6. The Church can no longer say, "Silver and gold have I none." Nor can it say, "Rise up and walk."

7. We are to give, not of what we do not have, but of such as we have.

8. The personal touch is most vital.

9. The right hand of fellowship lifts men up.

10. Those who are maimed in body and mind and soul have within them great possibilities.

11. When Christianity helps a man, he ought to help Christianity.

12. Faith in Jesus Christ makes men strong.

CHRISTIAN ENDEAVOR.

April 12, 1925.

Topic: "What the Resurrection Means to Us."
Scripture Reference: Matt. 28:1-15; 1 Cor. 15:1-20.

Plans for the Meeting.

In order that the program may be well planned and run smoothly, topics should be assigned ahead of time. An Easter meeting should be impressive. It should show that beyond a doubt Christ lives and works in our lives today; it should make Church membership more meaningful; it should be a message of good will and cheer. A short worship service should come first. The leader should arrange to have the topics which deal with the last week of Christ's life and His crucifixion follow in order, each announced in turn, and the leader's talk should be reserved for last when he (or she) will speak of the resurrection and what it means to the world. The Church should be decorated with flowers.

Worship Service.

Song: "All Hail the Power of Jesus' Name."
Scripture: Psa. 24.
Prayer: "O God, who hast prepared for those who love Thee such good things as pass man's understanding, pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen."
Leader: "If, then, ye were raised with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth."
Song: "In the Cross of Christ I Glory."
Song: "Fairest Lord Jesus" or "Christ, the Lord, is Risen Today."

Three-minute talks on the last week of Christ's life.

1. *The Last Supper.*

According to tradition, Christ's supper with the disciples was in a room on Mt. Zion, not far from the high priest. It is recorded in Matt. 26:17-30. Da Vinci's picture of "The Last Supper" is the best one which has been painted, and gives us the tenseness of the disciples as they are seated with Christ at the table. Jesus has said that one of the disciples shall betray Him, and there is a look of deep concern and anxiety on their faces. Christ is calm, seemingly resigned to what shall come, knowing and understanding it all.

2. *Christ in Gethsemane.* (Matt. 26:36-46.)

Christ goes into the Garden of Gethsemane to pray soon after the last supper. If possible, show Hoffman's picture of Christ in Gethsemane. In this picture, He is kneeling with eyes lifted to heaven and a bright light shining into His face. He struggles with Himself at this time and prays to the Father. He knows the things which are to come to pass in His life and is struggling to harmonize His own will with that which seems to be His Father's.

3. *The Arrest.* (Matt. 26:47-56.)

Judas comes with the multitude and betrays his Master by kissing Him and saying, "Hail, Master." He is cruelly arrested and taken away to Caiaphas. Matt. 26:58-75 gives the story of the denial of Christ by Peter. This hurt the Master, but from this time forward Peter, who regretted his weakness so much, lived a much stronger and truer life.

4. *Remorse of Judas and Christ Before Pilate.* (Matt. 27:3-10; Luke 23:1-25.)

When Judas realized what he had done, his heart was filled with horror. His own conscience was hurting him, and the shame of what his Master and the disciples thought of this deed and his disloyalty to his Master and the cause he represented. In his shame, he ran to the priests and gave them back the thirty pounds of silver. The injustice of the trial of Jesus before Pilate and Herod impresses us most after He is arrested. He is examined in the hope of finding something which will be big enough to condemn Him, and for this reason false witnesses are brought in. It is such weak evidence that even Pilate cannot see that He deserves such cruel treatment. But the people cry out, "Crucify Him," and He is delivered into their hands. He is made to carry the heavy cross.

5. *On the Cross.* (John 19:16-37.)

(The entire audience, or three or four people, should sing the song, "Must Jesus Bear the Cross Alone?" just following this talk.)

The triumph on the cross is the triumph of character over failure and death, and shows the way of salvation is through loyalty to God's will, and surrender to life of service and love. After death, Joseph, a rich man of Arimathea, begs for his body, and it is given to him. He wraps the body of Christ in linen and lays Him in his own tomb. (Matt. 27:57-66.)

Leader's Talk—The Resurrection.

With out the resurrection, there would not have been the Christianity we know today. It was the triumph over death and the promise of life everlasting. For many years the Jewish people had looked and hoped for the Messiah, who would some day come and reign supreme. Read the wonderful passage from Isaiah, in which he prophesies the coming of the King: Isa. 9:6-7. When Christ said on the cross, "It is finished," the hopes of the disciples and His followers would have been dead had it not been for the resurrection. When Christ arose and was seen by them, their hopes were again raised, and they set about their task of winning the world to Christ. At first, they thought the kingdom was near at hand, later that man's vocation was to fit himself for leadership in this kingdom, and later realized that the "kingdom of God is within us" (Matt. 28:1-15). The Bible record should be told. The climax is reached when Christ told the disciples of their task: "All power is given unto me in heaven and earth . . . Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost . . . and lo, I am with you always, even unto the end of the world."

If there was a resurrection for Jesus, there will come a time of resurrection for all people. This is an evidence of the divine life in the soul of man, the great power by which God speaks to men. It assures us of immortality of the soul, a great promise of life after death. Read John 14:1-4. It is a message of cheer, "Let not your hearts be troubled; ye believe in God, believe also in me" (2 Cor. 5:17). This is a commandment to service, a message of hope and represents the Church universal.

It is fitting that Easter should be the joyous, happy time that it is. It should bring a message of joy and hope to all and a call to deeper consecration. It comes in the spring when nature is taking on new life and every thing seems new and the flowers are beautiful. It is a time of rejoicing.

The fire in Tokyo swept a square-mile area which had been rebuilt hastily after the great earthquake, destroying 1,700 houses and making 8,500 persons homeless. No deaths were reported, but ten persons were listed as missing.

Christian Orphanage

Dear Friends:

April will be the special Easter offering month. We have mailed envelopes to all our Churches in the Southern Christian Convention in order to have them there on time, so the Church can take its offering on the Sunday it is most convenient.

The goal this year is $5,000. Are you going to make a special effort in your Church to help us reach it? We are hoping and praying that "all" our Churches will take this special offering this year and swell our offering till we will not only reach our goal, but will go beyond. In making your offering this year, please bear in mind that—

1. We have one hundred and ten children.
2. They have to be fed three times each day.
3. They wear clothes.
3. It takes money to pay bills.
5. The Christian Orphanage is your institution.
6. It is your duty and your privilege to support it.
7. Make your offering liberal and make your servants in charge feel that you and your Church are backing them in the work.

Chas. D. Johnston,
Superintendent.

REPORT FOR APRIL 2, 1925.

Amount brought forward		$3,493.28
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Pleasant Hill (J)	$ 5.45	
Henderson	7.08	
Wake Chapel	6.32	
		18.85
Western N. C. Conference:		
Union Grove	$ 3.00	
Burlington	52.25	
		55.25
N. C. and Va. Conference:		
Mt. Bethel	$ 1.42	
Pleasant Ridge	2.58	
Elon	2.50	
		6.50
Valley of Virginia Conference:		
Linville		4.51
Georgia and Alabama Conference:		
Rose Hill	$ 4.88	
New Hope	1.40	
		6.28
New Building Fund.		
National Cloak and Suit Co.	$ 2.00	
W. J. Ballentine	10.00	
Jas. A. Gray, Winston-Salem	25.00	
Webster County S. S., Ind.	5.00	
G. A. Brown and wife, Oregon, Ill.	15.00	
		57.00
Special Offerings.		
Wake Chapel C. E. Society	$ 15.00	
A. W. Parrish	25.00	
Garland Horner	65.00	
Pervis Tilley	30.00	
		135.00
Grand total		$3,776.67

The Palm Beach fire fortunately took no toll of life, but in the destruction of the Breakers' Hotel, said to be the largest frame structure in the world, and of the Palm Beach Hotel and a few smaller structures, the property loss was placed at $7,000,000. Much of the loss was in the destruction of personal property of the wealthy guests in the hotels.

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MONDAY.

TURNING TO GOD.

"There is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15:1-10.

God has endowed us with an instinctive love for Himself and a disposition to help others. The "homing instinct" to be in communion with God may lie dormant through lack of instruction or be perverted through willfulness. When life is not moving forward towards God it is losing itself. When the soul is not growing in grace and knowledge of God, it is becoming lost. "All we like sheep" wander and become entangled with material things, and "there is no health in us." But all the while the spirit of God is wooing our souls, and we are being drawn to Him. If we yield to God's spirit, we are being "found." When we sin we forthwith repent and willingly commit that sin no more.

Prayer.—O God, our Father, ofttimes the way is dark, and we are far from home. May the illumination of Thy spirit be round about us. Let the vision of Thy glory shine before us, that we may find the way to Thee. Let our lives move on with ever-keener consciousness of Thee and Thy love. *Amen.*

TUESDAY.

THE GOOD FATHER.

"But the father said to his servants, Bring forth quickly the best robe, and put it on him . . . for this my son was dead, and is alive again; he was lost and is found."—Luke 15:11-32.

The father yearned with a great longing for his wandering son. He knew, however, that it was useless to compel him to return. He must wait patiently until his son realized for himself his need of his father's forgiveness and affection. The father's abiding love is shown by this, that he restrained himself and endured the pain of his son's absence and sin. He did not resort to authority. But when the son returned, how the father's heart rejoiced! He only waited for evidence of his son's love and repentance.

"The beauty of the story is that his father met him far out on the homeward road, kissed him, kissed him again, clothed him, loved back into health and worthy occupation."

Prayer.—Gracious Father, we pray for all those who are away from Thee. Bless those in far-away lands who seek to reveal Thy Father's heart to Thy children of many races. Help us to surrender our wills to Thine. May our lives be cleansed from all defilement. Purify our hearts, in Jesus' name. *Amen.*

WEDNESDAY.

TRUE RICHES.

"No servant can serve two masters . . . Ye cannot serve God and mammon."—Luke 16:1-13.

In the mind of Jesus, there was just one evil thing about money, and that was its power to stimulate selfish interests. Selfishness is never satisfied. Money may be and should be a mighty factor in friendliness. One of the great lessons of life is to learn how to use wealth and power unselfishly. We can well believe that God will not trust eternal things to a man who in this life has not learned to use for others whatever he may have of wealth and power. The remedy which will prevent money being a power of evil is "to begin to use it, as soon as one has even a little of it, in friendly ways.

"All the good and all the evil which exalt or defile a man have their seat within him, in his own character. The soul's wealth is the only real wealth. Christ's only injunction in the sphere of economics was 'Take heed and beware of covetousness.' "

Prayer.—Our Father, teach us ways to use the wealth of the world. May it be the servant of Thy will. Give us true wealth of soul. May the need of the world inspire us to industry and thrift, that we may be able to help where help is needed. In His name. *Amen.*

THURSDAY.

THE STUBBORN HEART.

"If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead."—Luke 16:14-31.

We are all the while trying to escape the necessity of making vital decisions affecting our own lives. We want the right to be so plain that we may see it without search and follow without effort. Life is not thus. We must lay firm hold on our own natures, bring our wills into action, set our minds at work, then the powers of God are available for our instruction and our help.

"It is the old story. We are wanting God to appear in imperial glory; and He comes among us as a humble carpenter. We want great miracles and we have the daily Providence. It is a great day when we discover our God in the common bush. When we enjoy a closer walk with God, common things will wear the hues of heaven."

Prayer.—O God, turn our eyes, we pray Thee, towards Thy light and our minds towards Thy truth. Remove all stubbornness from our hearts. May Thy teachings shine in our lives like stars in the night. Let our strength be renewed in Thee. *Amen.*

FRIDAY.

THE WILLING HEART.

"There is no man that hath left house . . . for the kingdom of God's sake, who shall not receive manifold more in this time."—Luke 18:18.

The rich young man had a willingness of heart, sufficient for him to desire to know the Master's teachings. But Jesus saw that there was still selfishness in his nature, and that he trusted in the power of riches, making it impossible for him to be a true friend of man and a faithful disciple. He had not the ability to master his money—his money mastered him. There are many rich men and women who bless the world continually by their wealth because they have learned how to use it for others. The world needs love and sympathy more than it needs material things, and this greatest gift we all can give if we possess the willing heart. Let each one ask, What is it that stands in my way to largest usefulness?

"Not Thy gifts, I seek, O Lord;
Not Thy gifts, but Thee.
What were all Thy boundless store
Without Thyself, what less or more,
Not Thy gifts, but Thee."

Prayer.—O our Father, sanctify the secret places of our hearts, that we may follow Thee in ministry to others. Make us rich with heavenly treasure. Deliver us from selfishness. Help us to do good to all Thy needy children. For Christ's sake. *Amen.*

SATURDAY.

SALVATION THROUGH CHRIST.

How did Jesus save men? His method is illustrated again and again in the record of His life. He went to a man who was "lost." He invited the man to a new way of living; and offered Himself as a leader. Jesus made no demand, but for true repentance, and an acceptance of Himself as Lord and Master.

"The one thing that has value was the straightforward acceptance of that gift of new life which Christ offered and ever offers to those who will take it in their hands. And it is this gift of new life freely offered and freely received which brings renewed character and filial relation in the family of the Father."

"It is not so much the teachings of Jesus that accounts for His influence in the world. It is Jesus Himself."

Prayer.—O Christ, our Saviour, we would that we might have Thy forgiveness. We repent of our sins, blot them out and let them have dominion over us no more. May we rejoice in Thy love as flowers in the sun. Let the music of the celestial choir be ever in our ears, that our hearts may be lifted up. *Amen.*

SUNDAY.

SOWING OF GOOD SEED.

"The seed is the Word of God."—Luke 8:4-15.

The Word of God has been as good seed in the lives of millions as they have made their way through life. Its message of hope and truth is for all men, but the Word cannot accomplish its purpose unaided. It must have the co-operation of man's good will and his right disposition. The hard heart cannot nourish the Word nor can the heart that is already full of "cares, riches and pleasures" give it place. But in the "good ground" of an honest and good heart, the Word finds fruitful soil and brings forth a hundredfold both in this life and in the life to come.

" 'Doing' makes a new word of 'hearing.' The statute obeyed becomes a song. The commandment becomes a beatitude. The hidden things of God are not discovered until we are treading the path of obedience. God has wonderful treasures for the dutiful. The faithful discover the 'hidden manna.' "

Prayer.—O God, we open our hearts to Thy promises. May Thy Word find good ground within our lives and there bring forth rich harvest. Help us to make manifest the fruits of Thy Spirit. In Christ's name. *Amen.*

(Copyright, 1925, F. L. Fagley.)

OUR DUTY.

The great world's heart is aching fiercely in the night,
And God alone can heal it, and God alone give light:
And the men to bear that message, and to speak the living word,
Are you and I, my brothers, and the millions that have heard.

Can we close our eyes to duty? Can we fold our hands at ease,
While the gates of night stand open to the pathways of the seas?
Can we shut up our compassions? Can we leave one prayer unsaid,
Till the lands which hell has blasted have been quickened from the dead?

We grovel among trifles and our spirits fret and toss,
While above us burns the vision of the Christ upon the cross:
And the blood of God is streaming from His broken hands and side,
And the lips of God are saying, "Tell my brothers I have died."

O voice of God, we hear Thee above the shocks of time,
Thine echoes roll around us, and the message is sublime;
No power of man shall thwart us, no stronghold shall dismay,
When God commands obedience and love has led the way.

—*Canon F. G. Scott, Canadian Churchman.*

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

DEAR LITTLE KIDDIES:

Listen dears: your editor walked into a beautiful shop yesterday, and who should be sitting on top o' the counter but Peter Rabbit—yes, sir-ee—and Kiddies, his ears were all floppy as could be; his fur coat was all sprinkled with gray. He looked sad. So up to Peter Rabbit I went, and there close to him was a little string, and on the end of the string was a queer rubber bulb. I picked it up and mashed it real hard, and Peter hopped and skipped around like he was the happiest lil rabbit on earth. What do you think of that?

I wish all the Kiddies could find one just like the one your editor found. Oh, babies! I love you all. You have been dear to write me little letters. Your editor hasn't had the croup any more—goody!

Come on, little Ford; you and I must go to see a sick Kiddie right now.

Good-by, Peter Rabbit.

MADGE FLEMING MOFFITT.

THE FLAG.

Here comes the Flag—
Cheer it!
Valley and crag shall hear it;
Fathers shall bless it;
Children caress it;
All shall maintain it;
No one shall stain it.
Cheers for the sailors that fought on the waves for it!
Cheers for the soldiers that always were brave for it!
Tears for the men that went down to the grave for it!
Here comes the Flag!

EUGENE LANKFORD.

ADVENTURES OF THE PERIWIGS.

BY MARY BOOTH BEVERLEY.

In the largest blue periwinkle by the side of the stone wall lived Captain Periwig. Other Periwigs lived in all the other periwinkles. In fact, the Periwig family was a large one. Captain Periwig was the leader of the tribe that lived by the stone wall.

One morning the first sunbeam that danced into his window woke him up. He stretched his arms and shook the dewdrops from his wig. All Periwigs wear curly wigs spun by spiders. Captain Periwig had a spider valet whom he called Weaver, and who lowered himself every night into the little blue house and spun all night long very silently for fear of waking the captain. The other Periwigs had to search for their wigs among the bushes and on the lower branches of trees. Continual search for wigs had quickened their instinct for finding things.

The captain's eyes were blue. The rest of him, except his legs, was the color of spider webs—that is, hardly any color at all—and made him almost invisible except when the dew drops were clinging to him; then his pale blue body could be seen, shaped like the periwinkle flower. His legs were pale green and tapered down and grew together at the ankle, so that he had but one foot. He could not walk, but oh, how he could hop! All the other Periwigs were exactly like him, except that he could hop faster and think quicker than any of the rest of them.

When the captain had finished stretching and shaking the dew from his wig that morning he put on his shoe. He was then dressed and ready for the business of the day.

His breakfast? Why, he lived on dew! It is thin diet, but a Periwig is the thinnest of all creatures. That is why he can hop so high.

"Periwigs," called the captain, "come and report."

From every blue flower by the stone wall a queer little creature leaped to the earth and hopped over to the biggest periwinkle, where the captain sat enthroned and saluted.

"Who found something yesterday?" he asked. Finding things was the Periwigs' greatest delight. Besides, it was their business.

"Sir, I have found something," said a pert little Periwig, speaking before his betters, as is the way of lieutenants and second lieutenants. The way of lieutenants and second lieutenants. The captain had had trouble with him before; so he listened with a frown to the story of a goat butting a boy into a mud puddle. When the captain asked whether the boy was lost, the pert little Periwig answered no, but a button off his trousers was.

"Is that all the boy lost?" inquired the captain. "Sir, he lost his temper."

"Of course, you found it for him?"

The poor little Periwig looked crestfallen. "Put him in the guard house," roared the captain in a voice like distant—very, very distant—thunder. "A Periwig who cannot find things is good for nothing."

The little Periwig was hopped away grumbling and saying that he would go to Russia and join the Bolibeards, and that he hoped the Periwigs would not find a single thing that day. He was so bad that they put him into a deserted ant hole and double-locked the door.

When the Periwigs returned to their captain they found him just hopping off in search of something to find. They followed him, sometimes hopping together and sometimes hopping quite over one another's heads.

About noon they came to Weeping Willow Pond and sat down to rest. They had found nothing and had met no one who had lost anything. They were very blue; so blue that their little bodies could be seen without dew. A frog sat beside the pond looking as gloomy as the Periwigs felt. Once in a while he croaked dismally. He was a young frog and should have been happy, for he had plenty of insects to eat, and there was a bright sun shining overhead.

Captain Periwig was so astonished when he landed in the grass beside the frog that he hopped high into the air. The frog was so astonished that he hopped high into the air, too. Then they both hopped and kept it up until the frog lost his breath. "Have you lost anything?" asked Captain Periwig hopefully.

"It was my tail," said the frog. "I was swimming in the pond with the other tadpoles when the thought came to me that I should like to get out on the bank. I had never had such a thought before, and I do not know what put the idea into my head. Anyway, I came out for a while. When I was ready to go back I found I had no tail to swim with. I don't want to live on the bank. I want my tail." The poor frog wept dolefully.

Captain Periwig hopped his men up in line and bade them find the missing tail at once or be clapped into the guard house.

They began to look in the bushes and the weeds, and some looked up in the trees. The frog told them that they would never find it, for he was sure he had left it in the water. At this, Captain Periwig leaped into the pond. He knew he could not swim, but he remembered that he could float—so float he did, but away from the shore. He hadn't thought of that!

"Get me out at once," he called, "or be put into the guard house."

Almost beside themselves with grief, the Periwigs implored the frog to tell them what to do.

"Don't ask me," said the frog unkindly. "If you had found my tail, I could swim in and get him out."

"Put them into the guard house at once," came the captain's voice fainter and fainter.

Just then a red bird flew down beside them. "Dear Periwigs, I am so glad you are here," he said, "my mate has lost her voice, and I want you to find it for her. I know how good you are at finding things."

"Gladly," said Lieutenant Periwig, "but our captain has floated away. If you will fly over the pond and bring him back, I am sure we can find the lost voice."

Immediately the red bird fled above the water, seized the little captain in his bill and sat him on shore. The Periwigs saluated and hopped joyfully round him. The frog joined in and hopped with the best of them, but in trying to hope and salute at the same time he came down on his nose. That made him cross again; so he croaked, "You haven't found the lost voice or my tail either, and you can't find them!"

The captain asked the red bird where his mate lost her voice. The red bird replied that, if he knew where she lost it he could find it himself.

"I mean whether she lost it in the top of the trees or lower down in the bushes."

The red bird thought a moment before speaking. "I noticed her voice got lower and lower every day before she lost it," he said.

"Then we will look for it on the ground first," decided the captain.

The Periwigs searched in vain. Second Lieutenant Periwig whispered behind his hand that he did not believe Mrs. Red Bird ever had a voice to lose. Suddenly the captain called to them to follow him to his Cousin Katy-did's. He would ask her where to look, for she was very wise when she stopped quarreling long enough to think. The captain knew the secret of what Katy did so long ago, and the Katy-dids, who feared that he would tell, granted any request he made of them.

They found Cousin Katy in the very tree where the red bird had a nest. She was sitting on the topmost bough, knitting a muffler to use when it rained. "Cousin Katy, I have come to ask you if you have seen anything of a lost voice," began the captain when he was interrupted by a shrill "Katy did!" Cousin Katy went on knitting.

"Oh, you have seen it, then?" he asked eagerly. But another voice in another treetop shrilled, "Katy-didn't." Then the captain became angry and said, "If you do not tell me where to look for the voice, I shall tell what—"

"Katy did," finished Cousin Katy; then she added hastily, "Katy didn't! Grain of wheat."

"Shall we find it in a grain of wheat?"

"Katy did."

"Well," said the captain; "if Katy did, I guess we can."

Just beneath them the red bird's mate sat moping on her nest. She had been proud of her voice. Now she sat on her four little blue eggs without eating anything and brooded all day long. When a tribe of Periwigs hopped to the limb beside her she was so startled that she fluttered her wings and fell to the ground. She struck the ground so hard that a grain of wheat that had lodged in her throat flew up and struck Captain Periwig in the eye. It bowled him over, but, being so thin, he fluttered down like a leaf. He picked up the grain of wheat and gave it to the red bird's mate. She swallowed it, threw back her head and burst into song.

Then the queer little people, having found the bird's lost voice, smiled at one another happily and went to let the pert little Periwig out of the guard house.—*Youth's Companion.*

RAWLES.

On February 10, 1925, Deacon John Thomas Rawles, of Nansemond County, Va., departed this life at the age of 82 years, 6 months and 3 days. He united with Liberty Spring Christian Church on April 13, 1871. He was afterward elected to the office of deacon in this Church. He performed the duties of his office with good judgment and deep spiritual interest. It was his great purpose to do good and live a clean, spiritual life. In his dealings with men he sought to be fair, truthful and honest. A man of guarded speech, his conversation was free from any indecent language.

Whereas, the Board of Deacons of Liberty Spring Church will lose the continued blessing of his counsel and fellowship; and,

Whereas, said board desires to record, in some measure, its high regard for the life and labor of our co-worker; therefore, be it resolved:

1. That the board of deacons record our sincere appreciation of his wise counsel, his sincere spirit of fellowship and his lovable Christian character.

2. That Liberty Spring Church bow, with us, in humble submission to this dispensation of our Heavenly Father; and that a sense of gratitude remain in our hearts for such a splendid Christian.

3. That we cherish his beloved memory and seek to carry forward the work of the Church, so dear to his heart.

4. That we express our deep sympathy to the members of the bereaved family.

5. That a copy of these resolutions be entered upon the Church record, a copy sent to the bereaved family, and a copy sent to The Christian Sun for publication.

Done by order of Board of Deacons, Liberty Spring Christian Church.

JAMES L. PIERCE,
JAMES S. PEEL,
A. H. SAVAGE,
Y. C. BYRD,
JOEL E. HARRELL,
R. EMMETT ROGERS,
Board of Deacons.

INGRAM.

On Saturday, March 21, 1925, just as the sun was sinking in the West, the soul of Charles Ingram took its flight into that unknown realm from which none return. He had been sick seventeen days, and though relatives and friends knew that his condition was serious, yet his death was a shock to his loved one and to all who knew him. All that his physician and tender nursing could do was done to stay the hand of death, but God deemed the time best to call his spirit home.

Charlie was a consistent member of Ingram Christian Church, and was secretary of the Sunday School. He was faithful and regular in attendance to both his Church and Sunday School. In each of these places he will be missed, and in the community in which he had always resided, a vacancy has occurred which can never be filled. He was a lover of children and will be missed greatly by all the children of the community, as well as by the older people, who will remember his kind voice, genial manner and his willingness to grant favors. He is survived by his father, his stepmother, three aunts, a brother and a sister.

His body was laid to rest Monday, March 23d, in the family burial ground at Ingram, while a host of sorrowing relatives and friends listened to the last sad rites, read by Rev. J. E. McCauley, his former pastor. The floral offerings, many and beautiful, attested the popularity of this young brother who has gone from us.

May God send His comforting spirit, which is never beyond the reach of the tears of His friends, to bless and comfort the sorrowing ones in their sad hour of bereavement.

MAYNARD.

Sarah Elizabeth Maynard came to the end of her earthly existence March 22, 1925, at the age of 72 years, 6 months and 22 days. She was the wife of our beloved Robert Maynard, and to them were born eight children, three of whom survive her—Mrs. Nora Wade, of North Carolina; Mrs. Lora McDonald Blackwell, Robert Stanly Maynard. Sister Maynard had been a member of the Bethlehem Christian Church, Altamahaw, N. C., for some forty years. She leaves to mourn their loss a husband, three children, three grandchildren, and two great-grandchildren.

A large congregation was in attendance at her funeral, and the floral offerings were abundant and fine. Her body was placed in the Bethlehem Cemetery. Funeral and burial services by the writer, assisted by Rev. Bro. Frank Apple.

P. T. KLAPP.

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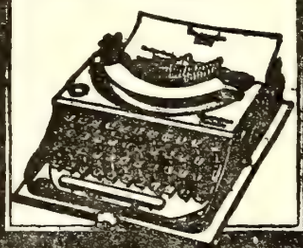

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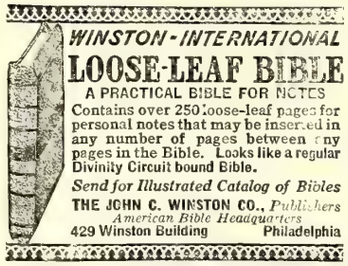

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For Internal Cleanliness

ALLEN.

Ersula Ann Allen, daughter of William and Martha Masten, was born in Indiana November 11, 1851, and passed from this life March 13, 1925, age 73 years, 4 months and 2 days. She was united in marriage to Simon E. Allen, November 26, 1867. To this union were born four sons—William H., M. Eddie, Chas. E., and Oscar, the last named having died in infancy. Her husband also preceded her in death just one year ago. Besides the three living sons whom she leaves behind, Mrs. Allen is survived by five grandchildren, three brothers, one sister, a number of relatives and a host of friends.

She made a profession of faith in Christ about the year 1886, and at that time became a member of Pleasant Ridge Christian Church. Such was her devout Christian walk that she was the confidence of all, and in going she has left full assurance that she was passing to her heavenly reward in triumphant faith. She was laid to rest in the cemetery at Pleasant Ridge, in the presence of a large company of people. The funeral was conducted by the writer, assisted by B. B. Buller. JOHN M. ALLRED.

Our First Parents.

Q. 14. *Who were our first parents?*

A. Adam and Eve.

Q. 15. *Of what were our first parents made?*

A. God made the body of Adam out of the ground, and formed Eve from the body of Adam.

Q. 16. *What did God give Adam and Eve besides bodies?*

A. He gave them souls that could never die.

Q. 17. *Have we each a soul as well as a body?*

A. Yes; we each have a soul that can never die.

Q. 18. *How do we know that we have a soul?*

A. Because we can think about God and the world to come.

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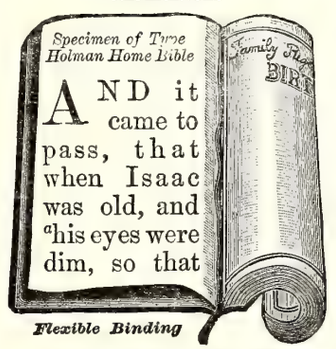
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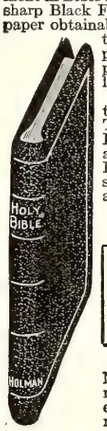

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Specimen of Type
THE LORD *is* my shephe not want.
2 He maketh me to lie green pastures: he leadeth the still waters.

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APPLE.

Mrs. Laura Ann (Wagner) Apple was born May 26, 1871, and was called to her reward after a lingering illness at her home in Reidsville March 15, 1925. At the time of her death she was 53 years, 9 months and 17 days of age.

On October 16, 1892, she was married to our dear Bro. Alfred Apple, and to them were born fifteen children—ten boys and five girls. Nine of this number survive her, seven boys and two girls.

Sister Apple was a member of Apple's Chapel Church at the time of her death, having been a member of this Church since her girlhood days, when she gave her heart to God and united with God's people. It was also from this Church that her funeral was conducted by the writer, assisted by Rev. T. J. Green, the pastor, on the afternoon of March 17th, and her body assigned its final resting-place in the Church cemetery.

It was only during her last illness that I knew her, but the patience with which she bore her affliction, testified to her sweet Christian character, and it was a pleasure to visit her. Besides the testimony that she leaves behind in the hearts and minds of loved ones, friends and neighbors combine in praise of her gentle Christian spirit. She being dead still lives. Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them.

R. A. WHITTEN.

Reidsville, N. C.

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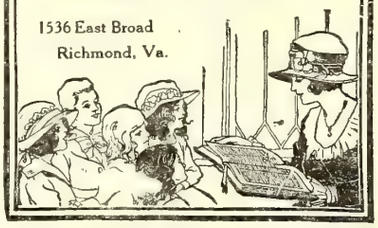

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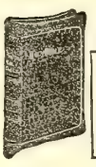

The text is self-pronouncing, by the aid of which children can learn to pronounce the difficult Scripture proper names.

Specimen of Type

27 And the boys grew: and Esau was a cunning hunter.
5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXVII. RICHMOND, VA., THURSDAY, APRIL 9, 1925. NUMBER 15.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

TO DRINK IS TO LOSE $10,000.—

On a trip through Texas on his private car, the president of the Baldwin Locomotive Works, Samuel M. Vauclain, revealed a legal contract to forfeit $10,000 if he drank while in this country. Mr. Vauclain was celebrating his sixty-eighth birthday when he made known this agreement made with three officials of the same enterprise who were to forfeit $1,000 if they drank. Mr. Vauclain said that they wished to keep the Volstead act because it was law, but more because it was moral and would contribute to health and ability to work.

SOME INTERESTING FIGURES.—

At birth a man may expect to live for fifty-six years in the United States. In Australia, he has fifty-five years to live; in Germany, forty-five, and in India he has only twenty-two. When a man in the United States has lived for fifty-two years he has a further expectation of twenty-one years yet to live. The figures are compiled from the census figures of 1920. It is pathetic to notice the vast difference in the life span between the American and the Hindu. Whatever Christianity touches, it vitalizes. He came into the world that we might have life, and that we might have it more abundantly. This is literally true, even of the bodies of men.

A UNIQUE DEDICATION.—

The College of the Pacific, a Methodist institution, is having a unique dedication of its new campus. On the first day the new buildings are being dedicated to civic purposes; on the second, to music; the third day will be set aside for religious education; on the fourth day there will be a dedication to education; on the fifth, to youth; and on the sixth, to dramatics; and on the seventh day of the series of services, the plant will be dedicated to religion.

Thus, in the series of services every phase of human life will be touched upon. This illustrates in a striking way the duty of a college. It owes a debt to the whole of life, and must fulfill to it the whole obligation if it is to survive in this day of strenuous demands.

THE WEALTH OF THE NATION.—

According to recent figures given out by the United States Department of Census, the total wealth of the nation is $320,803,862,000 at the end of 1922, which are the latest figures. This is an increase of 72.2 per cent over the figures of 1912. The total wealth in that year was $186,-299,644,000. In classifying the wealth by items, real estate ranks first, being worth $155,908,-625,000. Clothing, furniture, vehicles, etc., rank second. Manufactured products comes third in the list. Taking up the wealth by States, New York leads with $37,035,262,000, and Pennsylvania, Illinois, Ohio, California, Massachusetts, New Jersey, Michigan, and Iowa appear in the order named. At the bottom of the list comes Nevada, with only $541,716,000.

GERMANS FAVOR JARRES.—

The result of Sunday's elections in Germany seems to point to Karl Jarres as the choice of the German people for President. The elections of March 29th passed quietly, with only a few street brawls by the younger members of the parties. The German constitution requires that a candidate, to be elected, must poll a majority of the votes cast. This, Herr Jarres failed to do, necessitating, therefore, another election, which has been set for April 26th. There were seven candidates in the race for the presidency to succeed the late President Ebert. Karl Jarres was formerly minister of the interior. Dr. Jarres represented the combined Nationalists and Conservatists' Bourgeois parties; Otto Braun, Socialist; former Chancellor Marx, Centrist; Ernest Thaelmann, Communist; Premier Hellpach, Democratic party; Dr. Held, Bavarian People's party; General Ludendorff, Fascist. At the next election, the candidate having the majority will be declared elected.

THE ROLL OF HONOR.—

Thirty-eight States of the Union earned places on the non-lynching roll of honor of the Federal Council of Churches during 1924. This means that in ten States mob violence was practiced. Three new States appear on the honor roll—Arkansas, Oklahoma and Virginia—while four States lost places—Illinois and Kentucky, which had been free from lynchings for two years, and South Carolina and Tennessee which had a clear record in 1923. The number of States having lynchings was one more than in 1923, but the number of the victims of mob violence was cut in half, there being but sixteen in 1924, which is the smallest number since the records of the terrible practice have been kept. It is pleasing when we can find a sign of increasing civilization. It makes us hope that we are living in a better world. Let us hope that fewer and fewer suffer at the hands of mobs. We know that this year's record will not be clean—Georgia has already stained her name.

MISSION BOARD USES RADIO.—

The Home Mission Board of the Presbyterian Church has established a radio service as a means of spreading Christianity, and have placed at its head Edmont Haynes, formerly an actor. Mr. Haynes was reached in an evangelistic campaign some time about fifteen years ago. He went into evangelistic work, and after studying at Drew Theological Seminary, he went into the Presbyterian Church. He is delivering a straight evangelistic message over the radio, and is also pastor of the Parsippany, N. J., Church. He has received much warm congratulation for his work. Many cities are using the radio for broadcasting sermons. New York, Rochester and Chicago and others are engaged in this work. There are, too, many ministers of individual Churches broadcasting their sermons. Dr. S. Parkes Cadman's afternoon services are one of the most attractive features of the radio programs. The Presbyterian Board is the first to establish in a definite way a radio service.

FOURTEEN POINTS ABOUT ALCOHOL.—

Dr. Haven Emerson, former Commissioner of Health of New York City, now with the school of medicine of Columbia University, pointed out in an interview the other day that before prohibition in New York City there were on an average six hundred deaths from alcoholism each year. He then showed that in the year following the adoption of the eighteenth amendment this death rate fell to one-tenth of its former number. He handed to his students the other day the following fourteen points about alcohol, which are most interesting: (1) Alcohol is a cause of death. (2) Alcohol is a cause of primary disease. (3) Alcohol causes disabilities through inheritance. (4) Alcohol lowers resistance to infection. (5) Alcohol increases susceptibility to poison from heavy metals. (6) Alcohol increases the mortality rate of infections. (7) Alcohol increases severity, complications and time of recovery from industrial accidents. (8) Alcohol increases the prevalence of venereal disease. (9) Alcohol increases the general morbidity and mortality from other diseases than those due directly to the use of alcohol. (10) Alcohol shortens the span of life. (11) Alcohol is a depressant drug; a protoplasmic poison. (12) Alcohol delays and renders inadequate neuro-muscular reactions. (13) Alcohol reduces judgment, discrimination, endurance and precision of action. (14) Alcohol reduces the consumption of milk in the United States.

These fourteen points of Dr. Emerson are well worth careful consideration, for the battle against alcohol is still on, and there must be no let up in the fight. We have made it illegal, but we have not banished it, nor have we destroyed its grip on many men, and the possibility of its getting a hold on the children of the land.

NOTES-PERSONALS

Rev. J. W. Wellons has stood the winter in fine fetter, and expects to be back at Elon again soon. His health is good.

Rev. W. T. Scott, of the Norfolk Memorial Temple, preached for the Holland Christian Church last Sunday evening in the absence of the pastor.

Rev. J. H. Lightbourne, of Holland, Va., is conducting services for "Enlistment Week" at Waverly, Va., Christian Church this week for the pastor.

The Sunday School and Christian Endeavor Convention of the Western North Carolina Conference will meet this year at Shady Grove, Montgomery County. Will give the announcement of the time in an early issue.

Rev. H. S. Hardcastle, pastor of the Suffolk Christian Church, preached for the pastor, Rev. W. T. Walters, D. D., at First Christian Church, Richmond, the anniversary sermon, last Sunday being the fifth year since the organization of the Church.

Rev. L. E. Smith, D. D., Norfolk, is in the midst of a great revival. Rev. Reba Crawford, "the Angel of Broadway," is the preacher. Capacity audiences of 2,000 filled the vast auditorium of Christian Temple at each service, and many are turned away unable to gain admittance. The meetings are to conclude Easter.

The Cypress Chapel Church, Rev. J. W. Roberts, pastor, is being remodeled. When this shall have been completed, it is said, the congrgation will have one of the handsomest country Churches in Virginia. This Church dates back to beyond 1780, at which date Rev. James O'Kelly preached there, and fourteen years before the organization of the Christian Church.

President Coolidge has directed William M. Jardine, the new Secretary of Agriculture, to conduct the administration's drive against speculation in wheat and other necessities of life. One of the weapons by which officials may combat speculation is the power to withdraw the license of any market the facilities of which prove to have been used to cause unnatural fluctuations.

Mr. and Mrs. Sam Leonard Davis, our most efficient pastor's helpers, are with Rev. V. W. Bargamin, of St. Paul's M. E. Church of Richmond for three weeks, from April 5th to April 17th. They will then assist Bro. A. L. Franklin, of Grace Methodist Church, for two weeks, also of Richmond. Other denominations are recognizing their worth, and are using their wonderful talents to the glory of the Lord.

Rev. G. D. Hunt, Wadley, Ala., writes April 3d: "We had a fine dedication service at Cavers Grove last Sunday. This is the new Church Bro. Amerson has recently built. It is in Randolph County, north of Wedowee. Revs. Hughes, Dollar, Veazey, Carter and Lankford were all present and had a place on the program of dedication. It was a great and good occasion. A sumptuous dinner was served in the grove at the noon hour."

TO CONVENE AT SUFFOLK.

There will be a called meeting of the officers and department secretaries of the Convention of Sunday Schools and Christian Endeavor Societies of the Eastern Virginia Conference at the Suffolk Christian Church, Tuesday afternoon, April 21st, at 1:30 o'clock. It is very important that all officers and secretaries attend this meeting. They are: officers—Col. E. E. Holland, Rev. B. J. Earp, Rev. J. H. Lightbourne, Mr. W. S. Beamon, Mr. W. K. Wagner and Mr. J. W. Falk; secretaries—Mr. W. H. Baker, Mrs. R. P. Bradford, Mrs. C. C. Rawles, Mrs. J. E. Harris, Mrs. H. H. Drewery, Mrs. Herbert Harrell, Mrs. J. M. Raby, Mrs. O. A. McAbee, Mrs. R. B. Wood, Rev. W. T. Scott, Mrs. M. L. Bryant, Prof. P. J. Kernodle.

Miss Lucy M. Eldredge will attend this meeting, and it is especially hoped we can there work out a program of activities and standards for the departmental secretaries.

Jas. H. Lightbourne,
Executive Secretary.

BIBLE CLASS ENTERTAINS.

On Sunday afternoon, March 22d, the Men's Bible Class of the Bethlehem Christian Church was host to a large group of visiting men representing the Men's Bible Classes of the Suffolk Baptist, Methodist and Christian Schools, the Berea, Liberty Springs, Holy Neck, Christian Temple and Oakland Christian Schools, the Holland Baptist and Christian Schools and another Baptist Church.

In all, between 250 and 275 men composed the visiting group, with the Suffolk and Holy Neck Christian Schools being the best represented. Mr. W. E. White is the Bethlehem superintendent, and presided over the exercises in a very fine manner. Mr. Hersey Woodward, of Suffolk, led the singing, which was engaged in with good spirit by the men. Dr. N. G. Newman offered the prayer, and Rev. J. H. Lightbourne pronounced the benediction. The address of the occasion was made by Col. E. E. Holland, teacher of the Men's Bible Class of the Suffolk Christian Church. The colonel's theme was "The Resurrection of Christ, from the Standpoint of a Lawyer," and from the first word to fall from his lips to the dying echo of the last word he uttered, the colonel had the attention and the conviction of his hearers. It was in the estimation of many one of the very finest oratorical efforts of the colonel's long career. It was a great Christian occasion, and the Men's Bible Class of the Bethlehem Church is to be commended for promoting it. The Sunday School interest in the Churches of Nansemond County is developing, and gives every indication of permanency.

S. S. & C. E. CONVENTION.

On Tuesday evening following the first Sunday in February, the Executive Board of the Sunday School and Christian Endeavor Convention of the Eastern North Carolina Christian Conference met in Raleigh, N. C., for the purpose of deciding the time and place of meeting of the Convention in 1925, and also to appoint the needed departmental secretaries.

It was decided by the board that the Convention would meet with the Oak Level Christian Church, near Yanceyville, N. C., Franklin County, on the 14th, 15th, and 16th of July. The following departmental secretaries were appointed by the board:

Organization and expansion, Rev. J. E. Franks, Raleigh, N. C.; missions, Mrs. Carl Whitaker, Cardenas, N. C.; literature, Prof. L. L. Vaughan, Raleigh, N. C.; music, J. Beale Johnson, Cardenas, N. C.; teacher training, L. E. Cook, Raleigh, N. C.; home department, Mrs. J. E. Howard, Henderson, N. C.; adult department, Mr. Charlie Moore, Youngsville, N. C.; intermediate department, Mrs. R. L. Williamson, Sanford, N. C.; junior department, Miss Ruth Johnson, Cardenas, N. C.; primary department, Mrs. L. L. Vaughan, Raleigh, N. C.; cradle roll, Mrs. S. V. Holt, Moncure, N. C.; senior Christian Endeavor, Rev. R. L. Williamson, Sanford, N. C.; junior C. E., Mrs. R. J. Newton, Henderson, N. C.; intermediate C. E., Mrs. H. P. Brigman, Raleigh, N. C.

It is the earnest desire and expectation of your Executive Board that we may have the best Convention in 1925 ever. In order to have the best Convention ever, it will require the co-operation of every Sunday School and Christian Endeavor Society in the Eastern North Carolina Conference. We are depending upon you. Don't disappoint us.

C. H. Stephenson, *President.*
H. W. Johnson, *V.-President.*
A. H. Hook, *Recording Secretary.*
J. F. Johnson, *Ex. Sec. of Board.*
Per J. F. Johnson, *Executive Secretary.*

THE SOUTH TO THE FRONT.

Southern States and counties moved forward in the textile ranking contained in the annual report of the U. S. Census Office for the year ended July 31, 1924, in which are listed all counties having more than 100,000 cotton spindles.

Georgia, with 2,798,242 spindles, a gain of 104,707, took fourth place, passing Rhode Island, which showed a decrease. North Carolina, with 5,266,378, is third, while Massachusetts still holds first place, with 11,792,160.

Gaston County, N. C., with 1,110,260 spindles, a gain of 157,208, is the first Southern county to pass the million mark, and is now the fourth county in the United States in number of spindles, being exceeded only by three New England counties, each of which showed a decrease for the year.

Of the 73 counties in the United States with more than 100,000 spindles, 21 are in North Carolina, 14 in South Carolina, 8 in Georgia, 5 in Alabama, and 1 each in Louisiana, Tennessee and Virginia. Four Southern counties—Gaston, N. C.; Spartanburg, S. C.; Greenville, S. C., and Anderson, S. C.—have more than 500,000 spindles in each county.

The relative prosperity of the industry in the South is shown by the fact that North Carolina worked 17,332,650,667 spindle hours and South Carolina 16,605,845,707, while Massachusetts, with more spindles in place than the two Carolinas combined, worked only 17,762,675,016 spindle hours.

These figures have been abstracted from the census report by the development service of the Southern Railway System.

Tentative plans for the erection of an interdenominational institution of religious education were recently discussed at a luncheon attended by twenty representatives of six Protestant denominations. The project would cost approximately ten million dollars. It was unanimously agreed that there is a strong need for such an institution and that Washington is the most logical place for its establishment. Under the plan, the institution would give post-graduate training in religion just as is available to the scientist or the medical man. It would have facilities for between two hundred and four hundred young men and women. The graduates might be ministers, research workers, religious directors or missionaries.

STATEMENT REGARDING MONEY RECEIVED AND EXPENDED FOR HIGHER EDUCATION BY THE BOARD OF CHRISTIAN EDUCATION, GENERAL CONVENTION.

Receipts.

(Jan. 1, 1923 to March 1, 1925.)

From Dr. Sargent, Sec. of Education...		$ 6,184.93
Offerings—		
Church, S. S., C. E.....	$1,909.14	
Church, S. S., C. E.....	5,421.96	
Church, S. S., C. E.....	6,901.56	
		14,232.76
Forward Movement	$18,000.00	
Forward Movement	15,000.00	
Forward Movement	3,000.00	
		36,000.00
Special for education		250.00
From all other sources, Jan. 1, 1923, to Oct. 1, 1924		623.60

Portion Due Higher Education (Colleges and Scholarships).

50 per cent of offerings	$ 7,116.38
66 2-3 per cent Forward Movement.....	24,000.00
Special for education	250.00
50 per cent of funds from other sources..	311.80
Funds from Dr. Sargent	6,184.93
Total	$37,863.11

Expenditures for Higher Education (Colleges and Scholarships).

To colleges (see 1924 Annual).....	$13,000.00
To scholarships (see 1924 Annual).....	3,835.00
To colleges (see 1925 Annual).....	9,800.00
To scholarships (see 1925 annual).....	5,250.00
To colleges since Oct. 1, 1924.....	5,000.00
To scholarships since Oct. 1, 1924.....	2,500.00
Paid for higher education	$39,385.00
On this basis, there would be due for higher education	37,863.11
There has been paid for higher education (Jan. 1, 1923, to March 1, 1925).....	39,385.00

W. A. HARPER,
General Secretary, Board of Christian Education.

INTERDENOMINATIONAL CONFERENCE.

Interest in the Interdenominational Conference and District Convention of the Laymen's Church League grows more marked as the date for the meeting approaches. This interest is not limited to the laymen of the United States, as other countries are already arranging to have representation both as delegates and on the program.

The Union Laymen's Organization in Hawaii, with headquarters in Honolulu, has recently changed its name to the Laymen's Church League of Hawaii. This was done that they might be in position to unite with the parent body in America when a definite declaration of policy is announced following the Columbus conference, May 8th to 11th.

In writing of the change in name, the representatives of the Honolulu organization said the members felt the best way for them to express their hearty endorsement of the Laymen's Church League and to show their desire to co-operate in its program was by taking this step preliminary to the actual union of the two bodies. A representative from the Honolulu group is planning to attend the Columbus meeting.

Hon. A. O. Dawson, president of th Montreal Board of Trade, says an effort is being made to secure a delegation from Canada to attend the convention.

Hon. Newton W. Rowell, of Toronto, Canada, has accepted a place on the program, provided his duties as king's counselor permit his leaving at the time of the convention.

Dr. O. R. Avison, president of Chosen Christian College and Severance Medical College of Seoul, Korea, will be present and address the conference on "Christian Education."

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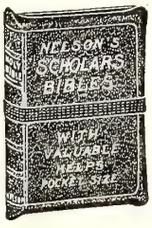

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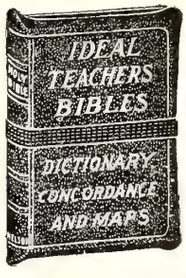

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Contributing Editors.

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R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SEEKING THE LIVING AMONG THE DEAD.

It is exceedingly difficult to convince the world that Christ lives and is not dead. Mary and the others on the first resurrection morning sought Him among the dead, and they heard these words, "Why seek ye the living among the dead? He is not here, but is risen" (Luke 24:5). Each Easter since that day emphasizes that fact, and celebrates that event, but the world—even the Christian world—learns with great difficulty that He is the risen and living Christ.

He lives today to solve every problem and surmount every difficulty that confronts mankind, if only men and women will seek and accept Him as their living, and not their dead, Redeemer and Deliverer. War, famine, pestilence, industrial oppression, exploitation, drunkenness, coveteousness, idolatry—these are comprehensive terms and signify danger and disease, and poverty and death; but our living Christ is equal to their solution. And the only reason He has not solved these problems and abolished them from the earth is because we have not given Him a chance at them. We have not been willing to believe that He is alive to these issues and have left Him out of our reckoning when dealing with them.

If we wish to find Christ today, we must look for Him not in the dead issues and the barren tombs of the past. We must look for Him as He walks among the living events and issues of our time, and as He yet works at the unfinished task of reaching and redeeming men. No one has yet reached and won the world's heart. And our risen Christ is not only one who is seriously bidding for the world's heart, seriously seeking to win all the world to the right way of thinking, acting, living. The world outlives and outreaches other teachers, explorers, heroes; but it never outlives or outreaches the Christ. Our God is moving on, and He bids us follow Him through the precepts of a living and a risen Saviour. That is the lesson of Easter.

STUDENT WORLD CONFERENCE.

It is proposed that during the Christmas holidays 1925-'26, the students of the world should be called into conference to consider the present situation as it affects the religious life of the youth of the Churches.

Preliminary meetings of leaders in the student work of the Churches have resulted in the appointment of an executive committee with Stanley High as chairman. On April 10th, in New York City, this committee will convene a representative body of adults and students of each denomination to settle finally the whole undertaking. Our Church is to be represented by Rev. P. S. Sailer and Mr. A. Lucius Lincoln, a graduate student in Columbia University.

The purpose of the conference has been set forth tentatively as follows:

Aim.

1. To see the mind of Jesus as the record reveals it.

2. To see what conformity to the mind of Jesus involves for us as individuals and for the Church and State.

Typical Questions Likely to Arise.

1. Has historical Christianity reflected the mind of Jesus?

2. Does the Church today reflect the mind of Jesus?

3. Can society be so organized as to reflect the mind of Jesus?

Mr. Stanley High is the well-known author of that stirring book, "The Revolt of Youth." He is the guiding genius of this proposed conference. He knows the youth of the world and may be depended upon to bring to bear upon any discussion not only an accurate fund of information, but what is more to the point, a genuine Christian attitude.

CHRIST, THE MISSIONARY MOTIVE.

By Rev. E. Stanley Jones, D. D.,

Lucknow, India.

There is a good deal of misunderstanding as to what constitutes the missionary aim and motive, and never have we needed to clarify the issue as now. We are told that we are "International Meddlers," that we are "Creedmongers to the East," that we are the religious side of imperialism, that we are the forerunners of capitalism, that we represent a great hunger to see an ecclesiasticism prevail around the world.

We ought to face the problem squarely and, under the closest scrutiny, tell just what we are trying to do. We can determine this in the quiet of the study where we brood over human motives and aims, or we may determine our objective in the thick of the struggle on the field where ideas meet ideas and civilizations meet civilizations. My personal conclusions have been reached in the thick of the battle, by the sheer exigencies of the struggle itself.

When I first went to India eighteen years ago I was trying to hold a very long line—the line from Genesis to Revelation, on to Western civilization and the Christian Church. There was no well-defined issue. The non-Christian invariably pitched the battle at Moses or at Western civilization. He always seemed to ignore the central point.

Then I saw that I could shorten my line, that I could refuse to know anything save Jesus Christ and Him crucified. I could take my stand there and make Him the sum total of the aim and the motive of my message.

The situation cleared when we took the one central theme. The Indian people found that we were not there to make them pale copies of the West; we respected anything fine in their civilization, in their struggle after God. They learned that we were there not to wipe out that struggle, but to give them a person, Jesus Christ, whom they could interpret through their own genius and national past and could express in a living way.

Up to that time in India, we seemed to have been up against a stone wall. We were making great progress among the outcastes, but we were scarcely making any progress among the educated classes. When we clarified the issue and made Christ the one issue, then there was a new burst of power. We found ourselves in the midst of a revival of interest in Jesus as a person who captivated the thought of the East. The people had thought that if they took Christ, they would have to take Western civilization also, but when the revelation dawned upon the minds of the East that they could have Christ with as little or as much of Western civilization as they desired, then there was a new outbreak of spiritual power and interest in Jesus Christ that far surpasses anything that we had seen.

In thinking over this matter and trying to discover what the different systems were trying to produce, I saw that each religion had its own peculiar aim: Greece said, "Be moderate; know thyself." Confucianism said, "Be superior; correct thyself." Buddhism says, "Be disillusioned; annihilate thyself." Hinduism says, "Be separated; merge thyself." Mohammedanism says, "Be submissive; bend thyself." Shintoism says, "Be loyal; suppress thyself." Judaism says, "Be holy; conform thyself." Modern materialism says, "Be industrious; enjoy thyself." Modern dilettantism says, "Be broad; cultivate thyself." Christianity says, "Be Christ-like; give thyself."

Now, if the aim of Christian missions is to produce Christ-like character that it may give itself as Jesus gave Himself, then we have no reason to apologize for that aim and motive, for there is nothing higher than to be Christ-like.

The aim of Christian missions, then, is not to propagate Western civilization around the world—they may take as much or as little as they wish; we are not there to project an ecclesiasticism throughout the world, but we are there without apology, openly and without the slightest hesitation, to say that we think it is worth while to make men like Jesus Christ.

First of all, that is a worthy aim for our own lives, we would like to be like Him. We, too, would like to catch His Spirit, His thought, His purpose, and His power. We would like to give ourselves as He gave Himself. If this is the end of Christianity, then there is not the slightest reason why we should hesitate to make that the aim of the Christian missions.

Jesus is not a way of life—He is life itself. He came not to set certain truths alongside of other truths. Jesus came to be Truth itself. In Him, truth looks out at me from understanding eyes, touches me with redemptive hands, and loves me with a warm, loving heart.

Jesus came not to bring a religion, as Dean Inge says, "to set alongside of other religions"—Jesus came to be a religion itself, and if we go deep enough into religion, we must stand face to face with Jesus, who is religion itself in its final expression. Jesus Christ sums up the finest in the East and the finest in the West.

Greece said that three things caught her attention in worship. They were the good, the beautiful and the true. That sums up the finest thinking in the West. The East, brooding over these same problems, has come to the conclusion that there were three ways out, namely: the *gyan marg*, the way of knowledge; the *bhakti marg*, the way

of devotion; and the *karm marg,* the way of works.

Jesus said, standing midway between East and West, "I am the way, the truth and life." I am the way—that is, the good; I am the truth—that is, the true; I am the life—that is, the beautiful. He is what the Greeks unconsciously desired.

He turns to the East and He says, I am the way—that is, the *karm marg,* a way of life, a method of working; I am the truth—that is, the *gyan marg,* the way of knowledge; I am the life —that is, the *bhakti marg,* or the way of devotion. He is what India has unconsciously desired.

Jesus then stands midway between East and West and fulfills everything that life strives for, and East and West will one day find in Him what they need.

A lawyer rose in the crowd in India and said, "Is that what you are trying to do? Do you want to give us Christ and Christ alone?" I said, "My brother, I have nothing else to give."

He replied: "I do not see how we Indians can hate Him. I thought you had come here to wipe out our past and all our Indian culture. If your aim is to give us Christ, let us take Him and interpret Him through our own genius and life, I do not see how we Indians can oppose it."

Let Jesus Christ touch men with His own vital presence and power, and there will come a new vitality, for Jesus appeals to the soul as light appeals to the eye, as truth fits the conscience, as beauty speaks to the aesthetic nature. Christ and the soul were made for one another, and if we can bring the soul of any human being in contact with Jesus Christ, that soul will see in Him not only a way of life, but life itself; not a truth, but truth itself.

India has become my home; India's people are my people, her problems are my problems, and her future is my future. I would bear upon my heart her sins if I could lift her to my Saviour. One day I said to a group of prominent men: "Brothers, what are we going to do with these 60,000,000 outcastes? They are a millstone around our national neck, and we can never be strong until we lift them."

A non-Christian replied: "Sir, it will take a Christ to lift them."

"Yes, my brother," I said; "a Christ to lift them and to lift me, to lift the rest of us."

That non-Christian, searching for some redemptive force to solve his problems, put his finger upon Christ as the one way out.

Some years ago, Dr. John R. Mott, speaking in Victoria Hall, Madras, was hissed when he used the name of Christ. Nine years later in that same hall, Jesus Christ and Him crucified was the one topic for six nights. The crowd increased every night until they were standing around the windows and doors. I asked men publicly and openly to give themselves to Jesus Christ. If one had responded, I should have been grateful; if five had come, I should have been overwhelmed—but between 100 and 150 came and took their stand frankly and openly as followers of Jesus Christ, in the very hall where nine years before the name of Christ had been hissed.

The change was not due to a difference in the speakers or their presentation. In that nine years a new revelation had dawned upon the mind of India, a new revelation that Christ belongs to her as much as He belongs to the West. Christianity is breaking out far beyond the borders of the Christian Church, and the question that we must face is this: will the Christian Church be great enough and Christ-like enough to be the medium through which Christ will express Himself to the non-Christian world? If so, then there must be a finer and more utter abandon to Jesus Christ, with more of the spirit of service and less of racial patronage.

If we go to India to serve in the spirit of Jesus Christ, the whole East is wide open, and will respond. If we come full of patronage, the East is closed.

A Brahmin gentleman said to a friend of mine, "I do not like the Christ of your creeds and the Christ of your Churches." With a swift intuition, my friend replied, "Then, how would you like the Christ of the Indian road?" The Christ of the Indian road, with long, flowing garments, with the crowd about Him, touching blind eyes, and letting the light stream in, His hands upon the heads of unclean lepers and sending them back to health, announcing the good tidings of a new kingdom to stricken humanity, and telling of His dying upon a wayside cross for men, and rising again from the dead. How differs this Christ of the Indian road from the Christ of the Galilean road?

Christ must be naturalized upon the Indian road, and upon the Chinese pathways and upon the highways of Japan, so that every nation will find in Him the true expression of its own national thought and outreaching of heart and will see in Him what they have craved through the weary centuries.

One day, speaking to Mahatma Gandhi, I said: "I am very anxious to see Christianity naturalized in India, not something identified with foreign people and foreign government, but a part of the national life of India and contributing its power to India's uplift. What would you suggest that we do in order to make that possible?"

He thought a moment, and then said: "If you are going to do that, I would suggest to you four things: First, that all Christians, missionaries, and all, live more like Christ."

Through his eyes, three hundred and twenty million people were looking, and through his voice, those millions were speaking. He said: "If you come to us in the spirit of Jesus Christ, then we cannot resist you.

"Second, I would suggest that you practice your religion without adulterating it or toning it down."

We might have thought that India would desire Christianity toned down in order to meet the non-Christian world half-way. But no! the non-Christian world has discovered the high challenge, and the amazing appeal of Christ, and says to us: "Do not adulterate Christianity; give it to us in its rugged simplicity and its high demands, and live out the life—then we cannot resist it."

Some one has suggested that we are too often "inoculating the world with a mild form of Christianity, so that it is practically becoming immune against the real thing." We are not interested in giving India a mild form of Christianity. Let her take Christ just as He is in His mighty, saving, overwhelming power to change human nature and to make men new.

"Third," Mr. Gandhi said: "I would suggest that you put your emphasis upon love, for love is a central thing in Christianity."

He did not mean love as a sentiment, but love as a working force. If God is Love, then the highest power is love; the highest power of omnipotence is Calvary, and the one way out of our world's difficulties is to catch the spirit of love that Jesus Christ manifested and embody it in race relationships, in international relationships, in every other relationship of life.

"Fourth," said Mr. Gandhi, "I would suggest that you study the non-Christian religions more sympathetically to find out the good that is in them in order to have a sympathetic approach to the people."

We should be unafraid of truth wherever it is found. Christ is the fulfillment of all truth, and truth is a signpost that points toward Him who is the truth.

Note those four things. Be more like Jesus Christ; practice Christianity without adulterating it; put your emphasis upon love; be unafraid of truth anywhere. "If you will come to us in that spirit," said Mr. Gandhi, "we cannot resist you."

As Christians, that challenges us and sends us to our knees. Some of us who went to the East as teachers are staying as learners. We believe that the one great need of India and of the whole world, East and West, is Christ Himself. The great pathetic lack of the non-Christian world is that they have no Christ. Do we see any one who is getting along well without Him? We make no apology, then, for being Christian missionaries, for Jesus Christ is the supreme and controlling motive for our lives.

We need to lift up, not an emasculated Jesus, but a Jesus able to do all things that human nature needs, a Christ who is sufficient and compelling. If there is a new Christocentric emphasis upon this whole missionary work, then I believe that there will be a new burst of spiritual power around the world. Stone walls will suddenly open for Christ to enter as the risen and triumphant Lord. O majestic Christ, Thou who art walking across the nations, and bidding for the heart of the world, give us something of Thy touch, Thy presence, and Thy power.

I see no other way out for East or West than the way that Jesus offers, namely: Himself. I see no other hope for human character save to be made like Jesus Christ. I see no other way out of the world's troubled situation than the way that Jesus points. There is no other way except Jesus, who Himself is the Way, the Truth, and the Life. The best life of the East and West is revolving around Jesus Christ as the center. If we have slipped off that center into denominationalism, or have felt that our business was to create a kind of supremacy of the white race through Christianity, then we must come back to that center. Christ must be real to us. We must take Him to India and other lands. As a leading thinker in India said one day, "There is nobody else who is seriously bidding for the heart of the world except Jesus Christ." We have many critics in all this, but no rivals; we have many critics, but no one else with such an aim, namely: an aim to make this a Christ-like world, that it may give itself for the sake of our fellow-men as Jesus Christ gave Himself for the sake of all. If the motive and aim of Christian missions is to produce Christ-like character which will give itself, then we have no apology to make for Christian missions.—*Missionary Review of the World.*

Had the world known and fully felt the issues, the hours Jesus lay in the tomb would have been the most tense in the long flight of time. Even now it fills one's heart with awe to read: "And Joseph took the body, and wrapped it in a clean linen cloth, and laid it in his own ne wtomb, which he had hewn out of the rock; and he rolled a great stone to the door of the tomb, and departed. . . . So they (the Pharisees) went, and made the sepulchre sure, scaling the stone, the guard being with them." Can the seal ever be broken and the stone rolled away? Faith waited, hope trembled, love wept and then—morning came.

"O what a night was that which wrapt
The heathen world in gloom!
O what a sun which rose this day
Triumphant from the tomb!"

Easter is the supreme day in the history of the world, because on that day it was demonstrated that death does not end all.

CONTRIBUTIONS

SUFFOLK LETTER.

Nature furnishes no amusement. Science has discovered nothing funny. Nothing is ridiculous in the Word of God. In these three realms truth in its purity, its plainness, its usefulness, and its beauty is seen throughout. All of these contain pleasing elements; but there are two kinds of pleasure. "The Lord taketh pleasure in them that fear Him"; that is, the Lord is satisfied with those that fear Him. Paul speaks of "high-minded lovers of pleasures more than lovers of God." These words seem to imply two kinds of pleasure. Moses chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Satisfaction in right is a higher type of pleasure than the enjoyment of pleasure in wrong. There is a difference between entertainment and amusement. There are really two types of entertainment—there is entertainment that satisfies and exalts, and there is entertainment that dies in regret.

The modern world has made pleasure, amusement, light entertainment, a social hospitality an intellectual attraction, a religious activity. In many places and in many institutions it has taken the heart out of society, school, and Church. Its widest influence is exerted over the young. It has led the young into the wide road of pleasure, and closed the door to the higher and more important things of life. No sane person, no religious person would rob the young or the old of enjoyment; but artificial methods can never give as permanent satisfaction as the real and sacred things of life. No amusement is equal to useful knowledge, and no play is equal to honest work for satisfaction. Even children, when nature has fair play in their lives, imitate realities. Little girls keep house, attend to babies, visit one another, make garments, conduct school; while little boys ride horses, keep store, act soldiers, build railroads, plant seed, build houses and treat patients. Their world to them is a real world, as real as the blade that grows into the full harvest. The best art is a reproduction of real objects. The landscape, the sunset, the winding river, the highest conception of the best in the world, in humanity, and in Jesus Christ, give the greatest and most lasting satisfaction to mankind. The finest in education is the appreciation of the truest, the most useful, the most elevating for the mind and the heart. Diversion, amusement, frivolity, may have a small place in human society, but intemperance in such things robs life of happiness and hope. To be intoxicated with pleasure is to unfit men and women for marriage, business, leadership, and useful service. It is more deceptive than to be drunk with wine, and it is more universal. Men ought to learn that the greatest pleasure is in the best Christian life. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." W. W. Staley.

ELON LETTER.

The Richmond (Va.) Alumni Association has set a most worthy and commendable example for others to follow in sending to the Carlton Library a fine collection of books, all of them valuable and some of them exceptionally so.

The books came by the hand of Mrs. P. J. Kernodle, the moving spirit of the undertaking. Mrs. E. E. Moffitt sent eleven volumes of the Southern History Association, given in honor of Dr. E. L. Moffitt, former president. Dr. and Mrs. W. T. Walters donated a family Bible in the German language, printed before the Declaration of Independence in 1767.

The librarian has expressed appreciation to the Richmond alumni for their well-conceived gift to their alma mater, but I felt public expression of our gratitude should be expressed in this way. Let other alumni in organized form or as individuals emulate the example of their Richmond brothers and sisters. The library is in especial need of books on historical and scientific questions and standard reference works and general classical literature. Books treating in any way the Christian Church or its institutions or by its members will be greatly helpful.

The college library has been made the official repository of the records and publications of the Church. Any Christian Annual sent us or college catalogue or bulletin will be serulously preserved in this fire-proof building, and we feel it will be absolutely safe for friends to send us books or other publications.

Of course, gifts of money may be sent too. The more recent books have to be purchased outright, and it requires money to buy them.

The Carlton family has given Elon and the Church a splendid library. We know of none anywhere so well appointed as ours. The rest of us will wish to show our appreciation by sending books or money. W. A. Harper.

PROGRAM ONE-DAY SCHOOL OF MISSIONS, VIRGINIA VALLEY CHRISTIAN CONFERENCE, MAYLAND CHURCH, MAY 2, 1925.

Morning.

10:00. Song and Devotional Service—Rev. R. P. Crumpler.
10:15. Address—"Our Whole Mission Cause," Dr. W. P. Minton.
11:00. Address—"The Relation of the Local Church to Our Denominational Enterprise," Rev. J. F. Morgan.
11:20. Address—"Comprehensive Missionary Program," Dr. W. P. Minton.
12:00. Lunch.

Afternoon.

1:00. Scripture and Prayer—Mrs. R. A. Larrick.
1:10. Round-table—"The Christian Church and Missions," led by Dr. Minton.
2:00. Address—"Relation of Prayer and Missions," Rev. A. W. Andes.
2:20. Address—"Best Methods of Missionary Finance," Dr. Minton.
2:55. Suggestions.
3:15. Adjournment.

CONTRIBUTIONS TO EDUCATION.

It is the policy of Boston University School of Religious Education and Social Service to distribute gratuitously each year a series of educational bulletins bearing upon the theory and practice of religious education. The series for the current year comprises the following titles:

"An Evaluation of the Project Method as an Instrument of Religious Education," Walter S. Athearn.

"The Mechanistic and Personalistic Psychological Contributions to the Field of Religious Education," John E. Bentley.

"What is a Person?" Earl Marlatt.

"Bibliography for Elementary Workers in Religious Education," Alberta Munkres and others.

The annual announcement of the School of Religious Education and Social Service, which has the value of a treatise on the professional training of lay leadership for the Church.

Any or all of these bulletins will be mailed without cost to any address upon application.

Requests for the foregoing publications should be sent to— Walter S. Athearn,
Dean of the School of Religious Education and Social Service of Boston University, 20 Beacon Street, Boston, Mass.

FIFTY YEARS WITH THE BIBLE.

There is no doubt that Abraham Lincoln's conception of manhood and character was build up from his study of the Bible. In his childhood and youth, it was the one Book of the community; in his father's house it was constantly read, debated, quoted. He grew to know it textually as few men do. It colored what he wrote and cropped out in his daily conversation. Many of his keenest and most widely quoted comments on public matters during the Civil War were direct or adapted quotations from the Bible. Thus, there was his dismissal of the Fremont boom in 1864. Fremont was a "protest" candidate for the presidency. His supporters loudly claimed that at the Cleveland convention, held in the spring of that year, he would draw "thousands." But it turned out that there were only some four hundred persons present. When this was reported to Lincoln, his only comment was to pick up the Bible, which always lay on his office desk, open it without hesitation and read: "And every one that was in distress and every one that was in doubt gathered themselves unto him, and he became captain over them, and there were with him about four hundred."

But Lincoln knew the Bible spiritually—felt its truth; and particularly did he understand the type of character that the Bible holds up to man and strives to make him love and emulate. I think it is quite clear, both from Lincoln's words and actions, that he believed that it was only the kind of man that he saw portrayed in the Bible who could ever be of any lasting and powerful influence in building up democracy.—*Ida M. Tarbell.*

A FREAK BIBLE.

Professed friends of the Bible and religion do some strange things in order to carry out their idea of what the Bible ought to be. The latest instance of that which we have seen is what is called "The Prohibition Bible." It seems that some prohibition enthusiasts has issued an edition of the Bible from which he has eliminated every reference to wine, or else has retranslated such passages so as to change their meaning. It seems strange that any student or even any casual reader of the Bible should overlook the curse pronounced by God (Rev. 18:19) upon any one who shall take away any part of the Bible. He says: "If any man shall take away from the words of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." This is very plain teaching. While the Bible has a good deal to say about wine, it never encourages its use as a beverage. On the other hand, it has a great deal to say of the evil of drinking wine. The Bible recorded facts as to the doings of people whom it mentioned. If all references to any form of sin are to be cut out of the Bible for fear they will encourage some one to commit these sins, the Bible will be of little value to men. It seems strange that any man should think he can make a better Bible than God made.—*Presbyterian of the South.*

RICHMOND CHURCH OBSERVES FIFTH ANNIVERSARY.

The fifth anniversary services of the First Christian Church, Richmond, Va., were well attended last Sunday. Rev. H. S. Hardcastle, pastor of the Suffolk Church, preached the anniversary sermon, on "Church Loyalty."

Church work for the year is considered to have been very successful. The membership has increased 87 per cent and the average attendance in the Sunday School 43 per cent, it is reported. Contributions for all purposes during the year amounted to $103.08 per member.

Starting with a Church membership of forty and a Sunday School enrollment of seventeen five years ago, the Church has grown to 131 and the Sunday School to 118. The official board of the Church is composed of P. J. Kernodle, J. W. Price, D. W. Darden, P. J. Carlton, F. S. Gardner, J. T. Kernodle, D. J. Kelly and Mrs. C. W. Woodward. Rev. W. T. Walters is the pastor.

The anniversary sermon by Rev. H. S. Hardcastle was in part as follows:

"If I forget, O Jerusalem, let my right hand forget its cunning; if I do not remember Thee, let my tongue cleave to the roof of my mouth."—Psa. 137:5-6.

Religion is man's most vital concern. For religion at its best is a matter of personal relationship between a man and God. And certainly there is nothing in all the world that surpasses in significance or importance the matter of a man's personal relationship with his Creator. It affects his usefulness and happiness here and his destiny hereafter. All other things, however seemingly important, take second place to this supreme fact of life, and he who neglects this all-important factor does so at his peril.

Other organizations can and do do many of the things that the Church is doing. But, after all is said and done, the Church of Jesus Christ is the one institution that is primarily and exclusively concerned with religion.

If, then, religion is man's most vital concern, and if the Church is primarily concerned with religion, man's most vital concern, it follows that we are under moral obligations to give the Church our loyalty. There are four general ways in which we can express our loyalty.

The Church has many critics. And these critics are of two kinds—those without the Church and those within the Church. And it would seem at times that the latter outnumber the former. Now, it must be admitted that the Church is open to criticism. She has many faults and certainly she falls far short of the divine ideal. Made up, as she is, of folks like you and me, it is inevitable that she be imperfect. Without being blind to her faults or excusing her shortcomings, we should boost her and dare to hope for better things; we should use a tone of optimism and hope when speaking of her.

Attendance is Real Question.

The matter of Church attendance is a real question with many people. Their lives are so crowded through the week, Sunday is the only day they have free. Churchgoers fall into two groups—those who go as a matter of course, and those who do not. For the former group, the question is recognized as a duty or a regular appointment, and only providential circumstances will prevent such people from going to Church.

The kingdom of God is a spiritual enterprise, and it can never be established by raising money; but it can never be maintained and extended without raising money. And as an agency dedicated to the establishment and extension of the kingdom, the Church has a right to expect money.

The Church has the twofold mission of developing men who reproduce the character of Jesus Christ in their lives and who express His spirit in their conduct. Much of the criticism against the Church has been on the grounds that it has failed in each of these tasks. One of the most practical and helpful ways in which we can show our loyalty to the Church is to try to be like Jesus Christ and to carry His spirit into every phase of our lives, personal and social.

CHURCH NEWS.

The Church work in my field is interesting and active. At Haw River, we have an excellent Sunday School and Christian Endeavor Society, and the prayer meetings are well attended. The Church and Sunday School have recently purchased song books and the choir has three musical instruments in addition to the organ.

The missionary society is an earnest, working group. Its workers are deeply interested in the great subject of missions. We have a nice congregation here, and in it are many young people. The Sunday School here outnumbers the Church membership. One member was received into Church fellowship recently.

A group of Christian Endeavorers motored to my home a few evenings ago and remembered their pastor and his wife with a nice donation. It was a nice and joyous group. Their thought and kindness are much appreciated.

The work at Long's Chapel is opening up well. They have a nice, remodeled Church building. The audiences are growing and much interest is manifested. In this congregation are quite a number of young people. The Church grounds and cemetery are in excellent condition. Three members have been received this year. The Sunday School has been reorganized, and we hope a missionary society will be organized at an early date. Two deacons, excellent young men, have been recently ordained.

Union is one of our old Church organizations. As a place of worship, it must date back more than a hundred years. They have a nice concrete-block Church building. The congregations here are large and increasing as spring opens up. We have an interesting Sunday School and a growing missionary society of interested workers. The Church is contemplating the purchase of Church hymnals at an early date. There are quite a number of young people in this community, and they attend Church.

Burlington, N. C. P. H. Fleming.

A SPIRITUAL AWAKENING.

A short time ago, writes a friend, a young man who has not gone to Church or read his Bible for a long time, but who recently began to take a great interest in good literature, came to me full of enthusiasm over something that he had read in a magazine.

"Listen to this," he said, opening the periodical. He read for a few minutes, and there was a new note of reverence in his voice as he ended with: "Or ever the silver cord be loosed or the golden bowl be broken or the pitcher be broken at the fountain or the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." His face glowed as he exclaimed: "Isn't that wonderful?"

"It is," I agreed. "Would you like to read more by the same author?"

He nodded, and I handed him my Bible that lay on my desk.

He stared at me. "You don't mean to say that's from the Bible?"

I nodded and opened the book at the 12th chapter of Ecclesiastes, and he read: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, "I have no pleasure in them."

"I didn't know that was in the Bible," he said quietly. "Are there any more passages like that?"

I turned to the fifty-third chapter of Isaiah and then passed on to other beautiful passages both of the Old Testament and of the New. He listened to them eagerly.

A few days ago he said to me: "I'm going to Church now." He had found his God again through reading the Bible.

It has been a real joy to watch the spiritual awakening of that young man who had been rejecting the spiritual food for which he really hungered because at some time in his youth it must have been served to him unattractively.—*Youth's Companion.*

MISS ELDREDGE COMING.

Miss Lucy M. Eldredge, secretary for young people, Department of Christian Education, will visit the Southern Convention April 12th to May 15th. The following schedule has been arranged for her:

April 12th—First Church, Portsmouth, Va. (morning).
April 12th to 14th—Waverly, Va.
April 15th to 16th—Franklin, Va.
April 17th to 18th—Holland, Va.
April 19th—Temple, Norfolk, Va. (morning); Newport News, Va. (night).
April 20th to 25th—Temple, Norfolk, Va.; Christian Churches, Norfolk, co-operating in school.
April 26th to May 1st—Elon College, Elon, N. C.
May 3d to May 6th—Holy Neck, Va.
May 7th to May 10th—First Church, Norfolk.
May 11th to May 15th—Winchester, Va.

Board of Religious Education.
Dr. W. T. Walters, *Chairman.*
Rev. J. H. Lightbourne, *Reg. Dir.*

WHY IS AMERICA GREAT?

De Tocqueville, the distinguished French statesman, was commissioned to visit America for the purpose of studying the genius of our institutions. In reporting to the French Senate, he said:

"I went at your bidding and passed along their thoroughfares of trade; I ascended their mountains and went down their valleys; I visited their manufactories, their commercial markets, and emporiums of trade; I entered their judicial courts and legislative halls—but I sought everywhere in vain until I entered the Church. It was there, as I listened to the soul-elevating principles of the Gospel of Christ, as they fell from Sabbath to Sabbath upon the masses of the people, that I learned why America was great and free, and why France was a slave."

"Heart-keeping," says Dr. Cuyler, "is very much like housekeeping. There must be a continual sweeping out of dirt, a daily washing of dishes and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might have an easy time of it. And just because the assaults of subtle temptations are so constant, and the uprisings of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged and makes a wretched failure. The question with every Christian is: 'Shall these accursed Amalekites of temptation burn up all my spiritual possessions and overrun my soul? Shall outward assaults or inward weakness drive me to discouragement, and disgrace me before my Master and before the world? Or shall they drive me to Jesus, who will give me the victory?' "—*Selected.*

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

By Warren H. Denison, D. D., *Secretary.*

A Stewardship Conference.

The new publishing house of the Christian Church is to be dedicated with appropriate exercises April 22d. Of course, large numbers of our people will attend. On the following morning (Thursday, the 23d) a stewardship conference will be held for all stewardship officials who may be present. Some important matters will be discussed, and all Convention, Conference and local Church stewardship secretaries are hereby invited to be present. In case a local Church does not have a stewardship secretary, yet the chairman of the finance department, or committee, is invited.

Warren, Ind.—Reading Contest.

We spent Saturday night and Sunday, March 21st and 22d, in a stewardship institute with the Warren Church, which closed a most interesting and profitable stewardship reading contest in which three hundred or four hundred people participated. The universal testimony was that it had been a great blessing. Some fifty tithers were enrolled. The contest lasted for a month. We recommend such contests to any Church.

Church Budgets.

1. Be sure to have your budgets oversubscribed. There are always some who have misfortune. Some die. If you seek just to get your budget subscribed, you may come short of real needs and have the undesirable annual deficit.

2. The benevolent budget is usually a minimum budget—the least that the Church feels that it should give. This budget should be added to when possible. It should be supplemented on the special days; that is, opportunity should be given to make additional gifts to the regular weekly gift. When the pastor preaches an inspirational sermon on some phase of Christian work, a sermon full of information, setting forth special needs, the members should have an opportunity to express their interest by additional gifts if they care to do so. Pressure need not be brought but opportunity should be given. When a deep impression is made, opportunity for expression should be given.

3. In a rapidly growing number of Churches the local current expense budget and the benevolence budget should be equal. As much for others as for ourselves should be the aim of many of our Churches. Is your Church in that list? There are thousands of Churches in the United States whose benevolent budgets are larger than their current expense budgets.

The annual United Stewardship Council meeting will be held April 28th in New York City. This council is made up of the stewardship men of some twenty or more denominations.

CAVINESS MEETING.

The great evangelist, Rev. H. C. Caviness, started a series of meetings at Liberty, Vance, March 22d, and the meeting has only begun. The revival has not come, and the evangelist will hold on till the victory is won. The messages have been filled with power and the spirit of God. Mr. Charles Yelton has truly brought the gospel in song. We know these men are of God, sent to us for a great awakening to the salvation of lost souls. We invite all people in reach to come to hear them. Service at 3 P. M. and 7:30 P. M. each day. Come and bring others.

Mrs. R. J. Newton.

THE MOONEY CHRISTIAN EDUCATION BUILDING.

By Prof. S. A. Bennett, *Director.*

When we think of the work of the Christian Church and its contribution to American Church life, there are many achievements that give us just cause for satisfaction. In looking at the splendid new buildings at Elon College, with their equipment, it seems almost like a dream. But I enter them and in them go about my work day after day and am made to realize that they are real buildings, not merely a vision, but rather the realization of a vision. None of these magnificent structures mean as much to me as the Mooney Christian Education Building. I shall try and explain its arrangement and interpret its uses in our program of Christian education at Elon.

The first floor is in two units and is designed to provide facilities for the social and religious activities of the college young people. The South end of this floor is given to the work of the young women. Here is provided a commodious and neatly furnished assembly-room for the Y. W. C. A. There is a stage with curtains, piano, and speaker's stand. On one side there is a dressing-room with toilet facilities and on the other a well-arranged kitchen with running water, sink and electric range. At the front of the building are four parlors for the use of the social clubs organized among the young women. This convenient equipment provides in an admirable way for the social and religious life of the young women.

At the north end of the first floor there is exactly the same arrangement of rooms for the use of the young men. Here the Y. M. C. A. meets and the social and religious life of the young men are brought together in a fine way. The entrance to the men's part of the building is at the north; the entrance for the women at the south, with no connecting openings between the units, thus giving to each the exclusive use of their unit.

The second and third floors are reached by an entrance at the center on the west side. The second floor has a chapel that will seat 400, with a furnished stage, dressing-room and organ room. Adjoining the chapel, there are two fine offices for the pastor and the director of the week-day religious school. There are also on this floor four light, well-arranged recitation rooms for the use of the college professors who teach in the School of Christian Education. Here the classes in the departments of the School of Christian Education meet daily, and the chapel is used for the daily chapel service for the Elon student body and faculty.

On Sunday, these college class rooms and chapel provide accommodations for the adult department of the citizens' section of the Church school. The chapel is also used for the Endeavor Society on Sunday evening, and for special lectures and entertainments given for the student body.

The third floor provides space and equipment for a thoroughly graded departmentalized Church school. There is a special room for the babies of the cradle roll. Adjoining this is the beginners, or kindergarten, department, thoroughly furnished. There are also the primary, junior, intermediate and senior departments, each with its assembly-room for worship and individual class rooms. Each of these departments is furnished with a piano, superintendent's desk, cabinet, coat room and needed furnishings. There is also a secretary's supply room where material is stored for use in the varied work of these departments in the various sessions of the Church school. On Sunday, the children under eighteen years of age meet on this floor for Sunday School. Through the week, these rooms are used for the respective departments of the week-day religious school. The children of the Elon public schools and of the Christian Orphanage come for this work in religious education according to a schedule agreed upon with the superintendents of the schools and of the Orphanage. This provides laboratory work for the college department of religious education.

Here every week, fifty of our college students are at work as officers and teachers going about the practical work of religious education under the supervision of the director of the week-day religious school.

There are two rooms in the basement of the building that are designed for manual training and practical art and handcraft work among the boys and girls of the week-day religious school. There is also an automatic electric elevator for use of the mothers and smaller children. This gives us a building unique in its purpose and arrangement. It is a college building designed to meet the needs of the School of Christian Education in a modern small college plant. Here the college work of the department, with its practical laboratory work in religious education and the social activities of the student body, are all brought together and correlated with the regular Church school work.

As I go about my work in this magnificent and well-equipped building, I feel the thrill of united effort in a great spiritual achievement. The lives of those who work there are joined in spirit and purpose with great souls who have toiled, sacrificed, achieved, and passed on to us their unfinished task. To them we are debtors. We shall work and try to pass to others the noble ideals and rich spiritual heritage that has come to us.

The Mooney Christian Education Building did not just happen. Some one has worked, struggled and prayed. Some one has dreamed dreams and seen visions. Some one has planned and hoped. Some one has worked and sacrificed. Out of all of this there has grown a beautiful, commodious structure—a great achievement in the spiritual aspiration of noble and loyal Christian souls.

Among those who have seen visions, who have planned, prayed and worked, I must mention the president of Elon. For years, Dr. Harper has had the work of Christian Education upon his heart. As the needs of Elon pressed close upon his life, he felt the need for such a building as this. Could it be accomplished? It must; and with prayerful earnestness he set himself to work it out.

We should indeed be grateful for men and women of sterling Christian faith who look upon life as a co-operative task. God and man working together for larger and better things in human life. The donors of this building, Mr. and Mrs. M. Orban, Jr., look upon life and its possessions as a sacred trust to be administered for the achievement of God's own purposes in human life. This building has been made possible out of the benevolence of their Christian purpose and the recognition of their stewardships before God. This benevolent gift has made us all debtors to this fine Christian family, which has so freely made possible this building and its equipments.

The Mooney Christian Education Building is to be dedicated as a memorial to the Rev. Isaac Mooney, a pioneer minister of the Christian Church in Kansas and the father of Mrs. Orban. In recognition of his fine Christian service and in appreciation of his loyal faith and life, the family has freely offered this benefaction to Elon

College as a memorial to Bro. Mooney. Fitting it is that such a life should thus be honored and revered.

As I go about this noble structure, my spirit holds converse with the spirits of just men made perfect. To me, the Mooney Christian Education Building stands as a monument to the faith and work of the pioneer. It speaks to me of the Christian heritage that is ours; it stands as the fruitage of the love, devotion and faith of a long line of faithful Christian workers. Among the pioneers in the ministry of the Christian Church in Kansas three men stand out as great but humble servants in the work of the Church—Rev. E. Cameron, Rev. Henry Cole, and Rev. Isaac Mooney.* These men began their work under hardships of pioneer life in a new country. The young people of our day cannot realize the hardships and sacrifices made by the pioneer preacher of those days. For years, these men with others, spent themselves in tireless service to establish and nourish the religious life of Southern Kansas. Bro. Mooney and Bro. Cole have gone on to the great beyond, but their works still live and their spiritual children rise up and call them blessed. Bro. E. Cameron still remains a faithful veteran of the cross, feeble in body and eyesight, but strong in courage and spiritual vision. The Mooney Christian Education Building speaks to us of the noble sacrifice and loving lives of such men as these. When we think of the long line of Christian workers that have made this building possible, words fail us and we feel that indeed "others have labored and we have entered into their labor."

We are debtors; upon us has been bestowed the rich heritage of other lives. When I think of all that this building represents and the opportunities it offers to us, I pray for guidance and strength that we may be enabled to use this equipment and all its possibilities for training in the same spirit of love and faithful devotion that inspired those who have made it possible and to whom it is lovingly dedicated.

Elon College, N. C.

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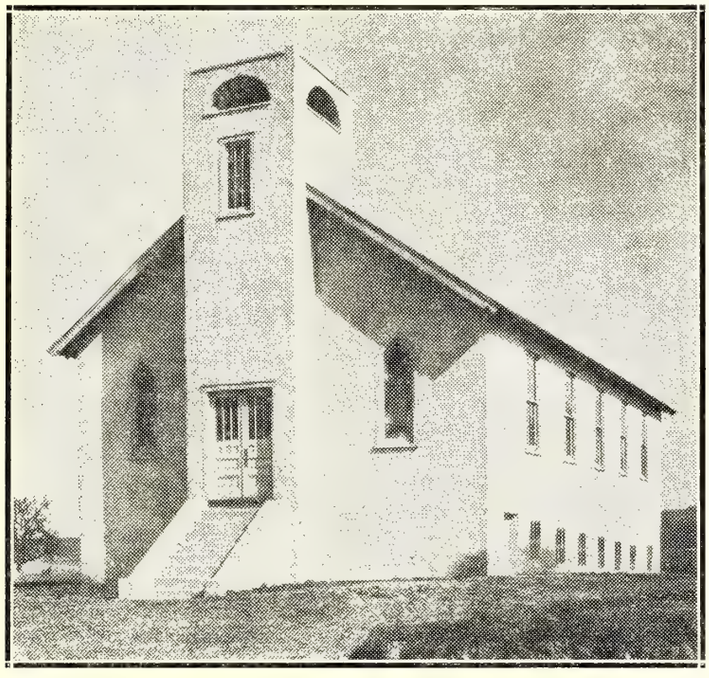
*For information regarding the early days in Kansas, the author is indebted to Rev. E. Cameron, of Cassoday, Kan., and Rev. E. Rasmussen, of Stafford, Kan., who have furnished valuable assistance in preparing this article.



UNITED CHRISTIAN CHURCH, LYNCHBURG, VA.

CHURCH ORGANIZED AT LYNCHBURG.

In May, 1924, several families in the suburbs of Lynchburg, Va., organized a Community Church, and employed the Rev. M. F. Allen, formerly a Presbyterian minister, as pastor.

During the summer, services were held under a brush arbor. From the arbor, the congregation moved into an old store building, where they worshiped till the first of February this year, when they moved into the new building shown on this page.

The building is 32x60 feet. It is a stucco structure, plastered inside, and has a solid concrete wall eight feet high in the basement. At present, all services are being conducted in the upper room, but it is planned to equip the basement for Sunday School and young people's organizations during this year.

The building represents an investment of about $6,000 as it now stands. The work to be done on the basement will be extra of this amount.

There are forty-eight members of the Church, and one hundred and two on the Sunday School roll. The young people are doing splendid work through their organization, which meets every Sunday evening.

The congregation is made up of persons from the Episcopalian, Presbyterian, Methodist, Baptist, Disciples, and two members who had belonged to the Christian Church at Liberty, N. C. For the good of the Church it was deemed wise to unite with some larger association, conference, or presbytery. Upon investigation, it was found that all could unite as Christians, and subscribe to the principles of the Christian Church.

On March 18th, the pastor, in company with three members of the Church, motored to Elon College, where he was examined and ordained by committees representing the North Carolina and Virginia Christian Conference. The Church was also formally received by the Conference.

The prospects for this Church are bright. The location is ideal, and the principles of the Christian Church will surely appeal to many in this section.

F. H. DUNN, *Secy.*

It is said, according to the New Testament, the crucifixion and resurrection are both illustrated in baptism. Paul writes in Romans 6:4: "We were buried therefore with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life."

Easter day will bring us many beautiful things—flowers, music, beautifully dressed children, glad fellowships, wonderful sermons, grand worship and more; but none of these will mean more and none be more beautiful than the baptism of those who have died to the old life through faith, repentance, and confession of Jesus Christ. When one has risen from the experience of baptism, he has commenced the resurrection life.

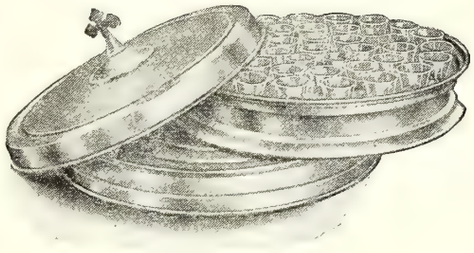
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

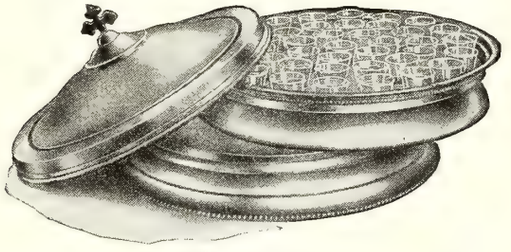


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlockink, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60
No. 2—Broad rim	1.60

SILVER-PLATE.

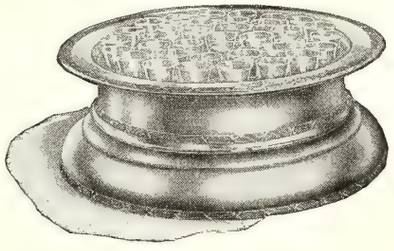
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plate; fits Tray No. 85...	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) .	$22.00
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RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

April 19, 1925.

Subject: "Life in the Early Church."

Golden Text: "The multitude of them that believed were of one heart and soul."—Acts 4:32.

Lesson: Acts 4:1-5, 11.

Devotional Reading: Psa. 133.

We cannot reproduce the conditions in which the early Church had its rise and growth. We would not if we could, for that would mean turning the clock back nineteen hundred years. But even in our modern, twentieth-century life we can apply the principles which the early Church applied. And as I read through the lesson as given for today (Acts 4:1, 5:11) I was impressed with five outstanding facts or principles which characterized the early Church and life in the early Church.

1. The early Church was made up of men of conviction. They believed something. And they believed it with an intensity and enthusiasm that was inspiring and contageous. We do not know the details of their beliefs and we do not need to know them. For he who reads the opening chapters of Acts can easily see the central fact of their belief. They believed that Jesus Christ was the Son of God. Both in Peter's preaching and in the testimony of the disciples, the center and circumference of their faith was in Jesus Christ as the Son of God. They knew whom they had believed and were persuaded that He was able to keep that which they had committed unto Him against that day.

There is a danger of being bigoted and dogmatic in religion. But in our day of creeds and beliefs it is quite possible that we need a little more of a vital faith in Jesus Christ and less speculation and theories about Christ. It is well enough to try to explain Christ; it is far better to believe in and on Christ. And in this day of free thinking and broad liberalism we need more of the abiding convictions of these men of the early Church. We need to be able to say from personal experience, "I know whom I have believed."

2. The early church was made up of men of courage. Because they feared God they did not fear men. Out of a personal experience of the Lord Jesus Christ there was born the highest type of courage—moral and spiritual courage. It is a significant fact that "when they saw the *boldness* of Peter and John" they took knowledge of them that they had been with Jesus. Jesus had told the disciples that they were to be witnesses for Him. And when the rulers and the priests forbade them to speak at all or to teach in the name of Jesus, they bravely replied "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. But we cannot but speak the things which we have seen and heard." In a later episode they say, "We ought to obey God rather than men." And when they had been released with a threat, they prayed that "*with all boldness*" they might speak the Word. We need more of this spirit of courage in our modern church life. There is a danger that we deny our Lord in word and life.

3. The early church was made up of men of co-operation. They worked together. They did not all think alike. The writer of Acts makes no claim for that. He did not say they were all of one mind. He said they were of one heart and one soul. They found in Jesus Christ that which united them in spite of class differences and differences in thinking. They were one in devotion to the Lord Jesus Christ and they were resolved to love. Perhaps this is one of the reasons why they gave witness "with great power." Jesus said that "they might be one, that the world may know that Thou hast sent me."

4. The early church was made up of men of compassion. Their religious faith found expression in loving service. When they found that there were those in their midst that lacked they were moved to help them in a practical way. They were doers of the word and not hearers only. And one of the latter wrote, "But whoso hath this world's goods and seeth his brother in need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" We need to learn what this meaneth, "I desire mercy and not sacrifice." We need to be members of the great sect of the Good Samaritan, who when he saw the man whom the robbers had beaten and left for dead, he had compassion on him, and he expressed that compassion in a practical way.

5. The early church was made up of men of consecration. They were willing to sell what they had and give to those that needed it. "Not one of them said that aught of the things which he possessed was his own." They realized that they were the stewards of possessions as well as of life. This is no argument for comunism or socialism in the modern sense. It is simply the natural expression of the life that is consecrated to Jesus Christ. Men who acknowledge Him as Lord and Master do not have to give all they have away; but they must feel that what they have does not belong to them. It is simply held in trust for God and others.

CHRISTIAN ENDEAVOR.

April 19, 1925.

Subject: "My Denomination and Its Work."

Scripture: 2 Tim. 3:14-17, and Acts 1:1-8.

Suggestions for Leader's Talk.

The leader may begin the meeting by discussing briefly the early Church. This discussion may be based on the following facts:

(Matt. 28:1-20) The resurrection of Jesus (which made the Church a historical faith based on a great personality).

(Acts 2:1-8) The day of Pentecost (when so many confessed faith in Jesus Christ).

(Acts 4:1-4; 8:1-4) Persecutions.

(Acts 6:1-7) The first deacons.

(Acts 7:54-60) The first martyrs.

(Acts 11:18-26) "And they were first called Christians at Antioch."

The leader should follow this with a discussion of the five main principles of the Christian Church (they are printed in The Sun each week).

Suggestions for Topics.

1. *What My Denomination is Doing.*—This should be discussed by a member of some other Church appointed ahead of time, or extemporaneously by members of other Churches who may be present for the meeting.

2. *The Colleges of the Christian Church.*—These are Palmer College, Albany, Mo.; Union Christian College, Meriam, Ind.; Defiance College, Defiance, Ohio; Starkey Seminary, Lakemont, N. Y.; Elon College, N. C., and Bethlehem College, Wadley, Ala.

This topic may be discussed by some one who has attended Elon or Bethlehem. Letters from these colleges published in The Sun from time to time tell of the progress which is being made. Clippings from these may be read.

3. *The Orphanages of the Christian Church.*—These are Carnersville, in Pennsylvania; one for Japanese boys and girls, in Japan, and the Christian Orphanage in Elon College. All of these are doing a wonderful work. News from the Elon Orphanage appears in The Sun weekly, and clippings can be used for this meeting.

4. *The Christian Church Summer Schools.*—Now is the time to begin thinking about money to send at least one representative to either the Elon or Bethlehem Chatauqua this summer, and whom you will send. Special emphasis will be put on young people's work in both places, with courses in Bible, Christian Endeavor, missions, and life investment. Worship will be conducted by the young people themselves, and there will be personal and group conferences with leaders of young people's work. Mr. Hermon Eldredge will teach a course especially for young people and a young people's division of the Chautauqua will be organized. The dates are: Elon, July 27th to August 5th; Bethlehem, August 10th to 17th.

THE EASTER MESSAGE.

"For though He was crucified through weakness, yet He liveth by the power of God."—2 Cor. 13:4.

Dr. Dale, of Birmingham, great thinker and great preacher, was once walking along the street in a deeply despondent mood. Suddenly the thought flashed across his mind, "Why should I despair? Jesus is alive! Jesus reigns! He is the King Eternal and Unconquerable!" The thought of Jesus as still living and still powerful cured his despondency. He went on with new courage and new hope.

At this Easter season, we should read anew not only the story of the resurrection, but the affirmation of such a man as Paul, in these words: "Though He was crucified through weakness, yet He liveth by the power of God." That Christ was crucified is history. His weakness was voluntary. He "emptied Himself," that He might be in all things a merciful high priest. "He liveth!" This, too, is history—past history and current history. Christ's victory over death lies at the basis of our faith. His resurrection is the fact which makes the ground we stand upon like solid rock.

"He was crucified." Let us not forget this. God's only sinless Son was earth's supreme sufferer. He exemplifies the beauty of submission. the strength of weakness, the exaltation of humanity. "He liveth!" With this word, the infant Church shook the world. "I have seen the Lord," said Mary Magdalene. "The Lord is risen indeed," was the familiar salutation.

We may stand with bared heads before the crucified Christ, but we bend our knees to the living Christ. He is declared to be the Son of God, with power, by His resurrection from the dead. "He liveth by the power of God." "The power of the Highest" enabled Him to burst the bars of death. Christ liveth in us by that selfsame power. Can we live the life of faith? Can we have peace in the midst of trouble? Can we put down the things that hinder us? Can we face the future serenely? Yes, by the power of God. "Though He was crucified through weaknesss, yet He liveth in us by the power of God."
—*Rev. Chas. Carroll Albertson.*

Christian Orphanage

DEAR FRIEND:

Don't forget the special Easter offering in your Church. We want to have a record-breaking offering this year. We want all the Churches to have a part. Put some spice in your efforts this time, and let us run our offering up to the $5,000 goal. See that your Church does its part.

The following contributions have been sent in since our last report: Woman's Missionary Society, Liberty Vance, Henderson, N. C., 2 quilts, miscellaneous box; Mrs. McFarland, First Church, Greensboro, 2 pr. pillow cases, 4 towels; Miss Mary Hardcastle, Dover, Del., box clothing and hats; Mrs. A. S. Dunn, United Christian Church, 5 sheets, 6 towels, 10 pillow cases; Mrs. J. W. Page, DeLand, Fla., 5 towels, 4 sheets; W. S. Briggs, Henderson, N. C., 2 sheets; Mebane Shoe Co., 8 doz. pr. socks; Mrs. W. A. Newman, Henderson, N. C., 2 sheets; Mrs. John R. Foster, 2 sheets; Philathea Class, New Lebanon Church, 1 dress; Noon Day S. S., Ala., 1 dress; Mrs. John Craft,, Illinois, 15 Easter dresses.

The fertilizer people have been real nice to us this year, and we have received the following donations from them: Robertson Chemical Corp., Norfolk, Va., 25 bags high-grade fertilizer; N. B. Josey Guano Co., Wilmington, N. C., 5 bags; Pocahontas Guano Co., Lynchburg, Va., 5 bags; Baugh & Sons, Norfolk, Va., 5 bags; Caraleigh Phosphate and Fertilizer Works, Raleigh, N. C., 5 bags; Swift & Co., Greensboro, N. C., 5 bags 12-3-3; Pantico Chemical Co., 5 bags high-grade fertilizer 7-5-5; F. S. Royster Guano Co., Norfolk, Va., 10 bags; Farmers' Cotton Oil Co., Wilson, N. C., 10 bags high-grade fertilizer.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 9, 1925.

Amount brought forward		$3,776.67
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Morrisville	$ 2.00	
Rock Hill	1.00	
		3.00
Va. and N. C. Conference:		
Apple's Chapel	$ 3.00	
Shallow Ford	5.35	
Salem Chapel	1.00	
		9.35
Eastern Virginia Conference:		
First S. S., Richmond	$ 9.90	
Johnson's Grove	3.21	
Christian Temple	28.03	
		41.14
Valley of Virginia Conference:		
Mayland	$ 2.75	
First S. S., Winchester	8.48	
Palmyra	.88	
Antioch	3.75	
Kite, Ga.	2.16	
		18.02
Easter Offerings.		
First Christian S. S., Portsmouth		20.34
New Building Fund.		
W. N. Reynolds, Winston-Salem	$200.00	
Bowman Gray, Winston-Salem	25.00	
M. D. Stockton, Winston-Salem	25.00	
R. L. Ellis, Asheville	25.00	
Dr. Wm. Leroy Dunn, Asheville	25.00	
Nathan O'Berry, Goldsboro	25.00	
Mrs. Lizzie Brown, Matron	10.00	
Mrs. I. W. Pritchard, Chapel Hill.	10.00	
Miss Pearl Martin	1.00	
Mrs. L. A. Booker, Greensboro	1.00	
		347.00
Special Offerings.		
N. Lebanon Philathea Class	$ 2.25	
W. W. Brown	15.00	
Omer S. Thomas, sec	19.39	
Elon Philathea Class	.75	
Y. P. Bible Class, Ivor, Va.	20.00	
		57.39
Grand total		$4,272.91

A MESSAGE TO HUSBANDS AND WIVES.

Last week, a Chicago jurist, Judge Joseph Sabath, presided over his ten-thousandth divorce case in a period of four days. The judge has spent thousands of hours listening to the weary recital of those who either never loved at all or, through some mistake or failure, had ceased longer to care.

The judge is not proud of the civilization that displays such a social condition as this reveals in one American city.

I feel that his ideas are well worthy of spreading all over the United States.

While the rural home has been more secure from the separation disease than the city home, it is well for us to ponder the sage and practical advice of this judge.

To husbands, these words are addressed:

"Make your wife a real partner. If no children are born to you, adopt some. Supply your wife with sufficient funds to maintain the household. Work together, play together, grow up together, and share the responsibilities together."

To wives, the judge says as follows:

"Do not allow yourself to be treated as a weak, dependent little thing. Do not be afraid to soil your hands. Do not be afraid of the one really big thing in your life—motherhood. Make your husband feel that he is the one man in your life. Do not flirt. Make your husband share in the responsibilities of home life."

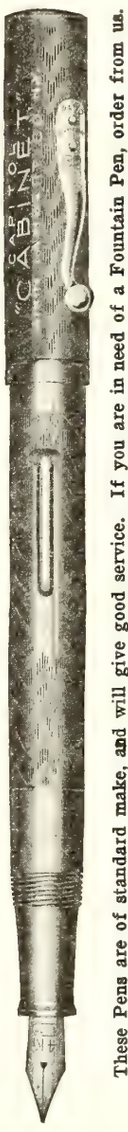
To both man and wife, the judge gives this parting advice:

"Avoid heated quarrels. Speak out frankly, but do not develop arguments. Differences should be settled on the very day that they develop. Sympathy, good humor, and a desire for mutual understanding are the supporting pillars of the home. One of the fixed rules of every household should be: good humor in parting in the morning, and a cheerful meeting in the evening."—*The Progressive Farmer.*

WILLING WORKERS.

Listen! What kind of Willing Workers are you? Are you getting a beautiful mission story every month about Chinese boys and girls? Keep your pennies going into those mite-boxes, too. That helps a lot. Keep all your members coming to the meeting every month! Do you do that? How? Oh! what about a pretty little party this month—it's so springy and the flowers are growing fast. Oh-oo! it's a fine time for your party—and, listen again: all of us like to be doing things. Have a contest next time your Willing Workers meet. Ask a load of questions about our own missionaries. Their pictures have been posted, and it would be great to see who is who in our own mission work.

Boys and girls are so smart! They can do anything! Willing Workers— how splendid that some one selected that name for your society; because boys and girls are real workers, and they are most always willing to work. That's the reason they are always so happy. Work makes us happy. So, Kiddies, keep working and keep happy and stick fast to your society—as fast as a postage stamp to a letter. You will, won't you?



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Our Chaplain in the United States Navy.

MONDAY.

THE TEMPLE OF THE HOLY SPIRIT.

"It is written, And my house shall be a house of prayer."—Luke 19:45-48.

While it is true that we can each one decide for himself the way he will go in life, it is just as true that having decided on a course of action we must accept the results which mark the end of that course. There is moral authority in the world, and the end of the journey is marked from the beginning. Jesus did not make the punishment of evil; He simply stated what that punishment is. His Father's house was a house of prayer and men had made it an evil place. He did not temporize or seek to persuade, but drove the evildoers from the temple, that good men might come and worship. Thus we must cleanse our lives. We cannot keep evil thoughts and holy ambitions in the same heart. Let us cleanse the temple of the Holy Spirit!

Prayer.—Almighty God, our Father, create within us clean hearts. Drive out all unholy desires and passions. Make Thou our souls fit companions of Thy Spirit. Let us feel dependence upon Thy word. May Thy authority rule in our lives. In Christ's name. *Amen.*

TUESDAY.

"The stone which the builders rejected, the same was made the head of the corner."—Luke 20:9-18.

Each one is responsible for making fundamental choices. We cannot be both friendly and selfish, envious and generous, we must be one or the other and each one must decide for himself. A mere compromise amounts to nothing in life's great adventure. So with Jesus Christ—we must be either for or against Him. Shall we reject the Saviour or make Him the pattern of our lives?

"So I must make my choice. Shall I travel north or south, which of the two opposites shall I love. . . . God or the world's evil. Whichever love I choose will quench and drive out the other. And thus if I choose the love of God it will destroy every worldly passion and the river of my affections will be like 'the river of the water of life, clear as crystal.'"

Prayer.—O God, our Father, we are sincerely thankful for Jesus Christ. We would choose Him and make his life our daily pattern. Fill our hearts with a great love for Christ. Let us sense the eternal significance in our daily work and in our opportunities of service to Thee and all mankind. *Amen.*

WEDNESDAY.

"Jesus, therefore, six days before the passover, came to Bethany, where Lazarus was . . . so they made Him a supper there."—John 12:111.

(N. B.: No record of events of this day. It is supposed that Jesus spent the day in the home of His friends—Mary, Martha and Lazarus—at Bethany.)

It is easy to picture Jesus in the home at Bethany on this day of retirement. While there is nothing in the record to tell us how He spent the day, we know that He had two sources of refreshment, prayer to God and quiet companionship with those who loved Him. How he needed strength! To be able to give Christian hospitality to those who visit our homes is a high virtue. True hospitality does not consist in loaded tables or brilliant entertainment, but in gracious, sympathetic companionship which is possible to give to all who enter our homes, however humble they may be. Let the crown of our homes be hospitality.

Prayer.—Our Father, bless, Thou, the homes of Thy people. Give them true ideals of helpfulness. Let all that dwell therein have a real sense of the responsibily that rests on each that the earthly home may reflect the blessedness of the eternal home. May our homes be such that the Spirit of Christ may find a true welcome and that He may often be our guest. *Amen.*

THURSDAY.

THE LAST SUPPER.

"This do in remembrance of me."—Luke 22:7-23.

In this last meeting with His disciples, Jesus sought to bind the hearts of His intimate friends to Himself and to God forever. He had learned through the years the way to God and had been strengthened again and again by the Holy Spirit. In this hour, He gave His disciples an opportunity to share His communion with the Father. As we join in this sacrament in memory of Him, His Spirit comes to our souls, and we learn the true value of things. No one can partake of the communion in truth and retain a frivolous or flippant spirit.

"Always when my soul has surrendered itself to the divine will I am refreshed. The laying down of self is the taking up of God. When I lose my will I gain the Infinite. The moment of surrender is also the moment of conquest. When I consecrate my weakness, I put on strength and majesty like a robe."

Prayer.—Eternal God, may the presence of Thy Spirit in our lives give us strength to do Thy will. May we have true communion with Thee and come to know Thee as our Father, infinite in love and tenderness. Let us be as faithful gardens bringing forth all manner of good fruit in the Spirit. O abide with us, in Christ's name. *Amen.*

FRIDAY.

THE CRUCIFIXION.

"And when they came unto a place which is called The Skull, there they crucified Him."—Luke 23:26-38.

The seven last words of Jesus on the Cross.—And one of the malefactors said, Jesus, remember me. And He said unto him, Verily I say unto three, today shalt thou be with me in paradise.

When Jesus, therefore, saw his mother, and the disciple standing by whom he loved, he saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother!

And about the ninth hour Jesus cried, My God, why hast Thou forsaken me?

After this, Jesus saith, I thirst.

When Jesus, therefore, had received the vinegar, he said, It is finished.

And Jesus, crying with a loud voice, said, Father, into Thy hands I commend my spirit.

Prayer.—Most merciful Father, we pray that we may be faithful companions of our Lord. Let us never be found among the mockers, but in lowly submission may we take our place at the foot of the cross of Christ. Give us grace neither to forsake nor to deny our Lord. May we find our life in Him. *Amen.*

SATURDAY.

VICTORY THROUGH DEFEAT.

"We remember that that deceiver said, while he was yet alive, After three days I rise again."—Matt. 27:62-66.

The mob thought they had won, but right is never lost, and goodness endures past all the power of evil.

"Is not this the meaning of the crucifixion? That which seems to have conquered has been conquered, and that which seems to have been conquered has conquered. Evil has been trampled underfoot, though it boasts itself to be master of the world. God has smitten evil, although good seems to have been trodden underfoot by sin. Victory has come by defeat. Overcoming has been attained by undergoing."

"Tragedy runs through all history, but out of the tragedy comes the triumph. That is the law, *via crucis, via lucis.* The way of the cross is the way of light."

Prayer.—Our Heavenly Father, open our eyes, that we may see the mountains of the Lord round about us, that we may point many doubting and weeping souls to the way of strength and life through Christ. *Amen.*

SUNDAY.

THE RESURRECTION.

"Why seek ye the living among the dead? He is not here, but is risen."—Luke 24:1-12.

In the resurrection of Jesus we have the final seal of God's approving love. The life Jesus had lived, a life of utter and complete abandonment of self to the highest interests of others, this was the life of God's Son on earth. This kind of a life God has promised shall continue after the incident of death, through far ages, blessing and helping in the spiritual kingdom of Our Lord. To this sort of life all men are called. He is not far from any one of us and when the veil is lifted we shall see Him by our side. He is the King Eternal, the vicarious Saviour of the world, and in Him all the nations of the world shall be blessed.

"What think ye of Christ Friend?
When all's done and said—
Like you this Christianity or not.
It may be false, but will you wish it true?
Has it your vote to be so if it can?"

Prayer.—Eternal God, we pray that we may be conscious of Thy presence with us. Let the fruits of Thy spirit be evident in all that we do. In the heat of the day, may Thy spirit be our refreshment, and in the long watches of the night may we be comforted by Thy presence, through Christ. *Amen.*

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MY CHURCH.

What is my Church to me? is a question every one ought to ask himself most earnestly. If it is only a social club, it does not amount to much, for it does not offer as much along that line as some other organizations. If I belong to the Church simply because it is respectable to do so, I am not getting much out of it, and am probably paying a good price for what I get. If I recognize the Church as God's establishment on earth for the welfare of the human race, that Jesus Christ is its Head, and that I have been chosen a member of it in order that I may receive the benefits of salvation and be in a position to do the most for the good of my fellow-men—then I have the right conception of the Church. Do I act in accordance with this conception? Do I show my pride in it, as I do in other things, by which I am greatly benefited? Do I support it faithfully by my attendance, my prayers, my gifts? Do I try to extend its influence by making known to others what it stands for and what it does? Am I trying to increase its membership by bringing others to accept Jesus, its Head, as their Saviour? Am I deriving from it the personal benefits that I ought to receive? What is my Church to me anyhow? And what am I doing for it? Let us all consider these questions seriously.—*Presbyterian of the South.*

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

DEARS:

Mrs. Marilla and her dolly had a visitor yesterday. You couldn't ever guess who it was, so I'll just tell you now. Yes, it was; it really was —Peter Rabbit. He came all the way from South Carolina in a big ol' box, and he can hop and skip around. And, yes indeed, his fur is gray, and his eyes are so shiney black. And to tell the truth, he plays with Mrs. Marilla and her dolly all day long, and never gets tired, because—listen now: he is made out of sawdust and fur, and his eyes are two big, black beads. But he is a dear little rabbit just the same, and we all like him a lot.

But, listen, dears: once Peter Rabbit had ears no longer than a cat's, and one time his tail was long and bushy. Next week I'll tell you a story about how Mr. Owl pulled Peter Rabbit's ears out as long as they are now. Watch your Kiddies' Korner next week. Who is it that wants an Easter egg hunt. All of us? Fine! It's lots of fun to see how many beautiful eggs we can find. It's lots of fun to play all the rabbit games your teacher knows. Oh-oo! isn't Easter a happy time anyway?

Come on, dears, begin now. Play and sing and romp—outdoors we go in all this pretty weather. But be careful; watch for that April shower. It will come again, sure as the world! And after the shower there—what's that? Why, goody! it's the big ol' round sun. What fun April is anyway! YOUR EDITOR.

SURPRISES FOR TWO ON A FINE DAY.

By Frances Margaret Fox.

Once there were two little school-girls about seven years old who wished one morning that the day would be dark and rainy. When the clouds rolled away and the sun came out, they were so disappointed that they were ready to cry. The teacher noticed how sad the two little girls looked when the sun began to shine so bright that it made the sunbeams dance.

At recess she said to Ruth, "My child, don't you want the sun to shine today?"

"No, if you please," replied Ruth; "I never had a ride alone in a street car in my life, and today my mother gave me a street-car ticket and said, 'If it rains this afternoon when school is out, you may come home on the street car.' Our chauffeur can't meet me today as usual, but if the sun shines Aunt Genie is coming for me with her car."

"And you, Peachie," the teacher said, turning to the other little girl; "don't you wish the sun to shine?"

"No, ma'am," answered Peachie. "I never had a ride in an automobile in my life, and since the school-house burned in our ward I have to walk six long blocks and come to school on the street car. My Uncle Ivan is visiting us now, and he has a new automobile; and if it rained so that he couldn't go on a trip, he was going to come and get me."

Because both little girls were disappointed in the weather, they walked away hand in hand, talking. That is how they became acquainted; they had never thought of speaking to each other before.

When school was out, they walked together to the policeman's corner, and there they waited in the glorious sunshine for an automobile and a street car. The automobile came first.

"Hop in, Ruth darling," said the prettiest woman that Peachie had ever seen, as the automobile door was opened wide.

"But first, though, Aunt Genie, if you please, this little girl is Peachie and she is just as disappointed as I am."

"What is the trouble?" asked Aunt Genie.

"It is the sunshine," answered Ruth, with a deep sigh. "If it had rained, her Uncle Ivan, who has come visiting, was going to take her home in his new automobile, and Peachie says she has never so much as steppd a foot in an automobile in her life! Aunt Genie, will you take the little girl home and let her have a ride with us?"

"Why, certainly," Aunt Genie answered. "Hop in, Peachie, and tell me where you live?"

Peachie hopped in quickly, but instead of telling where she lived she said she was sorry Ruth was disappointed about her street-car ride.

That made Aunt Genie laugh aloud. "The street car is coming, Ruth," she said, "so you walk over and stand with those other little girls beside the policeman and get in with them and ride all the way to the car barns at the end of the line. I'll meet you there."

Ruth did as she was told, and soon two little girls were traveling down the avenue, one in a street car, the other in an automobile. They both looked as happy as queens in fairy tales. At the car barns, Aunt Genie and Peachie were waiting for Ruth.

"Hop in, Ruth darling," said Aunt Genie as she opened wide the door, "and now we shall take Peachie to her home. Did you have a good time?"

"Yes, I thank you," was the answer; "I had a delightful drive. It was such a surprise!" Ruth smiled and smiled and smiled.

When Peachie climbed out of the car at her home, Aunt Genie said, "And did you have a good time?"

"Yes, I thank you," answered Peachie; "I had a delightful drive, and it was such a surprise!" Then Peachie smiled and smiled and smiled.

Ever after that, those two little girls smiled when they met on the steps at school and said, one to the other, "Good morning!"

DORIS HELPS MRS. PEARL CRESCENT BUTTERFLY.

By Blanche Siher.

"Oh, goodness!" Doris cried when she spotted the lovely little reddish-brown butterfly hovering over her garden. "You are a beauty! I wonder what kind of a butterfly you are?"

"I'll tell you that if you'll tell me something," laughed the gay butterfly. "Where are the asters in this garden? I'm so bewildered! I'm Mrs. Pearl Crescent Butterfly. See the lovely crescent on my hind wings?" And Mrs. Pearl Crescent Butterfly closed her reddish-brown wings so Doris could see the lovely pearly crescents on the underside of her hind wings.

"Oh, but you are pretty!" Doris exclaimed. "Indeed, I'll show you where the aster flowers are.

"But tell me, little butterfly, is aster honey any better than any other?"

"Certainly not," laughed Mrs. Pearl Crescent Butterfly. "I'm not searching for honey just now. I'm looking for a proper place to lay my eggs, and aster plants are the only place, to my way of thinking. Now, some of my butterfly friends lay their eggs on carrot leaves. My, it makes me shiver to think of it."

By this time Doris and Mrs. Pearl Crescent Butterfly had reached the aster bed, and Mrs. Pearl Crescent Butterfly placed her little yellow eggs all up in a pile on one of the aster leaves.

"Some folks in Butterfly Land lay their eggs singly, but I don't. Sometimes I'll have as many as a hundred in a pile," the merry butterfly chatted.

"But I should think they would have a hard time hatching out, all piled up so high like that," laughed Doris. "Don't the ones you lay first hatch out first?"

"Isn't that funny," replied Mrs. Pearl Crescent Butterfly; "they do not. The eggs on the very outer edge of the leaf hatch out first. That way, they don't disturb the others. By the way, haven't you ever seen those little blackish caterpillars dotted with yellow with a yellowish stripe or band on each side? Well, now," as Doris shook her head, "you just look for them is about a week's time."

"But won't they spin webs all over my aster plant?" asked Doris, looking at the yellow eggs all piled on top of each other; "will they eat up my aster plants?"

"The caterpillars from Pearl Crescent Butterflies never spin webby houses around the leaves like some do," replied Mrs. Pearl Crescent Butterfly. "But they do eat the leaves sometimes. But look at the number of plants yo uhave here. Surely you can spare one plant, can't you?"

"Indeed I can," laughed Doris. "Go right on, Mrs. Pearl Crescent Butterfly, and don't you worry about your children. I'm going to watch and help take care of them until they turn into lovely butterflies like you are."

Mrs. Pearl Crescent Butterfly thanked Doris, and spreading her reddish-brown wings, she sailed away into the sunshine and Doris ran into the house to tell her mamma about the new nursery in the garden. (Copyright, 1925, Newspaper Feature Service, Inc.)

NEEDLES AND PINS.

By Ruby Weyburn Tobias.

Ezra the tailor is little and pale;
He works at the back of the shop.
He has talkative eyes and a quaint little smile,
And fingers wound up like a top
Sticking needles and pins,
Needles an dpins—
When one long seam ends, then another begins.

Nat, the proprietor, stands by the door
And welcomes the customers there;
He is portly and bland with a quizzical eye,
And he smiles and makes promises fair;
But its needles and pins,
Needles and pins—
Where Nat's promise ends, Ezra's hurry begins!

Ezra's a goal for his thrifty young soul;
He toils thirteen hours a day.
He watches fine ladies come anxiously in
And sally delighted away.
Thanks to needles and pins,
Needles and pins—
When they smile their approval his fortune begins.

Yet when Olive goes by with her timid dark eye,
His fingers make pause at their seam;
Let him dream if he will of a home by and by
(So many coats to a dream),
For the needles and pins,
Needles and pins—
They know how to bide when a wooing begins,
Wise little needles and pins!

RASCOE.

James Sanders Rascoe was born August 18, 1859, and died March 21, 1925, aged 65 years, 7 months and 3 days.

He was married to Miss Mary Elizabeth Rascoe December 18, 1879. He leaves to mourn their loss a wife, seven children, eighteen grandchildren and two sisters. He had one son to precede him to the grave. His funeral was conducted at Bethel Christian Church by his pastor, assisted by Rev. Mr. Martin, of the Primitive Baptist Church, and Dr. W. C. Wicker. He joined this Church soon after it was organized. He loved his Church and was faithful to her. The large crowd that attended his funeral was an evidence that he was known far and near and that he was well thought of.

A good man has gone to his long, long home. He will be greatly missed in the home, in the community and in the Church. The Masons buried him, as he was a prominent member of that lodge.

May the good Lord bless all the sorrowing ones, and may we all bow in humble submission to Him who doeth all things well. J. F. APPLE.

REID.

Mrs. Cora Virginia Reid died at Lakeview Hospital, Suffolk, Va., April 2, 1925, aged 45 years. The funeral services were conducted at Holland Baptist Church by the writer, assisted by Revs. L. F. Paulette and J. H. Lightbourne. The burial was in the Holland Cemetery.

Mrs. Reid leaves a husband, C. T. Reid, Holland, Va.; a mother, Mrs. Mary Virginia Holland, Holland, Va.; two sons, Guerny H., of William and Mary College, and Owen, of Holland; two stepsons, J. M. Reid, Holland, and D. T. Reid, Elizabeth City, N. C.; six sisters—Mrs. Thomas Howell, Holland; Mrs. G. A. Piland and Mrs. Isaac Piland, Suffolk; Mrs. C. A. Piland, Holland; Mrs. S. P. Pruden, Suffolk, and Mrs. R. E. Howell, Holland; and one brother, Rufus Holland, of Holland.

Mrs. Reid was a member of Holy Neck Christian Church. May her life be a precious memory to her loved ones, and our Heavenly Father their strength and comfort. N. G. NEWMAN.

WHY NOT VOTE?

In the year 1920, only about half of the qualified voters of the United States voted. Various reasons have been advanced for this, none of them very satisfactory. But there is no doubt that some voters take the attitude that there is little to choose between the different parties and their policies. Many are undoubtedly of the opinion that the candidates have been "hand-picked," and therefore not the choice of the citizens as a whole. This is bad for the country, and, therefore, bad for themselves, but in the absence of immediate effects it is difficult to convince them of this.

There are some who would make this willful abstention a crime, and inflict severe penalties, but this is a drastic measure which would not appeal to the people at large. It would be too much like an interference with personal liberty. It is suggestive of the old saying that "You may drive a horse to the water, but you can't force him to drink." In the event of voters being driven to the poll by the power of the law, they may be compelled to vote, but they are free to vote for whomsoever they please. There is no one who can control any resentment they may harbor. They may blame some one for undue interference with what they may consider their rights, and act accordingly.

It must also be considered that a large proportion of those who fail to put in an appearance at the polls are too ignorant to grasp the questions at issue, and when compelled to exercise their privilege are apt to vote with the same blind indifference that impelled them to stay at home.

The only reasonable remedy seems to be the education of the people in the duties of citizenship and in taking a laudable pride in their country's welfare. But who is to do the educating; where are the impartial instructors who will undertake the task of directing those defaulting citizens along the right path? Free lectures might be invoked, with educative motives as part of the program. But here again there might be trouble. Who is to choose the program?

This is a matter which must right itself in due time. Nothing can be gained by coercion. It must be remembered that a large proportion of the citizens have not yet had time to absorb the atmosphere of this country, and until they do, this trouble will remain.—Editorial in Dearborn Independent.

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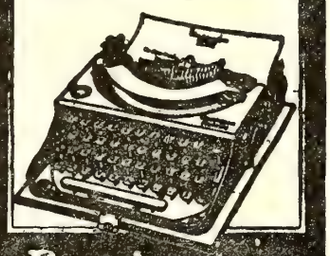

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DARDEN.

William Surry Darden died suddenly in Washington, D. C., March 27, 1925, aged 54 years and 19 days. The remains were brought back to his old home Church, Holy Neck, in Nansemond County, Va., and the funeral services conducted by the writer, assisted by Revs. J. H. Lightbourne and L. F. Paulette. The body was laid away in the Church cemetery, where rest so many of his family and kin. Mr. Darden had a large and influential family connection in this and adjacent counties, and the funeral was largely attended.

The deceased was the only son of the late Dempsey L. Darden. He leaves a widow, of Washington, D. C.; a son, Dempsey Gorrell Darden, Wilmington, N. C.; three sisters—Mrs. E. L. Gray, Waverly, Va.; Mrs. J. K. Jones, Holland, Va., and Mrs. C. W. Parker, Portsmouth, Va.; a stepmother, Mrs. E. S. Darden, Portsmouth, Va., and five stepchildren.

Surry, as he was familiarly called, attended Elon College in the early nineties, and will be remembered by the students of that period. The writer was one of these, and so shares more keenly the grief of his many friends.

May our loving Heavenly Father comfort his loved ones in their sorrow and guide their destiny in the future.

N. G. NEWMAN.

WAGONER.

Nancy H. Wagoner was born July 22, 1861, and died March 24, 1925, aged 63 years, 8 months and 2 days. She was twice married; first, to Noah Troxler, and second to George Q. Wagoner, both having preceded her in death. She united with Apple's Chapel Christian Church about thirty years ago, and remained a faithful member until her death. She is survived by one daughter, Mrs. E. A. Pyle, and two grandchildren, all of Greensboro, N. C.

Interment was made at Apple's Chapel, and burial services were conducted by the pastor. T. J. GREEN.

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LAWRENCH.

Mrs. Sarah Barnes Lawrence died at the home of her son, R. B. March, R. F. D., Holland, Va., March 31, 1925, aged 73 years. The funeral services were conducted by the writer at the Baptist Church, Reynoldson, N. C., and the remains laid to rest in the Church cemetery.

Mrs. Lawrence was the daughter of the late Jarrett and Virginia Howell Everett, of Nansemond County, Va. She was married first to John Spence, who died early in life, leaving one son, John Spence, Jr., who died a few years ago; second to R. J. March, from which union three children survive—T. J. March, of Greenwood, S. C.; Mrs. W. H. Pitman, Gates, N. C., and R. B. March, Holland, Va.—and third to W. E. Lawrence. From this union, two children survive—Mrs. J. T. Burkett, Roxobel ,N. C., and C. W. Lawrence, Portsmouth, Va. She also leaves seventeen grandchildren.

Mrs. Lawrence had been a member of Holy Neck Christian Church since early life. May our Heavenly Father bless and comfort her loved ones.

N. G. NEWMAN.

AYERS.

Sister Bettie Ayers passed to her reward on March 22d. She was a faithful member of our community and was always ready to help those that were in need. She will be missed by the people of our community. We have no definite record of her age, but as best we know, she was about fifty years old.

The funeral service was conducted by the writer, with the assistance of Sister Morey.

M. T. SORRELL.

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, APRIL 16, 1925. NUMBER 16.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

LAST E. S. C. MEMBER DIES.—

Mrs. Lizzie Warner, aged eighty-six, the last of the five charter members of the Order of Eastern Star in America, died recently at Phoenix, Ariz. She was a pioneer to that State. Mrs. Warner was the sole surviving member of the five women who were members of the order when its charter was secured.

ACCEPTS WILSON'S OLD CHURCH.—

Rev. Frank C. Morgan, son of Dr. G. Campbell Morgan the famous divine, who is now pastor of the Presbyterian Church of Sparta, Ga., has accepted the call to the pastorate of the First Presbyterian Church of Augusta. The First Presbyterian Church was the Church which Woodrow Wilson attended when his father was its pastor years ago. Mr. Morgan is expected to take charge of this famous old Church on the first Sunday in September, when his father will preach the installation sermon.

NEGRO HOLDS CHURCH-GOING RECORD.—

It is interesting to note that John P. Green, a negro lawyer of Cleveland, Ohio, has not missed a Sunday morning Church service in twenty-five years. Nothing has been allowed to interfere with a promise he made himself when he joined the Church twenty-five years ago. The lawyer is now eighty years old. He attended once when his son lay dying, and he has been to Europe four times, but he has always attended Church at St. Paul's, Westminster Abbey, Notre Dame, or in the cabin of the ship at sea. His record is one which might well be envied, and he deserves the honor.

ENDOWS CHAIR IN CITY GOVERNMENT.—

Adolph Ochs, the owner of the *New York Times* and the *Chattanooga Times,* has recently given fifty thousand dollars to the University of Chattanooga, Methodist, for the endowment of a chair in city government. Mr. Ochs believes that if affairs of national and international import are to be settled amicably, that local leaders who are both honest and skillful must be developed. Mr. Ochs has recently agreed to assist the Berry Schools of Rome, Ga., by raising nine hundred thousand dollars on condition that Georgians raise one hundred thousand. This condition has been met.

GEORGE EASTMAN RESIGNS.—

George Eastman, the builder and president of the great kodak company which bears his name, announced his resignation of his position as president and general manager of the corporation, an office which he has held since 1919. It was announced also that the directors of the company had created the position of chairman of the board, to which Mr. Eastman will be elected. In this position, he will continue his active relations with the company. At an early meeting of the board, William G. Stuber will be chosen president, and Frank K. Lovejoy, general manager. Mr. Eastman made a large gift to a number of educational institutions some months ago, and at that time made known his intention to resign his position.

WOMEN AND PEACE.—

Two organizations of women in this country will carry on drives for world peace. The Woman's International League for Peace and Freedom will carry on their campaign under the slogan that neither workers nor capitalists investing in foreign lands should be able to utilize the army and navy for protection. Never is war and bloodshed legitimate. The other organization is that of the Woman's World Court Committee, who will urge the participation of the United States in the World Court. They will send out speakers to counteract opposition utterances.

Such campaigns will keep the need of international peace constantly before the people of the country, and that is what must be done if we are ever to have the peace and harmony among the nations which we all desire.

CALIFORNIA LEADS IN AUTO KILLINGS.—

Since automobiles have become so destructive of life that they are actually a menace to society, it is interesting to note that California heads the list of the States in automobile fatalities. There were 1,239 persons killed in that State in 1923, which are the latest available figures. Mississippi stands at the foot of the list, with only sixty deaths. Atlantic City, N. J., made the poorest showing of any city its size, and only one city in the country reports no deaths. That city of fortunate people is Cicero, Ill. It is a pleasure to note also in this connection that definite steps are being taken to dispose of the one-armed driver. The motorist who attends to the car with one hand and to his lady friend with the other arm is now become a positive menace, and motor clubs all over the country are taking steps to put him off the roads. Let us wish for them much success in their very worthy undertaking.

DEFEAT FOR METHODIST UNION.—

The action of the Baltimore Conference of the Southern Methodist Church in defeating the Methodist unification plan seems to forecast the defeat of the plan throughout the South. The conference defeating unification was presided over by Bishop Warren A. Candler, and the method of voting required by the bishop has been protested by the supporters of unification. They believe that a secret ballot, unobserved by bishops known to oppose the plan, would show a different result. The college of bishops, however, are not expected to reverse the results. Throughout the North, the Methodist conferences are adopting the plan by overwhelming majorities. If the Baltimore conference could not pass the plan, it is scarcely to be expected of the other Southern conferences. What a pity it is that men cannot dwell together in peace, even brethren of the same name and household of faith with a common origin.

HEBREW UNIVERSITY OPENED.—

There seems to be a great deal of disturbance in Palestine over the attendance of Lord Balfour on the opening of the Hebrew University at Jerusalem. The Moslem-Christian population of Palestine has issued a manifesto to the effect that a repatriation of Palestine will mean the ruin of its present inhabitants. It is reported that the orthodox Greek patriarch has declined to receive the British delegation, and has some thought of excluding Lord Balfour from the holy places. In spite of these developments, however, Lord Balfour has been cordially received. It was Lord Balfour, then the Rt. Hon. Arthur Balfour, a member of the Cabinet during the war, who issued the declaration giving British sanction to the Zionist movement to make Palestine again the land of the Jews, and to establish there a center of Hebrew culture. In a speech in Jerusalem, he reiterated his belief in the project and his faith in its accomplishment.

BIBLE REMAINS BEST SELLER.—

It is no surprise that the Federal Council of Churches in America announces that the Bible maintains its long-held place as the best seller among books. It is selling at the rate of three million copies each year. The announcement of the Federal Council came in connection with the fact that the quadricentennial of the New Testament translation by William Tyndale would be initiated to continue throughout the remainder of the year. The quadricentennial celebration will be participated in by libraries, colleges, publishers, and Churches. It is a most interesting fact that William Tyndale gave to the English-speaking people the New Testament in their own tongue in 1525, just four hundred years ago, while it was almost a century later that the King James Version came into being. The Bible, more than any other book, has influenced English literature and has refined English speech. It is a most excellent thing for the uplift and refinement and thinking ability of the people of the world that the Bible holds so pre-eminent a place among the books which are being bought and read by men and women.

NOTES-PERSONALS

The Woman's Missionary rallies are being very largely attended, and much interest is being manifested.

The new and spacious building of the Christian Publishing Association, Dayton, Ohio, is completed, and the formal dedication is to take place with elaborate ceremonies on April 22d.

Mr. and Mrs. Everette Walter Neville announce the approaching marriage of their daughter, Grace Virginia, to Mr. Glenn Turner Sykes, to take place some time in the early summer at Chapel Hill, N. C.

Ham-Ramsay began their revival meetings in Burlington, N. C., on April 12th. Dr. W. A. Harper has been chosen to herd up the evangelistic committee for the campaign which covers the entire county.

Mrs. W. A. Harper, of Elon College, has been chosen president of the North Carolina Federation of Music. This is an honor of no small significance, as the most talented and cultured women of the State are in it.

Will not all subscribers to Men and Millions bear in mind that April 30, 1925, terminates the period of five years since pledges were taken. How glorious it would be if all who are in arrears could and would pay at least something on their pledges!

To our subscribers, we mailed requests for names of those who might be interested in THE SUN and to whom sample copies might be sent. Some have replied and many have not. March 2d was the date of our last request. Please give us the desired information.

In this issue is advertised "Individual Communion Ware." Churches not supplied with a set of this service will find good values here offered. The aluminum ware is attractive and will not tarnish. Those who want something more costly will find the silver-plated equal to the best in style and finish.

Our Sunday School in the new United Christian Church, Lynchburg, Va., begins its career in the right spirit and with a fine program and a glorious prospect. Bro. W. T. Dunn, the wide-awake superintendent, writes: "At our Sunday School last Sunday we decided to accept the proposition you and Bro. Johnston make, and the remittances—one Sunday a month for missions, and one Sunday a month for the Orphanage—will be coming along, beginning with next Sunday." A Sunday School with that program will not fail, and here is predicting that it will make a splendid report and have a good delegation at our annual Sunday School Convention in July.

PLEASANT HILL.

On May 17, 1925, the Pleasant Hill Christian Church, Alamance County, N. C., is planning to have a centennial and memorial service. At 11 o'clock, the centennial service will be held. At this hour a brief historical sketch will be given by one of its members. Following this, Dr. W. A. Harper will deliver an address.

At the noon hour, dinner will be served by the members of the local congregation. In the afternoon, a memorial service will be held. Dr. W. S. Alexander, college pastor of Elon College, will be the speaker on this occasion.

All members, former members, and ex-pastors are especially invited to be present on this day. With the above-mentioned speakers, together with the plans which are being made by the local Church for the music and other features, the day promises to be one of inspiration and Christian enjoyment. The public is cordially invited.

JOSEPH E. MCCAULEY.
Elon College, N. C. *Pastor.*

MT. OLIVET CHURCH.

We held an evangelistic meeting at Mt. Olivet (R.) March 22d to April 1st, which resulted in much good. Each service was conducted by a group of Codle's Crusaders, assisted by the pastor. There were sixteen conversions and seventeen accessions to our Church, one coming from the M. E. Church, South, of McGaheysville. The soul-stirring messages and personal work of the Crusaders produced a profound impression not only upon outsiders, but also upon the Church.

On Sunday, April 5th, we filled our regular 11 o'clock preaching appointment at this Church, and baptized sixteen candidates. Immediately after these services, as the pastor was getting ready to leave, friends helped him to load his Ford with a "carload" of groceries which the members and friends of Mt. Olivet Church had left in the home of Mr. C. M. Life, across the road from the Church, as a "pounding" for the pastor. This pounding consisted of such things as sugar, rice, raisins, cocoa, cocoanut, cornflakes, oatmeal, maccaroni, canned fruit, dried fruit, prunes, beans, pickles, apple butter, etc. The entire Crumpler family are exceedingly thankful to all of these friends and to our Heavenly Father for these favors.

The new Church building which Bro. E. Herring is having erected and which he will donate to the local Church and to the denomination, is being rapidly constructed, and we hope to have it ready for dedication within the next five or six weeks. The work at this point looks very promising.

R. P. CRUMPLER.

BEREA, NORFOLK.

Ever since the organizing of the early Church, in the days of the apostles, to the present time, I suppose every Church all through the ages has had some downsittings and uprisings, some discouragements and some things to encourage. We, as a Church, have often found it that way. Last Saturday, April 4th, in our Church Conference we realized some of that experience. We were getting along very nicely in our business, attending to various items of interest, one of which is the building of a parsonage. For a long time we have felt a parsonage, occupied by a pastor for all time, would add a great deal to the progressiveness and upbuilding of our Church and community. Until recently, though, we have let the idea lay dormant, but now the brotherhood is quite active and enthusiastic, and it seems we are going to do something. This and other things in our conference gave us joy. But it seemed some gloom had to come our way. Two of our members—some of our best—asked for letters of dismissal. Of course, we granted them. Then our pastor, Rev. B. F. Black, sprang a surprise in tendering his resignation as pastor, to go into effect May 1st.

After some discussion, we accepted it, providing we, through his help, can get a supply by that time. Bro. Black has been handicapped in his work because of ill health a good deal of the time since he has been with us, but he has been very loyal and faithful in his service, notwithstanding the disadvantages. He has proven himself very pleasant and social in our homes and elsewhere, thereby endearing himself very much to us. He has preached the Word plainly, convincingly and frequently inspiringly. He has impressed us especially as being very consecrated in the service of his Master. He seems to be unwavering in faith, and so trustful that he can commit all things unto Him who is able to keep them unto the end. He shall have our best wishes and prayers for his success and happiness in his new field.

M. W. HOLLOWELL.

FROM REV. P. T. KLAPP.

It was indeed a great pleasure for me to visit the Danville Christian Church, of which I was its former pastor. I don't remember that I ever have had a happier greeting and welcome than was received there the fifth Sunday, March 29th. At 11 A. M. I preached to a splendid congregation; subject, "Mountain-top Experience." Text, "Lord, it is good for us to be here"—Matt. 17:4. At 7:45 I preached to another fine congregation; subject, "Are the Young People Safe Under the Present or existing influences?"—2 Sam. 18:32—namely, Darwinism or "monkey evolution," modernism, they who deny the divinity of Christ, the theater, moving-picture shows, vaudeville, the modern dance, the card table; are the young women safe with their modern style of dress? Their modern style is a challenge to the opposite sex. We quote from *Plain Talks,* as follows: "It is well known that many of the Parisian fashions are started by the fallen women, who throng that gay capital, and these fashions clearly bear the impress of their origin. Satan himself, I believe, would be puzzled to invent devices more deadly and devilish than many of the popular fashions of the present day. Suppose men were to dress as do some of our women? why, the morning papers would promptly, and justly, too, denounce the thing as simply an outrage." Has not a man just as much right to expose his body as a woman? Let our women answer.

Another thought: Is the young man safe with the cigarette in his mouth? This habit, or curse, is defeating the future of three times as many of our young men as whiskey or strong drink ever did.

The next thought was, who is responsible? We parents must admit that we are, first of all. There are three ways by which we can be responsible for a habit. First, by practicing it; second, by advocating it; and, third, by consenting to it. Train up a child in the way which he should go, and when he is old he will not depart from it. (Prov. 22:6.) Do many of us train our children, or do we turn them over to the modern society for training? Answer.

The following Friday, at Farmers, at 8 P. M., we preached to another splendid congregation. On the first Sunday, at Sandy Creek Baptist Church, we met a fine congregation, and delivered to them a message from God's Word, and they expressed their appreciation in two ways, namely: first, by what they said; secondly, by a nice purse. The organization has been here for more than one hundred years. The same evening, at 3 o'clock, we preached in a private home—a Mr. Neal's—for a young man who has been lying on his back for six years and cannot move a joint in his body. His affliction has taken his eyesight from him. The young man's father is skeptical, and does not believe in the Bible. Pray for the young man, as he wants to be saved.

From there, back to Danville, and attended a splendid service given by the Endeavor Society, under the leadership of that splendid young man, Percy Ricketts. God bless this Church in all its enterprizes.

P. T. KLAPP.

Elon College, N. C.

AN APPEAL FOR ELON.

Why not grasp the opportunities that are at home? There are educational advantages in our own county that are going unheeded by many of the boys and girls. Perhaps one reason for this sparsity in representation is that they are in the dark as to these advantages. It is for this purpose that this article is written—to enlighten them so that there will be a greater attendance for Elon College in the near future.

Elon offers nine different courses leading to an A. B. degree, not considering the special departmental courses, namely: music, the fine arts, expression, public speaking, physical and commercial training. Especially does it have a splendid ministerial course, one of the best that can be had in the State. Prospective students intending to pursue this line of work need not go from their own county to receive it, not when it lies at their thumb's ends. For every ten students, there is a faculty member; and this is a decided advantage; in fact, it offers more individual coaching and instruction. The college, altogether, has thirteen buildings devoted to its conduct, five of which are modern, spacious, and fireproof in design. The equipment is also up-to-date and replete throughout. The five buildings devoted to the college work are as follows: the Administration Building, the Mooney Christian Education Building, the Duke Science Building, the Carlton Library, and the Whitley Memorial Auditorium; all the rest are devoted to the housing and dining of the students.

From the charred ruins has risen a new institution. The Administration Building, being the first to be donated, by the good Christian hearts of Alamance County, it will always stand as a memorial for her, trying to pay its debt by instructing her sons and daughters. The building is a three-story structure, and contains the recitation rooms, administrative offices, literary societies, and several departmental rooms.

The Mooney Christian Education Building is devoted absolutely to religious work and is the only one of its kind in the United States. On the first floor are the Y. M. C. A. and several fraternity rooms; the second comprises the chapel, the recitation rooms for Bible, Greek, religious education, and Church history; the third and last floor contains the week-day school of religion, which is essentially a graduation of the community's public school pupils into classes, ranking from kindergarten to adults. These classes are taught by the college students enrolled in the Christian workers' course (A. B. IX). This experience as teachers, affords the practical value of those intending to engage in social or religious activities.

The Duke Science Building, as its name will imply, was donated by Messrs. J. B. and B. N. Duke, and contains a full floor for each of physics, biology, geology and chemistry. The equipment for laboratory purposes is among the best along scientific lines.

The Carlton Library is a spacious building, devoted to the recreation and supplementary tasks of the students. On the first floor are the library and reading-rooms, one for each sex, each of which will seat a capacity of one hundred readers. The stack room contains approximately 17,000 volumes, and room for over 187,000 more. Besides the offices and work-rooms for the library force, there are fourteen professors' offices and research rooms on the third and second floors.

The Whitley Memorial Auditorium contains a beautiful chapel and departments for music and expression. It is only used for special occasions, as recitals, visual education, dramatics and vesper services.

When one comes to Elon, he is immediately struck by the fine structures of architecture, the beautiful campus in progress, the curriculum; but best of all, the college spirit. It is an excellent spirit and will permeate the lives of the students wherever they go, for Elon stands for "Christian character, first, last and always."

CECIL H. ANDREWS,
MILLARD QUARLES.

S. S. & C. E. CONVENTION.

On Tuesday evening following the first Sunday in February, the Executive Board of the Sunday School and Christian Endeavor Convention of the Eastern North Carolina Christian Conference met in Raleigh, N. C., for the purpose of deciding the time and place of meeting of the Convention in 1925, and also to appoint the needed departmental secretaries.

It was decided by the board that the Convention would meet with the Oak Level Christian Church, near Yanceyville, N. C., Franklin County, on the 14th, 15th, and 16th of July. The following departmental secretaries were appointed by the board:

Organization and expansion, Rev. J. E. Franks, Raleigh, N. C.; missions, Mrs. Carl Whitaker, Cardenas, N. C.; literature, Prof. L. L. Vaughan, Raleigh, N. C.; music, J. Beale Johnson, Cardenas, N. C.; teacher training, L. E. Cook, Raleigh, N. C.; home department, Mrs. J. E. Howard, Henderson, N. C.; adult department, Mr. Charlie Moore, Youngsville, N. C.; intermediate department, Mrs. R. L. Williamson, Sanford, N. C.; junior department, Miss Ruth Johnson, Cardenas, N. C.; primary department, Mrs. L. L. Vaughan, Raleigh, N. C.; cradle roll, Mrs. S. V. Holt, Moncure, N. C.; senior Christian Endeavor, Rev. R. L. Williamson, Sanford, N. C.; junior C. E., Mrs. R. J. Newton, Henderson, N. C.; intermediate C. E., Mrs. H. P. Brigman, Raleigh, N. C.

It is the earnest desire and expectation of your Executive Board that we may have the best Convention in 1925 ever. In order to have the best Convention ever, it will require the co-operation of every Sunday School and Christian Endeavor Society in the Eastern North Carolina Conference. We are depending upon you. Don't disappoint us.

C. H. STEPHENSON, *President.*
H. W. JOHNSON, *V.-President.*
A. H. HOOK, *Recording Secretary.*
J. F. JOHNSON, *Ex. Sec. of Board.*
Per J. F. JOHNSON, *Executive Secretary.*

FOLLY OF TRESPASSERS.

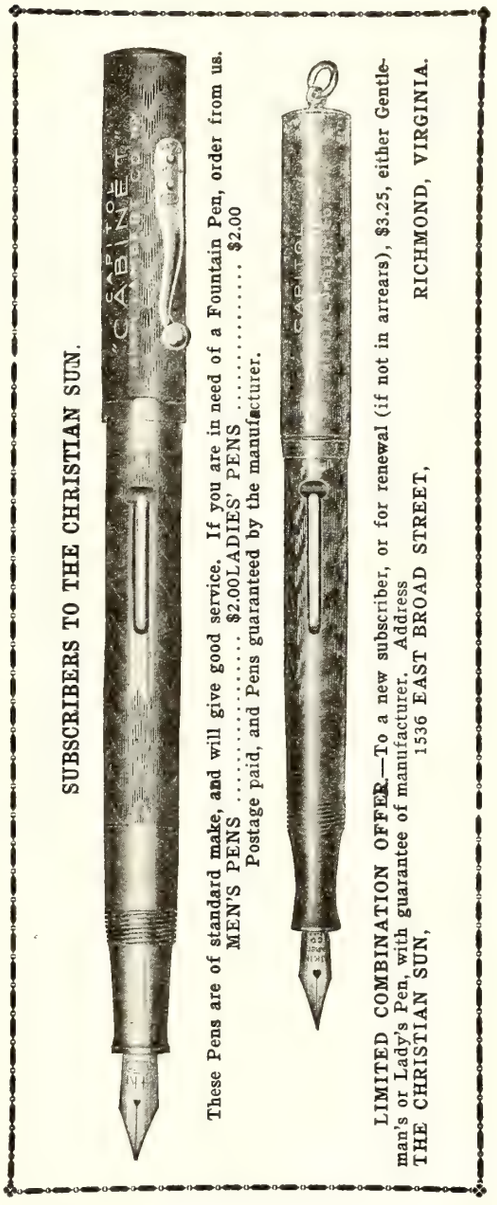
The folly of trespassing on railway property, a practice to which the American public is still addicted, is strikingly brought out by figures just made public by the Southern Railway System's safety department, showing that 130 persons were killed and 174 injured while trespassing on the tracks and trains of the Southern during 1924.

The casualties among trespassers were divided as follows:

While walking on tracks, 90 persons were killed and 72 injured; 37 were killed and 97 injured while stealing rides or "hopping" trains; and 3 were killed and 5 injured in miscellaneous accidents.

On all the railways of the United States, 2,621 trespassers were killed and 3,129 injured during 1924.

"A distressing circumstance in connection with casualties to trespassers on railway property is that such a large proportion of the killed and injured are school children and useful citizens who, despite all warnings, insist on using railway tracks as walkways," says a statement issued by the Southern.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E-D-I-T-O-R-I-A-L

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J. O. ATKINSON, Elon College, N. C.

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W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHRISTIAN UNITY.

We are hearing much about a divided Protestantism. There is also frequent discussion of the multiplicity of denominations. Moreover, the Methodist, South, seem to be having difficult sailing in trying to unite with the Methodist, North. Then, again, the Baptist, South, do not seem to be seeking to unite with any denomination, and the Baptist, North, do not seem to be disturbing them in their supposed indifference to union. There are pleas and pleas for denominational cooperation and affiliation, and no little is said about the waste from overlapping and of denominational rivalry. On the face of such a situation, it might seem that the Churches were divided and that denominationalism was rampant and that sectarianism was about to devour the whole body of the Church.

The writer doubts seriously if the Churches of Protestantism were ever as near together as they are today. The most of the talk that he finds about denominational and sectarian division and bigotry is on paper and in the imagination of over-sensitive minds and hearts. The Churches are co-operating, and the spirit of unity is abroad in the land. We have not heard in any quarter of Presbyterians fighting Methodists or of Baptists fighting Lutherans. The fact is, we do not recall in any community, town or city where the sects fight each other or where the spirit of sectarian bigotry seems to denominate.

Has the Federal Council of Churches and the United Missionary Conferences brought this about? Something has.

In a small town, not long since, a member of a denomination—and there were two or three doing business in the town—said: "Our Churches dwell together in brotherly love and work harmoniously side by side or one with the other." We told our brother that his town was no exception; the day of sectarian fights and denominational prejudices had largely passed. All of which means that whether men and women will acknowledge it to themselves or not, there is a desire to be Christian—that is, to accept Jesus Christ as Saviour and Redeemer and Lord of all, to take the Bible as sufficient rule of faith and practice, and as brethren and sisters in a common cause, labor for the advancement of the kingdom of our Lord. Denominational lines and sectarian differences are already broken down. Time was when our distinctions and differences were emphasized. The time now is when the things on which we agree are emphasized.

We are naturally devoted to names and formulas and polity with which we are and were familiar. But the Christian world is outgrowing sectarian differences and denominational distinctions. We look at the uplifted Christ and we forget these minor things and think only of His power to save and realize that in Him we all have one who is sufficient.

So it has come about that the plea for unity and co-operation has been lost, well nigh, in the actual fact of unity and co-operation. The denominations are not calling themselves by the same name, but let the individual talk heart to heart with his neighbor of another denomination and the two are not divided along denominational lines any more than along other lines, and often not as much. In the quadrennial meeting of the Federal Council, where practically all denominations are in conference, the thought is that of a common Saviour and all His followers are one in Him. It is a Christian conference or convention on a large scale. A North American or international conference is of the same type, and in the discussion and how the entire world may be reached for Christ, all claim to be Christians with Christ only as head and leader and the Bible only as a sufficient rule of faith and practice. In name and superficially, the Churches may seem to be divided; in fact and fundamentally, they are united and are co-operating for the salvation of mankind and the redemption of the whole race.

MEN AND MILLIONS' FIVE YEARS.

On April 30th, this year, the five-year period of our Men and Millions' program terminates. Many who pledged have been loyal, sacrificial, faithful. Many more would pay if they could. There are a large number, however, who have been indifferent, even after their pledges were made. It would certainly be better for all if some effort—supreme effort—could be put forth to close up these pledges this month. In many Churches, because the movement was misunderstood, there has been the coldest sort of indifference. Somehow, many who pledged either will not, or cannot, be persuaded that it is the wisest and best course for themselves and the Church to meet these obligations or pay these pledges.

Last week we sent to all who were in arrears and whose names and addresses we had, the following:

Good Friend:

Your name is with the esteemed, the loyal and the liberal. You wrote it there.

You and others who care and want to see the kingdom of our Lord advanced and the Church go forward have been the stay and support ,as well as the hope, of our Church enterprises the past five years. Thank God, you were liberal and loyal enough to write your name with that faithful number who made a pledge to Men and Millions.

That was five years ago. Changes—yes, misfortunes, sickness, unexpected but inescapable expenses; yes, but the pledge was made. For that, good friend, thank God and take courage.

But, listen! The five-year period will end April 30th—this month. How does your account stand? We are so anxious that just as many as possible pay in full before April 30th. Can you join this number? If not, and if you have not paid anything recently, can you pay some on your pledge this month? It is needed, and will be so much appreciated. If you have paid in full, this letter need not be answered. If not, please remember we are asking all who pledged to pay something this month, that the five good years may have a happy and a glorious ending. Thank you, dear friend. Cordially and fraternally,

J. O. ATKINSON,
Mission Secretary.

A thought for meditation: "What would Jesus have me do?"

Accompanying this, a little leaflet was sent explaining the movement and showing the benefits and blessings thereof. If any CHRISTIAN SUN readers who pledgesd to Men and Millions did not receive one of these letters, it is greatly to be desired that this line will be sufficient. Both for the sake of the cause and the great needs upon the Church in all of its enterprises, every subscriber, great and small, to Men and Millions should make a desperate effort to pay something on the pledge, and if possible pay all before April 30, 1925. Let us finish this great work in the noble spirit in which it was conceived and be grateful that we had a part in a movement that has meant so much to our Church life and which has resulted in the salvation of many, many souls, the building up of the Church in many quarters and the enlargement of the kingdom of our Lord in a marked and marvelous manner.

AN EMBARRASSED MINISTER.

There is one minister in the New Jersey Christian Conference who is ashamed of himself. That minister has done a great deal of talking about the glorious principles of the Christians.

The Federal Council of the Churches of Christ in America is, as most of us know, making it easier for us as a people to make our appeal to those who know nothing of our history. Only those who have had experience in trying to establish our work in some great populous center can know of the round of explanations which one must engage in to make clear our reason for calling ourselves Christian only, in place of the only Christians. So many people seem ready to conclude that we use our name invidiously; that, were it not for the unifying work which the Federal Council is doing, we would suffer greater embarrassment than we do. It is most gratifyingly interesting to note the growing number of people who seem to rejoice in the fact of unifying forces emerging in the Protestant world.

But what is the source of this minister's embarrassment to whom reference has been made above? His Church sent no offering to the work of the Federal Council last year. He was appalled when he received from Rev. J. F. Burnett, D. D., Secretary of our General Convention —the man who disturbs the slumbers of so many of our ministers—a little folder, giving the contributions of our Churches by Conferences. One hundred and thirty-nine Churches out of a total of 1,138! There were only 999 missing, and mine was one. Excuse me, but my typewriter got that "mine" written before I was aware of it. No use to erase it now, however, for I can't change Dr. Burnett's record.

Why should we keep a man like Dr. Burnett in office who so frequently reminds us of our failures? It is awfully embarrassing! If our people don't turn him out at the next session of our General Convention, I, for one, am going to get my "Dutch up" and have an offering sent for that Federal Council, and maybe for some other things too. Yours in penitence,

P. S. SAILER.

TWELVE INTERNATIONAL MOVEMENTS.

By Rev. R. F. Brown, M. A.

VII. THE NEW MEANING OF EDUCATION.

Transition and change have been evident in the educational world for centuries. Wild guesses have been expressed, various ideas have been advanced, and sundry opinions have been recorded touching the meaning of education. History makes it perfectly plain that the thinkers and educators of the world have not arrived at any fixed conclusion regarding education. With all the changes of standards, methods, and motives, we have not come to the point that we can truthfully call education a settled science.

While the meaning of education has undergone many changes, these changes have been precipitated by the changing times. We can understand these changes only in the light of their highest development.

There was a time when the highest aim of education was the assimilation of knowledge. For the general diffusion of knowledge, the early primary schools and colleges were established. It was felt that knowledge, freedom, and civilization must go hand in hand. The general diffusion of knowledge is a good thing generally. Everybody agrees that knowledge is power; but the kind of power will be reckoned by the content of the knowledge obtained. Books are looked upon as a medium through which the written words, changing opinions, and the current ideas of men are transmitted. These direct the student to the mastery of form, the development of the mind, and the pursuit of truth, which may lie outside the pale of ecclesiastical approval. This being true, the master of form, the happy recipient of knowledge, and the proud possessor of academic truth may be the most worthless man in the entire community. This depends on the motive that actuates the acquisition of knowledge.

For many years it was thought that the adjustment aim was the motivating power in education. Milton said: "A complete and generous education fits a man to perform justly, skillfully and magnanimously all the offices of peace and war." To be able to adjust one's self to prevailing conditions is no mean aspiration. To be ill at ease and out of harmony with men and society is an unfortunate condition. But to say that the highest aim in education is to prepare man to adjust himself to society is just as amusing as it is absurd. There are places where the educated and the uneducated man fit in and find congenial fellowship. And the natural instincts of men lead them in that direction. Many a man has adjusted himself to society without being educated. It is easy, therefore, to see that the adjustment aim is not sufficiently broad in scope. It reaches only the surface of life.

In the advancing system of the educational process, many have concluded that the development of a good citizen was the supreme objective. A good citizen is fundamental in the assets of any community. No community is better than its worst citizen. A community is thwarted or advanced by the ideals of its citizens. If society is ever reformed, it will be accomplished by the concerted action of the majority of the best citizens. But in the face of this fact, I disown all faith in the power of education to produce a good citizen. It is impossible to educate people into being good. Some of the most lamentable conditions exists in the most cultured communities. While education may serve as an antidote, it can never serve as a transforming power, culminating in a good citizen. The majority of our bandits and burglars are well educated, many of them having been trained for burglary. Therefore, it may be said that the making of a good citizen is not the ultimate aim in education, though good enough in itself. I quite agree with President Coolidge: "Those who are worthy of being free, are worthy of being educated. Those who have the duty and responsibility of government, must necessarily have the education with which to discharge the obligations of citizenship." But this reduces education to its proper level. It is only a means to an end.

There was a time in the history of education when character-building was regarded as the meaning of education. To say that every citizen is entitled to a liberal education is to restate a principle upon which our government was founded. But to say that education is a character-producing machine is to prove ourselves careless custodians of the truth. No one denies that character is a most desirable element—a fundamental element—in manhood. But it must be kept in mind that the word character is handicapped by prodigious restrictions. Character is an entirely different thing from moral character, and moral character occupies a subordinate place to Christian character. It is very doubtful if even moral character can be developed aside from the principles of Christianity. Eliott once said: "Exclude religion from education and you have no foundation upon which to build moral character." If this is true, and I do not doubt the validity of this claim, it is perfectly clear that a secular school cannot function as a character-producing institution. This country is filled with the products from our secular schools. We find them playing the leading role in our social, political, and industrial life. Some of these men have great rating in character, but they are lacking in the practice of the principles of brotherhood and fair play as taught by Christ. We are not always proud of some of our chief captains of industry, our silver-tongued politicians, because their lives are often very poor in the essential elements of manhood. Just as no life is complete that is not tempered with the manhood of the Master, so no education is complete that does not take into account the value of Christian ideals. But to say that character-building is the meaning of education, is to restrict the meaning of education. While character-building is a worthy motive, it is not the last word in education.

Many good people have been lost in the swirl of changing conceptions and the smoke of educational barrages that have been set in motion. In an effort to settle the question of the meaning of education, many educators have seized upon the idea that efficiency is the ultimate aim. For a while, efficiency was thought to be the panacea for all ills. But this aim is likely to be narrowing rather than broadening in its tendency. The efficient worker is a most desirable asset in any enterprise. He is the key to success in an industrial enterprise. But efficiency is no criterion of manhood. The man who wears the stripes may be able to unlock a safe that a perplexed business man cannot unlock. He may play a piano and entertain thousands, but his efficiency in these lines is no indication that his education is of the highest type. To make efficiency the leading aim in education is to place emphasis on a minor point. The efficiency aim of education sounds its own death-knell because it looks only to the improvement of material things.

The limitations of these conceptions in education have caused the thinkers to seek a new meaning for their educational efforts. During the middle ages, education was thought of in terms of spiritual and intellectual discipline. For a while, mind and matter occupied the attention of the world. Students were subjected to the most rigid rules of mental discipline. No sacrifice was regarded too great for the individual who craved intellectual attainments and distinctions. In an effort to acquire spiritual ideals, the individual yielded to the most drastic methods of discipline. Home ties were severed and individuals entered monasteries. But this method of advancement was a fallacy.

The welfare of the State or the country is not the meaning of education. While no one loves a slacker, it must be acknowledged that he who gives himself to extensive preparation for the perpetuation of the country has chosen for himself a very low ideal, if that is the only purpose he has in securing an education. The weakness of this theory has reached a reduction to absurdity. We can see the ripe fruits of this doctrine when we look at Europe with her teeming thousands of pale-faced widows, her innocent multitudes of starving children, her once fruitful fields so recently drenched in human blood.

I have no desire to wholly discredit the conceptions by which advances in education have been made. I have no desire to encourage a return to these old ideals. Neither would I suggest that we hold them fast without change, lest they crumble in our hands. But I am desirous of saying that with our evolution of thought, with our passionate desire for new truth, and with our spirit of adventure, we have discovered the new meaning of education. We no longer bow at intellectual shrines at which our forefathers bowed. But the influences of these shrines reflected in modern life have helped us arrive at the point that we think of education as the complete development of the individual for service to God and humanity. Just as the ideals of our forefathers varied and thus changed the educational systems and ideals of their times, so our changing life and ideals will necessitate a change in our conception of education. But the above conception is as far as we have gone to date.

The results of this new meaning of education may be seen in the self-realization of individuals, the emancipation of humanity, civic reforms, the fellowship of reconciliation, the fellowship of peace, the fellowship of the whole Church, and the fellowship of service. In the school room of Eden, God began to educate man to serve. And we are just beginning to learn that our greatest task is the continuation of this educational process. The greatest opportunity before any nation is not to become the supreme mistress in air, land, or sea, or dominate the world of commerce and industry; but to unlock to the world the fairest product of all educational endeavor—the new meaning of education. When this is done, the effectiveness of its service will be felt in hearts and homes, its influence will float in the parliaments of men like the flags blown by the earth's free breeze. Desperate leaders will then cease to rally their forces; the desire to break a lance for selfish cause will be eliminated; moral and material powers shall once more be unified; stern opposition and unholy ambitions shall crumble beneath the sweet music of good will; superstitions and wars shall fade as the darkness of the night in the kindling glory of the sun, and the world's tired heart shall once more throb with the joyous charm of new life, because men have learned to live and fashion their lives in keeping with the ideals of God and the needs of the world.

The first clear ray of the star that shone out above the manger of Bethlehem was the truth that God cares for men. He had not left us in hopeless and unthinking darkness. The fact that we care even enough to doubt and question, is evidence that he cares. Our very questionings are half-answers, affirming that the God who made us to doubt and question is himself the answer to our quest.—*William E. Barton.*

CONTRIBUTIONS

SUFFOLK LETTER.

Saving is the road to fortune; and it should be reduced to a system. People should begin to save when they begin to earn, and continue the habit through life. Most dependents could have been independent had they saved of their earnings and been liberal toward God. Economy and liberality are not competitors, but partners. "He that soweth sparingly shall reap sparingly." The best system for saving with small beginnings is a savings account in a good bank; and modern banks are educating the people in this method. There was never such a large percentage of the people with savings accounts as at the present time. Economy is growing, but it is far behind what it should be, and it is easy to see that this generation grows faster in spending than in saving. It would be fine for young people whose parents can give them spending money to place part of it in a savings account in order to form the habit. They may need the habit some day.

To form the habit of giving is just as important as the habit of saving, for "no man lives to himself and no man dies to himself." The individual is a unit in humanity, and has no value unless he contributes to such interests as Church and State. These represent the spiritual and the material benefits to mankind. Both need support, and no man can be of much value unless he contributes to both; and economy is the basis of liberality. The taxpayer has been the saver, and he is saver first. The spendthrift is neither a producer nor a saver, and hence has little value as a member of society. The liberal man is not the man who gives the most, but the man who gives of his living; that is, who divides with the Lord and man. "A poor widow threw in two mites; and Jesus said to His disciples, this poor widow hath cast in more than all who cast into the treasury: for they cast in of their abundance, but she her living." Jesus gave His life, and we should give of our life to Him; and money represents life. Men should save to give.

The habit of saving should include more than the saving of money, important as that habit is. It should include the saving of time. There is as great a waste of time as of money. When a person has lived seventy years, he has lived ten years of Sundays. By attendance at Sunday School and Church regularly from seven to seventy, one would have nine years of the best education it is possible to have; and yet many people waste these years and then claim they did not have much chance for education. Some thoughtless people save money and waste time. Then, men waste so much of the week-day time. If people would work more and eat less, material and spiritual prosperity would be greatly increased. By a proper use of time, talents, and means, all human needs could be met, and present prosperity would be eclipsed a hundredfold. There is enough of time, energy, and opportunity unused to transform mankind and the world. Spiritual opportunities are neglected to the destitution of the soul. Offerings for Church purposes have to be pumped up when they ought to come like a flowing spring. "The liberal soul shall be made fat," and "the liberal deviseth liberal things; and by liberal things shall he stand."

W. W. Staley.

ELON LETTER.

The Christian Church in North Carolina began its co-operative conference life one hundred years ago. The North Carolina Conference is to meet this year in the one hundredth session of the organized work of the Christians in this State. The session will be with the First Christian Church of Greensboro, December 9-11, 1925.

The second day of this session, or December 10th, will be given over entirely to the centennial celebration. Special recognition is to be accorded the Churches that are a hundred years old or more and a program that is worthy of the great occasion is to be rendered. Already some of our ablest men are at work in earnest, painstaking research for the addresses they will give on this centennial day.

The program, as at present constituted, includes the following:

History of the Conferences and Churches of the Christians in North Carolina, by W. E. MacClenny.

History of deceased ministers of the Conferences, by Dr. W. C. Wicker.

History of deceased prominent laymen and women of the Conferences, by Prof. P. J. Kernodle.

Statistical history of the Conferences, by Dr. J. O. Atkinson.

Missionary history of the Conferences, by Rev. P. T. Klapp.

Educational history, by Dr. W. W. Staley.

Orphanage history, by Superintendent Chas. D. Johnston.

Literary history, by Rev. Stanley C. Harrell.

An interpretation of the Rev. James O'Kelly, by Prof. Leo D. Martin.

The principles of the Christian Church, by Dr. W. D. Parry.

Christian union in the program of the Christian Church, by Dr. L. E. Smith.

The Christian Church facing the future, by Dr. G. O. Lankford.

Each speaker has been asked to prepare his address in manuscript form for permanent preservation. These addresses will make history in our Church, since they will be based on history already achieved. Of course, the Churches in Virginia that have always been affiliated with the Christian Conferences of North Carolina are to be included in this centennial celebration.

We should have twice as many people in Greensboro on December 10th as our Church there will seat. Churches should begin now to plan to be represented there then in mass, and not simply by their voting delegates. Let us make this centennial celebratoin a red-letter day in the history of our Church and a day likewise of high resolve for forward-looking work for the kingdom of Christ.

W. A. Harper.

OUR WOMEN'S WORK EXPLAINED.

At a session of the Southern Christian Convention, held at Suffolk, Va., 1912, a Woman's Board for Home and Foreign Missions was organized. The organization has steadily grown since then, until it numbers twenty-seven woman's societies in the Eastern Virginia Conference. "The Annual" gives forty-four Churches listed; some of them, however, are very small. At any rate, room for developing is plentiful. The plan for raising funds is as follows:

(a) An annual membership fee by all members of the Church auxiliary societies. This is usually 10 cents a month or $1.20 a year, though in some cases it is fixed at a less figure.

(b) Many of these woman's societies raise what is known as a life membership fund ($10.00), and send it in honor of some member of their society. Any member can take the membership by paying $10.00. It is often sent as a memorial of some departed worker in the society. To all life members a beautiful lithographed certificate sixteen by twenty inches in size is issued.

(c) By missionary mite-boxes.

(d) By personal missionary offerings of $1.00, $5.00, $10.00, $25.00 or more. The women's dues are sent to our General Board, at Dayton, Ohio, to carry on the work of the whole denomination.

In our entire Conference last year the woman's societies raised $3,748.04. Their goal this year is $3,900, a very slight increase, not intending to work a hardship on any one. Our specials in the woman's work, which are known as home and foreign special funds, or apportionments this year are $1,200 each. These specials are used on the Richmond work as home, and Japan work as foreign. Besides this, several of these woman's societies support orphans, in whole or in part, at our own Elon Orphanage; others help support with definite sums Sunday Schools at certain places in Japan. Others give certain sums to support our mountain work, which is cared for by the Young People's Societies. Others support native workers in different foreign fields.

Society dues are essential as forming a basis and assurance of financial income. But some women cannot and, more, ought not to be satisfied with the paying of the $1.20 annual dues or the small amounts usually placed on collection plates. Through the woman's literature department, quite a number of thousands of missionary tracts and leaflets have been put into the hands of our people. These leaflets or tracts are often used in the monthly meetings. These agencies have, with God's blessing, helped much in enlarging missionary sentiment and increasing funds. One week, usually in the month of January, is observed for prayer and study of the work of both home and foreign missionaries, having special prayer offered for these. Most organizations observe the thankoffering, usually in November. A special program is arranged, the public invited, and the privilege of contributing to this great cause given them, often amounting to a goodly sum. This offering is used for definite purposes, which the Woman's Board names.

The greatest sacrifice, where there is any, is not always made by those who give the most. Perhaps God gauges sacrifice not so much by the amount given as by the amount left for self after the giving. Five years ago, the Woman's Board being anxious to increase interest, knowledge and progress in the great missionary cause, deemed it wise and profitable to have once a year what we are now taking a part in—a school of missions—that we might become better acquainted with and gain greater inspiration in this work that the Master commissioned His disciples when He left this world, "Go ye into all the world and preach the gospel to all nations."

Elberon, Va. Mrs. Otho M. Cockes.

NOTICE.

All those who expect to attend the Sunday School and Christian Endeavor Convention of the Virginia Valley Central Christian Conference, which meets with the First Christian Church, Winchester, Va., on May 13, 14, and 15, 1925, will please notify Mr. Nelson F. Richards, chairman of the entertainment committee, at once. Please say whether you are coming by train or automobile, and how long you expect to be at the convention. Mr. Richards may be addressed at Winchester, Va.

Yours for a great convention,

J. F. Morgan.

LOVE WINS.

He was a little chap, possibly three years of age. He had been born of parents from some foreign country who had come to seek freedom in this country, which had been pictured to them as one of great opportunity. He had been using that only playground which some children in city slums have—the city streets. Some small accident had happened to him, and leaning upon the ample bosom of a sister, scarcely two years his senior, he was giving vent to his feelings in that most natural and effective way that man has found—the free flowing of tears. I wish you could have seen the expression on that older sister's face as I caught it passing. A real mother, with all her experience, could not have put more love and sympathy into a look than this little girl of five was registering all unconsciously. I walked on my way feeling better because of this sight of two little children on the street of a city slum.

I went on, feeling better because I felt again the inherent love grounded in the human heart and the dependence of man, whether he be three, thirty or ninety, upon the force of love. God knew this need of man for love. He knew the natural way in which man turns to the influence of love. So He sent His Son as an expression of His love, depending upon that expression to win man from sin and death to life and righteousness. Hatred, bigotry and selfishness crucified that Son, but love conquered hatred and Jesus came from the grave a living victor.

Now, when tree, bird, plant and animal are feeling with renewed vigor the surge of life which has lain dormant for a while, we may turn mind and heart back to that great event when messengers from heaven said, "He is risen, He is not here." And we may feel the thrill of that triumphant statement, "Because He lives we shall live also." Love, through Christ, has won the victory over the enemies of man and made him a triumphant being.

With these thoughts in mind and heart, shall we not make this Easter time a real resurrection time for ourselves? Let that love of God, that triumphant, conquering love of God which Jesus expressed in His death and resurrection, take hold of your heart and life. Then you will arise with Him into a new and powerful life. A force of love lies in your nature. May rays from the rising sun of righteousness strike the dormant spark and cause it to spring into action. The intellect of man is an important gift, and we cannot afford to underestimate its value. But, after all, the heart of man must rule his life. Where the intellect alone rules, man is cold and indifferent to the warmer side of life, which really makes it worth living. But when the heart works in harmony with the intellect and love warms and softens the whole being, then is man living in the image of God. The great need of our age is this softening, enlivening, conquering force of love. Without it we will go backward into barbarism and savagery, in spite of all our intellectual power and culture, in spite of all things which men generally call civilization. But with it we shall move on toward that glorious time when the kingdom of God shall come. The message of Easter, for the Christian, is a message of the conquering power of love. It is a beautiful and triumphant message because of that fact. So long as there is selfishness, bigotry, suspicion and hatred in the world, there will be sin and suffering and death. Man will arise into new life when he catches the spirit of his Creator, as it is expressed in Jesus Christ, and goes forth to scatter it abroad. And in order to do this, man has but to bring himself, just as he is, into the sunlight of God's love. The force is within his nature. It needs only to be awakened and started into action. And just as that little boy turned instinctively to the love and sympathy of an older sister, so man, wherever he may be, has the natural tendency to turn to the comfort and consolation of love. Love will win though all things else shall fail.—*Christian Vanguard.*

DISREGARD DANGER OF INFECTION.

"Most people are foolishly afraid of infection from tuberculosis or disregard entirely the danger of infection from tubercle bacilli," said Dr. P. P. McCain, superintendent of the North Carolina Sanatorium, speaking of the infectiousness of tuberculosis. "I hope," he continued, "the time will come when the pocket sputum cup will be as common as the pocket handkerchief. When a person has a cough, no matter what may be the cause, he should cover his mouth when he coughs and use a sputum cup to expectorate in.

"The germs are found by the millions in the spit of tuberculous persons. It is through this spit almost alone that tuberculosis reaches uninfected persons. If we could collect and destroy all the spit of tuberculous persons and get them to cover their mouths when they cough, we could greatly limit, and in time almost wipe out, the disease. There is no danger from the ordinary breathing of a tuberculous person.

"Tuberculosis is not inherited, but is always gotten from some person or animal that has the disease. In the home, especially where there are children, the tuberculous person should be very careful. Children are very susceptible to infection, and they may become infected in childhood and, years later, break down with tuberculosis from the early infection.

"There is danger from infected rooms that are not properly disinfected. In sweeping, damp sawdust should be strewed on the floor before it is swept. Working men often ignorantly infect one another by carlessly spitting on the floor. Children should not be allowed to play around on the bed or on the floor of the room where a person with tuberculosis stays. Other sources of infection are: milk from tuberculous cows—especially for children, the kissing of consumptives, careless use of the unwashed dishes and clothing of the tuberculous, and the unwashed hands of consumptives.

"When the body becomes infected, the disease does not always become active, but may lie latent in the body from one to twenty years or more. When the body is weakened from any cause, the germs may become active and, if the body is not strong enough to resist them, active tuberculosis results.

"Destroy all spit carefully, cover your mouth when you cough, do not kiss, keep your hands clean, and boil all milk your children drink unless it comes from tuberculin-tested cows, and you safeguard yourself and your community against tuberculosis infection."

HOW DO YOU TREAT YOUR MINISTER?

The attitude of many otherwise good people towards ministers of the gospel is often the result of thoughtlessness. There are multiplied thousands of Christian people who revere the "man of God" who ministers in Christ's stead among men for their salvation. But there are others, both within and without the Church, whose thoughtless criticisms of the ministry do great harm to the cause of Christ. Sometimes these criticisms amount to vicious attacks cloaked under the thin veneer of witticism or love for "frankness." We should seek to lighten the burden of the minister of the gospel by kindly thoughtfulness and commendation whenever possible.

Commenting upon this subject, a Texas paper has the following, which is far from an exaggeration: "The preacher has a great time. If his hair is gray, he is old. If he is a young man, he hasn't had experience. If he has ten children, he has too many; if he has none, he isn't a good example. If his wife sings in the choir, she is presuming; if she doesn't, she isn't interested in her husband's work. If a preacher reads from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough; if he stays at home in his study, he does not mix enough with the people; if he is seen around the streets, he ought to be home getting up a good sermon. If he calls on some poor family, he is playing to the grandstand. If he calls at the home of the wealthy, he is an aristocrat. Whatever he does, some one could have told him to do better."

How do you speak about ministers of the gospel is a question each of us should frankly ask ourselves, and, if censurable, let us at least correct a habit all too easily formed.—*Selected.*

The Egyptian *Gazette* estimates that only 1,000,000 Egyptians can read and write, out of a population of 14,000,000.

AN INSPIRATION.

However the battle is ended,
Though proudly the victor comes
With fluttering flags and prancing nags
And echoing roll of drums,
Still truth proclaims this motto,
In letters of living light—
No question is ever settled
Until it is settled right.

Though the heel of the strong oppressor
May grind the weak to dust,
And the voice of fame with one acclaim
May call him great and just,
Let those who applaud take warning
And keep this motto in sight—
No question is ever settled
Until it is settled right.

O man, bowed down with labor!
O woman, young yet old!
O heart oppressed, in the toiler's breast
And crushed by the power of gold!
Keep on with your weary battle
Against triumphant might—
No question is ever settled
Until it is settled right.

—*Selected.*

TO CONVENE AT SUFFOLK.

There will be a called meeting of the officers and department secretaries of the Convention of Sunday Schools and Christian Endeavor Societies of the Eastern Virginia Conference at the Suffolk Christian Church, Tuesday afternoon, April 21st, at 1:30 o'clock. It is very important that all officers and secretaries attend this meeting. They are: officers—Col. E. E. Holland, Rev. B. J. Earp, Rev. J. H. Lightbourne, Mr. W. S. Beamon, Mr. W. K. Wagner and Mr. J. W. Falk; secretaries—Mr. W. H. Baker, Mrs. R. P. Bradford, Mrs. C. C. Rawles, Mrs. J. E. Harris, Mrs. H. H. Drewery, Mrs. Herbert Harrell, Mrs. J. M. Raby, Mrs. O. A. McAbee, Mrs. R. B. Wood, Rev. W. T. Scott, Mrs. M. L. Bryant, Prof. P. J. Kernodle.

Miss Lucy M. Eldredge will attend this meeting, and it is especially hoped we can there work out a program of activities and standards for the departmental secretaries.

Jas. H. Lightbourne,
Executive Secretary.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

By Warren H. Denison, D. D., *Secretary.*
Your Entire Constituency.

In making your annual every-member canvass, pass none of your constituency by. It includes all members of your Church, all the members of the family, unless they belong elsewhere; those persons and families that attend your Church or its various departments; the boys and girls of your Sunday School. It is your duty as a Church to do so. It is not a question merely of the needs of your Church; it is far more than that—it is for the best interest of the persons concerned that we urge this. Paul gives explicit directions about this: "Upon the first day of the week, let each one of you," each man, each woman, each boy, each girl. Early in life, very early, children need the experience and blessing of giving to God's cause, and to do it regularly and definitely. It helps to save them from self-indulgence. It sets their feet in a right path. They should have an allowance and be given an opportunity to earn money. If they are too young for this, their parents should subscribe a definite amount in the child's name, both for current expenses and benevolences, and he should have his own envelopes. Never let your child remember the time when he began this any more than you would when he began saying, "Now I lay me." Every home should be visited, no matter how regular and faithful the family is at Church. Pass no home by from your visit as canvassers and pass no child by if they look to your Church for ministry and light.

The pastor of a Church that carried the every-member canvass to the Sunday School pupils testifies: "It was one of the most helpful and interesting features of our whole financial effort. It afforded us an opportunity to inform the youth and children of the world-work of the Church. It opened the door to carry this information into the homes of many non-Churchgoers. The Sunday School children in our Church homes started discussions which made their parents sit up and take notice.

We gave our youth and Sunday School teachers some much-needed lessons in missions, stewardship and the conscientious use of money; then all through the year we followed this up with instruction on how their money was being used and on prompt fulfillment of pledges as an evidence of loyalty to Christ and the Church.

We suggested to the children many ways in which they could earn the money, and found many keen to do it.

Of course, this meant work, but it is wonderfully worth-while work. Let every Church and pastor realize that this every-member canvass is a bigger thing than getting money subscribed to meet expenses. It is great to be a Church that puts this canvass on rightly; and to be one of the canvassers who has been trained to make it.

BENEVOLENCES.

In the promotion of the principles of Christian stewardship, the United Stewardship Council, representing twenty-four Protestant communions in the United States and Canada, is planning a series of fifty interdenominational conferences in as many cities throughout the United States, to be held in the spring of 1926. The idea of such conferences originated at the semi-annual meeting of the Stewardship Council held at Louisville, Ky., in the fall of 1924. At that time a committee was selected to study plans and report them to the next meeting of the council. This committee is composed of H. S. Myers, Baptist, North; A. C. Zumbrunner, Methodist, South; L. E. Lovejoy, Methodist, North; M. E. Melvin, Presbyterian, South; W. E. Lampe, Reformed Church; C. G. Shatzer, United Lutheran; R. A. Latshaw, Y. M. C. A., and C. E. Burts. This committee will report at the next annual meeting, to be held in New York City, April 28th. It is probable that at this meeting cities in which the conferences will be held will be selected with dates and tentative programs.

The United Stewardship Council is composed of the stewardship and promotional secretaries of twenty-four Protestant communions. This council represents a total Church membership of 21,909,675. The annual report of the council indicates an average per capita gift on the part of the communions represented of $4.11 to benevolences and $15.76 to congregational expenses, including pastors' salaries—a total per capita of $20.68; total gifts for regular budget benevolences of $90,169,172, for congregational expenses $307,355,903, and total gifts to all purposes of $453,277,266.

OUR MOUNTAIN WORK.

While visiting Hillsville with Miss Brown a few days ago, Mrs. Howlet gave me an invitation to visit the convict camp near there. On returning home, I wrote Sergeant Wade, asking for two appointments each month. He immediately gave a favorable reply. On Sunday, April 5th, two of the Elk Spur young men went with me to the camp. We arrived at the camp about 10:30, which is about two miles west of Hillsville. A Mr. Edwards met us, giving us a cordial welcome. He took us to the office of the sergeant, and after meeting him we had a conversation with him, and in the conversation learned that he had been with the State for eighteen years, and we were not at all shocked. I may say here that he was just as nice to us as any one could have been, and made the visit a real pleasure. At 11 o'clock he took us to the barracks, where we found forty-two anxious, waiting men for us, the majority being colored people. I apologized to them for not having a part of the Elk Spur choir, then asked if any of them could lead a song, asking the rest to help him. Some one with a handkerchief about his neck replied that he usually led in singing, but had not been well for a few days, yet he would try. They began singing, and after a song or two I was glad that we did not have the Elk Spur choir. The singing, with a choir of forty-two, was almost equal to any Church choir. After Scripture reading and prayer, I gave them a talk on "The Risen Christ." As best I could, I brought to them the facts that our faith, salvation and deliverance from sin depend on the risen Christ. I especially emphasized regeneration by the blood of Christ. But, best of all, at the close of my talk, I asked for a decision, and the majority took a stand for Christ. Then the colored brethren sang "Sweet Chariot" and other good old pieces. The meeting was a real inspiration to me as well as a great joy to see the men take a stand for Christ. I am asking the readers of The Sun to remember me in their prayers as I go out to work with these people.

In the afternoon we had Sunday School at Elk Spur at the usual hour. The attendance was very good, and the teaching especially good. Miss Morey is to be complimented for her ability as a teacher. At the regular evening service Mrs. W. C. Strickland was ordained deaconess. We feel sure that she will discharge her duties well and is worthy of the position. She has been a faithful member of the Church as one of its charter members and is loved by all. We are wishing her well in her work. She is the first person to be ordained to this office at Elk Spur.

We have not yet been able to begin our Rocky Ford Church building, owing to the lack of funds. I feel quite sure, could all realize the great need for this building and the anxious, waiting people for it, we would have no trouble in securing the necessary funds. A donation at this time would be greatly appreciated and placed to a worthy cause. Send your donation to Miss Morey or Dr. Atkinson, marking same for Rocky Ford building.

M. T. Sorrell,
Fancy Gap, Va. *Pastor.*

ONE-DAY SCHOOL OF MISSIONS, HELD AT SPRING HILL CHURCH.

The meeting was called to order on April 1st by President Mrs. W. S. Barrett.

Morning Session.

Hymn—"The Church's One Foundation."
Devotional Service—By the President.
Prayer—Rev. W. B. Fuller.
Minutes of 1924 Read and Approved.
Superintendent's Message—"Our Missionary Responsibility," by Mrs. W. S. Barrett.
Recitation—Miss Ruth Knoeller.
Quartet—Young Ladies of Christian Church, Waverly; Misses Myrtle Little, Evelyn Little, Marceil White and Mrs. Hinton Livesay, accompanied by Mrs. B. E. White.
Address—By Dr. J. O. Atkinson, Mission Secretary.
Address of Welcome—Rev. H. E. Truitt.
Response—Mrs. Blanche Moffitt.
Solo—Miss Hazel Harris.
Introduction to Delegate to North American Missionary Conference—By Dr. J. O. Atkinson.
Address—Delegate to North American Missionary Conference, Rev. F. C. Lester.
Enrollment of Societies and Reports. One New Society.
Richmond (Five Represented)—Woman's Society, Young People's, Willing Workers, Cradle Roll; Mrs. W. T. Walters.
Waverly—Woman's Society, Mrs. E. L. Gray; Young People, Miss Marceil White; Willing Workers and Cradle Roll, Mrs. B. E. White; 22 Represented .
Centerville—Not Represented.
Spring Hill—Young People, Mr. E. C. White; Willing Workers, Mrs. A. F. Matthews; 13 represented.
Wakefield—Woman's Society, Mrs. Blanche Moffitt, Cradle Roll, Mrs. B. G. Drewry; 16 Represented.
Burton's Grove—Not Represented.
Barrett's—Cradle Roll, Woman's Society, Mrs. Cornwell; 1 represented.
Dendron—Woman's Society, Young People's, Mrs. B. J. Ingram; 12 Represented.
New Lebanon—Young People's Society; 9 Represented.
Union—Young People's Society—Mrs. Garland Spratley; 2 Represented.
All Societies gave very favorable reports, and each hope to do better next year.
Appointment of Committees:
Resolution—Mrs. Garland Spratley, Mrs. H. E. Truitt, Mrs. E. T. Atkinson.
Place—Mrs. Blanche Moffitt, Mrs. E. L. Gray, Mrs. Bertha Williams.
Nomination—Mrs. Phillip Hines, Mrs. B. J. Ingram, Mrs. Otho Cox.
An Offering was taken, which amounted to $15.37.
Adjourned for Lunch.
Dismissed by Dr. J. O. Atkinson.
A Sumptuous lunch was served by the Ladies of Spring Hill, which was much enjoyed by all.

Afternoon Session.

Hymn—"Onward, Christian Soldiers."
Devotional—Mrs. F. A. Epps, Jr.
Prayers—Mrs. Lincoln.
Male Quartet of Waverly—O. H. West, J. F. West, Jr., J .E. Baird and J. E. Moss.
Our Work Explained:
Reports of Committees:
Nominating—Mrs. B. E. White, Superintendent; Mrs. A. F. Matthews, Assistant Superintendent; Miss Evelyn Little, Secretary.
Cradle Roll—Waverly.
Willing Workers—Wakefield.
Young People's—Dendron.
Woman's Societies—New Lebanon.
Male Quartet—Waverly.
Address—Delegate to North American Missionary Conference—Rev. J. G. Truitt.

In each of the addresses by Messrs. Lester and Truitt we were told of the North American Missionary Conference, which met in Washington, the work that has been carried on, and plans for the future, which was very interesting and helpful.

Quartet—By Ladies of Christian Church, Dendron: Mesdames J. R. Bishop, B. J. Ingram, Leadbetter, and Williams, accompanied by Mrs. Otho Cox.
Rev. W. T. Walters told us something of the work of the Richmond Church, which he reported to be a live and growing Church.
Resolutions—Your Committee on Resolutions beg leave to submit the following:

1. We appreciate the kind words of welcome by Rev. H. E. Truitt and the response by Mrs. Blanche Moffitt.

2. We wish to thank the Young People of Waverly for the selections rendered, for the male quartet of Waverly, and the female quartet of Dendron.

3. For the splendid addresses by Dr. J. O. Atkinson, Rev. F. C. Lester, and Rev. J. G. Truitt.

4. For the efforts of our Superintendent in making this meeting such a splendid success.

5. For the ladies of Spring Hill in preparing such a bountiful lunch and serving it in such a delightful manner. Respectfully submitted: Mrs. Garland Spratley, Mrs. H. E. Truitt, Mrs. E. T. Atkinson.

Doxology.
Benediction—Dr. W .T. Walters.

MISS EVELYN LITTLE,
Waverly, Va. Secretary.

MEN AND MILLIONS COLLECTIONS DURING MARCH.

North Carolina Conference.

Liberty, Vance	$ 22.00	
Pleasant Grove, Va.	37.00	
Six Forks	10.00	
Ingram, Va.	460.00	
Union, N. C.	76.00	
Hebron, Va.	5.00	
Graham	75.00	
Pleasant Hill "A"	2.20	
Burlington	25.00	
Franklinton	5.00	
Pleasant Union "H"	10.00	
Chapel Hill	6.00	
Greensboro, First Church	5.00	
Pope's Chapel	20.00	
Turner's Chapel	62.40	
Catawba Springs	50.00	
Happy Home	5.00	
Hines Chapel	24.00	
Ashboro	10.00	
		909.60

Eastern Virginia Conference.

Holy Neck	$ 15.00	
Antioch	15.00	
Dendron	5.00	
Cypress Chapel	31.00	
Suffolk	708.65	
Christian Temple	100.00	
Newport News	40.00	
Ivor	30.00	
		944.65

Valley of Virginia Conference.

Palmyra	$ 5.50	
Mayland	5.26	
Linville	12.30	
Leaksville	36.00	
Newport	19.60	
		78.66

Georgia and Alabama Conference.

Vanceville	$ 10.00	
Kite	39.00	
		49.00

Alabama Conference.

Shady Grove	$ .50	
New Harmony	8.00	
		8.50
From Jas. Bradford, sale of M. & M. car.		250.00
Total collections for month		$2,240.41

CHAS. D. JOHNSTON,
Executive Secretary.

THE CRUCIFIXION.

The story of the crucifixion of Jesus Christ is a simple, short record of fact, which is not denied and is most effective when left without comment or discussion as given in the sacred, authentic record.

The greatest struggle of a perfect, ideal, holy life of love, of service, of sweetness, of sympathy, was over; but, as the world counted and judged success, that life was a failure. The people had not accepted Him, religious leaders had declared Him an imposter, the court had decreed His death, and He was delivered to the heartless Roman executioners, who crucified Him between two malefactors, staging, on Golgotha, the greatest tragedy the world has ever known.

At His crucifixion, all nature blushed with shame and sorrow, the sun hid his face, and the earth quaked with condemnation. But out of the womb of trouble and sorrow and sadness and unappreciated love and service are often born the sweetest and best and most potent results.

Upon the cross, Jesus said: "It is finished." Isaiah prophesied: "He shall see the travail of His soul, and shall be satisfied."

But the thought in mind when this article was planned was that theologians have told us "That Jesus died for the sins of the world,"etc. But have we stopped to think of the plots and plans and persons and powers that put Him to death?

As we meditate at the cross we may realize that the publicans and harlots and thieves and murderers had but little part in causing those nails to be driven. Above these classes—up in society, up among high officials, up in the Sanhedrin, up among the doctors, up in the Church—we may look for and find the persons, the power, the dynamic that drove the personal Christ Jesus, by way of the cross, out of human society.

I am not sure but that the greatest suffering of the incarnate Son of God was endured in Gethsemane the night before He was crucified—heart suffering. But even these are not the saddest reflections to me. After nearly two thousand years, the philosophy and love and religion of the immaculate Christ, whose divinity was verified by His resurrection, and His teachings having stood the acid tests of time, and agnostics, and infidels, nevertheless, in His mediatorial office, even yet, His anguish of soul is incomparable.

Not that His mission to earth was a failure, for a few shall be saved. Not that his Satanic majesty, the devil, shall conquer, for He shall be subdued; not that the kingdom He established through blood, wrought in love, shal lbe set aside, for the gates of hell shall not prevail against it—but that the kind of sins which seem to have had so much to do with the death of Jesus the Christ on the cross were those of social, selfish, stoical order, and where these abound today in Church or State they continue to make it impossible for Jesus to dwell; yet He, doubtless, repeats in heaven what He said on the cross: "Father, forgive them."

Oh! the immeasurableness, the incomprehens ibleness, the eternity—eternity; eternity of God's love.

J. W. PATTON.

Elon College, N. C.

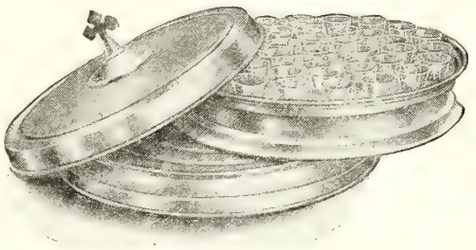
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

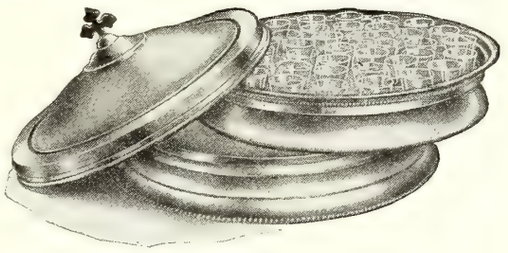


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlockink, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
No. 2—Broad rim	**1.60**

SILVER-PLATE.

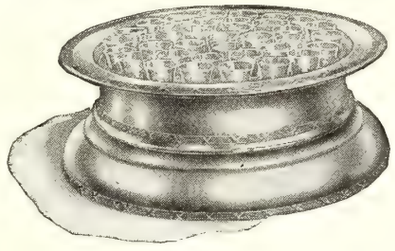
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85	**11.00**
Cover No. 5—Silver-plate; fits Tray No. 85	**16.00**

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) **$22.00**

Base No. 2—Silver-plate; fits Silver Tray 90	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**
Bread Plate No. 3—Narrow rim	**9.00**
No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

Send Order to THE CHRISTIAN SUN.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

April 26, 1925.

Subject: "Stephen the First Martyr."

Golden Text: "Be thou faithful unto death, and I will give thee the crown of life."—Rev. 2:10.

Lesson: Acts 6:1-7:60.

Devotional Reading: Psa. 27:7-14.

Stephen was one of the seven men who corresponded to what we now call deacons. They were to give themselves to the practical matters of the Church, while the apostles gave themselves to prayer and the ministry of the word. It is not unlikely that the modern minister would do more of the latter if he had deacons who would do more of the former. In any event, a Church would take on new life and power if it had more deacons like Stephen.

For Stephen was good and wise and spiritual man. It is said of him that he was full of faith and of the Holy Spirit; that he was full of grace and power, and that he spake with wisdom and spirit. And he had a passion for truth and righteousness. As a matter of fact, he argued and preached so effectively that he aroused the antagonism of certain Jews from other parts of the world, and failing to cope with him by reason, they did what so many small-souled men do—they resorted to slander and force. They suborned false witnesses, who testified that they had heard Stephen blaspheme against the temple and against God. That was the unpardonable sin for the pious Jew, and they promptly brought him to trial. With a face that shone like an angel, he made his own defense.

Stephen's defense is a masterpiece. It was indirect in its method, but very direct in its effects. He begins with the call of Abraham and traces the history of the Hebrew people down through the prophets. It all sounded so orthodox at first, but gradually it dawned upon his hearers that a very prominent theme in the sermon was the fact that God had revealed Himself to His people in places other than the temple, and that His people had been unruly and disobedient. With fine insight and with still finer courage, Stephen tells his hearers bluntly that with their fathers of old they had persecuted the prophets and refused to keep the law. That was the straw that broke the camel's back, and being cut to the heart, they gnashed their teeth, and stopping their ears lest they should hear more of the "blasphemy," they rushed upon him and cast him out of the city and stoned him to death. And all this was done in the name of religion!

Stephen had probably heard of Jesus' words to the effect that His followers should be hailed before kings and judges, and being full of the Holy Ghost, he looked steadfastly into the heaven. A vision of the Son of Man, standing on the right hand of God, greeted him, and he calmly faced his fate. Like his Master, he commended his spirit into the Father's hands, and prayed for his enemies. And he fell asleep. His enemies thought he was dead. But he that liveth and believeth on Christ shall never die. And Stephen had simply entered upon a larger life of infinite possibilities.

One of the witnesses who gave his consent to the mob violence was a young man named Paul. We shall hear more, yea much, of this young fellow later. And perhaps one of the factors which entered into his momentous change in attitude and action was the memory of that face resplendent with glory, and that heroic witness faithful unto the end.

The word martyr really means a witness. But witnessing became such a real test, and resulted so often in death, that the word gradually came to mean one who dies for the truth or for the faith. We will do well to remind ourselves that the Lord Jesus Christ still needs martyrs in the sense of witnesses. As a matter of fact, Jesus told His disciples that they were to be His witnesses. And there is still persecution and cruel taunts, and sneers, and bitter words, and sacrifice to be endured. To lay one's life down in unheralded ways is the opportunity of all. On the ordinary levels of ordinary days, our own way may be as heroic as one extraordinary heights of extraordinary opportunities which come but seldom. As some one has said—

"'Tis as hard at duty's call
To lay one's life down day by day
As to lay it down once for all."

Sidelights on the Lesson.

1. That Church is most efficient in which the division of labor is best worked out.
2. Ministers of God should give themselves to prayer and the ministry of the Word.
3. Deacons should be men of good report, full of faith and of the Holy Spirit.
4. The Church which has the spirit of God will increase.
5. Evil is not able to resist wisdom backed by faith and power.
6. Many wrongs are committed in the name of religion.
7. Inner-holiness will be reflected in outward appearance.
8. Sermons are sometimes most powerful when they are indirect.
9. God had a great purpose and plan for the Hebrew race.
10. The question is not as to how Stephen saw the heavens opened and Jesus at the right hand of God, but as to whether we see it.
11. There is need for witnessing today.
12. Witnessing costs today as ever.

CHRISTIAN ENDEAVOR.

April 26, 1925.

Subject: "Educational Missions and Friendliness."

Scripture Reference: Acts 18:1-11; 19:8-10.

Song: "Lamp of Our Feet, Whereby We Trace," or "Faith of Our Fathers, Living Still."

Leader: "Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all things whatsoever I commanded you."

All: "And lo! I am with you always, even unto the end of the world."

Read the first verse of "O Zion, Haste Thy Mission" in unison; have some one sing the other verses and all sing the refrain each time.

Scripture reading: Have the two suggested readings read by two different people, each calling attention to the different kinds of people with whom Paul worked, the length of time and his message.

Prayer.

Song: "Fling Out the Banner, Let it Float," or "From Greenland's Icy Mountains."

Plans for the Meeting.

This is a subject which should be of interest to all, and every one present should have something to say about it. In order that the members may think the subject through before the meeting, announce the topic a week ahead and ask that each one try to read something about it during the week or think it out for himself. A list of questions may well be used. Special topics may be assigned to several people.

Suggestions for Leader's Talk.

The leader may emphasize the importance of the subject for discussion in its relation to the affairs of the world today. Friendliness is what the world needs in its present state of affairs. It needs this spirit of friendliness and a constructive educational program. The youth movements for peace throughout practically every country are definitely studying and trying to educate the people for a warless world. It is very fitting that friendliness in relation to so many different things have been the topics for the Christian Endeavor meetings this year. The subjects should be enumerated. Are we, as Americans, friendly enough with other countries to give them and to share with them the good things which we have had the advantage of.

Perhaps the biggest contribution that American missionaries are making to Japan, China, India, Africa and many other countries at the present time is the movement for leadership training among the natives. Schools are established for this purpose. Home training is given to mothers in order that they may assist in the training of their children. Hospitals are putting more emphasis on training Christian doctors and nurses among the natives than any thing else. They realize that when the people have the proper knowledge they will be better Christians and more prepared to serve, and that these people will be in a much better position to help their own people than outsiders could ever be.

The Place of Bible Women.

Our own Church and all other denominations are supporting Bible women in foreign countries. These Bible women do mostly evangelization work among their own people, preaching, teaching, visiting, etc. But perhaps the most important educational work they do is to visit the homes and teach the women to read. This is a splendid thing because it gives the women a chance to read the Bible, to teach the Bible to their children, and at least in a measure to keep up with the progress their children are making.

Girls' Schools.

Mrs. Fry's school for girls in Utsunomiya, Japan, has helped to give many Japanese girls an education. It has been the means of sending a number of girls to our Christian colleges, several of these coming to Elon College. Such schools as this one have been the means of more freedom for the women of other countries and have made higher education for women possible. They have indirectly made industry more tolerable for girls and women. They have tried especially to interest the girls in making Christian homes.

Schools for Boys.

The caste system in India is such that boys of the highest class will not do anything in the form of manual labor; they will not even swim, because of the physical exertion. One missionary in India (Punjab) revolutioned the thinking of a number of the boys of this higher class by teaching them to be useful citizens, and to respect honest work and the laboring class of people.

(Continued on page 11.)

Christian Orphanage

DEAR FRIENDS:

We have just two items we want to call your attention to this week.

We want your Church to make a special Easter offering to help support your Orphanage. We must have your co-operation if we care for and train the one hundred and ten children we now have.

The other item is this: It is necessary to build a new building to care for the number of children pleading for a place, and it takes money to build. The question for you to ask yourself is, "How much do I want to invest in the new building, to give a home to the fatherless children?" When you have made up your mind, write out a check and mail it to the Christian Orphanage, Elon College, N. C. You certainly would not feel good to not have a part in this undertaking.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 16, 1925.

Amount brought forward		$4,272.91
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Turner's Chapel	$ 1.30	
Mebane	2.25	
Catawba Springs	7.50	
		10.05
N. C. and Va. Conference:		
Bethlehem	$ 2.00	
Durham	5.00	
		7.00
Eastern Virginia Conference:		
Franklin	$ 5.00	
Newport News	8.15	
Mt. Zion	2.82	
Liberty Springs	4.00	
Oakland	11.09	
Ocean View	1.64	
Bethlehem	3.46	
Suffolk	25.00	
		61.16
Valley of Virginia Conference:		
Dry Run		4.09
Georgia and Alabama Conference:		
Rock Stand		4.40
Easter Offerings.		
Mrs. B. F. Gwaltney	$ 3.00	
Bennett Church, N. C.	11.54	
New Building Fund.		
Bernard M. Cone, Greensboro	$ 25.00	
J. Norman Wills, Greensboro	5.00	
Clyde R. Hoey, Shelby, N. C.	10.00	
A Friend, Chapel Hill	10.00	
		50.00
Special Offerings.		
J. D. Andrews	$ 10.00	
Interest	6.00	
Norfleet Bible Class, Franklin	30.00	
A Friend, Durham	15.00	
S. Y. Spain, clothing for Garner	20.00	
		81.00
Grand total		$4,505.15

(Continued from page 10.)

Many boys' schools are teaching manual labor, agriculture, etc., along with the religious teaching.

Home Mission Work Educational.

Our work at Fancy Gap, Va., is educational, since our workers are teachers in the schools as well as helpers in the Sunday Schools. (Write Rev. M. T. Sorrell, Fancy Gap, Va., for information about this work.)

I had the privilege recently of visiting Miss Marguerite Youmans in her Americanization work in Haverhill, Mass., and of attending her Campfire Girls' meeting and one of her classes in English for the women. The class for the women was most interesting. It met in the home of one of the women, and they were happy to have an opportunity to study and to learn to read and write. Their children learn English in the schools and their husbands in the business world. The foreign women in America are to be pitied more than either the children or husbands, because they soon became not only outsiders in the community around them, but outsiders in their own homes.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The Illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the Number and prices.

TEACHERS' BIBLES.

Minion Bold-Face Type, Self-Pronouncing, Size 4 7-8x 7 Inches, and 1 3-8 Inches Thick.

2152—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold.....$3.75

India Paper Edition, Size 4 7-8x7 Inches, 1 1-10 Inches Thick.

2152X—Genuine Leather, Morocco grain, divinity circuit, silk sewed, round corners, red under gold edges, title stamped on back in pure gold.....$6.00

Bourgeois Type, Size 5 3-8x8 Inches, and 1 3-8 Inches Thick.

2167—Genuine Leather, Levant grain, limp, round corners, red under gold edges, title stamped on back in pure gold $4.00

2172—Genuine Leather, Levant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.50

India Paper Edition, Only 1 1-8 Inches Thick.

2172X—Genuine Leather, Levant grain, divinity circuit, silk sewed, round corners, red under gold edges, title stamped on back in pure gold.....$8.50

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x2⅝ inches, and 1 inch thick; with 31 full-page illustrations in sepia. All bindings are black.

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations. Special book for Sunday Schools 95c

Ruby Type, Size 3¾x2⅝ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

Minion Type, Pocket Size 4x6 Inches, 1½ inches Thick.

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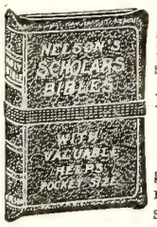

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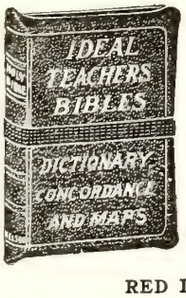

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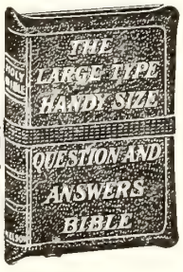

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MONDAY.

THE BLESSING OF A HARD WAY.

A Prayer by Arthur W. Newcomb.

God of common sense, I give Thee thanks for the heavy blows of pain that drive me back from perilous ways into harmony with the laws of my being; for stinging whips of hunger and cold that urge to bitter strivings and glorious achievement; for steepness and roughness of the way and the stanch virtues gained by climbing over jagged rocks of hardship and stumbling through dark and pathless discouragement; for the acid blight that has burned out of me all thought of easy victory and toughened my sinews for fiercer battles and greater triumphs; for mistakes I have made, and the priceless lessons I have learned from them; for dissolution and disappointment that have cleared my vision and spurred my desire; for strong appetites and passions and the power they give when under pressure and control; for my imperfections that give me the keen delight of striving toward perfection.

God of common good and human brotherhood, I give Thee thanks for siren songs of temptation that lure and entangle and the understanding of other men they reveal; for the weakness and failings of my neighbors and the joy of lending a helping hand; for my own shortcomings, sorrows and loneliness that give me a deeper sympathy for others; for ingratitude and misunderstanding and the gladness of service without other reward than self-expression. *Amen.*

TUESDAY.

THE RIGHT ANSWER TO A GREAT QUESTION.

"What shall I do to inherit eternal life?"—Luke 10:25.

The lawyer who asked this question to tempt our Master was made to answer it himself; and Jesus said his answer was right. Read Luke 10: 25-37. There can hardly be framed a more important question for us to seriously consider. If the question is answered correctly so that the lawyer might have eternal life, the same answer would be correct in our case.

The lawyer raised another important question: "Who is my neighbor?" Again Jesus makes his question return answer, and a second time he is right. Your neighbor is not necessarily the one who lives next to you, nor yet, as many suppose, the man who is in need. Your neighbor is always, and only, the person who helps you in your time of need. Of course we are always to help those in need. But we are to love as ourselves our neighbors—those who show us mercy and help. This makes the commandment to love our neighbor as ourselves easy to obey.

By no means is Jesus excluded in the great answer to the great question. He is the very heart of it; for He is the greatest neighbor, who has shown mercy and helped us all in our need.

Prayer.—We thank Thee, our Father, for our neighbors who help us in our need, and for Jesus who helps us most of all. Help us to be neighbors to our neighbors and to those who need our help, that we may inherit eternal life in His name. *Amen.—T. E. White.*

WEDNESDAY.

GOOD AMONG MEN.

"God hath visited His people."—Luke 7:11-17.

God has given us much, both within our own inner lives and in the world about us, to remind us of Himself. There are deep in all men "intimations of immortality" and a reaching out for kinship with the Great Spirit that rules the universe. We know He is by the testimony of our own souls. In the world about us, how often are we reminded of Him. Earth, with its thousand voices, praises God; the height of mountains calls the soul to reach upward; the broad sweep of the sea invites the soul to widen its horizon, and to these voices of nature our spirit responds. Jesus came revealing the God of our own souls and of the universe as a Father, infinite in love and mercy. God was in Christ renewing and comforting the souls of men. In Christ, God visited His people in a new way, that we might have a saving knowledge of our Father in heaven.

Prayer.—Eternal God, we are ever thankful that Thou didst reveal Thyself in Jesus Christ. We would always think of Thee and love Thee as the Father Eternal. Let us walk with sure and kindly fellowship with Thee and all Thy children. *Amen.*

THURSDAY.

THE CRUCIFIXION OF JESUS.

"And when they were come to the place, which is called Calvary, there they crucified Him."—Luke 23:33.

Why is it that the story of the horrible tragedy of the death of Jesus on the cross will not die? Other people have suffered a like torture and have been forgotten. Was it because He was innocent? That is unsatisfactory, for other innocent persons have been tortured to death, and somehow we have forgotten them. Here is a tragedy that occurred in the long ago, and we can't get rid of it. Go where we may ,and a thousand things seem to remind us. In sermon, in song, in literature, in art—everywhere we are reminded of the shameful death of Jesus, and we can't forget about it. Again, why? I suggest two reasons: First, He was the Son of God. He was more than man. If He were not, I believe I could forget. But I can't think about God without thinking about His Son. And I can't get away from God. Second, my implication in the tragedy. Somehow I have been made to feel that, for me He was crucified. It was a case of a guilty world, escaping punishment by placing their guilt upon an innocent party. That fact must forever terrify and haunt the conscience of a guilty world. And the further fact that "it pleased the Lord to bruise Him," and that He did it willingly adds even more to the unforgetfulness of the cross.

Prayer.—Our Father, Thy great mercy and love in forgiving us when we were guilty has won our hearts. Help us to show Thy love to the world, and our love to Thee by crowning Jesus in our lives. *Amen.—T. E. White.*

FRIDAY.

CONTAGIOUS CONVICTIONS.

"For I know whom I have believed."—2 Tim. 1:10-12.

Paul knew, and knew that he knew. Such men are powers in the world—powers either for good or for evil. We all say with Goethe, 'Give us your beliefs, we have doubts enough of our own." We want the positive note, and are willing, if necessary, to forgive a little dogmatism.

True convictions, those which make a man ready, if need be, to die for the faith held, always command our respect. The man who can stand today and proclaim with utter finality the message which he brings will always have a hearing. Who has not seen groups swept into action by men who have convictions, but whose convictions were wrong? Simply to believe and to believe with all our hearts is not enough. Convictions may come from little study or from much.

Nothing breeds conviction like convictions. Once Christian people become real convicts of the gospel they profess, Christianity will go forward by leaps and bounds. The world needs nothing more than "a contagious conviction of the character of God."

The essential conviction, the one which will always make true leaders toward better things, is that of Paul, who knew whom he had believed. If we are gripped with the God revealed in Jesus Christ, and our hearts are touched with the Spirit who will lead us into all truth, our influence will be both powerful and good.

Prayer.—Lord's Prayer, all the circle joining.

SATURDAY.

THE SURE REFUGE.

"Underneath are the everlasting arms."—Deut. 33:25-27.

In times of national danger and defeat, it was the comfort of the old singers and prophets of Israel that underneath them were "the everlasting arms," that the eternal strength was round about them. Into such a confidence of the nearness and power of God does Jesus lead those who follow Him. It is one of the rewards and results of discipleship that men walk with Him into the very heart of God.

National leaders die, but God still reigns, and "underneath are the everlasting arms!" Jesus knew that He was carrying on the great stream of God-consciousness and God-action that was in the law and the prophets. He knew that this would run through history as one eternal purpose until its will was accomplished. God cannot be defeated. He can be delayed by the unwillingness of men; but ever He is waiting to renew His purpose whenever mankind turns again to Him.

By action, faith grows into knowledge. Faith is doing the thing men say cannot be done. We must believe in our religion; we must zealously follow its demands. "You can't change human nature," is the blind, foolish cry of matter-of-fact people, but those who, with Jesus, work with God, continually find that there results from their efforts new men and a new manner of living. When all things else fail, there is still God, and "underneath are the everlasting arms."

Prayer.—Lord's Prayer, all the circle joining.

SUNDAY.

THE GREAT SERMON.

"And as ye would that men should do to you, do ye to them likewise."—Luke 6:20-38.

When we fear what others may do against us, we should remember that what comes to us is ofttimes but the return of acts and words we started long ago. One of the beautiful things of life is that kind words and deeds travel from one person to another until finally many return with rich increase. One of the sobering facts is that evil deeds frequently pass on from life to life until they, too, return to the source. Let us strive to pass on the good that comes to us in life, but not the evil.

"Evil for good is devil-like; evil for evil is beast-like; good for good is man-like; good for evil is God-like. Yes, that lifts me into the heavenly places in Christ Jesus. Then I have the 'mind of Christ.' Then do I unto others as my Saviour has done to me."

Prayer.—O God, our Father, teach us how to ease the burden of evil in the world. May we do good to all men. Should any do us ill, may it not change our natures, but may we change evil into good that our lives may be as springs of living water in dry and weary places. *Amen.*

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

MADGE FLEMING MOFFITT, *Editor.*

DEARS:

Did you ever take your Dolly to a Doll Festival? Oh, my! oh, my! It's the most fun in the world! And, then, you wouldn't believe it, Dolls stuffed with sawdust can enjoy it; the little Dollies and the big Dollies, all of them, have the very best time a Dolly ever had.

We washed our Dollies' dresses and we washed their faces, and their ears, too; and oh, my! when we put them all up in their places, it was the prettiest sight in the world. Then the Dollies' mammas played games, and sang a lot for their dear children; and the boys showed the Dollies how to make a shoe—that's just like a boy—and every one had such a good time that we can't hardly wait till next time—for, yes indeed, we are going to have another Doll Festival some day, after the next time Santa Claus comes. I 'spect, though, when we can take some bran-new Dollies to see all these pretty things.

I forgot to tell you, though: the Dollies get awfully sleepy! Some of their mammas had to rock them to sleep right before all the people. But please forgive them, 'cause really that's just like a Dolly.

Kiddies, who found the most Easter eggs? Please, oh, please! write me about your Easter-egg hunt, won't you now? I want to know so badly! Did you see any Easter Bunnies?

Here is a story about one I know. Gee, whiz! I must run now and give the little Ford a bath—it's not shiney at all today; it's a little, muddy Ford, but soon now it will shine again.

Can't you come and help me, dears?

Your editor,

MADGE F. MOFFITT.

PLAIN MARY.

Promptly at 5 o'clock, Judy returned from the dolls' party, bringing only "Plain Mary," the rag doll.

"Mother," she said, in explanation, "I was the only girl there who had two dolls with her, and Emily had invited that little girl down at the end of the street, whose father is in the hospital. You know, her mother comes to wash for Emily's mother. She hadn't any doll, and she looked so lonesome that I gave her Gloria."

"You gave her your beautiful Gloria?" asked her mother, in surprise.

"But, mother," said Judy, "if you could have seen her and seen how happy it made her, you would have been glad, and you know, I never cared for Gloria the way I do for Plain Mary. I could never give Plain Mary to any one. I've had her so long that I could never be happy without her. She's so plain and good."

"Well," said mother, "if you feel that way about it, I guess it is all right. You know which doll you love the best."

"But, mother," said Judy, "everybody thought that I was so brave and unselfish to give Gloria away and keep Plain Mary, and they made such a fuss that I was awfully ashamed, because really I gave away the doll I did not love so much, and kept my favorite. That is why I didn't want to be praised. It was not very hard to part with Gloria."

"Well," said mother, "those things will happen sometimes, and then sometimes you will give something away that is a real sacrifice and nobody will realize it, and you will get no credit for it. So you must remember that God knows the truth, and that is really all that matters!"

After that, Judy felt better about it.

"Now," said mother, when supper was over, "we are going down to the dock to visit that tramp schooner. I am on the boat-visiting committee this month with three other ladies, and we have just learned that that boat leaves in the morning, so we must go tonight."

Judy loved to visit the boats. Some of the sailors were so lonely because they could not have either their families with them or be with them, and they liked to have callers.

So, with Plain Mary in her arms, Judy went to visit the tramp schooner. A tramp schooner is one that goes to any place where its owner can find a cargo to carry, and sometimes it is a long time before it gets back home again.

"Oh, mother," said Judy, "there is a little girl at the back of the ship. I'll go over and talk to her."

The little girl was very glad to see Judy, and Judy learned that she had always lived on the ship and that she had no one but her daddy, who owned the ship. She said that on this trip they were going away over to Japan.

"What a lovely doll you have," she said to Judy, as she looked wistfully at Plain Mary. "Could I hold her for just a moment?"

Judy laid Plain Mary in the little girl's arms.

"Do you really think she is beautiful?" asked Judy, so pleased to have some one admire Plain Mary.

"Oh, I think she is beautiful. I had a doll once a very, very long time ago, when I was quite small. I left her on the deck one night and there was a terrific storm in the night and the poor thing was washed away. I guess I will never have another, as daddy says that everything goes wrong nowadays and he has no money at all."

So they talked on about Plain Mary and the poor doll that was washed away years ago, until it was time to go.

Then Judy saw the little girl's eyes fill with tears as she laid Plain Mary back into her arms, and, in spite of her great love for Plain Mary, she was too tender-hearted to take her away from her.

"Wouldn't you like to keep her?" she asked, offering to give Plain Mary back.

There was no need for words. The little girl's face was enough for Judy.

"I know you will be good to her," said Judy.

Then one of the visiting ladies came up to them.

"It's too bad you didn't have a better doll with you to give her," she said; "that is not much of a doll."

Judy's heart was too full to speak, and she walked away with the lady. As she was about to leave, she turned back to the little girl.

"I shall always watch for your ship to come back, and I will come and see you and Plain Mary. Good-by."

She walked silently home beside her mother.

"Anyway, God understands," she said to herself; "God and mother."—*Junior World.*

A BARNYARD DIALOGUE.

By Robert Palfrey Utter.

Bessy looks out of the window,
Says, "Rooster, how do you do?
Moo, moo!
Rooster, how do you do?"

Rooster jumps up on the fence post,
Says, "This is the way I do:
Cock-a-doodle-doo!
This is the way I do."

NO "IF."

A little girl who lived with her grandmother used to go out each day and sell the stockings the old lady would knit. In one home where she was successful, as the lady paid her the money the child said, "This will buy the bread and butter for supper."

"What if you had not sold anything?" asked the lady.

The child shook her head. "You see, we prayed, 'Give us, this day, our daily bread,' and God has promised to hear folks pray; so I guess there wasn't any 'if' about it. When He says things, they're sure and certain."

Prayer and trust will take all the "ifs" out of our lives and put the peace of God there instead. A "peace, peace" which will shine in our faces and show in our actions and sing from our lips the sweet redemption story.

FALSE KINDNESS.

The softest little fluff of fur,
The gentlest, most persuasive purr—
Oh, everybody told me that
She was the "loveliest little cat!"
So when she on the table sprung
And lapped the cream with small, red tongue,
I only gently put her down
And said, "No, no!" and tried to frown.
But if I had been truly kind,
I should have made that kitten mind.
Now, large and quick, and strong of will,
She'll spring upon the table still.

And, spite of all my watchful care,
Will snatch the choicest dainties there,
And everybody says, "Scat! scat!
She's such a dreadful, dreadful cat!"
But I, who hear them, know, with shame,
I only am the one to blame,
For in the days when she was young
And lapped the cream with small, red tongue,
Had I to her been truly kind,
I should have made that kitten mind.

TO SHOW FORESTRY IN SOUTH.

To demonstrate the results that can be obtained by applying scientific forestry practices to timber lands in the South, the Southern Railway System has put an expert forester and three assistants in charge of approximately 12,000 acres of standing pine in Dorchester County, S. C., and will market the full-grown timber while preserving the young trees for future growth. As the present loblolly stand is cut, slash pines will be planted so as to produce turpentine as well as timber in the future.

In explaining the purpose of the project, Mr. Lincoln Green, assistant to the president of the Southern, said:

"The South has the opportunity to meet a national need with great profit to itself by prepairing now to provide a permanent source of timber supply. The rapid depletion of our forests makes reforestation imperative. Timber can be produced in the South in half the time required in more northern latitudes and by introducing slash pine we can extend the naval stores industry into territory where it is now unknown.

"The Southern is undertaking a demonstration of what can be done in the South, operating on lands which were originally purchased as a source of fuel supply for the old South Carolina railroad, now our Charleston division. We shall conduct our operations strictly as a business enterprise and expect to make them show a profit."

DORSETTE.

Grover Cleveland Dorsette was born March 31, 1884, and died March 31, 1925, age 41 years, dying on his birthday. The deceased was married to Mattie Gardner January 22, 1914. To this union were born five children, two of whom died in infancy. The living are William Lynn, who is now in a hospital in Ashboro as a result of a serious operation; Velma Louise and Sherla Mae.

Bro. Dorsette was a Christian man, loyal and devoted to his Church and home. His going is a great loss to his family and to his community. He leaves a widow, three children, a mother and father, one brother and one sister.

His body was laid to rest in Parks Cross Roads Christian Church Cemetery in the presence of a great throng of sympathetic friends and sad relatives. He was a member of the Ramseur Christian Church. Funeral services were conducted by his pastor, the writer, assisted by Rev. T. J. Green.

After services at the Church, the Jr. O. U. A. M., of Ramseur, took charge of the body and bore it to the grave where, with their impressive ceremonies, it was laid to rest.

May God richly bless and comfort the bereaved family. J. H. DOLLAR.

YARBOUR.

Bro. Ellis Yarbour died March 21, 1925, at the age of 63 years. He was first married on November 6, 1884, to Miss George Anna Buras, and to them were born ten children, five having died. The living are Walter Yarbour, of Central Falls, R. I.; Ernest Yarbour, of Newport, R. I.; Roy Yarbour, of Hebron Ville, Mass.; Mrs. Lester R. Laurence, Lippie, R. I., and Howard H. Yarbour, Louisburg, N. C.

After a married life of twenty-six years, his first wife died. He returned from Rhode Island to North Carolina, the home of his boyhood. After some time, he married Miss Martha Gupton, of Louisburg, who survives him.

Bro. Yarbour confessed his sins during a meeting at Mt. Gilead last September, and enjoyed the abiding presence of our Saviour thereafter. He was a member of Mt. Gilead Church only a little while, but I am sure that his name is recorded in the Lamb's book of life. This gave him victory in his last weeks of suffering. That was very comforting to his friends and dear Christian wife, whose prayers God wonderfully answered in the full salvation of his soul.

I visited him about one week before his death. A happier time I never spent in a sick room, as I witnessed the joy that filled his heart to overflowing.

Service was conducted by the writer.

J. E. FRANKS.

JOHNSON.

Mrs. Martha Johnson, wife of William Johnson, of Lee County, N. C., was called from labor to reward April 1, 1925, at the age of 84 years. She leaves a husband, four sons and a number of grandchildren to mourn their loss. She was a very faithful member of Zion Christian Church for about forty-five years.

Sister Johnson was a tither for a number of years, paying a tenth of all she had to the Lord's cause. I have known Sister Johnson from a child. She was a good girl, a good woman, a good mother, and a good member of her Church. She will be greatly missed from her home, Church and community. On the 3d day of April I conducted her funeral services, and she was laid to rest in Zion Cemetery to await the resurrection morning.

The host of friends that gathered there and the quantity of flowers that was put on her grave attested the love and affection the community had for her.

Bro. Johnson, the bereaved husband, and four sons and other relatives have our sympathy and prayers.

Sanford, N. C. J. D. WICKER.

DUCK.

In loving remembrance of my dear father, Mills H. Duck, who died February 29, 1920.

Just a thought of sweet remembrance,
Just a memory sad and true,
Just the love of sweet devotion
Of the ones who think of you.

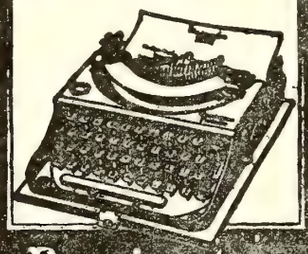
Days of sadness still come o'er us,
Hidden tears so often flow;
Memory keeps my father near us,
Though he died five years ago.

You are gone, but not forgotten,
Never shall your memory fade;
Sweetest thoughts shall ever linger
'Round the grave where you are laid.

His loving daughter,

PHENIE.

Something You Have Been Waiting For



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Most headaches due to lack of internal cleanliness

WHEN you are constipated, poisons form in the accumulated food waste and are carried to all parts of the body. Headaches follow. Biliousness, insomnia, lack of energy, all result from constipation, which if unchecked will lead to serious results.

Avoid Laxatives—Say Doctors

A noted authority says that laxatives and cathartics do not overcome constipation, but by their continued use tend only to aggravate the condition.

Medical science has found in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Thus, Nujol brings internal cleanliness.

Nujol is used in leading hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative, and cannot gripe. Like pure water, it is harmless.

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REG. U.S. PAT. OFF.
For Internal Cleanliness

JOHNSON.

Mrs. Neeley Dupree Johnson departed from her earthly tabernacle to inhabit the mansions prepared by her Saviour on March 11, 1925. Born December 17, 1857; married to J. D. Johnson 1876. To this union were born six children—Mrs. A. B. Montague, Mrs. H. E. Hamilton, and Miss Stella Johnson, now living to mourn the loss of mother; Everett Johnson, who died at the age of nine; one who died in infancy, and Mrs. M. J. Carpenter, have gone and were waiting to greet mother on the other shore. The husband, too, surviving, makes the family equally divided.

Sister Johnson professed faith in Christ at the age of seventeen years. She joined Hayes Chapel Church, Garner, N. C., where she spent her earthly life as one of the most faithful members this Church has ever enrolled. She has rendered much service in the sick room, and has given council and comfort to many bereaved ones. She had many friends. For six years as her pastor, and for many years in addition I have known her and have heard others express their knowledge of her, and I yet have to hear anything but a good name given her by any one.

She was in bed fifteen weeks, as the end slowly approached. She was so sweet, gentle, and resigned, and often expressed the desire to depart and be with her Lord, the children and loved ones who had gone before. She earnestly requested that friends and family should not grieve when she was gone. Truly a good and useful friend to all; a loving, kind mother, and a devoted wife has been taken; but our loss is her gain. Earth and her Church is poorer, but heaven is richer now and will be enriched as many gather there that her life has meant so much to by leading them out of the paths of sin into the narrow way that she so faithfully traveled. Rev. J. F. Johnson assisted the writer at the funeral, and her body rests in the family burying ground.

J. E. FRANKS.

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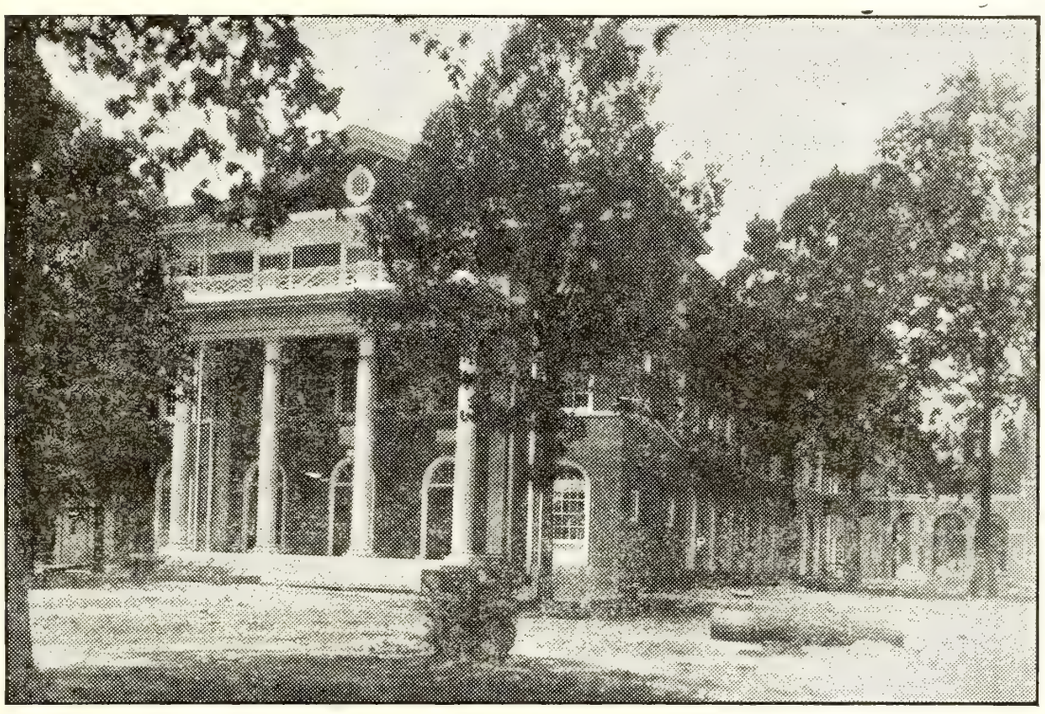

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JOHNSON.

On Sunday evening, April 5th, Sister Lydia Jones Johnson, wife of W. L. Johnson, of Raleigh, departed this life. The husband and two sons survive her. Also four sisters, Miss Lover Jones, Mrs. C. H. Stephenson and Mrs. Z. M. Caviness, of Raleigh, and Dr. Weatherspoon, of Louisville, Ky.; and three brothers—T. O. Jones, of Greenville, Ky.; Prof. B. A. Jones, Wake Forest; Dr. H. R. Jones, New York.

Sister Johnson was a member of Wake Chapel Christian Church and much loved by her many friends. The interment was in Wake Chapel Cemetery, the grave being covered by a gorgeous display of flowers. The great crowd of witnesses spoke for her louder than human words. The services were conducted by the writer, assisted by Dr. A. J. Ellis, of Pullen Memorial Baptist Church, of Raleigh.

May God bless and comfort the ones remaining. J. LEE JOHNSON.

BARRETT.

Mrs. Nancy Barrett was born September 21, 1841; departed this life April 7, 1925, suddenly. In September, 1863, she was united in marriage to John Burrell Barrett, and to this union nine children were born, all of whom are living. She has fifty-five garndchildren and twenty great-grandchildren.

She was held in high esteem by all who knew her. She had a charming personality, and a way of getting along with everybody. In early life she became a member of Barrett's Church, of which she remained a faithful member until death called her home.

Funeral services conducted by the writer, assisted by Revs. Fuller and Orsborne, of Dendron, Va., and her body was laid to rest in the old family burying ground near the old home. May the Lord comfort the bereaved ones.

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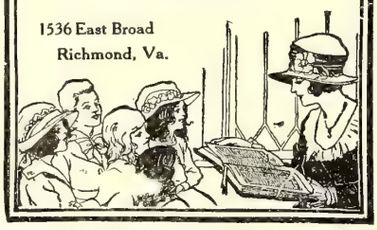

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, APRIL 23, 1925. NUMBER 17.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

ALASKAN CHRISTIANS A POWER.—

The Presbyterian Board of National Missions is responsible for the statement that the native Christians of Alaska are becoming a power in the territory. A native Christian brotherhood has been organized to minister to the spiritual needs of both natives and whites. Christian education is being urged as the only way to right the wrongs which the people of the territory believe they are suffering.

Indeed, we might say that Christian education is a panacea for most of the ills of earth.

"WAR TO END WAR."—

These are the words of Sir Ian Hamilton, a British veteran of many wars, winner of the Victoria Cross, and a military leader of proved ability. Like the late Lord "Bobs," under whom he fought, he is a believer in preparedness for war, but a stanch advocate of peace. He has no faith, however, in the theory that evil can be overcome by evil, or that fighting the devil with fire will transform the prince of darkness into a good angel. This is not only good logic, but it is sound, common sense. The only "war to end war" which is worth while is that which wars to make war impossible. All nations are potential belligerents, and some are very much like a sun-parched forest, ready at any moment to burst into flame. There is no country that can afford to be indifferent to a possible outbreak of hostilities, no matter how piously it may wish for a lasting peace. Ideals are good, but facts cannot be ignored.

DRUG ADDICTS DECREASING.—

According to the government bulletin, the number of those addicted to drug habits are decreasing steadily. It is reported that there are approximately one hundred and ten thousand such dope fiends in the country, with the largest possible figure forty thousand above. Since 1900 there has been a constant decline in the use of drugs. At that time there were probably 264,000 such addicts in the country. These figures very pointedly brand as false the propaganda of certain anti-prohibition elements who are reporting an increase in the use of drugs since the coming of prohibition in 1920. In spite of what those opposed to it say or do, prohibition is bound to succeed because it is fundamentally right. Reforms are not brought about in a day nor a year, nor even a decade, and we have half a decade yet remaining.

HOW WOULD ENGLAND FEEL?—

Some time ago, a New York newspaper published a dispatch from Bremen, stating that seventeen distillers had been arrested for shipping "good Scotch" liquor to the United States. One was impelled to wonder why Germany was so interested in the Volstead law of America, but upon further reading it was pointed out that the arrests were made upon the complaint of Great Britain, whose own distillers wanted the profitable business of rum-running off the coast of the United States. This makes us wonder how England can hope for the rest of the world to believe her protestations of disinterestedness. It seems that England herself is now suffering from rum-runners. The French seem to be smuggling spirituous liquors into the country. All this makes us wonder again how England would feel should the French establish a line of rum-runners just outside England's territorial waters and send their whiskey into the country. England is threatened with just such a menace, and if it comes she will be suffering just the thing which she is allowing and encouraging her distillers to do to us.

TIME BRINGS CHANGES.—

A correspondent of the California *Christian Advocate,* San Francisco, tells the story of a Methodist brother who was investigated in his conference for playing ball. He was, according to the report of the committee, reprimanded by the bishop. At the close of the session, he arose and resigned his membership in a conference which could be so narrow. He later became judge of the superior court of one of the largest counties in California, and some of those brethren who investigated the brother for participating in a baseball game lived to receive a part of their stipend from the gates of a baseball game.

Time brings marvelous changes, sometimes for better, sometimes for worse; but certainly changes which are marked. A thing which was beheld with disapproval thirty years ago is now passed unnoticed, and some of those common-place occurrences not even eyed askance in those days are now bitterly condemned. But, on the whole, the world seems, however slowly, to be on the upward climb, and some day His kingdom will come, His will be done on earth as it is in heaven, even as Jesus prayed and taught us so to pray.

JAPAN GETS MANHOOD SUFFRAGE.—

Full manhood suffrage has been granted in Japan. Ever since the granting of any voting power in Japan in 1890 there has been a property qualification. Now this property qualification has been abolished, and with its passage some eight million men have been given the ballot, and it is felt that most of them will exercise their power to vote, and great changes are predicted. There are about twelve million voters in Japan—about a third of whom had the ballot before the extension. Now only a few are excluded from the vote. Those dependent upon public charity in almshouses, and the heads of the houses of peers cannot vote. The voting age in Japan is twenty-five years, while the legal age is the same as it is in this country—twenty-one years. The Japanese felt that a few more years of maturity will aid in the exercise of the vote. So far, there has been no agitation for the ballot for the female population of the country. Illiteracy is at a minimum in Japan, and the authorities feel safe in granting government participation to all the males twenty-five and over in the country.

Japan is moving forward with long strides to take her place fully among the great powers of the world in every way. Democratic government is destined to triumph wherever the foot of the Anglo-Saxon touches ground. He bears it in his blood to be free, and he stands ready to spill his blood to share freedom with all mankind. Could we be so devoted to that other great possession, the faith in Jesus Christ!

KING GEORGE GOES A-BOATING.—

For the first time in fifteen years, King George V. of England has a holiday. He must obey the orders of his physicians. He has had a rather severe touch of influenza, and there is just reason that alarm should exist. It was a cough that carried off his grandfather, the Prince Consort Albert, and his father Edward VII., as well as his elder brother the Duke of Clarence. King George is a plain, unassuming man, and there has been no sensation about him. He is not interviewed, his feelings are never inquired into, but he has weathered the most terrible hurricane that has ever assailed the English throne. His training as a sailor has stood him in good stead. During the war he was fighting within the family circle. The Czar of Russia and the Kaiser of Germany were his cousins, as were the King of Greece Constantine, and his wife Sophy, who was the Kaiser's sister. Germany held high position in England even at the outbreak of hostilities. For a time, King George practically abdicated, and allowed his ministers free hand. The throne foundations were laid anew, and this time in English soil, not in Saxe, Coberg, Gotha or Hess-Dormstadt. The ruling house was changed from the house of Hanover to the house of Windsor, and unlike his cousins and Karl of Austria-Hungary, George came through the conflict seated on his throne, and more firmly there than ever. For the first time in nearly a thousand years, the King of England is thoroughly English. Now, King George goes a-boating in his yacht, the Brittania, which has not been used in fifteen years. Wherever he has been hitherto, official business has followed him; but official business will not go to the south of France and to the Mediterranean with him this time. Kings must obey sometimes, and this is one of the times.

NOTES-PERSONALS

Will your Sunday Schools meet this year in convention? If so, send the time and place of meeting to THE CHRISTIAN SUN.

Rev. W. L. Wells, who is now taking a course of study, preparing himself for more efficient service, called at THE SUN office the past week. His health is much improved, and his visit was appreciated.

The Men and Millions Movement managed to get misinterpreted and misunderstood by many, yet no movement of the Christian Church ever went into or promoted accomplished such great results in so short a time.

The next thing of importance to a subscriber in arrears is to look at his label and estimate how much in arrears, then add to this arrearage enough to put him a full year in advance, and send a check to cover the amount.

Rev. O. D. Poythress and his people are going about building their commodious Church edifice in a most commendable spirit of self-denial and sacrifice. Any SUN reader who can spare a dollar for a most worthy cause can find the opportunity here.

The Sunday School and Christian Endeavor Convention of the Western N. C. Conference will be held at Shady Grove Church on July 18 and 19, 1925. All Sunday Schools and Christian Endeavor Societies should see to it that their delegates are duly chosen.

The Ham-Ramsey meetings at Burlington are being largely attended, and words of high praise both of the messages and the singing are heard on every hand. The meetings are to continue several weeks, and the pastors not only of Burlington, but of the surrounding towns, seem to be co-operating most heartily.

Dr. W. A. Harper, president of Elon College, N. C., was in the city last week, and attended the Christian Endeavor social function at First Christian Church. He delighted the audience with a brief speech apropos to the occasion. This meeting was a get-together meeting of the city Endeavorers. Prizes were awarded and refreshments served.

The following from Sunday's Norfolk *Virginian-Pilot* will be of interest to many SUN readers: "Dr. and Mrs. N. G. Newman, Holland, Va., announce the approaching marriage of their daughter, Miss Marion Lee Newman, to Prof. Carlyle Campbell, president of Coker College, Hartsville, S. C., son of the Rev. and Mrs. J. A. Campbell, Buie's Creek, N. C. The wedding will take place the latter part of July."

The evangelistic meetings at Christian Temple, Norfolk, beginning two weeks before Easter and closing on Easter Sunday, were largely attended, resulted in a real revival, and fifty-five accessions to the Temple, many members also joining other Churches. Eleven others joined at the Temple last Sunday, making a total of 179 members received into this Church since October. Dr. L. E. Smith is a pastor that works with ceaseless energy and consecration the year around and the Lord seems to crown his labors with abundant results.

It will be a source of keen regret to the people of his Churches that Dr. D. A. Long, with the close of the present Conference year, will close his pastoral work with them. His people at Franklinton, Pope's, Mt. Carmel, and Mt. Auburn, are devoted to him and will have great difficulty in securing one so capable and worthy to carry on the good work Dr. Long is doing with and for them and others.

A subscriber writes as follows: "Please find inclosed check for subscription. I am in arrears; mark me up as far as this will go, and stop paper when it expires. I have got more than I can handle at present." This subscriber had $2.00 more than he could handle, so he paid a year's subscription in advance. Then he says, "I enjoy the paper." What do you think of such quitters? Put off quitting time a whole year!

We wish to express our thanks to Rev. H. H. Smith, Blackstone, Va., for his most excellent contribution to our columns this week, "Our Great Doxology and Its Author." It would be interesting to know just how many SUN readers ever knew before who was the author of "The Long-Meter Doxology." Millions and millions of people have sung the immortal hymn and words, but how many ever knew the name of the good bishop who composed it. Any SUN reader who fails to read this article will miss the best THE SUN has to offer this week.

"I learned recently that THE CHRISTIAN SUN was not being sent to . . . . In my letter of January 9th, I requested that you continue sending it, and that either our Sunday School or I personally would take care of the obligation. In view of the fact that it has been discontinued, I am writing to ask that you again enter the name on the list of subscribers and send me a bill for all arrears, including one year's subscription in advance from date. I will personally become responsible for this financial obligation and hope to be able to continue to send the paper as long as" the party lives. Had the Church more members of this devotion to the enterprises and work of the Church, many things that seem to trail in the dust would go forward with flying colors.

The following attractive announcement in last Saturday's *Virginian-Pilot,* Norfolk, carries, besides a program, facts that are inspiring: "The door of Christianity is the gateway to happiness. Six years ago, the Christian Temple had a membership of 236. Today we have 1,198. Our edifice then was worth $12,000. Today it is $350,000. We employ nine paid workers now against two then, and our budget is $16,000, compared to $2,800. Program for Sunday, April 19th: Those who were interested in Miss Crawford's meetings are invited to return. Morning service, 11 o'clock, "The Way of Salvation"; night service, 7:45 o'clock, "The Way of Love." Listen for the chimes. Christian Temple, Thirty-fourth and Llewellyn. Rev. L. E. Smith, minister."

Rev. H. W. Elder, Richland, Ga., our inveterate and incurable Church-builder, is now dedicating time, talent, strength, means and more energy than he possesses to the building of a handsome brick Church in his home town, where he has been pastor through unknown years. The old building is torn down and the new brick walls are rapidly going up. If THE SUN's editor is not mistaken in his count and memory, this will make a total of about twenty-eight Church buildings this man of God has erected—and Bro. Elder is by no means an old man yet. It is not given to many ministers to build for themselves that many enduring monuments. Another distinction that Bro. Elder earns is that he is an illustrious example of apostolic succession; he himself, his father and grandfather, the two latter having long since gone to their reward, having preached in the Christian Church now for a period of 115 years.

This week marks an epoch in our Christian Church history. The opening and dedication of our new, ample and splendidly equipped publishing house, Dayton, Ohio, is the event that makes and marks the epoch. Dr. W. W. Staley, President W. A. Harper and THE SUN's editor are attending from the South and are taking part in the program that formally launches the new enterprise on its career of infinite usefulness and service. The Christians have been the most modest and derelict publishers on earth, in proportion to what we had as a people that should be published. Let us hope and believe that with an ample and adequate publishing house, the world will be richer because of our contribution to the printing of Christian literature.

ORANGEPORT NEWS.

Easter was pleasantly spent at the Orangeport Christian Church. The Christian Endeavor decided to hold its meeting in the early morning instead of in the evening, as usual. The attendance was good at this early hour. All present took part in the meeting by reading or speaking.

At the regular hour for service, a good congregation was present. We received eighteen new members into the Church. This was the result of the co-operation of the Church in personal work in the homes. The Sunday School report showed 110 present.

All departments of our work seem to be moving on smoothly. R. H. PEEL.

NOTICE.

All those who expect to attend the Sunday School and Christian Endeavor Convention of the Virginia Valley Central Christian Conference, which meets with the First Christian Church, Winchester, Va., on May 13, 14, and 15, 1925, will please notify Mr. Nelson F. Richards, chairman of the entertainment committee, at once. Please say whether you are coming by train or automobile, and how long you expect to be at the convention. Mr. Richards may be addressed at Winchester, Va.

Yours for a great convention,

J. F. MORGAN.

LETTER FROM DR. D. A. LONG.

To all My Field:

Dear boys and girls of all ages of my charge, may you ever have the grace and peace of the God of love. With this year, my work with you will end. This will give you good time to get a man in my place. My heart is now, and ever will be, truly yours. D. A. LONG.

Franklinton, N. C.

The British and Australian governments have signed an agreement under which 450,000 Britishers are to be helped to emigrate to Australia in the next ten years. Australia is to raise $170,000,000 for low-interest loans to help the settlers get established on farms, while the imperial government is to provide the cost of their passage and to add to the Australian development fund.

Rev. Dr. James Moffat, Glasgow professor, whose translation of the Bible into modern English evoked much comment, has arrived in the United States to deliver a series of lectures.

FIRST CHURCH, NORFOLK, VA.

Concerning the sermons which Stanley Harrell preached here during the past two weeks, I wish to say they were as good as I have ever heard for their intended purpose. It was meant that they should make Church membership and the practical, every-day religion of the Lord Jesus Christ synomymous, and that spiritual power should be awakened in the members by an adequate adaptation of Scriptural conduct. No great phase of the Church's purpose and possibility among men escaped the powerful logic and student-like expositions of the preacher. One felt the thrill of being a Church member, and the mighty challenge to be a real Christian in the meantime. Pastor and people alike were called upon to follow out to their logical conclusion most of the great truths of Scripture. Unique sermons they were, in that the finest students of the Word present, along with those who studied it almost none at all, declared them to be just such sermons as, judging from the reactions of their own hearts, they needed. They were deeply exegetical and scholarly, and yet so cleverly illustrated and so nicely expressed that, while they were long sermons, they held the complete attention of large audiences every night.

Results of such preaching are not to be put in statistical columns, but the Church is radiant with its rich experience. Every class-room in the Sunday School was packed on the closing Sunday, there being 212 on roll and 224 present, which means that the students came and brought new members with them. This was a record-breaker in our Sunday School. Both services on Sunday drew packed houses, although Bro. Harrell returned to his own Church on Saturday. In other words, one can now feel the thrill of having experienced a great meeting. There were no less than 175 reconsecrations, and while the main emphasis of the meeting was not the adding of new members, there were twelve accessions to the Church. This brings our total since Conference up to twenty, and the total of the present pastoral term up to fifty-eight.

Rev. O. D. Poythress was present each evening and led the singing, and also sang a solo nightly. Mr. Poythress further endeared himself to this people. His is one of the prettiest tenor voices I have ever heard. It is a genuine treat to hear him sing "The Old Rugged Cross," as well as many other of the people's favorites. Our own organist, Mrs. W. J. Spence, was present promptly at each service and rendered, as she always does, most efficient service. For a long time the sermons of Rev. Stanley C. Harrell will be ringing in our hearts. JOHN G. TRUITT,

Pastor.

POUNDED.

It is not with a feeling of worthiness, nor an attempt at boastfulness that we choose this method to express our hearts to the good people of Smithwood Church for their loving thoughtfulness toward their humble servant and his family as was shown by them Saturday, April 11th, when a group of representatives from that Church arrived at our home at Elon College, to the surprise of their pastor and family, with cars laden with such things as sugar, eggs, sausage, canned fruit, meat, flour, meal, cakes and the like, making a complete job of it. These people do many good things for their pastor, their Church and community—do "whatsoever their hands find to do," and blow no trumpets before nor after.

Words will not express the thanks of our hearts to these people, because of their substantial expression of appreciation of the efforts of their humble servant, and we only hope we may at least be of some service to the Father's kingdom and his people, and prove ourselves worthy of the place we occupy among them. May the good Lord bless and keep them. Thanks to one and all. M. A. POLLARD.

WANTED.

Having been requested to prepare the history of the North Carolina Christian Conference for the last 100 years for the next session, I very much need copies of the "Annuals" for the years 1865, 1866 and 1867 to aid me in this task. If you have a copy of either year and will loan it to me for a few days it will be returned in good order. It is hoped that some one has saved one for this time. Address— W. E. MACCLENNY,

Historian Southern Christian Convention.
Suffolk, Va.

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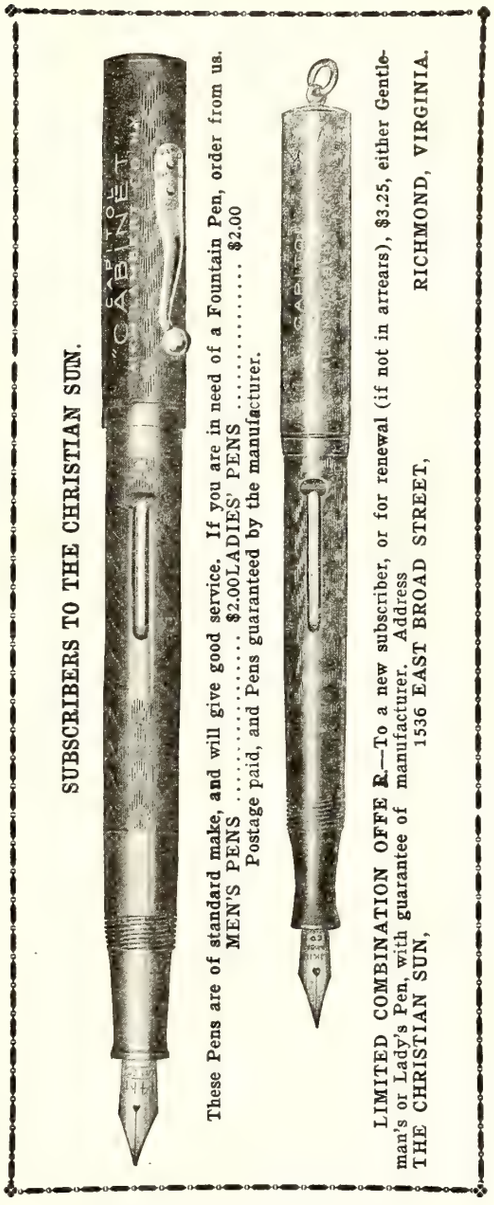
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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

TITHING.

THE SUN'S editor was with a brother not long since who said that he had become a tither, but did not learn his lesson from the preachers, nor the teachers, nor the literature that they sent out. He learned the lesson from studying the Bible on the question, and particularly the book of Malachi.

One wonders why more people do not learn the blessed lesson in tithing either from their Bible, from their God, or from their preachers and teachers? It is exceedingly doubtful if any law or lesson so plainly taught in the Word of God brings more joy and satisfaction to one who obeys the law in letter and spirit than does that of tithing.

Tithing is an old, old topic, but it is winning its way because of the joy and benefits it carries to all who accept and live by it, and because of the results flowing from obeying it. God's laws and teachings do not impose a burden; they bring a blessing. This is certainly true in tithing. One of the happiest experiences one meets in Christian activity and fellowship is that of tithing.

Recently a good widowed mother handed the writer $5.00, to be used in carrying the gospel to those who did not have it. This widow said, in making the offering: "I would not be able to do this if I were not a tither. Being a tither enables me to make many gifts and get great joy where otherwise I could not." This is the experience of thousands.

Not long since, a widow wrote the editor that she had been tithing fifty years, and that it had been a source of constant blessing and benefit and a wonderful comfort in her widowhood.

Preachers, teachers, professional men and women, fathers and mothers, boys and girls who tithe are happy to relate that giving is a joy since they adopted God's plan and method. God loveth a cheerful giver, and tithing enables one to be cheerful in giving. It enables one to carry out exactly the command of the inspired writer, who said: "Lay by in store on the first day of the week as the Lord has prospered him."

Then the results: The churches have great difficulty, most of them, in financing that part of kingdom service they are trying to render and carrying forward the work which God has committed to them. If they would adopt the tithe, the problem would be solved and God's work would go forward as it should go and as He desires it to go.

What a pity indeed it is that we of the Christian Church have given so little heed to obeying this law of the Lord and giving as He has commanded us to!

The census shows that the average income of citizens in the United States during the year 1923 was $568. Figures show that we members of the Christian Church paid to all our benevolences only on an average income of $140 each—that is to say, one-fourth of our tithe. The total paid by us in 1923 was $1,400,000. If we had tithed, we would have paid into the Lord's treasury $5,680,000. What a pity indeed it is that we go contrary to the law of the Lord and withhold for our own use that which belongs to Him.

Will a man rob God? Yet we have robbed Him in tithes and offerings. Do we expect our Church to grow, our enterprises to flourish, our institutions and Churches to build up when we go counter to the plain teachings of the Book and disregard the law of our Lord? He never intended that His kingdom should go begging. He laid down a law whereby it could be adequately financed and all His work done in order and in benefits and in blessings. We are missing the joy of Christian giving and of seeing our Church go forward as it should because we take the matter in our own hands and refuse to do as God has commanded.

THE WOMAN'S MISSIONARY RALLIES.

For the past three weeks, women in the districts of Eastern Virginia and the North Carolina Conferences have been holding their one-day schools of missions. Women have grouped the Churches into districts, and in each of these districts constituted, as a rule, of not over a dozen, sometimes a half-dozen Churches, a one-day school of missions, or rally, is held in the spring. In this way the women are carrying the benefits of a conference to almost every Church, and certainly to every missionary society. These meetings are increasing from year to year in interest and in attendance. Some of them this year were more largely attended than the annual Conference several years ago, and it seems now that within a few years these rallies will be equal in interest, in worth and in attendance to the annual Conferences of the present.

In Eastern Virginia, at least two speakers from the North American Missionary Conference brought messages of great helpfulness. The women discussed their goals and plans and let each society know just what was expected of it, and the plan whereby it could work during the year. The mission secretary was rejoiced at the great rallies in all the districts of Eastern Virginia and was privileged to attend each and all.

In the North Carolina districts, Mrs. L. L. Vaughan, the president of the North Carolina board, has been present and taken a part in each and all, discussing in a very concise and illuminating manner the objectives and plans for the societies for the year. Miss Gertrude Browne, field secretary of the Woman's Board, was also present in all of these rallies and gave a most interesting and impressive account of a recent visit to Carroll County, Va., and her impressions of the work there and the needs. The mission secretary was also permitted to attend each of the rallies in this State. The women and all who attended seemed to enjoy the occasions very much, and all seemed to be benefitted by the program and the exercises of the day.

Our missionary rallies certainly seem worth while, as they give first hand information to many who would otherwise not get it and carry inspiration to societies and to individuals. The women have in this way worked out a plan that the whole Church might profit by, in that the district meetings carry the work of the Church to the very ones who need to know about it and to be in intimate and close touch with it.

OUR GREAT DOXOLOGY.

BY REV. H. H. SMITH.

"Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

It may well be called our great doxology, for, as a hymnologist says: "This is the doxology of the Christian Church in all parts of the world where the English language is spoken. . . . It is doubtful if any stanza of religious poetry ever written has been so often, so universally, and so heartily sung in the worship of the triune God as this."

Of the thousands who sing it every Sabbath, perhaps only a few know anything of its origin or authorship. For the benefit of those who would like to learn something of the history of this grand doxology, we set down a few facts gathered from various sources.

It was written by Thomas Ken, a bishop of the Church of England, born at Berkampstead, England, in 1637. It forms the closing stanza of each of his three famous hymns: morning, evening, and midnight hymns. Bishop Ken is referred to as "one of the gentlest, truest, and grandest men of his age." He was appointed chaplain to Charles II in 1680. In this capacity "he fearlessly did his duty as one accountable to God alone, and not to any man. He reproved the 'merry monarch' for his vices in the plainest and most direct manner. 'I must go and hear Ken tell me my faults,' the king used to say good-humoredly."

Macaulay says: "Before he became bishop, he had maintained the honor of his gown by refusing, when the court was at Winchester, to let Nell Gwynn, the king's mistress, lodge at the house which he occupied as prebendary. The king had sense enough to respect so manly a spirit. Of all the prelates, he liken Ken the best."

He retained the confidence of the king to the last, and was his faithful spiritual adviser on his death-bed. He also attended the Duke of Monmouth at his execution.

In 1688, with six other bishops, he was imprisoned in the Tower of London for refusing to publish the "Declaration of Indulgence" issued by James II. After three weeks' imprisonment, he was brought to trial and acquitted.

Macaulay seems to have been deeply impressed with the noble Christian character of Bishop Ken, and paid him this high tribute: "The moral character of Ken, when impartially reviewed, sustains a comparison with any in ecclesiastical history, and seems to approach, as near as any human infirmity permits, to the ideal of Christian perfection."

Dryden said of Ken:

"David left him, when he went to rest,
His lyre; and after him he sang the best."

As noted above, the doxology forms the closing stanza of Bishop Ken's three great hymns. These hymns were originally "written for the use of the

students in Winchester College. . . . He thus counsels the young men: 'Be sure to sing the morning and evening hymns in your chamber, devoutly remembering that the psalmist upon happy experience assures you that it is a good thing to tell of the lovingkindness of the Lord early in the morning and of His truth in the night season.' "

Praise and thanksgiving occupied a most prominent place in the spiritual life of the author of the great doxology. "For many years before he died, he headed all his letters with the words, 'All glory be to God'; and these are said to have been the last words he ever uttered." Note the expressions of praise in his morning hymn:

"Wake, and lift up thyself, my heart,
And with the angels bear thy part,
Who all night long unwearied sing
High praises to the Eternal King."

"All praise to Thee, who safe has kept,
And hast refreshed me while I slept."

An omitted stanza of this hymn reads:

"I would not wake nor rise again,
And heaven itself I would disdain,
Wert Thou not there to be enjoyed,
And I in hymns to be employed."

It was his custom to sing this hymn every morning upon waking, playing the accompaniment upon his lute.

The evening hymn sounds a note of praise in the opening words:

"Glory to Thee, my God, this night,
For all the blessings of the light."

Bishop Ken died in 1711, and was buried at Rome. "This had been his expressed desire, and he had wished to be laid in his last resting-place 'under the east window of the chancel, just at sun rising.' There, in the midst of that solemn scene, and as the daylight brightened, they sang his own anthem of praise, 'Awake, my soul, and with the sun.' "

Monckton Milnes (Lord Houghton), touched by the sight of Bishop Ken's last resting-place, wrote some beautiful lines, two stanzas of which we quote:

"Who was this father of the Church,
So secret in his glory?
In vain might antiquarians search
For record of his story;
But preciously tradition keeps
The fame of holy men;
So there the Christian smiles or weeks
For love of Bishop Ken.

"A name his country once forsook,
But now with joy inherits,
Confessor in the Church's book,
And martyr in the Spirit's!
That dared with royal power to cope,
In peaceful faith persisting,
A braver Becket—who could hope
To conquer unresisting."

The author of "Duffield's English Hymns" says: "The composer of the tune, 'Old Hundred,' which is so invariably associated with the doxology, was Wilhelm Franc, a German, whose work may have been revised by no less a hand than that of Martin Luther."

As to the doxology itself, one only need be reminded that every clause of it is based upon important scriptural truth admirably expressed; the triune God is the source of every blessing, then let all creatures here below unite with the heavenly host in praising Him.

"The Methodist Hymnal Annotated" gives this interesting note: "The author was accustomed to remark that it would enhance his joy in heaven if when he reached that happy place he might be permitted to hear his songs sung by the faithful on earth:

" 'And should the well-meant song I leave behind,
With Jesus' lovers some acceptance find,
'Twill heighten e'en the joys of heaven to know
That in my verse, saints sing God's praise below.'

"If saints in heaven can hear the songs of earth, surely then the good bishop's joy is very great."

Blackstone, Va.

HONOR THY MOTHER.

By S. L. Beougher.

The second Sunday in May is set apart as Mothers' Day, in honor of motherhood. The wearing of a white carnation is the visible manifestation of the event, which is further celebrated by appropriate sermons in the Churches and by family reunions. The day was first suggested by Miss Anna Jarvis, of Philadelphia. In a public meeting, she crystalized the sentiment now back of its observance with these words: "In honor of the best mother that ever lived—your mother." The name of mother is one of the most sacred of all connected with human relations. No name is more sweet or precious, or expressive of more important duties or relations; and when we think of its significance as related to society and humanity, we are lost in wonder and amazement. The testimony of great men in acknowledgment of the boundless debt they owe to their mothers would make a record stretching from the dawn of history to the present time. Few men, indeed, become great who do not owe their greatness to a mother's love and inspiration. How often do we hear people say in every walk of life, "I never could have done this thing but for my mother; she believed in me and encouraged me when others saw nothing in me."

The woman who merits the greatest fame is the woman who gives a brilliant mind and a noble character to the world. The mothers of great men and women deserve just as much honor as the great men and women themselves, and they will receive it from the better understanding of the coming days. It is the childish impressions that count; the memory of whispered prayers, of bedtime stories, of old ideals held unfalteringly before a boy's gaze; it is half-forgotten songs and dim visions of heroes that a mother taught her child to worship, that make the very warp and woof of the soul. It is the pennies that a mother teaches a boy to save and the self-denial that she inculcates in doing it, that form the real foundation of the fortune of the wealthy. It is the mother that loves books, and who gives her son the love of learning, who bestows the great scholars, writers, and orators on the world. It is the mother that worships science, who turns the eyes of the child to the wonder of the stars, and who teaches the little toddler at her side to observe the marvel of beast, and bird, and flower, and all created things, whose sons become the great astronomers and naturalists, and biologists. The very atmosphere that radiates from and surrounds the mother is the inspiration, and constitutes the holy of holies of family life.

No matter how loving or thoughtful the father may be, the heavier burdens, the greater anxieties, the weightier responsibilities of the home, of the children, usually fall on the mother; and the pathetic thing is that she rarely gets much credit or praise for it. From boyhood, children should be taught to look up to, not down on, their mother. For that reason, she should never appear before them in slovenly raiment, nor conduct herself in any way that would lessen their respect. She should keep up her intellectual culture, that they may not advance beyond her understanding and sympathies.

We often hear the boy of sixteen designate the mother who bore him as the "old woman." How this appellation jars upon the ears and shocks the sense when spoken! If she is old, her very age should be her surest passport to courteous consideration. The aged mother of a grown-up family needs no other certificate of worth. She is a monument of excellence approved and warranted. Upon her venerable face she bears the marks of the conflict in all its furrowed lines. The most grievous of the ills of life have been hers; trials untold, and known only to God and herself, she has borne incessantly, and now in her old age, her duty done, patiently awaiting her appointed time, she stands more beautiful than ever in her youth, more honorable and deserving than he who has slain his thousands, or stood triumphant upon the proudest field of victory. Although her eye is dim, her form bent, and her shadow falls graveward, speak kindly to her and ever courteously, tenderly of her. Others may love you when she has passed away—a kind-hearted sister, perhaps, or she whom of all the world you choose for a partner; she may love you warmly, passionately; children may love you fondly—but never again, never! while time is yours, shall the love of woman be to you as that of your old, trembling mother has been.

It has been said "That the bane of the kingdom of Israel was found in the nurseries of her kings." If material influence is thus powerful for evil, it is equally powerful for good, when rightly and wisely employed. The great and good of our race have derived the elements of their characters from maternal care bestowed on them in childhood. The faith and piety of the mother of Moses, the man who was to be Israel's deliverer and law-giver, was so strong that "she did not fear the king's wrath." Elizabeth, the mother of John, the forerunner of our Saviour, and none greater born of women, "walked in all the commandments and ordinances of the Lord blameless." Among the apostles of our Lord was one distinguished as "a son of thunder," and another privileged to "lean on his Master's bosom" and to receive very special tokens of His love. But when we are told of the piety and holy ambition of their mother, we may account, at least in part, for their distinction among the twelve. And not to mention others from the sacred Scriptures, as Timothy, whose "unfeigned faith dwelt first in his grandmother Lois, and his mother Eunice," on whom, let me ask, has the Saviour's mantle ever fallen, or in whom has His Spirit ever dwelt with peculiar manifestation who may not be added to the cloud of witnesses on this point? In far-gone times, look into the biographies of Polycarp, Augustine, Justin, Gregory, and others of the fathers; and in latter days, look to the childhood of Matthew Henry, Edwards, Dwight, Payson, and the whole army of those, at home and abroad, who are this day owned and hailed as the champions of truth, and you will find them all, without exception, to have been the sons of pious and faithful mothers. They do not come from families where the mother, though she may rule as a queen of fashion, and is perhaps rich in every worldly endowment, yet loves not God, and finds no place for Him in her heart and her labors; but from households where the mother is a Christian; where the nursery of the family is the nursery for the Church; where the first lispings of childhood are accounts of prayer, and the first thoughts of the heart, thoughts of God and of His Christ.

Such are some of the illustrations of a mother's power to do good to those most dear to her, and of the responsibility that springs from it. There is no influence so powerful as hers on the coming destinies of the Church and the world. She acts a part in forming the ministers of religion and the rulers of the land, without which all subsequent

(Continued on Page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

"There is a tide in the affairs of men"—and there is a tide in creation and human life. The tides of the oceans maintain equilibrium in the waters of the world. In human society it is a real study to note the average that is maintained in the physical, intellectual, and material conditions of the race. If heredity followed progressive or retrogressive lines, men and women would be curious specimens. In such case, the children of corpulent parents would all be corpulent; of lean parents would all be lean; of large parents, the children would be large; and of small parents, small. But nature does not work that way. Some small parents have large children, and some large parents produce small offsprings. In stature, men go up and down like the tides, and equilibrium is maintained. Nature keeps her balance and her variety. As God said to the ocean, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed."

The same is true of mind. If the offspring of educated people were all intellectual, it would produce a class of men and women superior to all others; and it would result in such an intelectual aristocracy. From the most intellectual parents come the most ordinary minds; and from the most illiterate parents spring intellectual giants. There is no system of education that can keep the family mind on the upward trend; and there is no illiterate condition that can keep generations down. The intellectual tide rises and falls and the human race maintains a stable condition.

Material values follow the same law; otherwise, the rich would grow richer and the poor would grow poorer. But we know that this is not the case. Wealth rarely remains in the same family more than two generations. The tide of wealth rises high, and then ebbs again. The poor rise from poverty and become rich. Wealth rises and falls. The door of opportunity never closes. The gate to success is always open. The poor boy becomes the rich man, and then his children become poor again. There is no room for self-importance or discouragement.

What is true of individuals and families is true also of nations. The swing of nations is like the tides, else some nation would finally control the world. Rome did for a time, and then fell. It is unwise for any nation to boast of her wealth or her power. David may slay Goliath, and the Huns may conquer Rome. God and nature work together to maintain and keep a balance that prevents pride and oppression, and that keeps hope alive in mankind. Moral conditions seem to follow the same law; otherwise, pride would wreck the Church. God's own Son and daughter fell, and the children of good parents are often bad. "Ye must be born again," is not simply a dictum of the Scriptures; it is a necessity for all, and the son of a sinner can be born again as well as the son of a saint. Stable equilibrium is maintained in the kingdom of nature, of man, and of God. None so good that he does not need Christ, and none so bad that he may not receive Christ. W. W. Staley.

BETHLEHEM LETTER.

The hundred thousand dollar campaign which was inaugurated for Bethlehem College in Randolph, Chambers, Tallapoosa and Clay Counties, of the State of Alabama, has not made the progress that we hoped that it would up to this time on account of an epidemic of influenza which has swept this section of the State; but it has somewhat subsided now, and the solicitation work will be continued with renewed energy until the territory has been thoroughly covered.

The following five-year program has been outlined for Bethlehem College:

1. Liquidation of all present indebtedness of the college.
2. A library of at least ten thousand volumes.
3. A fifty thousand dollar administration building.
4. Another dormitory to accommodate one hundred boys.
5. A vocational building.
6. A home for the president.
7. Beautification of the campus and development of the school farm.
8. Increase of the present annual income to the amount of twenty-five thousand dollars.
9. Construction of at least fifteen cottages as homes for ministerial students and teachers.
10. Expansion of the present equipment, so as to accommodate the eight hundred students who will want to come to Bethlehem College.
11. An adequately equipped athletic field.
12. An endowed chair of Bible and Christian education.

The above program may seem to be nothing but a vision or a dream, but the worth-while things which have been accomplished were at one time only concepts in the minds of individuals who had faith in God, in others, and in themselves to cause them to become facts.

The achievements preconceived in this program can easily be accomplished within this period of time if the entire constituency of the Southern Christian Convention can see their opportunity and feel their responsibility keen enough to do their entire duty for this our youngest educational institution of the Christian Church; together with the help we will be able to get outside of th edenomination. Let us all pray that our faith may not fail us in this hour of opportunity.

Wadley, Ala. S. L. Beougher.

MODERN MARRIAGE.

"Modern Marriage" is a new book by Paul Popenoe. His aim is presented in the following excerpt from his preface:

"That something is wrong with marriage today is universally admitted and deplored. The number of celibates, of mismated couples, of divorces, of childless homes, of wife-deserters, of mental and nervous wrecks; the frequency of marital discord, of prostitution and adultery, of perversions, of juvenile delinquency, tells the story. The commonest tendency of those trying to remedy these difficulties is to attack the framework of monogamy and attempt to break it apart.

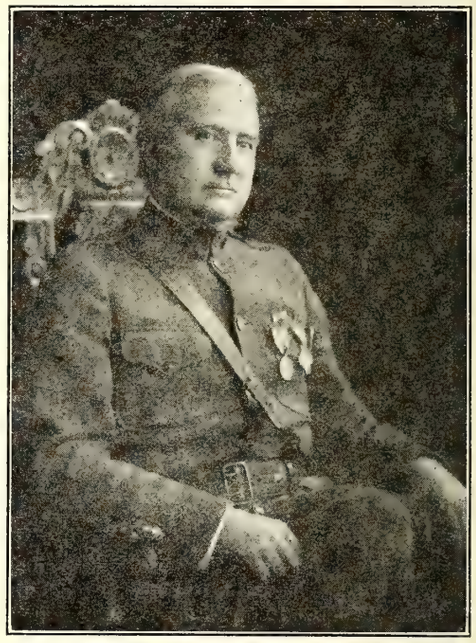
"To aim at the results, instead of at the causes of an evil is thoroughly in accord with society's customary method of handling difficult problems; it is also thoroughly inefficient, unscientific, and unsuccessful. The evils can be corrected only by removing the causes, not by tinkering with the consequences. . . . This book is, therefore, written from the biological point of view. It takes man as it finds him, and tries to make clear how he can fit himself into the American civilization of the twentieth century in such a way as to provide for his own greatest satisfaction and the progressive evolution of the race. These two aims must go together."

"Modern Marriage" was published last week by Macmillan.

ROSEMONT AND BEREA, NORFOLK.

Sunday, the 12th, was one beautiful and inspiring day. The 5th of April (first Sunday) we had our Easter sermon at Berea. Full house; best Sunday School ever; Communion following sermon. Quarterly conference on Saturday; good reports. All bills paid; money in line for first payment on the new parsonage. Hope to break ground about July 1st. Memorial service to be held at 3 P. M. on the second Sunday in May at cemetery. We hope to have the American Legion represented, as one of our World War boys rests there. An address will be made, flowers placed on the graves of all, and flags will be placed on graves of all soldiers.

The first Sunday in May Rev. O. D. Poythress



Rev. B. F. Black.

will preach at Berea at 3 P. M. Sunday School as usual 10 A. M. April 12th was a splendid day at Rosemont. Communion at 11 A. M. followed by the choir, with Easter music that inspired the well-filled auditorium. The prayer meeting and C. E. Society hold their own.

Our campaign for funds to clear our parsonage debt goes on with assured success. There are enough people in this community to support one Church if all were active. I have tendered my resignation to my people. They have accepted it, to take effect April 30th. I have accepted a call at Phoebus, Va. My friends will appreciate the appeal of this work to me when they remember that the Old Soldiers' Home is located at Phoebus. The G. A. R., the Spanish-American, and World War veterans are there in large numbers. Then there is Old Point, with its active soldiers. Phoebus, therefore, is a soldier town.

Plans are under way for a Church plant that will meet the needs of the soldier and his family, to cost between $75,000 and $100,000. If you grow thirsty for a dip in salt water, come to see us. We will be surrounded by the same—salt water.

Rev. J. N. Cutchins will take charge of Rosemont, and Rev. O. D. Poythress will supply for Berea. As always, in moving on, we will leave behind many friends, but we feel we will have the pleasure of making many more. Our people here have been kind indeed to us.

The Sun will find its way to our home weekly, so we will read with interest the progress of our good people in this part of Zion.

B. F. Black.

THE COMMUNITY CHURCH.

By Chas. Josiah Galpin.

What is the difference between a State university and an ordinary university? A rather silly question, perhaps, but the answer that came back lightning-like gave me the jolt of my life, and incidentally pinked out clearly in my mind the pattern for the community Church.

Here is the occasion and what took place:

A reception for the distinguished regents of the University of Wisconsin at the home of the president. In due time I found myself approaching that awful reception line, terrifying indeed, to me a newcomer. Suddenly I became aware that I was shaking hands with the president.

It was up to me to say something, and so after the manner of a pedagogue, I blurted out a question:

"Mr. President, will you tell me the difference between a State university and an ordinary university?"

President Van Hise didn't hesitate an instant with his answer.

"I cannot speak for all State universities," said he, "but this university is run, not for the students who happen to be here, but for the persons who may never see the university—even to the last man, woman and child in the last community of the State."

I had become unconscious of the reception line, for I was startled with an idea foreign to my bringing up, and I must make sure that I perfectly understand.

"Mr. President," I interrupted, "do you mean to say that the University of Wisconsin is not proud of turning out highly developed personalities?"

"Only as carriers," President Van Hise quickly replied in his characteristic jerky manner; "carriers of ideas and attitudes even to the isolated community and to the unpromising man. The students who are here are here, as it were, by accident. But the university is run for Wisconsin's people at work."

A Great Movement Under Way.

I passed on down the line, and eventually out into a world strange to me, where being a "carrier" of intellectual goods to the "isolated community" and to the "last man" was an academic commonplace.

Fourteen years of that day-by-day commonplace, however, never rubbed the beauty of its bloom off for me.

Having seen with my own eyes these last communities of a State quickened into intellectual fervor through the devotion of university men and women, do you think I do not know what would happen to the spiritual life of these out-of-the-way communities if the supreme love of devoted Church men and women were brought to bear upon them?

I will venture to forecast some of the things that would happen. Every rural community would have a community Church—a Church for the whomsoever, even to the last man, woman and child in that community. If topographically possible, every such Church community would stretch the bounds of its parish to include a thousand souls all told.

In communities of two thousand souls there would be two Churches—two only and both of them community Churches.

In communities of three thousand souls, there would be three community Churches, and three Churches only.

But why am I so foolish as to foretell what would happen when I can tell what is happening?

There are today, we are told by those who keep informed on the matter, a thousand community Churches in the United States, of which the greater part are in rural territory; in fact, it is reported that new community Churches are being organized at the rate, at present, of six a month.

To say that there is a community Church movement well started is no exaggeration. Some States such as Massachusetts, Vermont, Connecticut, Ohio, California, Colorado, Iowa, Illinois, are outstanding in the movement.

Of course, the community Church is not yet standardized, but it is shaping up. To affirm that there are three types, as some say, or five, as others put it, is more or less arbitrary. Still, for the sake of the man who understands better types, I may say that some community Churches like to be known as having arrived at the community ideal by federation of two or more denominational Churches, the new Church preserving connection with a national Church body.

Other community Churches pride themselves on being "union" Churches, each having originated from the organic union of two or more Churches, or having been established as a union Church in a community possessing no Church, but containing families of various denominational connections in the past. The union Church once formed usually stands alone, without any denominational affiliation.

Then there is the regular denominational Church which either just happens to be or has come purposely to be the only Church in the community, and which makes the boast of existing for the whole community rather than for its particular denominational group.

And there are other varieties, which could indeed be dignified into types, if we were pushed to it.

Sixteen Denominations Join Hands.

The important thing, however, is that out of a general unrest and dissatisfaction with Churches that aim to keep breeding up within themselves a highly pedigreed group of personalities which possess decidedly exclusive, if not aristocratic, characteristics, that have arisen over-night, as it were, Churches which admit to the inner circle all the pedigrees and aim at the democratic ideal of acting in the realm of religion for the last man, woman and child in the community.

Here we have before our very eyes, then, a kind of Church which is run as President Van Hise said his university was run.

Look over some of the stories of these Churches which are confessedly trying to find their way to a new expression of social religion designed to prevent the wastes of competitive Christianity.

Here are the high points in an Idaho community Church: Rural in a town of 600 souls. Presbyterian by connection, but with members formerly of sixteen different denominations. Membership, 400. Plant worth $50,000, with eighteen separate class-rooms for Sunday School use. A community house, with gymnasium. Rest room for women and girls. A week-day Church school using one hour a week for school time. In summer, a daily vacation Bible school. A Boy Scout troop. A Camp Fire Girls' organization. Potato growers and fruit men freely using the community hall. High moral standards reflecting the unity of the people.

Take another community Church of farmers in Iowa, in the open country. An architecturally commanding building, providing, like a well-organized school-house, many separate rooms for religious instruction. The Church has deliberately packed into its conception of "community Church," the idea that, assuming Christianity to have contact with every phase of living, the Church has responsibility for providing the auspices under which all social activities of the community take place.

What more natural, then, than that the Fourth of July celebration should be around the Church? Farmers' Institute in the Church? Young people having a place for good times at the Church?

It will require only another thousand of these brave, venturesome community Churches to turn every select-bodied denomination to looking itself over.

The sooner the great Protestant bodies confess their sins of competition and put their houses in order, the sooner the new day will come for the remote community and the last man.

Read these bold words from a group of fifty young Methodist rural workers:

"To the bishops of the Methodist Episcopal Church: We, the undersigned members of the Methodist Episcopal Church appeal to you to give a prayerful consideration to the following suggestions:

"1. That the bishops, district superintendents and other administrative officers of our denomination cordially co-operate with the leaders of other denominations in an effort to so organize rural Church geographical units that not more than one Protestant Church to every one thousand population shall prevail as a standard.

"2. That service to the community rather than to the denomination be the basis on which ministers shall be trained, appointed and promoted.

"3. That the Methodist Episcopal Church take the lead in the give-and-take method with other denominations, even to the extent of encouraging the discontinuance of small, struggling, competing Methodist Churches in the interest of rural Christian service to the communities involved."

Theological students and college students are not to be outdone by their elders in bravery. Read the following document for circulation among the officials of the various Church bodies:

"We, the rural college student delegates at the American Country Life Association Student Conference, recommend:

"1. That students preparing to enter the rural ministry refuse to serve charges in overchurched communities.

"2. That we as rural students do all in our power in our communities and in places of leadership that we may attain to prevent denominational Church boards from pouring money and leadership into communities, which are to be used to perpetuate denominational strife that is destroying the religious life of our communities.

"3. That we pledge ourselves to endeavor to substitute the principles and teachings of Jesus Christ for narrow denominational creeds and doctrines. In view of this, we shall try to obtain an atmosphere and physical equipment of rural Churches, as well as Church services themselves, that shall be designed to meet the physical, social, mental and spiritual needs of the people who worship there regardless of their denominations."

The press carries the story that down in Georgia 500 farmers last season dedicated an acre of land apiece with all it grew to the Lord. These pieces of land are spoken of as the "Lord's Acres," and the "Lord's Acre Plan" is hailed as a 100 per cent way to finance the country Church.

The community Church strikes me as a Lord's acre in rural Christendom bearing a crop dedicated to God. And, if I read the returns aright, the comparative yield justifies my belief.—*The Country Gentleman.*

Pedestrians have the right-of-way over motorists outside the central traffic zone in Los Angeles. One afoot desiring to cross a street at any intersection not under police control signals his desire by holding up his hand to approaching motorists.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

BY WARREN H. DENISON, D. D., *Secretary.*

Many Conference officials are now at work on their Conference programs. We hope that the important subjects of stewardship, Church and kingdom finance, Church organization, will have proper consideration this year. We shall be glad to correspond with program-makers about their importance.

If any Church has so far failed this year to take a real offering for Christian unity and the Federal Council work, so that our denomination may keep an honorable place in this great agency for better co-operation and closer effort in service, it is doing itself an injustice and the cause an injury. We would like to add our word of appeal to any such Church and press upon individuals the necessity of making generous personal gifts.

We have issued a four-page folder of "Tithing Testimonials" by prominent men and women, officials in the Christian Church. It is available for the asking. It will do you good to read it, and it will be helpful to put into the hands of your children. This will tell you what some of our leaders say and practice. Do you tithe? If so, we wish to enroll your name with the long, growing list that we have. If you enroll today you will not forget it.

It is quite noticeable that a goodly number of our pastors and Churches are taking a real pride in carrying out the action of the last Convention in seeking a 15 per cent increase in their benovolent offerings. A goodly number are doing it this year. That plan will make us have a safe, solid, genuine growth. How is your Church ranking in that respect?

The Piqua, Ohio, Church, Rev. J. E. Kauffman, D. D., pastor, Mr. H. E. Sims, stewardship secretary, is putting on a stewardship reading contest in the congregation. It is a most helpful and interesting plan.

Your stewardship and promotion secretary will spend the entire month of May in the Western Convention, beginning at Urbana, Ill., the third and fourth, and closing with the Palmer College and Western Convention Summer School. We anticipate great pleasure with this work among our brethren of Illinois, Iowa, Nebraska, Kansas and Missouri. As soon as the places and dates of the itinerary are announced by Mr. C. E. Booz, stewardship secretary for the Western Convention, we hope that pastors and Churches will invite nearby Churches and workers to be present at each institute.

The Forward Movement receipts for January were $2,405.21; for February, they were $2,713.93; and for March, $2,273.28. There is a fine loyalty being shown by a large number in paying up their pledges overdue. We have extended every reasonable courtesy to those who, for good reasons, were unable to meet their obligations right on time. They are appreciating it and remitting, and with the remittance, in many cases, come words of thanks. In the mail just at hand is this word: "I am inclosing draft for forty dollars, balance due on my Forward Movement pledge, with interest on unpaid balance. We praise the Lord that at least we can meet this pledge in full. To Him be the glory, for He certainly brought it to pass."

Our pastors have a fine chance to show their spirit of co-operation now by speaking a hearty word publicly from their pulpits, showing the actual need for every possible subscriber to continue annually his special subscription to the continuation work of the Forward Movement. Hundreds of loyal members and many new members would readily subscribe if pastors would properly emphasize it.

A PERSONAL LETTER.

Dear Dr. Atkinson:

I had the pleasure of being with Bro. Poythress yesterday at South Norfolk, Va. I have had the pleasure of attending many meetings in cities, towns and the country where the people were laboring to build a new Church, but I want to tell you frankly that I do not believe I have ever been to a place where the congregation was more enthusiastic over building a new Church than our South Norfolk people.

It was planned that on this Easter Sunday everybody was to bring in an offering. It certainly made an impression on me to see the wonderful sacrifice that is being made by this congregation. One, especially, I want to call your attention to—an old lady, a widow—sent in $1.00 and said that was all she had. Another very old lady told her pastor that she wanted to give $25.00 towards building this new Church. She has recently died, and her husband, being so feeble that he could not come to Church, sent for Bro. Poythress and gave him a check for $30.00. He being so old and feeble, Bro. Poythress asked him if he did not need the money, and he said, "No; it is all I have, but I want to give it to the Lord and carry out my wife's wishes, and I feel confident that the Lord will take care of me, dead or alive." I call this real sacrifice.

Other offerings were made, and especially my attention was attracted to the little boys and girls organizing among themselves various little clubs, and these children brought in from $10.00 to $50.00. A little boys' club, from the age of ten to twelve years, and twelve in number, brought in an offering of $35.00.

I wished for you many times during the services. I regret that you were not there. You are aware of the fact that at our recent board meeting I made the remark that the next money voted for our board to spend was going to be at South Norfolk. After visiting them and seeing the great work they are doing, I am more impressed than ever, and I do hope that we can collect some money and help these good people.

Bro. Poythress is going to give me the total sum that was raised, and when he does this I will report to you.

I wish you would go to see this good congregation, and see if you cannot help them in this great struggle.

With kindest regards and best wishes for you and your good family, I am,

Sincerely yours,

Suffolk, Va. J. M. DARDEN.

[Will Bro. Darden forgive THE SUN'S editor for publishing this personal letter? He hopes so, as he wishes others to know something about what Bro. Poythress and his people are sacrificing in order to have that new and long-needed Church building.—*Editor* SUN.]

MOTHERS' AND DAUGHTERS' WEEK.

What Mother and Daughter Week is.—It is a national movement, observed by Churches, communities, or civic organizations. In some places, instead of observing it for a week, one day is designated as "Mother and Daughter Day." The purpose of the movement is to help girls to have a growing appreciation of their mothers, and to give mothers an understanding of the needs, desires and visions of their daughters and other girls. "Life Builders" is the theme for the week.

When it Is Observed.—If observed for a week, it should begin with May 10th, "Mothers' Day," and continue throughout the week.

General Suggestions.—It should be well advertised ahead of time, in order that the interest and co-operation of the entire Church may be enlisted. This may be done by announcements through the papers, Church calendars, from the pulpit, by posters.

The minister's sermon on Mother's Day might well be on the subject, "Women and Girls in the Church Today," "The Contribution of Women and Girls to the Work of the Church," or some other appropriate subject. The service may be made more attractive by special music by a girls' choir and the Church decorated especially for the occasion. Mothers and daughters may sit together for the service. A red and white rose or carnation will be worn by all, of course.

A class of younger girls may make attractive books during the week with poems, stories, pictures, and thoughts about mothers.

Discussion Groups.—At least one discussion group in which mothers and daughters meet together should be arranged for the week. This may be a discussion of something of common interest to both, in which one of the following themes is used: "Famous Women of the World" (Mary, the Mother of Jesus; Ruth, Joan of Arc, Monica, the mother of Augustine; Florence Nightingale, Jane Addams, Margaret Slattery, Louise M. Alcott, Queen Victoria), "The Pilgrim Mothers," "Mothers in the Homes of Today," "Mothers and Daughters Working Together in the Home, School, Church, Community and Social Life."

Mothers' and Daughters' Banquet.—This is one of the most important events of the week wherever Mother and Daughter Week is observed. If the Church does not have a dining-room where it can be given, it should be arranged for in some other place, or an informal party for mothers and daughters given in some home. This should be a wholesome affair, with a good time for all who attend. (Women who have no daughters may take girls whose mothers cannot come or are not living.)

Games, music and stunts should be arranged ahead of time. Some prominent woman in the Church or community should give a fifteen-minute talk on "The Girl of Today," "The Girl in the Home, Church, and Community," or some other appropriate subject. Toasts may be given by girls and mothers on different subjects. (These should be very brief.) A white carnation may be worn by each one. (This is symbolic of motherhood—whiteness for purity, fragrance for love, universality for charity, and hardihood for fidelity.)

Worship Service for the Meeting.—Song, "There is Beauty all Around" (home song).

Prayer:

"Lord Jesus, Thou hast known
A mother's love and tender care,
And Thou will hear while, for my own mother dear,
I make this Sabbath prayer.
Protect her life, I pray,
Who gave the gift of life to me;
And may she know, from day to day, the deepening glow
Of joy that comes from Thee.
I cannot pay my debt
For all the love that she has given;
But Thou, love's Lord, wilt not forget her due reward—

Bless her in earth and heaven."

—*Henry Vandyke.*

Scripture: Ruth 1:1-18; John 15:1-4.

Responsive reading—Leader: "My son, hear the instruction of thy father, and forsake not the teachings of thy mother."

All: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Leader: "I thank God, having been reminded of the unfeigned faith that is in Thee, which dwelt first in thy grandmother Lois, and thy mother Eunice."

All: "All that I am or hope to be, I owe to my angel mother."—*Abraham Lincoln.*

Leader: "Even He that died for us upon the cross, in the last hour, in the unutterable agony of death, was mindful of His mother, as if to teach us that this holy love should be our last worldly thought."—*Hymnal of American Youth.*

Song: "For the Beauty of the Earth."

A general folder on Mother and Daughter Week, a Mothers' Day worship program, a Daughters' Day worship program, and a song sheet may be ordered from the Christian Education Department, C. P. A. Building, Dayton, Ohio. For the story called "About Angels," taken from the book, "The Golden Windows," by Laura E. Richards, write to the writer of this article. It is a beautiful story, and very appropriate for Mother and Daughter Week.

PATTIE L. COGHILL.

OUR SUMMER SCHOOLS.

During the summer of 1925, the Christian Church is to have eight summer schools at our colleges and other centers, as follows:

Palmer College—May 26th to June 5th; Rev. F. G. Coffin, D. D., dean, Albany, Missouri.

Defiance College—June 29th to July 4th (young people); July 6th to July 15th (pastors); Rev. Geo. C. Enders, D. D., dean, defiance, Ohio.

Metropolitan—July 6th to July 12th; Rev. Martyn Summerbell, D. D., Lakemont, N. Y.

Kirton Hall—July 13th to July 19th; Prof. J. N. Dales, dean, Lakemont, N. Y.

Craigville (Mass.)—July 7th to July 17th; Rev. Judson Jones, chairman young people, Lubec, Maine; Rev. W. C. Sargent, D. D., dean, 215 Bucklin Street, Providence, R. I.

Elon College—July 27th to August 5th; Rev. W. T. Walters, D. D., president, 3206 Grove Avenue, Richmond, Va.

Bethlehem College—August 10th to August 16th; Rev. E. M. Carter, president, Wadley, Ala.

The Home Mission Board—Rev. Omer S. Thomas, secretary, C. P. A. Building, Dayton, Ohio, has special direction of the work of the pastors' schools in co-operation with the schools listed.

Write the school nearest you for programs and full particulars. HERMON ELDREDGE,

Secretary.

UNITY FOUNDATION TO MEET.

The Christian Unity Foundation, of Baltimore, announces the following important union meeting:

Plans are being perfected for the Universal Conference on Life and Work at Stockholm, Sweden, next August. Commissions are at work preparing the program on the following lines of thought:

1. The Church's obligation in view of God's purpose for the world.
2. The Church and economic and industrial problems.
3. The Church and social and moral problems.
4. The Church and international relations.
5. The Church and Christian education.
6. Methods of co-operative and federative efforts by the Christian communions.

All the delegates are to be entertained by the Swedish Church. A large hospitality committee has already been set up, with the crown prince as its head, and this committee is preparing to put the whole six hundred delegates in the homes of the Swedish people.

All these are important questions, and their frank and fraternal discussion cannot fail to awaken a deeper sense of the need of a closer unity among Christ's followers in order to accomplish his great purposes in the world.—*Ex.*

FRANKLIN, VA.

The Franklin Christian Church held a very successful series of meetings during Holy Week. The topic each evening centered around the activities of our Lord during His last week of earthly life. The services concluded on Easter Sunday, beginning at 6 A. M., with a sunrise service. Several new members were received into the Church at this time. At the 8 o'clock service the choir rendered the cantata by Gabriel, "Jesus Lives."

On Wednesday evening, April 15th, one hundred and fifty-two members assembled for Church night. Supper was served at 6 P. M. The men of the Church prepared and served the following menu: chicken salad, deviled eggs, hot rolls, block cream, wafers, salted nuts and coffee—it being their proud boast that no lady had given any help whatever.

Miss Lucy Eldredge was present and took charge of the recreation period. The various monthly meetings held at this time followed the worship period. Church night has proved to be a great success, each month showing an increase in attendance. CORRESPONDENT.

MT. CARMEL RALLY.

The first of the district missionary rallies of the Eastern Virginia Conference was held at Mt. Carmel, Isle of Wight County, March 31st, with Mrs. J. A. Williams, superintendent, in the chair. Franklin, Antioch, Windsor, and Mt. Carmel Churches were represented. Each reported organized Woman's, Young People's and Willing Workers' Societies. Franklin reported Cradle Roll also.

Dr. Atkinson delivered an inspiring address. Revs. I. W. Johnson and J. H. Lightbourne each gave an interesting account of the North American Missionary Conference.

The music of Mt. Carmel entertained the visitors in their usual hospitable manner, and the choir of this Church furnished special music.

The next meeting of this district will be held in Wondsor. MRS. R. A. RHODES,

Windsor, Va. *Secretary.*

The "History of American Music," by Louis C. Elson, has now been brought up to date by the addition of four new chapters written by his son, Arthur Elson. These chapters treat of both old and new composers, and describe the rise of many famous American musicians during the last two decades. Not only are the leading native works mentioned, but space is given to those Americans who have settled in foreign countries. American popular music is also discussed, ranging from negro melodies and ragtime to blues and jazz; while folk-music is given due notice, all the way from Indian melodies to the songs of the American soldiers in the European war.

Ten per cent of the people in the country buy for cash; 30 per cent buy on credit, and 60 per cent make their purchases upon the installment plan.

No female, either animal or human, are allowed on the Athos peninsula in Eastern Macedonia, Greece, to which the patriarch of Constantinople, head of the Greek Church, has retired. Eggs and milk for the monks to eat and drink must come from across the border of this monastic republic.

COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

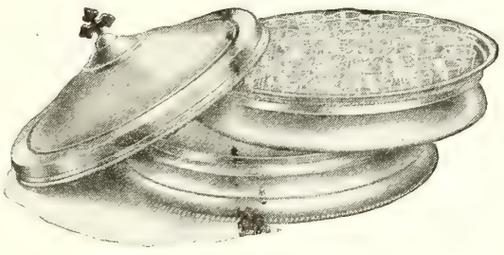
Aluminum is light in weight, durable, and does not tarnish.

Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlockink, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60
No. 2—Broad rim	1.60

SILVER-PLATE.

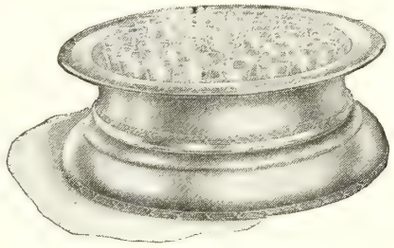
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plate; fits Tray No. 85...	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) . $22.00

Base No. 2—Silver-plate; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90..	14.00

Bread Plate No. 3—Narrow rim.....	9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

Send Order to THE CHRISTIAN SUN.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

May 3, 1925.

Subject: "The Benefits of Total Abstinence."

Golden Text: "Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank." —Daniel 1:8.

Lesson: Daniel 1:1-20.

Devotional Reading: Psa. 65:9-13.

Reference Material: 1 Cor. 9:24-27.

The story of Daniel is interesting reading. And it is as profitable as it is interesting. Every young man would do well to read and reread it. And every young man who became a doer of the Word as well as a reader of it would find an ever-increasing mastery of, and hence increasing joy in, life. For the principles that found application in Daniel's life and made him a winner, will make any young man a winner who applies them to his life.

The background of the story is familiar. The Jews had been overpowered by the Babylonians, Jerusalem had been practically destroyed, many of the Jews had been carried into captivity, and among these captives were Daniel and his three young friends. In keeping with a custom among the kings of the time, the flower of the captives were brought to the palace and trained for service for the king. Among those "children in whom there was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace" were Daniel and his three friends. (It might be remarked in passing that there is still a great need of men to stand before kings, men who can face big issues, men who can do big things. And as of old the men who have ability to do these things are the men who are without blemish. The world is waiting for men who can deliver the goods. But clean living and thorough preparation is the price men must pay for this honor.) They were accorded their portion of the king's dainties and wine. But they refused to defile themselves or to compromise their religious ideal. And after a test of ten days which proved the wisdom of their course, they were allowed to have as their diet vegetables and water. And so closely was their plain living associated with high thinking that at the end of the three years they surpassed all the other youths, both in appearance and in ability. So much for the general outline of the story.

There are a number of striking truths in the story, and one would like to present them all. But space allows only a few, and I want to present three great truths that have stood out for me.

I. *The Value of a Purpose in Life.*

If you aim at nothing, you will hit it every time. The man without a purpose never arrives, or if he arrives he does not know it. It is purpose that gives power. And Daniel purposed in his heart. He had thought the thing through. He saw what was involved in eating meat that had been offered to idols and in drinking wine. And he had purposed in his heart that he was not going to defile himself or compromise his ideals. When the temptation came, he was ready for it, for he had already won the fight within. And he was ready to pay the price of his ideals, too. He did not know what was involved in doing what he knew was right. He did not care. Because he feared God, he did not fear man. Some one has said that the reason the lions did not eat Daniel when he was thrown among them was because he was one-half backbone and the other half grit. One thing is sure: he was developing his moral muscle in the daily experiences of life, and thus winning the big battles of life.

We need more of Daniel's spirit and purpose among young men today. So many young fellows are afraid of the crowd. So many of them lack purpose. So many decide their actions in terms of expediency instead of in terms of ideals beforehand determined. And many young men are drifting to uselessness and shamefulness because they have not purposed in their hearts that they will not defile themselves.

II. *The Value of Personal Example.*

Our actions are to be governed not simply by our own desires and pleasure, but by the influence upon others. It is no far-fetched idea to say that if Daniel had eaten the king's meat and drunk the king's wine, the other three Hebrew boys would have done the same. There is no doubt that his influence inspired his companions to dare to do the right, too. Let no young man think that he can disregard this factor in life. And he who plays the part of a man helps not only himself; he helps others who consciously or unconsciously are being affected by his actions and life. One of the most glorious privileges of life is the power to help men by personal example. Thrice happy is the man whose life is a challenge and an inspiration to the finest things in life to his fellowmen. Do right for your own good. And do it for the sake of others.

III. *The Value of Clean Living.*

Clean living pays big dividends, physically, mentally, morally and spiritually. Daniel went to the top and remained there because he would not defile himself. Many of the failures in life can be traced to unclean living that sapped the physical strength, dwarfed the mental powers, warped the moral capacities, and blighted the spiritual life. There are many factors in success, but it can be said without fear of contradiction that one of the most important ones is clean living. Keep thy heart with all diligence, for out of it are the issues of life. Paul, in his closing advice to Timothy, a young man, said: "Keep thyself pure." "Blessed are the pure in heart, for they shall see God."

Teaching Points.

1. No man is free who is a slave to himself; no man is a slave who is master of himself.
2. Wanted—young men to stand before kings.
3. A man is often known by what he eats, as well as by the company he keeps.
4. A good complexion is not so much a matter of what one puts on from the outside as what one puts on from inside.
5. Clean living shows—and pays.
6. Clean living and high thinking are blood relations.
7. A heart-purpose is worth two head-purposes.
8. The heart is always asking Christians to pass examinations.
9. By obedience, many are made righteous.
10. "Whatever people may think of you, do what is right."
11. A purpose gives power.
12. He who is determined to "go clean" has God and the whole moral universe on his side.
13. The test of manhood is not size, but character.
14. He who is victor in that which is least shall be victor in that which is great.
15. The world respects the man who has the courage of his convictions.

CHRISTIAN ENDEAVOR.

May 3, 1925.

Subject: "Making Home Happy."

(Consecration Meeting.)

Scripture Reference: Eph. 4:29-32; 5:1-2.

Plans for the Meeting.

Announce the meeting by making a poster with a family group or some other home-like picture; beneath this print an announcement of the meeting and the program, or some special feature of the program. The meeting might well be held in some home since it deals with this subject. The young people should plan for a social to be given at the Church, or better in some home, for the parents. This social may come during the week before the meeting or after the meeting. Invitations to the parents may be sent, or the social announced by a poster or during Sunday School.

Worship Service.

Song: "For the Beauty of the Earth."

Scripture: Deut. 6:4-9; Eph. 4:29-62; 5:1-2.

Have some one read a brief paper on "The Home Life Into Which Jesus Came" (Luke 1:45-56; 2:1-20).

Prayer for better homes.

Song: "There is Beauty All Around" (home song).

All repeat: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Suggestions for Leaders' Talk.

Newspapers are so full of divorces and stories of unhappy homes that it is a good thing for young people to get away from these and discuss some of the things which go to make happy Christian homes. Thinking good thoughts goes a long ways toward doing good deeds, and if we are to have happy homes in the world today we must think about happy homes.

First, we should think about what the family is. Mrs. Bosanquelt, in her book called "The Family," says: "It is not an institution for the care of children alone, nor for the sake of the parents alone that they may preserve their cults, not just for the right to own private property, but a combination of all of these and more, a spiritual binding together of people with common interests." Others have said that it is the source of law, the origin of justice, the fountain of morality." Spencer, in his book, "The Family and Its Members," has said: "There seems to be no other inherited institution in which the spiritual essence of democracy can be so clearly and so well realized as it may be, and today most often is, in the private family."

The family is the institution around which all civilization has been established. It is the strongest influence in the education of children. "Founded on love, it offers a refuge in every distress and a help in every trouble to each of its members." Our nation cannot be stronger than the home life of those who make it up.

Suggested Topics.

The Need of Home Life.—"As a baby needs some one to whom its little life is important, so all of us need a small group in which our well-being and our happiness is of greater concern than those of any one person can be to all the world of persons." People out in school life and business life during the day need the comforts of a happy home. The home develops individual personality and makes one his best, if it is a real home, as no other place can.

Church and Home Life.—The Church cannot

(Continued on page 11.)

Christian Orphanage

Dear Friends:

Our Easter offerings are beginning to come in, and we hope our Churches will all do their utmost to swell the offering till we reach our goal of $5,000.00 this time. It always fills us with joy to reach a goal set, and makes us blue to fail to reach one. Friends, the demands upon us have never been more appealing than now. Fifteen applications last week. Perhaps all of them worthy and ought to be helped. May our Church people realize their opportunity and do their full duty in this part of our Church program. The Master said: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

The following have been sent in since our last report: Woman's Missionary Society, Holland, Va., goods for dress, hat, slippers and socks for Irene Boone; Bethel Church, Central, Ill., Conference, Missionary Society,.16 dresses, 5 blouses, 2 pair rompers, 1 pair slippers; Junior Mission Band, Coshocton, Ohio, 12 dresses; Mrs. H. E. Hurdle, Berkley, Va., 4 dresses, 1 pair shoes; Woman's Missionary Society, Franklin, Va., 28 dresses, 7 sheets, 3 blouses, 1 sweater, etc.; Mrs. Sarah E. Boyd and Mrs. L. E. Carlton, Richmond, Va., 17 dresses, 4 blouses for boys; Old Zion Church, Norfolk, Va. "We Care Sewing Class," 52 dresses, 11 pair underwear, 4 pair rompers, 11 blouse; Woman's Missionary Society, Union Ridge Church, N. C., 37 yards double sheeting, 14 towels, 2 sheets, 2 pair pillow-cases; Miss Birdie Wilson, Virgilina, Va., 3 dresses; Miss Irma Smith, Virgilina, Va., 1 dress; Junior Missionary Band, Coshocton, Ohio, 6 dresses; Bethel Church, Ill., 5 dresses; Ladies of Pleasant Ridge Church, N. C., 1 box of miscellaneous articles; C. E. Society, Pisgah Church, Ala., 6 sheets.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 23, 1925.

Amount brought forward		$4,505.15
Sunday School Monthly Offerings.		
Western N. C. Conference:		
Hanks' Chapel	$ 1.66	
Randleman	4.18	
		5.84
N. C. & Va. Conference:		
Mt. Zion	$ 3.17	
Elon	5.89	
Reidsville	2.00	
		11.06
Eastern Virginia Conference:		
New Elam	$ 2.59	
Holland	11.50	
First Church, Norfolk	15.00	
U. C. Church, Lynchburg, Va.	7.97	
Elm Avenue	5.75	
Holy Neck	24.00	
Berea, Nansemond	10.00	
Isle of Wight	2.50	
		79.41
Valley of Virginia Conference:		
Leaksville	$ 2.00	
Timber Ridge	1.98	
		3.98
Georgia and Alabama Conference:		
N. Highlands		3.90
Easter Offerings.		
Piney Plains	$ 29.53	
Clay Christian S. S.	5.00	
Lanett, Ala.	20.00	
Graham	7.80	
High Point, N. C.	5.38	
Hanks' Chapel	7.86	
Mt. Gilead, N. C.	4.14	
Third Avenue, Danville	12.14	
Salem Chapel, N. C.	9.75	
Berea, Ea. Va.	22.05	
Sanford	10.44	
Wentworth	25.03	
Below Creek	3.50	
Randleman	8.40	
Vanceville, Ga.	9.35	
Bethel, Val. Va.	5.00	
Burlington	36.97	
High Point, Val. Va.	1.80	
St. Lukes, Dover, Del.	3.07	
Richmond, First Church	60.15	
Mrs. J. W. Holt, Burlington	2.00	
N. Lebanon, Va.	8.30	
Mt. Zion, N. C.	24.00	
T. E. Brickhouse, Norfolk, Va.	25.00	
Pleasant Ridge, Guilford Co.	15.30	
Ladies' Home Aid Society, Happy Home, N. C.	5.00	
		366.96
New Building Fund.		
Miss Hattie Hawkins, Mt. Zion		1.00
Special Offerings.		
E. M. Davenport	$ 75.00	
Enuil Eichenberger, Kansas	10.00	85.00
Grand total		$5,062.20

(Continued from Page 10.)

be criticized too severely when it fails to bring the desired results with children as long as the home is indifferent, and often critical of the Church. The home and Church should be one in spirit when it comes to the training of the child. The home can co-operate in the work of the Church by lending its wholehearted support and above all interest. How many parents are so interested in keeping their children in Sunday School that they send them each Sunday morning and remain at home themselves? Parents should know their children are getting in Sunday School; they should help the Sunday School teacher in meeting the needs of their children, and the teachers should in turn know the home life of the children.

The Christian Home.—The best example of this is the home into which Jesus came. Mary and Joseph were devout Christians and very much concerned about the early training of Jesus. He was given the name Jesus, which meant that He should save the people, and eight days after His birth He was taken to the temple for presentation to God, as was the custom. Jesus was taught the Scriptures, and at the age of six or seven went to the synagogue school. He learned habits of prayer and love for law from his parents.

A Christian home is a place of kindliness, unselfishness, patience, and love. Making a Christian home should be the job of every one. Every home should be bright and cheerful with a spirit of good will, sharing responsibility on the part of each member, and good, wholesome fun. Do we do little things which irritate other members of the family; speak unkindly, have little regard for the feelings of others, fail to take our responsibility of the home life, fail to appreciate the other members of the family sufficiently, fuss? Some one has said: "Home, where we grumble the most and are treated the best."

Have some one read Edgar A. Guest's poem called "Home."

A Comfortable Home.—Each home should be made as attractive as possible. A lot of time should be spent in planning to make it beautiful. There should be good pictures, books which are worth while, by all means the Church papers, other magazines, music, and many happy guests with laughter and cheerfulness.

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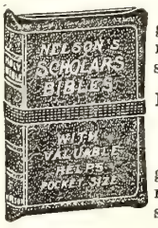

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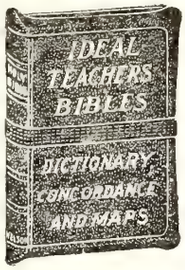

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FAMILY ALTAR

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MONDAY.

CEASELESS PRAYER.

"Pray without ceasing."—1 Thess. 5:17.

Prayer is defined as the means whereby the fellowship of the soul with God, the oneness of our life with the life of God, is realized, and the real act of prayer is not in words, but in the attitude of the man towards his God when he is using words. God does not hear words, but He is infinitely sensitive to our attitude. So thoughts are prayers, work is prayer, wrestling with a problem is prayer, fighting for a noble cause is prayer, doing the rounds of daily life is prayer, any act of our lives is prayer. Whatever we may do, if it is to cultivate a spiritual attitude, if it is to throb with sympathy, if it is to covet fellowship with Him, if it is to cultivate the best and most excellent gifts—it is prayer.

And when ye pray, say "Our Father, who art in heaven . . . Thy will be done. Teach us, Lord, that to do Thy will is the antedote to sin and the supreme act of life. *Amen.*

TUESDAY.

THE MUMMY IN EGYPT.

"And they embalmed Joseph, and he was put in a coffin in Egypt."—Gen. 50:24-26.

In these days when the whole world is more or less fascinated by the discovery of a royal sarcophagus in Egypt, we are apt to let it overshadow the mummy of Joseph. The body of Tut-ankh-Amen remained in Egypt for over 3,000 years, but the body of Joseph did not remain in Egypt 300 years. It is a romance of faith, the faith of a man who desired no ornament in death, but whose highest wish was to strengthen the faith of posterity in the true God.

Following the great Hebrew premier's solemn instructions that he should be finally interred in the land of promise, the children of Israel carried the mummy for nearly forty years through the wilderness, and at last buried it at Sheehem. How the silent form in temporary interment must have seemed to speak to them while they were suffering in Egypt, and all through the weary pilgrimage of a great hope and a better country!

It was the first glimmer of a glorious triumph of One who conquered the tomb in the land to which this mummy was carried. Not Luxor, but Shechem; not the valley of the kings, but the garden tomb of another Joseph, reveals the hope of a sorrowing world.—*Rev. A. E. Gregory.*

Prayer.—Father, look upon Thy children today with mercy. We beseech Thee swiftly remove our transgressions and renew our heart's faith. We are Thy children, passing through this vale of preparation. When morning breaks over its shadows, let us behold Thee unafraid. *Amen.*

WEDNESDAY.

JESUS, THE WORLD'S MAGNET.

"Great multitudes followed Him, and He healed them all."—Matt. 12:14-15.

In the four gospels, that statement is recorded at least thirty times. That is the best proof we can have that the people loved Jesus! Many and many a time with tear-filled eyes He looked upon that crowd of men and women and children, that multitude of oppressed, sorrowing, sick, suffering humanity, and His heart went out to them in all the fullness of His great pity, compassion and tender love! "He healed them all!" we are told. Not one who came in humble faith went away disappointed.

What a wonderful power the Master must have had, never to disappoint a human soul! No wonder they loved Him and followed Him! His goodness was obvious; His teaching was wise and with authority; His personality was impressive and incredibly gracious! His words were like healing salve.

So even in our day, the Pharisees still take council against Him, how they may destroy Him, and the hypocrites hate the gentle Saviour. But the common people love Him still. They follow Him in multitudes. Humbly they come to Him and He heals them. He knows every art which will assuage sorrow, comfort grief, purge sin, and redeem humanity. Still the angel of Hope calls to the world's weary multitudes:

"Here bring your wounded hearts, here tell your anguish;
Earth has no sorrow that He cannot heal."

THURSDAY.

INFLUENCE OF A GODLY LIFE.

"For a memorial before God."—Acts 10:1-4.

I am told of a family—husband, wife and three children—who live on a barge, it being the man's employment to watch over three similar barges. This family, amid surroundings that were deadly to godly aspirations, maintained a high religious life on their floating home. Sometimes they are tied up at Norfolk, maybe up a branch of the Elizabeth River, the next night at sea, next in New York—yet, wherever they are, they hold family worship. If possible, on Sunday morning they go to the nearest Church. They always give to the Church calls. Their quarters on the barge are immaculate. Their lives bright and happy. How marked a contrast between this family and many barge folks! Surely this little family must gladden the heart of the Father. Their every-day life was a memorial unto God.

Prayer.—Our Father, before we enter upon our day's work, grant unto us Thy wisdom and thy direction. May we honor Thee in all our doings. In His name, we ask it. *Amen.*

FRIDAY.

WORKING WITH GOD.

"Certainly I will be with thee."—Ex. 3:10-14.

Of what avail is it for a man to try to do something in which God is not a working partner? It is said that in the darkest days of the Civil War, some one remarked to Lincoln that God "is on our side." And the great leader said, "No, the comfort is that we are on God's side."

Yet, while we are absolutely dependent on God, He is all the time relying on us. When God wants an invalid cheered, a people set free, a world evangelized, He "comes down" and sends men and women, boys and girls to be His agents. So, then, we are "fellow-workers with God." What a mighty preparation for leadership is this consciousness!

Human leadership, acting under the leadership of God, must always achieve wonderful results. God seemed to need a Moses and God gives Moses moral credit as His human colleague; and men honor Moses for his faithful part in a great work of deliverance. Moses asked no reward. The question of personal gain does not seem to have occurred to him at all. All he is promised is that the great work is to be entrusted to him, and "certainly I will be with thee."

Nobody is fit for leadership who thinks of personal gain. Moses thought only of his people and their need. He was prepared for leadership by constant, though humble, work. We unfit ourselves for any great work or responsibility by chafing against the humbleness of our present task. Moses led his flock on the hills of Midian, as a preparation for leading the people of the Lord.—*Rev. W. S. Stranahan.*

Prayer.—Lord's Prayer, all the circle joining.

SATURDAY.

FORGETTING GOD.

"But in the time of their trouble."—Jeremiah 2:27-30.

On a bright summer day, a boy on the bank of the lower Delaware watched a stately yacht cut her way through the placid waters of the bay. The boy's dream was that some day he might be rich and go about the world in a majestic private yacht.

Some years later, when the boy was grown, it fell to his lot to interview the owner of just such a fine craft. The man was a foreigner, making a summer cruise in American waters. Later, when the wind turned chill, he would go south to Cuban waters or cross to the Mediterranean. The heart thrilled at the sight of the polished decks and spars and glittering brass. During the interview, however, the yachtsman punctured the boy's dream bubble. Said he:

"My wealth was inherited. I have more than I can spend. Why work for more? So I have no business to occupy my mind. Moreover, I have no family. There is no one for me to worry about; nothing to make me sorrowful. Only one thing I dread—that is death! I believe in God; that is, I believe there is a Supreme Being. But I have no strong religious desires. I wish I had. Sometimes I feel that I am *the man that God forgot.*"

We do not believe that God ever neglects any man; but it is a basic truth of life that trouble stirs the indolent heart and drives a man to his knees. Many of us might never have learned to pray if there had been no lowering clouds. Adversity leads to prayer, and prayer brings deliverance and a knowledge of God.—*Rev. John Harrison Allen.*

Prayer.—"Our Father, we come with contrition for sins committed through forgetfulness and careless habits. We ask Thee to pardon the sins of indifference to law, of neglect of times for secret prayer, of pride over worldly success. Forgive our transgressions, for Jesus' sake. *Amen.*" —*Sheldon.*

SUNDAY.

THE POWER OF A LIE.

"A false witness shall not be unpunished, and he that speaketh lies shall perish."—Prov. 19:8-11.

No place in our lives is the insidious operation of evil more clearly seen than in the results which follow the telling of lies. It is sometimes difficult to trace the results of wrongdoing. They become hidden under the passing days. Not so with lies. Almost always, we can trace the devastation and sorrow caused by falsehood.

Falsehood is a heinous sin which, if all facts were known, has caused about as much sorrow in the world as any other one thing. A school boy told the truth when he said, in answer to his teacher's question whether he would tell a lie for a thousand dollars: "No! The thousand dollars and the things it would buy would soon be gone, but the lie sticks all the same." Exactly so! A lie leaves a dark spot on the texture of the soul, and the stain of it and the sorrow of it stick.

When John Ruskin, in his "Seven Lamps of Architecture," says that there is no sin more flatly opposite to the nature of the Almighty than lying, he is certainly right. Truth is sacred. The world and human society are deeply dependent upon integrity. The man who violates truth disobeys God's specific laws and breaks down the supports upon which rest humanity's institutions. No sin curses human life so cruelly as the sin of falsehood and dishonesty. Therefore, the Bible says that the way of the liar shall be hard.

Prayer.—Lord's Prayer, all the circle joining.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Kiddies:

What do you s'pose? A dear lady gave us a beautiful Collie doggie. Oh, he was so pretty! And all at once—change! A big ol' gun hurt the puppy in his little side, and he died. And some of us cried a little, too. Yes, big folks can cry; but really it's better if smiles come instead of big ol' salty tears. But if your doggie died, wouldn't you cry, dears?

But Rusty and Dynamite are still alive, and Poujalo Dan is still a frisky little doggie. There are a lot of doggies we know, aren't there? No, indeed, they don't all belong to your editor. Why, gracious me! she couldn't buy a dog collar for all that many doggies! No, indeed, dears.

Oh, wait a minute! I saw a wee little girl getting ready to go on a picnic. Yes, I really did! Come, dears, let's go along, too; and, my! what fun we will have all together!

Love to all my Kiddies. Your editor,

MADGE F. MOFFITT.

THE HIPPOPOTAMUS.

By Clinton Scollard.

The hoppopotamus will stay
In mud and water all the day.
Perhaps at night he lifts his snout,
Looks at the stars and peers about.
I wonder if there's consolation
In this nocturnal observation?
I'm very sure I'd make a fuss
were I a hippopotamus.

TIME'S MAGIC POWER.

Turn on the light in the nursery some night and look into the crib at the small body lying there so still—one chubby arm flung back; the other at her side covering the old worn doll, eyes closed, little nose tilted toward heaven, lips curved like an angel's and tiny chest gently rising and falling. Ah! time's magic power! Was it only a few brief hours ago that she rolled your new vase downstairs and tangled herself and the cat in your sewing basket?

ROSABELLE REED.

Did you ever hear about Rosabelle Reed?
She will hang over the garden bed,
But she never can get it into her head
That nobody cares for a weed.
She sits by her sister hour on hour
And keeps mistaking a weed for a flower,
Smiling the most enchanting smile
And chattering all the while.

Mary Anne's head is full of sense.
She digs and pokes; she is said to claim
Knowledge of botany quite immense,
Calling each flower by name;
But Rosabelle off and on all day
Will cuddle a sprig of nothing and say,
"When is its little bud going to grow?
It wants a little bud so!"

She loves all humble and homely things—
Pities the plight of the poky snail,
Grieves that a grub must wait for its wings
And a tadpole lose its tail.
Oh, I'm sure, if you knelt where the grass is curled
And asked the shaggiest, shabbiest weed
What is the sweetest thing in the world,
It would answer, "Rosabelle Reed!"

HENS DON'T LIKE HORNETS.

Hens eat bugs—they like em. But hens certainly don't like hornets. A hen of ours was peckin' 'round one day and a big hornet flew by and she nabbed him. She's old and most likely can't see very well. I guess she thought she swallered somethin' hot—the way she stretched her neck and squawked. I held her mouth open, and pa filled her up with meal mixed with horse liniment, and she's alive today.—*Johnny's Diary.*

DORIS MEETS A HAPPY LITTLE ARCHITECT.

By Blanche Silver.

Doris caught a flash of yellow as a bird with a bright bit of yarn in its bill flew from the ground to the elm tree beside the dusty road.

"Well, now, who in the world is that building in our elm tree, I'd like to know!" Doris mused as she stepped closer to the drooping elm. "He isn't singing at his work, but still he looks very happy. Oh, dear, I wish—"

"There you go, there you go!" chuckled a merry voice in the grasses at her feet. "I'm glad you made that wish just now, or I'm sure you would have stepped all over me," and Doris' wee elfin friend from toyland hopped up, his face all smiles.

"Oh, Squeedee!" and Doris grabbed the wee elfin and gave him a great big hug. "I hope I didn't step on you. I'm so glad you happened along. I—"

"Was just wondering who I am," chirped a happy little voice, and the very bird Doris had been watching hopped down beside Squeedee. "Come and introduce us, Squeedee; I'm going to be one of her tenants. I'm building in the elm tree."

"Of course. Mrs. Baltimore Oriole, this is Doris," laughed Squeedee. "I hope you two will be good friends."

"Indeed, Mrs. Baltimore Oriole, I'm delighted to know you," Doris said as she shook the wee bird's claw. "But I never saw an Oriole dressed like you before. And I took you for a male, because you were doing the building."

"Pshaw!" laughed Mrs. Oriole, good-naturedly; "if I waited for my mate, I'd never have a home. He does the singing, and I do the building. No. Daddy Baltimore Oriole dresses mostly in black. His head, throat and the upper part of his back is glossy black. So are his wings, with the exception of a few white spots and edgings. The rest of his suit is orange, shading into almost a flame color.

"No, he always comes North ahead of me, picks out the spot for the home, then I build it."

"I see you have used bits of mamma's yarn," Doris laughed, as she peeked in at the dear little swinging cradle hanging from the branches of the elm tree where Squeedee, with his magic, had whisked them. "I should think you'd be afraid of getting wet."

"What? In a rain-proof house? I should say not!" laughed Mrs. Oriole. "Nor can the heavy winds tear it from its place. You see, I tied it to the limb with horsehairs. It's mostly made from milkweed stalks and shreds of bark. We don't always build the same kind of nests. It depends on our location.

"But there are not many hawks around here, so my nest isn't quite as deep as some. Now, I'm all through except the top. I like to have the top closed so folks can't see me sitting.

"I won't get through if I don't hurry, so if you'll excuse me, I'll go on with my work." And Mrs. Baltimore Oriole flew through the air to hunt for more thread.

Doris and Squeedee watched her until Doris heard her mamma calling. Then, thanking Squeedee, she hurried back to the house. (Copyright, 1925, Newspaper Feature Service, Inc.)

HONOR THY MOTHER.

(Continued from Page 5.)

training is comparatively vain. And to her, also, it falls to train those who are to be mothers of the race when she is gone, and to do for their generation what she has done for hers.

Then, let us bestow the supremest honor on the world's greatest benefactors—mothers! Begin early to cultivate a habit of thoughtfulness and consideration for her whom you are commanded to honor. Can you begrudge a few extra steps for mother, who never stopped to number those you demanded during your helpless infancy? Have you the heart to slight her requests, or treat her remarks with indifference, when you cannot begin to measure the patient devotion with which she bore with your peculiarities? Anticipate her wants, invite her confidence, be prompt to offer assistance, express your affections as heartily as you did when a child, that the mother may never grieve in secret for the child she has lost.

There is a vision that never fades from the soul, and that is the vision of mother. No man in all his weary wanderings ever goes out beyond the overshadowing arch of the home. Let him stand on the surf-beaten coast of the Atlantic, or set him down amid the glaciers of the North—even there every dash of the wave and every murmur of the breeze will whisper, "home, sweet home." Often do we sigh in our struggles with the hard, uncaring world for the sweet, deep security we felt when, of an evening, nestling in her bosom, we listened to some quiet tale, suitable to our age, read in her tender and untiring voice. Never can we forget her sweet glances cast upon us when we appeared asleep; never her kiss of peace at night. Years have passed away since we laid her beside father in the old churchyard, yet still her voice whispers from the grave, and her eye watches over us as we visit spots long since hallowed to the memory of our mother.

Honor thy mother, her Bible and her Christ!

THE VIGIL.

Dark shore, and desolate sky
Unquickened by a star;
Sad sea where wandering sails are lost
In night afar!

No human presence sweet,
Nor other sound beside,
Save that to silence near akin—
The ebbing tide.

Only a lonely wreck
High on the lonely beach,
Whose hopelessness defies at last
The breaker's reach.

O earth that keeps no watch,
O heaven that lights no star,
He is, who cares for every sail—
Each broken spar.

—*Satie Vivienne Carden.*

TALK WITH JESUS.

Make a confidant of Jesus. Let Him be your bosom friend. Tell Him all your secrets. Talk wit hHim about your troubles, and they will disappear; about your doubts, and they will vanish, about your cares, that will grow light; about your duties, and they will become plain; about your enemies, and your resentment will die; about your disappointments, and hope will bloom again; about your hopes, and they will grow brighter all the time. Let Jesus be not an abstraction, but a real person. Talk with Him just as you would talk with your wife or your most intimate friend in private. You may not see him in the viewless air around you, but he will be there to hear, and you will receive the token of his presence in the calm joy diffused throughout the soul.—*Unknown.*

QUESTIONS AND ANSWERS.

Covenant.

Q. 19. *In what condition did God make Adam and Eve?*

A. He made them holy and happy.

Q. 20. *What is a covenant?*

A. An agreement between two or more persons.

Q. 21. *What covenant did God make with Adam?*

A. The covenant of works.

Q. 22. *What was Adam bound to do by the covenant of works?*

A. To obey God perfectly.

Q. 23. *What did God promise in the covenant of works?*

A. To reward Adam with life if he obeyed Him.

Q. 24. *What did God threaten in the covenant of works?*

A. To punish Adam with death if he disobeyed.

Sin.

Q. 25. *Did Adam keep the covenant of works?*

A. No; he sinned against God.

Q. 26. *What is sin?*

A. Sin is a lack of conformity to, or a transgression of, the law of God.

Q. 27. *What is meant by lack of conformity?*

A. Not being or doing what God requires.

Q. 28. *What is meant by transgressions?*

A. Doing what God forbids.

Q. 29. *What was the sin of our first parents?*

A. Eating the forbidden fruit.

Q. 30. *Who tempted them to sin?*

A. The devil tempted Eve, and she gave the fruit to Adam.

Q. 31. *What befell our first parents when they had sinned?*

A. Instead of being holy and happy, they became sinful and miserable.

Q. 32. *Did Adam act for himself alone in the covenant of work?*

A. No; he represented all his posterity.

Q. 33. *What effect had the sin of Adam on all mankind?*

A. All mankind are born in a state of sin and misery.

Original Sin.

Q. 34. *What is that sinful nature which we inherit from Adam called?*

A. Original sin.

Q. 35. *What does every sin deserve?*

A. The wrath and curse of God.

Q. 36. *Can any one enter heaven with this sinful nature?*

A. No; our hearts must be changed before we can be fit for heaven.

Regeneration.

Q. 37. *What is a change of heart called?*

A. Regeneration.

Q. 38. *Who can change a sinner's heart?*

A. The Holy Spirit alone.

Q. 39. *Can any one be saved through the covenant of works?*

A. None can be saved through the covenant of works.

Q. 40. *Why can none be saved through the covenant of works?*

A. Because all have broken it, and are condemned by it.

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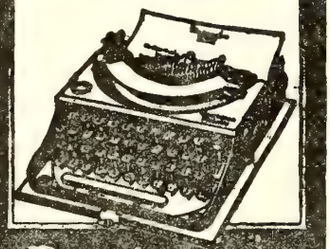

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AUSTIN.

Mrs. Emaline Nancy Austin departed this life at the home of her daughter, Mrs. S. E. Howell, R. F. D., Holland, Va., April 8, 1925, aged eighty-six years. The funeral services were conducted at the home by the writer, assisted by Rev. L. F. Paulette, pastor of Holland Baptist Church, and the remains were laid to rest in the family plot at the old Austin home.

Mrs. Austin was the daughter of the late Wilson and Nancy Norfleet Darden, and the widow of Jacob Austin. She leaves five daughters—Mrs. S. E. Howell, Holland; Mrs. G. B. Austin, Drum Hill, N. C.; Mrs. J. A. Davidson, Franklin; Mrs. S. M. Gardner, Franklin, and Mrs. O. J. Duke, Holland; and three sons—J. W. Austin, Suffolk; H. C. Austin, Wilmington, Del., and C. E. Austin, Farnhurst, Del.; thirty-three grandchildren, and twenty-eight great-grandchildren.

Mrs. Austin had been a member of Holy Neck Christian Church since her early life. May heaven's richest blessings rest upon her many loved ones.

N. G. NEWMAN.

SAUNDERS.

Mrs. Etta Copeland Saunders, wife of A. Lee Saunders, died at her home in Windsor, Va., February 6, 1925, aged 61 years. The funeral service was held at the grave, in the Windsor Cemetery, where the body was buried.

Besides husband, she leaves two daughters, Mrs. Clifford Rucker, Richmond, Va.; Nellie L. Saunders, Windsor, Va.; and one son, L. Harry Saunders, Linden, N. J.; two sisters, Mrs. J. C. Byrd, Holland, Va., and Miss Cattie McClenny, Myrtle, Va.; two brothers, J. W. Copeland, Holland, Va., and David McClenny, Myrtle, Va.

She had been a member of the Baptist Church of Windsor for many years.

W. D. HARWARD.

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McADAMS.

On April 9, 1925, Bro. Grant S. McAdams departed this life after a brief illness, being in his sixtieth year. He was a faithful and beloved member and deacon of Mt. Zion Church.

He leaves to mourn their loss a wife, Mrs. Missie Mary McAdams, and the following children: Walter, Clarence, Andrew, Thomas, Herbert, Elmer, Lottie, Helen, Madeline, James, and Mrs. Nina Atkins; also two brothers and a sister—I. T., David, and Betsie Jane McAdams.

The funeral was at Mt. Zion, conducted by the writer, assisted by Rev. J. F. Apple. T. FRED WRIGHT.

KIMBALL.

John Leonard Kimball, in the sixty-ninth year of his age, died April 13th. His remains rest in the Bethel Church Cemetery, Vance County, N. C. He professed conversion at the recent meetings held at Henderson a few months ago.

D. A. LONG.

HESSEE.

God, in His infinite love and mercy, has seen fit to take from our midst a beloved member from Durham Christian Church, Mrs. Janet King Hessee, who died January 22, 1925.

Be it, therefore, resolved:

1. That in the death of Mrs. Hessee, the Woman's Missionary and Aid Societies of the Church has lost one of its faithful and loyal members.

2. That, while we mourn her departure, we bow in humble submission to the will of our Heavenly Father, who doeth all things well.

3. That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy be spread upon the minutes of our societies.

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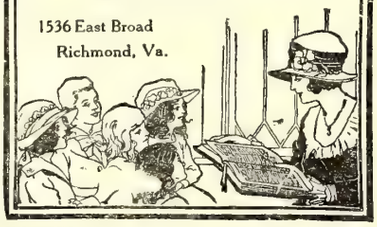

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, APRIL 30, 1925. NUMBER 18.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

GOVERNMENT CENSUS.—

How much has the United States grown in population since the government census of 1920? The official figures for that year showed a total population of 105,710,620. An unofficial estimate places the present population at about 113,500,000. If the estimate is accurate, that is a gain of nearly eight million in five years.

HORSELESS CARRIAGE.—

Elwood Haynes, of Kokomo, Ind., inventor, designer and builder of the first vehicle ever driven by a gasoline engine, died April 13th, at the age of 67. Mr. Haynes took his first ride in his "horseless carriage" on July 4, 1894, at a speed of about seven miles an hour. Later, in Chicago, a policeman ordered him to "get that contraption off the streets." The "contraption" is now in the Smithsonian Institution at Washington, D. C. Mr. Haynes gave it to the government in 1910.

AN INVITATION WELL RECEIVED.—

The American University of Cairo recently invited four hundred and fifty seniors of El Azhar, the Mohammedan University, to see the film, "The Gift of Life," which deals with the question of sex. The shieks went away with many bows and expressions of gratitude and regretting that more of their number might not see the film. The religious and educational authorities in Egypt seem absolutely to ignore questions of sex, though the physical, mental and moral life of the country seem peculiarly interwover with such questions.

LAUNCH LARGEST AIRCRAFT CARRIER.—

The United States naval authorities have just launched the steamship "Saratoga," which is the largest airplane carrier in the navy. It has a landing-deck 888x105 feet, and has a capacity of thirty-two bombing and forty combat and observation planes. This is the first vessel of its kind, and is considered a unique type. The only similar vessel is a converted collier. The Saratoga will have a speed of from thirty to thirty-five knots an hour, and so will be able to outstrip the swiftest battleship. The Lexington, a sister ship, will be launched in the fall. These ships are meant to co-ordinate the air and naval forces of the government. These ships will make war a little easier for the world.

FREE SPEECH! NOT YET.—

Roger N. Baldwin, director of the Civil Liberties Union, has been sentenced to six months' imprisonment for heading an unlawful assembly under an obsolete law of New Jersey enacted in 1796. The trouble grew out of trouble during the silk workers' strike in Patterson, N. J., last October. The police refused to allow the silk workers to meet in their hall, whereupon the Civil Liberties Union undertook a meeting under the direction of Mr. Baldwin. Seven silk workers were also convicted and fined $50.00 each. Notice of appeal has been given in all the cases. The meeting was listening to the constitutional guarantee of free speech when the meeting was raided by the police. It seems that in Patterson, as well as elsewhere in the country, the constitutional guarantee amounts to nothing but words.

THREE RELIGIONS CELEBRATE.—

For many years the falling of Easter, the Jewish Passover, and the Mohammedan Ramadan has occasioned much antipathy in the lands where the three religions meet. There has also been trouble between the Roman Catholic and the Greek Orthodox Churches. The last celebration of the three faiths were especially marked by this hatred. The usual causes, and the presence of Earl Balfour at the opening of the Jewish University made matters particularly bad. Six thousand Mohammedans marched from their Ramadan prayers to the earl's hotel and stoned it as a token of their displeasure. They regard the earl as responsible for the British protectorate in Palestine. Mr. Balfour was later spirited away in an automobile and taken to Bierut, where he went on board a British man of war. Such demonstrations may possibly result seriously.

AN INTERESTING ANALYSIS.—

Secretary Diffendorfer, of the M. E. Board of Foreign Missions, has been making an interesting analysis of the average dollar, and it is an instructive statement that he gives out as to where our money goes. He says that out of the one hundred cents in the dollar, 24.5 go for food, clothing and rent—in other words, the necessities of life—22 furnish luxury for the average spender of the dollar; 14 of these precious pennies are wasted; 13.5 are spent miscellaneously; 11 cents are invested; 8.5 cents go for the perpetration of crime; the government gets 4.5 cents of the dollar; education, 1.5, and the Church .75 of a cent. Some of the figures are appalling. It is, however, just about what happens in the average Church—8.5 cents for actual crime against .75 of a cent for the Church. Crime can never be obliterated with such a proportion as that. It is noticeable, too, that crime gets more than the government by nearly double. The work of Secretary Diffendorfer is said to be based on government figures, and therefore is reliable enough for us to ponder over seriously.

HERRIOT MINISTRY FALLS.—

After ten months of existence, the Cabinet headed by Premier Herriot, France, handed its resignation to President Doumergue on April 10. The crash came as a result of his resumption of the secularist policy of his party, combined with financial difficulties. It was proposed to issue four billion francs in paper money was denounced as dangerous inflation. Former Presidents Poincaire and Millerand led the attack on the Premier. The disclosure of the fact that the paper money issue had already exceeded the amount allowed by law by two billion francs was the last straw on the camel's back, and the government collapsed. M. Herriot faced the financial crisis due to the acceptance of the Dawes report, which greatly lowered Germany's indemnity payments on the expectation of which payments the government had borrowed heavily. Herriot was in office supported by the Socialist and Radical blocs, known as the Left. He has co-operated excellently in the movement for international peace. He accepted the report of the Dawes commission, aided Ramsay MacDonald, of England's Labor government, in the peace protocol at Geneve, and lent a friendly ear to suggestions for guaranteeing peace to Central Europe which came from Berlin and London. His administration has been stormy sailing all the way, but he has accomplished much while in office.

LUKEMAN TO SUCCEED BORGLUM.—

The directors of the Stone Mountain Confederate Memorial have selected Augustus Lukeman as the new sculptor to succeed Gutzon Borglum, who was dismissed some time ago. There has been much discussion of the affair, and Mr. Lukeman undertakes the task in the face of tremendous difficulties. Mr. Borglum has established himself at Raleigh, N. C., and declares that the selection of his successor condemns the association's policy. Stone Mountain is just outside Atlanta, Ga., and the project undertaken there to build a monument to the Confederacy, made up of a great group of figures, is a gigantic one, and has been under way for some years. There remain but three more years of the contract time, and Mr. Venable, the donor of the mountain, who is opposed to the treatment accorded Mr. Borglum, has given notice that the letter of the deed must be followed. This deed prescribes that the monument must be built in accordance with the plans drawn by Gutzon Borglum; that only one thousand feet of the mountain was granted, and that the monument is to be finished in three years more. Judging from Mr. Lukeman's statements, there will be a change of plans, and the Memorial Association will be in for a warm time of it. This monument, meant to be the pride of the South and an honor to all Southerners, all but promises to become a shame to us all, and something which we may wish covered deep from human eyes.

NOTES-PERSONALS

Our people are offered a splendid corner and very prominent building lot in Atlanta, Ga., that would sell for $2,800, for the sum of $800.00, which would be required for expenses of curbing, sidewalks, etc.

The sermon on "Heavenly Recognition," by Rev. Mills B. Barrett, said to be the only written sermon he ever preached, is printed in pamphlet form of small size (16 pages). Single copy, 8 cents; two or more copies, 5 cents each. Send stamps.

The Sunday School and Christian Endeavor Convention of the Eastern Virginia Conference decided to meet this year with the Antioch Sunday School. Antioch Church is one of the oldest in the Conference, and the community is noted for its hospitality. Rev. J. H. Lightbourne, of Holland, Va., is executive secretary.

Rev. W. H. Brewer, writing under date of April 24th, gives this good news: "I am glad to say that our new work here in Atlanta is going well. I am conducting services here through this week for Bro. Hanson. Have had a great and good time with these people. Also have had the co-operation of the other Churches."

The sermon recently published in THE CHRISTIAN SUN on "Heavenly Recognition," by the late-lamented Rev. Mills B. Barrett, has been put in very attractive pamphlet form, with an introduction by Dr. W. W. Staley. This is said to be the only written sermon left by Bro. Barrett. It was read with deep interest by many SUN readers, who will rejoice to know that it is now in permanent form.

It was not the privilege of THE SUN's editor to be present, as he had desired and expected, at the dedication of the Christian Publishing House, which we Christians now own, at Dayton, Ohio. Writing of the day and the event, Judge Whitelock, president of the Christian Publishing Association, in a personal letter, says: "It was a great day, and a great effort. We have a splendid plant, worth a quarter of a million dollars. Twenty-five years ago we had almost nothing. We think the Lord has wonderfully blessed our efforts."

Rev. J. M. Roberts, the pastor, sends this glad note. THE SUN will be happy indeed to print the history and the cut, as Cypress Chapel is one of our oldest and most famous Churches. "I wish to advise that our work on the new Church at Cypress is moving on nicely. We are building a new Church, and when completed will be a very nice equipment. We hope to have it finished by the first of September. At an early date I hope to give you a history and cut of the Church for THE SUN. Cypress will again be placed on the map."

The Board of Religious Education of the Southern Christian Convention is composed of the following: Rev. W. T. Walters, D. D., chairman, Richmond, Va.; Rev. J. F. Morgan, Winchester, Va.; E. T. Holland, Holland, Va.; C. H. Stephenson, Raleigh, N. C.; Mrs. J. W. Patton, Elon College, N. C.; J. W. Payne, Wedowee, Ala.; W. M. Brown, Burlington, N. C. In a few months, the Sunday School Conventions will be meeting. It is an opportune time for this board to offer suggestions and take part in the reorganizations.

The Rev. John G. Truitt, pastor of the First Christian Church, Berkley, is assisting the pastor, Rev. V. T. Crawford, in a series of revival meetings at Elm Avenue Christian Church. This meeting began Easter Sunday, and will continue through next Sunday, April 26th. The attendance at the services has been splendid. The interest has been very good. There has been several conversions.

It is expected that the Church will be filled to its capacity at every service this week. Rev. Mr. Truitt will preach at 7:30 o'clock each night this week. Special musical features, including the Community Quartet, and several quartets, duets, etc., from other Churches, have helped to make the song service interesting and inspiring. A duet will be rendered tanight by members of the Elm Avenue Methodist Church choir.—*Virginian-Pilot.*

CHRISTIANIZING THE AUTO.

When the auto really gets enthused over religion, it is a powerful factor in a community. They have been known to get out of the garage when they found the door open on Sabbath morning and go running over the community looking up children for the Sabbath School, and men and women for the Bible classes. One was discovered in North Carolina, where they raise all sorts of things, that spent every Sabbath hunting up crippled folks and old folks to take to Church. It seemed to enjoy taking them to Church and waiting till the service ended to take them home.

The next drive must be to Christianize the auto. We must have a survey to determine how many are religious and how many are not. And as we send missionaries to the heathen lands to Christianize barbarians, we must send missionaries to the garages to convert automobiles. We must not let godless autos come into well-behaved families and turn them away from their Church. If any family has an unconverted auto and it refuses to be Christianized, sell it and walk. It is better to go through life on foot and go to Church every Sabbath than to have a super-six and spend Sabbath whizzing down the pike just to keep up with the Joneses. If you try to keep up with them, you will land in the ditch with them. What effect is your auto having on the religious life of your boys and girls? If it is a heathen auto, taking them at breakneck speed on a bad road, sell it and get a Christian auto that will take them on the Zion road.—*Richmond Christian Advocate.*

POUNDED.

At the close of our quarterly conference at Antioch, Saturday before the third Sunday in March, I noticed quite a number of people gathered near where my car was parked in the yard. Coming upon the scene, I beheld, to my delight, what SUN's readers occasionally hear about—an old-fashioned pounding, consisting of hams, eggs, flour, potatoes and many other good things to eat, stacked up on the running-board and around the car. Having tried to make a speech of appreciation, we proceeded to load the car, and had it well filled. We feel grateful.

W. D. HARWARD.

WASHINGTON'S REGARD FOR MOTHER.

General George Washington, when quite young, was about to go to sea as a midshipman. Everything was arranged, the vessel lay opposite his father's house, the little boat had come on shore to take him off, and his whole heart was bent on going. After his trunk had been carried down to the boat, he went to bid his mother farewell, and saw the tears bursting from her eyes. However, he said nothing to her; but he saw that his mother would be distressed if he went, and perhaps never be happy again. He just turned round to the servant and said: "Go and tell them to fetch my trunk back. I will not go away to break my mother's heart." His mother was struck with his decision, and she said to him: "George, God has promised to bless the children that honor their parents, and I believe He will bless you."—*Selected.*

THE BIBLE IN THE HOME.

The test of the nations is their loyalty to God's word. The nations which have honored God's word, and which are honoring God's word, are the nations which have His blessing.

The State will never be guided into ways of constructive peace and permanent development through society's aim and desire to better mankind. Reform movements, no matter how strong and efficient they may be, can never reform the State or the nation until that reform begins at the fireside. There is no chance for men to do, in their interests and desires for others, what God has said the father and the mother, the husband and the wife, the brother and the sister, must do.

The Bible is the one great power which God has given to us, to instruct us how to build our homes aright.

It would be well if character and reputation were used distinctively. In truth, character is what a person is; reputation is what he is supposed to be. Character is in himself, reputation is in the minds of others. Character is injured by temptations and by wrongdoing; reputation, by slanders and libels. Character endures throughout defamation in every form, but perishes when there is a voluntary transgression; reputation may last through numerous transgressions, but be destroyed by a single, and even an unfounded, accusation or aspersion.—*Abbott.*

Brigadier-General H. M. Lord, director of the budget, now predicts that there will be a surplus of $100,000,000 in the Federal treasury at the end of the present fiscal year on June 30th, and estimates the surplus for the next fiscal year at $373,000,000.

NOTICE.

All those who expect to attend the Sunday School and Christian Endeavor Convention of the Virginia Valley Central Christian Conference, which meets with the First Christian Church, Winchester, Va., on May 13, 14, and 15, 1925, will please notify Mr. Nelson F. Richards, chairman of the entertainment committee, at once. Please say whether you are coming by train or automobile, and how long you expect to be at the convention. Mr. Richards may be addressed at Winchester, Va.

Yours for a great convention,

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WAVERLY, VA.

We have just finished "Kingdom-Enlistment Week" here, with sixty-six decisions. Twenty-nine united with the Church; others will join who were prevented from being present on the closing day. Several joined the other Churches of the town. The campaign was conducted by Rev. James H. Lightbourne, of Holland, Va.

We feel we were fortunate in securing Miss Lucy Eldredge at the close of the campaign for a three days' conference. We are sure that the fine work rendered by Miss Eldredge and Bro. Lightbourne will mean much to the work in Waverly. H. E. TRUITT.

PARKS CROSS ROADS.

Sunday, May 17th, will bring a great occasion to our Church. It is the day of our annual memorial services, and it is expected to be a day of home-coming for many people. The program follows:

Morning.

10:00 Sunday School.
11:00 Memorial Address by Rev. S. A. Bennett, head of the Department of Religious Education of Elon College.
12:00 Services at the Cemetery.
12:30 Adjournment for Dinner.

Afternoon.

2:00 Address by Layman Joe W. Stout, "The Joy and the Burden of the Missionary Task."
2:30 Address by Miss Gertrude Browne.
3:45 Final Adjournment.

Music will be furnished throughout the day by the choir and congregation.

W. M. DORSETT,
W. R. RIGHTSELL,
R. D. CRAVEN,
Program Committee.

A TROLLEY-CAR CONVERSATION.

"What has come between Mabel Gregg and Harry Overland? I thought they were so interested in each other, and now I never see them together. Have they quarreled?

The one questioned hesitated a moment, and then replied: "I do not know whether I ought to tell you, Grace, but as you are not given to gossiping, I will. Mabel really was very much interested in Harry, and I think he still is in her; but this is what Mabel told me when I asked her the same question you have asked me. She said that one day while she was waiting in a corner drug store for a purchase, she saw Harry about to board a car. There were several ladies also boarding it, one of them with her foot already on the step, when Harry brushed by them all, and pushed into the car, and she could see through the windows that he had taken the only seat left. It was a great surprise to her, for he had always seemed so gentlemanly and chivalrous when with her that she had believed him to be so with every one. She said that this exhibition of rude selfishness—boorishness—really quite cured her of all interest in him, for she feels sure that his real nature was revealed in that act, and that the side he had with her was merely a veneer, like that of a cheap piece of furniture that is rought and ill-finished in all parts that do not appear on the surface."

"Yes, and in the push and scramble to board a car, how often does some one, and generally a woman, too, shove in ahead of the line, and even rudely push another aside."

This bit of conversation is surely significant. Is it not better to stand clinging to a strap, lurching about with every sudden jerk of the trolley, than to exhibit selfishness by crowding in out of one's turn, or depriving some wearier one of the seat that is rightfully his or hers? Often these breaches of courtesy and justice are made through lack of thought or absent-mindedness, but they bear the marks of selfishness to all observers, and it behooves us to be careful.—*Young People.*

WANTED.

Having been requested to prepare the history of the North Carolina Christian Conference for the last 100 years for the next session, I very much need copies of the "Annuals" for the years 1865, 1866 and 1867 to aid me in this task. If you have a copy of either year and will loan it to me for a few days it will be returned in good order. It is hoped that some one has saved one for this time. Address— W. E. MACCLENNY,

Historian Southern Christian Convention.
Suffolk, Va.

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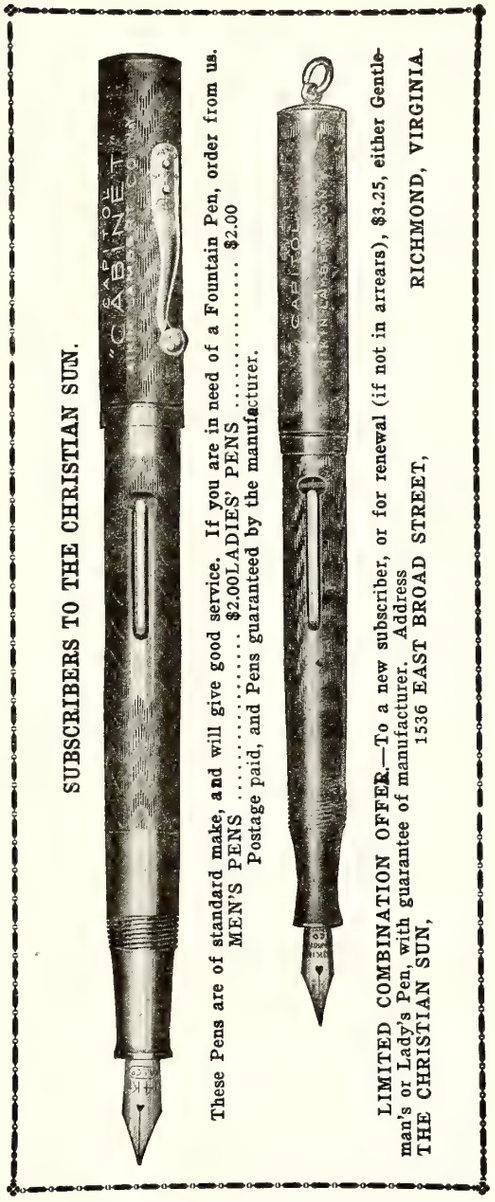
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J. O. ATKINSON, Elon College, N. C.

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

PUBLISHING.

Opening the new and great Christian Publishing House, in Dayton, last week marks, or should mark, an epoch in our Church life and history. Among the other sins of omission we Christians are likely to have to answer for in the judgment is that of failing to publish to the world the oracles of God committed to our hands. After more than a century and a quarter of organic Church life, the world about us does not know what we teach, preach, practice, believe and advocate as a people. No richer legacy, no holier trust were ever committed to a people of God than that held —yes, "held" is the right word—by us Christians.

From the beginning till now, no book comparable to the Bible has ever been written. The heart of man in its hunger and thirst after righteousness will not let the Bible grow old. And the mind of man in its ceaseless, persistent, eternal quest for truth will not, cannot cast the Book aside.

The Christians are not hampered as the creedal communions are with explanations and man-made formulas about the Bible. We hold up this Book to all mankind as the Word of God, and say, "Let each and every one read and interpret for himself, and make this Book a daily rule of faith and practice."

Again, the world of reading and thinking men and women know full well that Jesus the Christ is the Founder, Builder and only Head of the Church. Again, we, as a people, are not hampered with divisive dogmas and declarations about Christ. Like Paul, we preach and teach and hold up to the world as its only hope and Redeemer, "Jesus Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God." This Christ, the divine and immaculate Son of God, the one and all-sufficient Saviour of men, we ought to make known to the world not a divided Christ, not a dogmatic and cloistered Christ, but a living, active, real, present-day Christ, one who is in His world and living in the lives of men and women to help solve their problems, bear their burdens and heal their diseases. The Christians are not publishing the life of this Christ to the world as we should.

Moreover, that there is a Church that bears His name and His only, called for Him, to the exclusion of all party or sectarian names, is a vital fact of infinite concern about which the world should know. We as a people should publish to all the world that the name Christian is a sufficient name for the Church, and the one that all Churches must finally adopt before our Lord's prayer is answered, "that all may be one," and our Lord's desire for His people shall be fulfilled. All other names for the Church are divisive and emphasize differences. Christian only is cohesive and emphasizes oneness, unity, solidity.

That each one should and will have the right of private judgment in the interpretation of Scripture, and that Christian character is the only test of Christian fellowship are facts which are Christian put into practice, even though the creeds and dogmas of some communions would make believe otherwise. Only that Scripture is mine which my interpretation translates into my life, and only that man is my father in Christ whose Christian character is apparent to me.

If our new and ample publishing house will enable us as a people to publish to the world more fully and more frequently these salient truths, a new epoch has begun in our Church life.

PACIFIC GARDEN MISSION.

Rumors have been current to the effect that Pacific Garden Mission, Chicago, had been forced to close its doors because of lack of funds. This report was the occasion of deep sorrow on the part of a host who have, from all parts of the world, felt the warm, uplifting, spiritual exhilaration of this God-owned soul-saving center.

Harry Monroe was for a generation its human inspiration and life. It was under his vigorous witnessing for Christ that Billy Sunday was transformed from a ball player to the most successful evangelist of the Christian centuries.

The grand old life-saving station that has served God and blessed man since 1877 has moved to 650 South State Street, but it is still a great power for righteousness and salvation. For example, during the month of February, 2,309 people attended its services, an average of 83 each night. During this month, 80 men knelt for prayer and 2 women. The superintendent is Louis A. Crittenton, as fine a specimen of the God-surrendered life as walks the earth. The treasurer is George D. Webb, 650 South State Street, Chicago, Ill., to whom contributions may be sent. This mission does not solicit. It depends on God's spirit to influence generous hearts and devout to send in the necessary funds. Their dependence has been shown by the verdict of their success as well and worthily placed.

THE VALUE OF MEDITATION.

Every passing day of our lives has its duties. Ours is a busy world, and the days and years slip by with such astonishing rapidity. When we look back over them, we are apt to be pained by the recollection that we have devoted so few of the hours to the things of eternity. One hour a day for God is probably more than the average man devotes to that purpose; yet it is the highest and noblest of our lives. Dr. John R. Mott, one of the greatest laymen of our time, in a recent address at the Biblical Seminary in New York, discussed the need of the value of religious meditation. He said: "When it is suggested that men stop to think on the great problems of life in the light of the truth of God, one meets with the protest: 'What! There are Boston and New York and Philadelphia and Montreal and Toronto, with their awful need; there are our rural districts with their spiritual destitution, and away off there are the non-Christian nations with their deep darkness. You urge that we stop to meditate; ought we not rather gird ourselves and get to work?"

No time is lost, he told these doubters, that is spent for thorough-going thinking on the great spiritual facts and forces. Strain and hurry and pressure creep into even the devotional life of Christians. We find them regulating their spiritual exercises by the clock, the watch and the bell.

The absence of religious meditation, he holds, accounts for some things which ought to cause us real alarm. Too much professionalism among Christian workers; too much formalism among the rank and file of Christians; too much superficiality in the religious life of multitudes of Church members—these are the outcome of such a situation.

This explains why so many Christians are either at a standstill or going back spiritually. In an old Bible of Cromwell's, it was written: "He who stops becoming better, stops being good." Each of us should have a place for meditation and a regular time for it.—*Christian Herald.*

HE WANTED TO KNOW.

A Presbyterian minister was at one time pastor of a Church in a town where the richest and most prominent man never attended Church and openly opposed the minister. One day the minister, seeing this man in his carriage before a store, felt a desire to "go near and join" himself to his chariot and ask the liberty of speaking to him of the Saviour. Fearing a scene if he obeyed, he passed on. Six weeks later he met the man in his carriage again and felt the same desire to speak to him. He consulted one of the deacons of his Church, who advised him to keep away from the man, as he would surely be driven away and insulted. But the minister could not rest. He felt God was calling him to speak to that man. The next day he went to call, and with fear and trembling, approached the stately mansion. To his surprise, the man himself met him at the door. He expected an insult. Instead, two trembling hands were extended in welcome, and the man exclaimed, "I have been looking for a visit from you for six weeks. I want to know all you can tell me about the Lord Jesus Christ whom I have neglected so long." He called in his wife and daughter, and the three soon afterwards "believed" and the minister "went on his way rejoicing."—*Selected.*

THE EMBARRASSMENT OF SUCCESS.

The Board of Missions of the Methodist Church, South, in making appeals for funds to help relieve the embarrassment under which it now labors from an increasing deficit, declares that the embarrassment is not that of failure, but of success. Our own Mission Board can truthfully make the same declaration. We began expanding when funds on hand or in sight seemed to demand and justify growth, progress, opportunity. The board was called upon to give impetus to movements, Churches, enterprises that meant kingdom-growth, the salvation of souls, the preaching of the gospel to those who did not have it. Embarrassed? Unable now to meet demands? Yes, but it is the embarrassment of progress, of growth, of expansion, of success.

TIME EXTENSION.

The fact that the Convention, at its last session, voted to extend the time limit one year for closing up Men and Millions simply means that many required six years to pay pledges and meet obligations which they hoped and expected could be paid and met in five years. Many have been fortunate enough to pay their pledges promptly, and have finished their subscriptions. On the other hand, not a few have been less fortunate. They have been just as anxious, as honest, as faithful as the more fortunate. They have simply not been able to pay off their pledges in five years and wished an extension of time. The Convention voted this extension. Those of us who could not pay as our pledges came due have another year in which to meet these obligations. Many of us will be able to eliminate these obligations, God helping us, by April 30, 1926.

INCREASE IN JUVENILE CRIME.

New York City's police head finds that crimes of violence for the first three months of 1925 were 40 per cent of the record for the same months a decade ago. On the other hand, the figures for juvenile crime for the first quarter of 1925 show an increase of 60 per cent over those of the same period only one year ago. Why? Here is his answer:

"We are manufacturing the criminals of the future in our uncontrolled and morally and religiously bankrupt youthful 'gangs.'" And he adds: "The correction of this condition lies in the home, the school and the Church, and not with the police."

A very similar condition prevails in other sections of the country. A symposium to which chiefs of police and mayors of a large number of cities participated placed the responsibility just where it is placed by the head of the New York department—on the home, the Church and the school. And it is a responsibility that cannot be shirked.—*Christian Herald.*

THE BROTHERHOOD OF MAN.

In theory, the doctrine of the Fatherhood of God and the brotherhood of man" has existed in this world for 2,000 years, but its practical application has existed for comparatively a few years. The world is rapedly becoming one great neighborhood. Time and space are being eliminated. We are so interwoven that calamity and prosperity are quickly felt by all peoples. Such nation takes an interest in the well-being of each other nation, as all believe we are "our brother's keeper."

Reason and conscience are taking the place of brute force in settling the differences which arise among nations. Since John Jay was burned in effigy in 1794 for inserting an arbitration clause in a treaty, 250 international disputes have been settled by arbitration. There are at least 200 international organizations uniting commercial, educational, and race interests on a world-embracing foundation.

No longer can any man live for himself alone, nor can any nation. Crop failure in Australia is felt in Europe. A panic in London or New York creates financial depression throughout the world. Industrial difficulties in any one country have their influence in all countries. Just as the peace and prosperity of any nation depends upon the happiness and the welfare of all the people in that nation, so the peace and prosperity of the world are dependent upon the happiness and welfare of all the nations of the world. And no force is so powerful in conserving universal peace and good will as the spirit of brotherhood among men and nations.

As a result of the recent war, great questions have arisen in the internal life of most of the nations involved in it. Some one said that the war was only a curtain-raiser compared to the conflicts likely to follow during the reconstruction period.

The course of events in Russia should be a warning to all the world. The patriotism of all classes is certain to be severely tested in the near future. During these trying times in the various nations the one force to be looked to for the prevention of possible internal wars is the spirit of brotherhood.

It is not enough that we accept this principle intellectually, but that we concede it to be theoretically sound. Only as we live it, at home, in the office, in industrial contacts, in social and political life, in national and international relations, will it become a real, vital and transforming force in the world.

Modern thinkers rest all international law upon the moral law as its ultimate foundation and authority. International diplomacy is being recognized as a sphere of the highest honor and integrity. "Worldism" is a new word expressing the broader relation of mankind. National boundaries are not the limits of the moral law. We must extend our nationalism into internationalism and our patriotism into humanitarianism to meet the demands of the new conditions of an expanding morality. A new and appropriate name, "a citizen of the world," was given to Andrew Carnegie for his great work and gifts for the peace of mankind.

Upon this broad foundation should rest every organization from the nation down to the family. Burke once said: "The nation is a partnership, but a partnership not only between those who are living, but those who are dead and those who are to be born." Mr. Roosevelt said: "Neither can a nation which is an entity, and which does not die as individuals die, refrain from taking thought for the interest of the generations that are to come no less than for the interests of the generation of today." As in the nation, so in every other grouping of society. Whatever our temporary groupings, they should not be removed from a moral basis. There is no other natural or normal foundation upon which to build any social group, whether family, fraternal order, religious, commercial or racial. They do not exist by themselves, but have an account with the brotherhood of man.

Up to this time, America has led a life that, to a considerable extent, was separate and apart from the rest of the world. It has been our boast that we did not mingle in old-world affairs and would not engage in any of their wars. Had we cast our influence on the side of peace and right, it is likely there would never have been a World War. We kept out of it until the conflagration was raging to such an extent it cost us countless thousands of lives and billions of dollars to settle it.

Many of our narrow-minded politicians have learned nothing from that experience, and refuse to believe that "we are our brother's keeper." They want the world to go on in the future as it has in the past, with each nation trying to stand alone and no combination of nations to see that right rules the world. They believe that each nation should try alone to defend itself from attack from any other nation. If the weak are attacked by the strong, then they believe all the other nations should hold aloof and allow it to be crushed, providing their own personal interest was not affected.

There is a strong movement all over the world today to regard the people of all civilized nations as one, and that an injury or insult to one involves all the rest. They are determined that there shall be some kind of a concert among the nations whereby the horrors of the past can be lessened and a better day be brought into the world.

This is the greatest question confronting the nations today. Shall we continue the policy of the past and build up great military armaments with which to slaughter mankind, or shall we feel that there is a brotherhood among men that does not stop at national boundary lines. The warriors are gradually losing ground, and the powers of peace are coming to the front. The powers of darkness are well intrenched and will fight to the last trench, but the indications are that before this generation will have passed away, an arrangement will be made between the great nations of the earth whereby wars can be no more. Then armies and navies can be reduced to 10 per cent of their present strength and the spirit of good will and brotherhood will prevail all over the world.

"If I can help my fellow-man,
By thought of word or deed,
I'll feel my life has been well spent,
I'll worry not of creed.

"If I can bring a smile of joy
To eyes bedimmed with tears,
I'll worry not of sects or isms,
I'll free my thoughts from fears.

"If I can lend a helping hand
To one less strong than I,
Of heaven I'll reap here on this earth,
Not in some distant sky."

Wadley, Ala. S. L. BEOUGHER.

HE PAID AND IS HAPPY.

(A personal letter, published without permission.—*Editor.*)

Dear Dr. Atkinson:

I was unable to work when I was requested to subscribe to Men and Millions five years ago, and I subscribed with the definite understanding that I would pay my pledge if the Lord blessed me with sufficient health to work. This He did, and I paid my pledge in full the third year of the five-year period. In doing this, I felt that I was rendering unto God that which rightfully belonged to Him.

If we of the Christian Church could only get it fixed in our craniums that this money which we pledged to our Church for the advancement of God's kingdom in the world is not ours, but is intrusted to our hands by our God to be invested in such way as to give Him most glory, then I believe these pledges would be paid. Our ministers would not have to beg. Our missionaries could carry the gospel to those who have not heard of the Christ, and our orphan children would not knock in vain at the door of our Christian Orphanage.

Many of us would think it a very wicked deed if some culprit should rob us of the money we were saving up to buy an automobile, a dress or a suit; and indeed it would be, but I fear we do not think very seriously about spending the tenth of our income, which is the Lord's.

Some one has said that we are only blessed spiritually in giving our means for the advancement of Christ's kingdom, but this cannot be so. God is continually blessing me in material things as I try to serve Him from day to day.

Yours in Christ,

Star, N. C. W. H. FREEMAN.

Think of a Christian home without THE CHRISTIAN SUN! Think of the family auto, and no Church paper!

CONTRIBUTIONS

SUFFOLK LETTER.

Education is training others know and do what the teacher knows and does. This is a large field for service for the teacher and of opportunity for learners. Jesus: Learn of me"; "Follow me." The whole matter is to think God's thoughts after Him, and to do His will. For, "if any man do His will, he shall know of the doctrine." This principle puts immeasurable responsibility upon teachers in all departments of human endeavor. Jesus was the great example as teacher. He knew all that was knowable, and was without sin. There was no fault in His life and no flaw in His teaching.

This standard is so high that few schools can attain unto it. Many teachers know enough to taech, but their example has little value for the young; others live exemplary lives, but their knowledge is too limited to discover and lead out the possibilities of students. It might be said, with some limitation, as it is said of poets, that teachers are born, not made. This may exaggerate the fact, but it is within the range of common truth. There are those who profess to teach agriculture, darying, economics, Christianity, whose knowledge is limited, whose experience is nil, and whose life in these fields is not worthy of mention. Agriculture cannot be learned in books alone; it must be learned in the field and books. The same is true of medicine, of the dairy, business, and Christian education, which can no more be learned in books alone than agriculture. Real Christian experience is essential in the person who teaches in the field of Christian education. Even the pulpit is maintained by sound doctrine and pure life. This principle is essential in the Sunday School and the day school. Public school teachers cannot fill the high mission while they dance, play cards, and neglect Church. The teaching profession is such that self-denial must be practiced for best results. Worldly conduct makes scholars offend in social life. Paul's principle applies here: "If meat makes my brother to offend, I will eat no more meat while the world stands." A teacher is not working for self, but for others. The teacher is helping to make citizens of a Christian nation, and that cannot be done without the example of Christian conduct in the daily life of the teacher. No one who is not a Christian is qualified to have part in the training of citizens for a Christian nation. Church and State are separate in form, but not in fact, for a Christian State cannot be built or survive on an un-Christian citizenship.

The public school system is a large factor in the future safety and growth of the nation. If the teachers are immature in knowledge and character, or if they are unfaithful in instruction or example, the republic is in danger. Responsibility is not taken as seriously by the people, school boards and teachers as the importance of the situation demands and as the results justify.

We live in an age of education. There are schools for every line of human activity, from the training of soldiers, nurses, farmers, electricians, doctors, preachers, and teachers; but we must remember that Greece, the greatest classic nation of all time, has dropped back to a third-rate nation, because the mind only was educated without true development of the heart. True education develops and trains the whole man for an

ELON LETTER.

There is no doubt that there is a growing conviction throughout the Church against professional evangelism. One of our greatest preachers so expressed himself to me only the other day. There is, however, a work of grace which seems to be more successfully achieved by the professional evangelist than by any other. God has various methods of reaching people, and what is best for one man is not so good for another, but there is room for all in a well-rounded program for the kingdom.

Right now, in Piedmont North Carolina, we have two great evangelistic campaigns on—that of the Ham-Ramsay party, in Burlington, and that of Billy Sunday, in Winston-Salem. Elon is co-operating in every way possible with the Ham-Ramsay campaign. Tuesday afternoon, the 21st, the evangelist came to the college auditorium and gave a brief, uplifting message. Wednesday night, the 22d, was Elon College night at the tabernacle. Burlington automobiles transported the students. Our Church prayer meetings are to be suspended in favor of attendance on the tabernacle services at Burlington during the continuance of the meetings, and all our people are urged to attend these meetings each day regularly. Dr. Alexander, our pastor, is in constant daily attendance, and other members of the faculty go when they can. We had just concluded a campaign here under Dr. Howsare, in which beyond seventy were added to the Church, but our thought is that we should co-operate with every good cause.

Brother Ham is of the best style of professional evangelist. He is himself a thoroughly consecrated Christian man, whose experience of God is not theoretical, but mystical in the fine and intimate sense of truly personal. His singer, Bro. Ramsay, is likewise a devout Christian, while especially talented in the direction of the musical features of the meetings. And Brother Rogers, the pianist, is also a deeply religious spirit and able to make his piano and voice tell vast deal of good in any community that heartily supports them.

One phrase from one of Bro. Ham's sermons abides with me and will abide. "We Christians are under the tyranny of the trivial," he said. Trivialities are such insignificant things, trivialities of conviction, of social custom, of personal habit, of industrial and professional cult. "Seek ye first the kingdom of God," said the Master, whom Brother Ham aspires to delineate and portray. When we do that, trivialities will cease to engross our major attention and first things will be first. The sure way to escape the tyranny of the trivial is to become absorbed in the great eternal verities of life and of God. The professional evangelist aims to do this not for a segment of the people, but for the whole community.

W. A. HARPER.

GREATER NEW YORK.

Jamaica Creek.

A new work has just been started at Jamaica Creek, in the Borough of Queens, not far from our Springfield Dock Church. Bro. Worner, the energetic pastor at Springfield Dock, has had under consideration for some months the opening of a work in this needy field. The community is considerably larger than Springfield Dock, and without religious opportunities of any kind so far as stated public services are concerned. A club house has been opened to our people for their use until more suitable quarters can be procured. Bro. Nolting was elected superintendent of the new Sunday School, and there were more than thirty in attendance at their initial session last Sunday. This makes four Sunday Schools for us now in Greater New York. Had we the men and the means, we could easily have twenty-four within six months without infringing on the rights of any other religious force. To be told that there are 1,588 Churches in this great metropolis suggests at first thought that the city may be over-Churched. But a little reflection will show that there are nearly four thousand people to each Church. Do you know of any town of four thousand people with only one Church? This also should be known, that there are sections where are to be found from twelve to fifteen thousand people without any religious organization whatsoever.

Springfield Dock.

This little Church has received more members, raised more money, and put on a more aggressive program in general in the past six or seven months than it has probably ever done before in two years. The outlook here seems most promising.

Vanderveer Park.

Our "Kingdom-Enlistment Week," from March 29th to April 5th, has proven the greatest inspiration to our little Church here which it has enjoyed during the present pastorate, and perhaps ever. About forty enlisted here, wheih we expect to result in at least forty accessions to our Church. Not all have been received as yet, owing to a great deal of sickness in the community. One of the very gratifying results of this splendid effort on the part of the teams which conducted the visitation was the discovery of much new material for building our Church in this section. Nearly all of those enlisted are heads of families of children attending our Sunday School. When many of these learned the principles on which our Church is founded, they immediately became interested in having the visitors make their neighbors acquainted with our position. This was easily done by the distribution of literature with which the visitors were supplied. Plans are now being studied for the erection of the first unit—a complete Sunday School and parish house plant—of our final equipment here for a larger and more comprehensive service. The Church voted definitely for a permanent building, feeling it to be wiser to thus conserve what effort is being made than to invest in a temporary structure such as has previously been considered.

Hyde Park.

While our building at Hyde Park is not yet complete in every detail, it is being used for our growing Sunday School, and for a place of worship. We held our opening exercises on March 8th, Rev. H. A. Barton delivering the principal address. Rev. James S. Williamson, a Congregational pastor, was present and spoke in behalf of the Brooklyn Federation of Churches, in the absence of Dr. Gordon, who, through a misunderstanding in dates, was unable to be present. Dr. Gordon is the executive secretary of the federation.

The Hyde Park Church is now organized under the name of the Hyde Park Christian Church of the Evangel. A comprehensive constitution has been adopted, a budget provided for, including benevolences, and a roster of thirty-four names with which to start our newest Christian Church in the greater city. The Sunday School is growing under the efficient leadership of George Dean, in whose home our school was organized and carried on for so long. J. R. Binckley, 1469 Schenectady Avenue, is our Church clerk. We are sending a list of twelve subscriptions to the *Herald* from our two Brooklyn Churches.

Brooklyn, N. Y. P. S. SAILER.

LIBERTY, VANCE.

The evangelistic meeting, conducted by Rev. H. C. Caviness, assisted by J. Charles Yelton, closed Sunday evening, April 19th. This campaign for Christ lasted four weeks, and we feel has been the greatest blessing that ever came to our community. Space forbids our giving an account in full, so we will endeavor to bring out a few outstanding things as we see them.

First, we desire to say a word in behalf of these men, in order that you may fully appreciate the thoughts as given you. Mr. Caviness, a noted lawyer by profession until a few years ago, is a thoroughly prepared speaker, and a man with the strongest faith we ever saw expressed by any one. Just walks closer with God than any one we ever had the pleasure of knowing. He is determined not to know anything among you save Jesus Christ and Him crucified. What he says or does is all for the glory of Jesus.

Mr. Yelton, a young man, thoroughly consecrated, is giving his best service through bringing the gospel in song. He is just wonderful! The evangelist's favorite text was taken from Gen. 3:9, "When art thou?" After using this five times, with great power, one was left before God with the question, "Where am I?" In these discourses were proven clearly that we could be hiding behind false hopes, such as reformation, morality, self-righteousness, change of heart, loyalty to the Church, and many other things. Yet all of these could not save you. Ye must be born again—baptized with the Holy Ghost. The messenger said that a true Christian would have no desire for worldly things. When Jesus comes in desire for worldly things. When Jesus comes in, all worldly things will go out. Where are thou? You know, and God knows. "Love as strong as death" was a great message. Here was Mary at the empty tomb, with a love as strong as death, yet she had that failure that fills the lives of so many today—unbelief. Mary did not believe that her Lord had risen, but thought His body had been taken. Jesus knew the heart of love, and as a reward sent her with the first glad message of a risen Lord. May it be forever stamped in our heart that love is the dynamic power that rules and reigns both in heaven and in earth.

If duty, necessity, sacrifice is the power that prompts us to work and give, then we have our reward from men. Though I give my all and my body to be burned and have not love, it profiteth me nothing, says Paul. We should have but one objective—a perfect love and crowning glory for Christ Jesus our Saviour; a message from a double text, "Thou art weighed in the balance and found wanting, and if any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are."

Whiskey and tobacco were used as examples to prove how they defiled the body. This being a tobacco section, the message went to the heart of many. A few pledged to abstain from the use of it.

In closing, he requested that every one clean up, not only of tobacco, whiskey, but cards, movies, dance, fine clothes, gold, land or anything that keeps you from being filled with the Spirit. Another message, "The wages of sin is death," held the audience spellbound. The messenger proved from and by God's word that sin is sin, and that God knows no distinction. If you ever told a lie you stood condemned as same as a thief or murderer. Just as one leak would sink a ship, just so one sin would sink your soul.

S i n spells sin, but leave out the middle letter and you have no sin left. Ah, my friends! what is it to be left out? It is "i" (self), and put Jesus in. Crucify self and crown Jesus. Have you done that? The seven judgments was indeed very interesting. The second coming of our Lord was brought in a most beautiful manner.

Mr. Caviness was the most thorough man on examination we ever saw. He intended that one should be sure that they were born again, and was very careful to make invitation plain. He prayed for the purity of our Church, that it might reach the stage of the early Church—that a liar could not live in it—saying that the Church has lost her power because she has lost her purity.

In conclusion, I will say we are praising the Lord for sending these men this way, and we are so thankful for the great awakening and revival in our Church. May we urge each reader to avail yourself of every opportunity that may be presented you to attend a Caviness meeting. Mr. Caviness, through the word of God, will search your heart and cause you to be drawn closer to Jesus if you so desire to get on a higher standard of Christian living. He will lead you into a deeper spiritual life. Some one said, I wish I could show the love of Jesus as Mr. Yelton does. I would give the world if I could. Mr. Yelton says, "That is what it cost me to do it." Yes, we must give up the world if we please Jesus and to have power, to show His transforming power of love through us.

We are happy because we have been revived and see Jesus clearer than before. May God bless his work the world over, and may we be up and doing while it is day. The harvest is ready and the laborers few.

MRS. R. J. NEWTON.

NORFOLK DISTRICT MEETS.

The Norfolk District Rally met at the Christian Temple April 3, 1925, and was called to order by the superintendent, Mrs. J. E. Cartwright. The devotional exercises were conducted by Rev. Stanley Harrell, Durham, N. C.

Minutes of the 1924 session adopted as read. Suptrintendent's message by Mrs. J. E. Cartwrigh. This address was requested for publication. Address by Dr. J. O. Atkinson, "John's Vision on the Isle of Patmos." Vocal solo by Mrs. Robert Hoge. Address by Rev. F. C. Lester, "Some Impressions of the North American Missionary Conference."

Roll call, and eight of the ten Churches in this district were represented, as follows: First Church, Berkley, 14; Rosemont, 16; Portsmouth, 6; Elm Avenue, 11; Newport News, 8; Christian Temple, 37; Berea (Norfolk), 3; South Norfolk, 1. A number of visitors and eleven ministers were present.

Mrs. M. L. Bryant spoke on the goals for the year, and the apportionments of the societies.

Offering for the Rocky Ford Mountain work, $14.70.

The chair appointed committees as follows: nominations—Mrs. J. W. Manning, Mrs. H. E. Rountree, Mrs. W. H. Baker, Mrs. Edward Jones; resolutions—Mrs. J. F. Brothers, Mrs. Oscar Smith, Mrs. L. W. Bartlett; place of meeting—Mrs. M. J. W. White, Mrs. C. F. Rudd. Adjourned for lunch. Prayer by Rev. W. D. Harward.

Afternoon Session.

Devotional exercises by Miss Anna Palmer. Vocal solo, Mr. Maudaunt Etheridge. Our work explained as follows: cradle roll, Mrs. W. H. Baker; willing workers, Mrs. O. S. Mills; young people, Mrs. R. T. Bradford; women, Mrs. M. L. Bryant.

Motion was made and carried that some of the well-organized societies of the district hold their meetings with the Churches having no organized missionary work until a permanent organization could be formed.

Echos from the rallies held at Mt. Carmel, Spring Hill, and Oakland by Dr. J. O. Atkinson and Rev. F. C. Lester. Address, Rev. J. G. Truitt, "The Spiritual Uplift of the North American Missionary Conference."

It was voted to send from this district one representative to some summer school of missions. Committee to arrange for same: Mrs. M. L. Bryant, Mrs. J. W. Manning, Mrs. L. W. Stagg.

Committees made the following reports, which were adopted:

Nominations—Mrs. J. W. Cartwright, superintendent; Mrs. L. W. Stagg, recording secretary; Mrs. Oscar Smith, treasurer. Signed Mrs. J. W. Manning, Mrs. H. E. Rountree, Mrs. W. H. Baker, Mrs. Edward Jones.

Resolutions—(1) That we express our thanks to the program committee for the splendid program; to the superintendent for her part in making these rallies a success, and adopt her suggestion in trying to help place the *Christian Missionary* in every home, and organize societies in the Churches without missionary organizations.

(2) That we express our appreciation to the visiting ministers and laymen for their presence and inspiration.

(3) That this Conference, by a rising vote, express its thanks to the Christian Temple for the splendid entertainment of the day. Signed Mrs. J. L. Brothers, Mrs. Oscar Smith, Mrs. L. W. Bartlett.

Place of meeting—South Norfolk. Signed Mrs. M. J. W. White, Mrs. C. F. Rudd.

Meeting adjourned, with closing prayer by Dr. J. O. Atkinson.

MRS. J. E. CARTWRIGHT, *Supt.*
MRS. L. W. STAGG, *Rec. Secy.*

THE SELF-STARTER.

To a representative of the Manchester *Guardian* a prominent educationist recently stated that success in life comes not so much to the "clover devil" as to the man whose personality is co-ordinated and inspired by some steadying and dynamic principle. Or, to put it more simply—the man of character. "Bluntly put," says this educationist, "some men are like wheelbarrows—they only move when they are pushed from behind."

This is a very apt illustration, and one which could be enlarged upon. The man of character is a self-starter—he carries his own power.

The same authority contends that knowledge is not everything. Not to be underrated, of course, but to be subordinated to the development of the whole personality. Further, "It is really more important what a boy is than what he knows."

An intensive process of cramming with facts is not education, but the building up of character is.

MT. OLIVET CHURCH.

Mount Olivet Sunday School, Green County, Va., has recently sent in its annual report to the county secretary of the Interdenominational Sunday School Convention. According to the international standard, it stands 100 per cent, with additional work in Christian education, which is under the direction of our pastor, Prof. A. R. Flowers.

Our pastor reports that our new circular pews, chairs for Sunday School rooms and for choir will soon be placed in our Church, and we see no reason why we cannot hold our record. We have five different denominations represented in our Sunday School and Christian Endeavor, and they are among our most earnest and efficient workers, and we are just unselfish enough to let these good people know that we fully appreciate their hearty support. Our 1925 house-to-house canvass for new members begins May 1st.

Dyke, Va. WYNONA MORRIS, *Secy.*

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

By Warren H. Denison, D. D., *Secretary.*

The Annual Every-Member Canvass.

A large number of Churches in our brotherhood begin their Church year July 1st. They, therefore, plan to put on the every-member canvass about the third or fourth Sunday in June. That being the case, it is now high time that every preparation is under way. We cannot say it too strongly that the annual every-member canvass is the best method of financing the Church known to Christian workers and will fill every case, rural and city, large or small. It is the plan officially adopted and used by all the principle denominations. It was officially recommended by the General Convention of the Christian Church, reaffirmed and urged upon all our Churches by the General Board of the Christian Church. It is the only plan endorsed and recommended by this bureau. We hope that every Church among us will avail itself of its value this year. We would call upon all our pastors, Church officials, Conference workers to actively encourage it. It will be the salvation of many of our Churches. Your Conference and Convention stewardship secretaries will be glad to assist any way they can. This bureau will furnish instructions and guidance. Correspondence is solicited concerning it. It is a great spiritual force and financial agency. It is the Scriptural plan. It will bring blessing to Church and workers.

Stewardship Institutes.

April 17th was spent with the West Milton, Ohio, Church. An earnest group of workers and five pastors participated. The Conference stewardship secretary, Rev. W. H. Martin, assisted. Rev. C. B. Kershner is the pastor.

April 19th was spent with the Crown Point Church, Dayton, Ohio. It was very largely attended and a deep interest was manifested. Rev. Clark A. Denison is the pastor.

April 26th and 27th was spent with the Dover, Del., Church in a most successful institute, well attended and full of interest. Rev. R. C. Helfenstein, D. D., is pastor.

April 28th was spent at New York at the annual meeting of the United Stewardship Council. It was a most important meeting. Fuller report of plans will be noted later.

May 2d we left for Illinois, Iowa, Nebraska, Kansas and Missouri, to spend four weeks with the Churches of the Western Convention, Mr. C. E. Booz, stewardship secretary, and for the summer school at Palmer College.

What Educators Say About Tithing.

Prof. W. P. Lawrence is the head of the department of English in Elon College. He writes: "Some fifteen years ago pressure of calls from Church enterprises moved me to undertake tithing. Meager as was my income, reason said, 'You can't do it without running in debt.' Experience has proved reason to be wrong in the matter. My opinion now is that for the miserly, niggardly giver to become a tither, he has only to revise his standards of evaluation. Even if he seems too poverty-stricken to give anything, it is only a 10 per cent revision—a revision that results in an elevating sense and satisfaction of soul."

F. Leland McReynolds, like Prof. Lawrence, is a layman and instructor. He is a Defiance graduate and principal of the Township Consolidated School at Sharpsville, Ind. He says, "In accepting the trust of life's economic resources, we signify a willingness to abide by that most generous contract which our Heavenly Father offers all His lessees. Any thing short of a systematic method of paying a 10 per cent dividend on the income from these intrusted resources can hardly be fair play in this business of religious finance."

ONE-DAY SCHOOL OF MISSIONS.

The Vance-Warren district missionary rally was held Saturday, April 4, 1925, at Mt. Auburn Church. The meeting was opened by the district leader, Mrs. J. A. Kimball, followed by song, "Thy Kingdom Come." The morning devotional was conducted by Mr. L. L. Vaughn. of Raleigh. All united in singing "The Church's One Foundation," after which a season of prayer was engaged in. In the absence of the secretary, Mrs. A. H. Hook was asekd to act. Minutes of last meeting were read and approved.

In the enrollment of and reports from societies, four responded, as follows: Liberty Vance, 10; Fullers Chapel, 1; Henderson, 9; Mt. Auburn, 28. Reports from Liberty Vance were given by Miss Margaret Alsten, for the Woman's Society; Miss Lillian Johnson, for the Young People's Society; Mrs. J. D. Newman, for the Willing Workers. Mrs. S. F. Coghill reported for Fullers Chapel. Mrs. S. O. Spruill reported for Henderson. For Mt. Auburn, Mrs. Tucker reported for the Woman's Society; Miss Helen Kimball for the Willing Workers, and Mrs. W. J. Cole for the Cradle Roll.

Mrs. J. A. Kimball, superintendent, then extended a very cordial welcome to the visitors and gave a splendid and inspiring message. Miss Gertrude Browne, field secretary, brought messages from our missionaries, and gave a very interesting report from the mountain work, which she had recently visited. Mrs. F. M. Harward and Mrs. A. H. Hook followed these messages with some special music.

Three committees were then appointed, as follows: nominationg—Mrs. S. F. Coghill, Mrs. J. B. Ellington, Mrs. S. O. Spruill; resolutions—Mrs. A. H. Hook, Mrs. E. J. Hicks, Miss Margaret Alston; time and place—Mrs. John Wilson, Mrs. F. M. Harward, Mrs. J. D. Newman.

The address of the morning was given by Dr. J. O. Atkinson, who brought to us some very impressive thoughts from the Washington Conference and also from his treatment of Revelation 1.

A special offering was taken for the Rocky Ford work, at which time $25.24 was raised. Prayer was offered by Dr. J. O. Atkinson, after which the session adjourned for lunch.

The afternoon session was called to order by the superintendent. Mr. J. A. Kimball led the devotional service at this time. A period of open discussion was engaged in, the following leading: "Cradle Roll Work," Mrs. L. L. Vaughn, of Raleigh; "Willing Workers," Mrs. W. W. Kimball, of Mt. Auburn; "Young People," Miss Lizzie Belle Newman, of Henderson; "Woman's Societies," Mr. L. L. Vaughn.

The following committee reports were read and accepted. Committee on time and place of next meeting recommended Liberty Vance Church, the time to be left open until later. Committee on resolutions reported as follows: "We, your committee on resolutions, recommend the following: (1) That we, as a body, express our appreciation to the people of Mt. Auburn for their cordial welcome and entertainment. (2) That we thank the officers of the district for their services, especially the superintendent for her inspiring message. (3) That Dr. Atkinson be requested to print his omitted speech in The Christian Sun. (4) That each Church in this district strive, as a goal, to report a working Woman's Society, Young People's Society, Willing Workers and Cradle Roll at our next rally. (5) That a schedule be made and printed of the time each month that local societies meet, that one society may plan to visit other societies as often as possible. (6) That study closses be installed in as many societies as possible, and that literature furnished by the Mission Board be used in the monthly devotionals. (7) That as many members as possible visit the missionary work at our very door, namely: the mountain work."

The committee on nominations recommended the following names, who were unanimously elected: president, Miss Margaret Alsten, of Liberty Vance; vice-president, Mrs. W. W. Kimball, of Mt. Auburn; secretary, Miss Etta Fleming, of Mt. Auburn; treasurer, Miss Lizzie Belle Newman, of Henderson.

Mrs. F. M. Harward and Mrs. A. H. Hook gave another special number, after which Mrs. L. L. Vaughn talked on plans for the coming year. The members of the Henderson society then presented a short play, "The First Church Missionary Society."

After a few last words from Miss Gertrude Browne, Dr. Atkinson, and others, the meeting adjourned, with prayer by Dr. Atkinson.

Mrs. A. H. Hook,
Secretary Pro Tem.

ON THE WAY FROM CHURCH.

Just last Sunday two ladies—women voters—conversed about prohibition. Both are good Church members, but they talked. One said, "I do not believe in prohibition." The other did not disagree with her companion.

Since next Sunday's lesson is on "The Benefits of Total Abstinence," it seemed proper that a few facts already discovered might be given, that persons who discuss the subject might do so intelligently and have something to talk about. A few facts are embraced in the following:

Particular attention should be given to massing the facts indicated in the title of our lesson, "The Benefits of Total Abstinence." Daniel and his companions became living proof, which is repeated in the case of every one who refuses to drink alcoholic liquor. A fancy name does not change the nature of the deadly thing. The effects which the scientists learn by experimenting on mice and guinea pigs is the same that will result in any other kind of pigs. One glass of beer a day will diminish the efficiency of a workman by 7 per cent. Those who are even moderately alcoholized are far more susceptible to pneumonia than non-drinkers, and have a weaker reaction against that condition. About 90 per cent of those who do not obey the Volstead law are aliens, or the children of the unnaturalized, we are told by those who have studied prohibition enforcement conditions in the United States.

Thomas A. Edison said: "I believe in prohibition. Sober America in the future will be a most dangerous competitor in commerce with all nations. In the future, it is either sobriety or commercial decadence for other nations. The boys and girls of the next generation will not have any taste for the stuff."

Some of the many benefits from prohibition are stated by Wayne B. Wheeler, a statistical expert: "A million lives have been saved by the drop in the death rate since prohibition. We spend $74,000,000 less per year to relieve drink-made poverty. Over 500,000 fewer are drunk in our streets every year. Alcoholic insanity has dropped two-thirds."

RALEIGH CHRISTIAN CHURCH.

The present new First Christian Church was formally opened for service Sunday, November 23, 1924, with appropriate and fitting exercises. We believe this marked the beginning of a new era in the life of our denomination in this field. Already the membership has acquired valued additions, and now numbers 224. There are possibilities here, and, if made the most of, this Church should be the coming Church.

Those of the brotherhood who have visited us have seen that a really modern and first-class plant has been erected at this place and they have been very generous in their praise. This is appreciated. In our opinion, not a more handsome or better equipped Church can be found in the city or vicinity. Standing on one of the choicest building corners uptown, it presents a pleasing and imposing sight. G. Murray Nelson, as the architect, and James A. Davidson, as the builder, spared neither ability nor pains in making the edifice an architectual success.

The membership of the Church, never large, has had a struggle sufficient to test its faith. While still heavily in debt, and with things at times discouraging, nothing but a faith in and a vision of the future is held up. The evry capable leader, Dr. Parry, has always been optimistic and has encouraged accordingly. In addition, some of the brethren have given themselves unstintedly in this enterprise. In particular, Mr. L. L. Vaughn has heroically labored in season and out of season, bearing much of the brunt, as chairman of the building committee. He has, and rightly should have, the appreciation and love of this body of members. Without him, the story of our rebuilding might be different. Posterity shall thank him, too.

The last deacons' report stated that the Church was in a state of progress; that there existed a spirit of harmony and a disposition to work among our members for the spiritual welfare of the Church.

During the building of the new Church the Sunday School was indeed cramped for quarters. This had the natural effect upon the classes and attendance. The new building, with large, well-equipped rooms, is an attraction in itself for Sunday School classes. Recently Mr. C. H. Stephenson and family presented to the school a beautiful Henry F. Miller Baby Grand piano.

The Sunday School has had a pleasing growth and the keynote for each class is to further augment its roll. The senior school is under the supervision of Mr. R. F. Harward as superintendent, with Mr. L. L. Vaughan as assistant. They have a corps of teachers, composed of the following: Mrs. H. P. Brigman, Mrs. H. A. Carlton, Prof. W. A. Anderson, H. M Rhodes, Prof. L. E. Cook, Dr. W. D. Parry, Dr. W. G. Forster, Mr. C. E. Barrow, Dr. B. W. Wells, Prof. L. L. Vaughan, and Dr. Carl C. Taylor. The officers are W. L. Moore, secretary; R. C. Stephenson, treasurer; J. L. Price, music leader, and Miss Louise Brockwell, pianist.

In addition to the above, the junior school, including the cradle roll, beginners, primary and junior departments, under the superintendency of Mr. C. H. Stephenson, is a distinct unit of its own. This is held in the basement of the Church, which furnishes ample room for classes and is equipped with a piano, song books, chairs, tables, etc. Graded Lessons are used. The staff of this school is composed of the following: Mrs. L. L. Vaughan, assistant superintendent; L. C. Brinkley, secretary-treasurer; Miss Lena Barrow, music director, and Mrs. R. O. Caveness, pianist. The teachers are Miss Tessie Bagwell, Mrs. L. C. Brinkley, Mrs. R. F. Harward, Miss Laura Jones, W. S. Bridges, Miss Alice Jones, Mrs. R. O. Caveness, Miss Jennie Mae Summers and Miss Lena Barrow. There are about 75 pupils in the school.

About the first of November, 1924, Dr. Carl C. Taylor, dean of the graduate school of the N. C. State College, organized a men's Bible class with eight members who met at the parsonage. When the Church was completed, this class moved to the gallery and has since been known as Dr. Taylor's forum. This class has had the most phenomenal growth of any in the Sunday School, and now meets in the main Church auditorium. There are 75 on roll, and the attendance on some Sundays is around 100. A musical program of about twenty minutes is rendered at the beginning of each meeting by different local artists.

Dr. Taylor has stated that the chief object of the class or forum is "to understand life and the place of religion in it." At the outset it was emphasized that only members not affiliated with any other class in the Sunday School would be eligible to join. Recently the teacher has been making a comparative study of the various religions, discussing some of them on succeeding Sundays in the following order: Buddhism, Confuscianism, Mohammedism and Christianity. These discussions from the keen mind of Dr. Taylor have attracted widespread attention and have been given prominent and favorable notice in the secular press. Perhaps I shall report something further in a few issues hence relative to these lectures.

There are two Christian Endeavor Societies here—intermediate, with Dorothy Jones, president, and junior, with William Spikes, president. Regular prayer meetings are held with interest each Sunday evening. The midweek prayer meeting is held each Wednesday evening, which is the congregational one.

The official business board is composed of twenty men, captained by Mr. C. C. Gunn, a prominent merchant of this city. Meetings are held once each month.

It should properly be stated here that this Church has a functioning Woman's Missionary Society. Mrs. L. L. Vaughan is the president, and the membership numbers around forty or fifty. These ladies are workers who work. Their loyalty and devotion to the new building work has been remarkable. It may be truly said that they have rendered splendid service, both inspirational and financial. They have turned hundreds of dollars into the Church coffer.

The Church has decided to put on a week of special effort, looking toward the development of the membership. This will be known as "Kingdom-Enlistment Week" and will follow the outline of Dr. Howsare, who will be present to conduct the work. This will begin Sunday, April 26th.

This sketch of the Raleigh work may appear to some to be written in a rather self-congratulatory style, but it is not meant that way. Nothing of the sort is intended. We honestly believe in boosting—expect to always do that—and it is but human nature to put one's best front forward. Everything is not perfect here any more than it is perhaps in your own Church. But who wants to hear about that! If we are doing well or trying to, maybe you will feel like doing that or even better. We should write and boost and praise this work, not because it is our Church, but for the reason that it is the Church of God.

We feel justifiable pride in the building and equipment, to be sure, and solicit your interest and affection, but as only love and harmony and the attributes of such can make a home, so the membership of a Church, to make a true Church, must be "of one heart and soul."

H. M. Rhodes.

Mrs. Helen Plane, said to have been the originator of the idea for the Stone Mountain Confederate Memorial, died April 24th, in her eighty-second year, in a private sanitarium.

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Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
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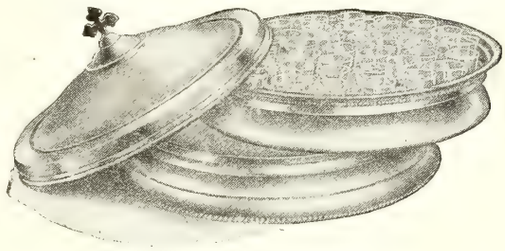

Style No. 85.

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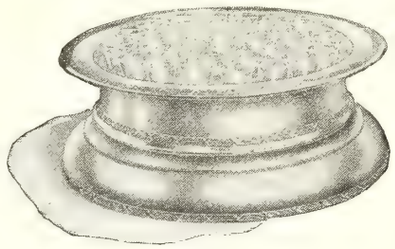

Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) . $22.00

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Bread Plate No. 3—Narrow rim.....	9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

Send Order to THE CHRISTIAN SUN.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

May 10, 1925.

Subject: "Philip and the Ethiopian Treasurer."
Golden Text: "The opening of Thy words giveth light."—Psa. 119:130.
Lesson: Acts 8:26-39.
Devotional Reading: Isa. 53:7-12.

Pentecost had started a fire in Jerusalem. It was beginning to burn brightly and warmly. Paul thought it was high time to put it out, and he rushed in, thinking to extinguish it. Figuratively speaking, he kicked the fire, thinking thereby to put it out. Instead, he scattered burning brands every where. And wherever these burning brands fell, they started another fire. For they that were scattered abroad, went every where preaching the word.

One of the burning brands was Philip, one of the original seven, who later became known as deacons. He was a man of honest report, full of wisdom and of the Holy Spirit, and he was on fire with a passion for the things of Christ. His devotion was genuine, for it carried him even to the hated Samaritans, and he preached Christ unto them. It is not too much to say that the Churches would take on new life if deacons would embody more of Philip's character and express more of his spirit of evangelism.

Philip was doing a great work in Samaria. He was having great practical results in his work. It seemed like the natural thing that he should continue where he was. But God moves in mysterious ways His wonders to perform. An angel—a messenger—of the Lord spake unto Philip, saying, "Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." It was a strange and seemingly unwarranted command. Why leave a great work to go into a place that was a desert? Why make such a "wild-goose chase?"

But the good soldier of Jesus Christ does not reason why when he becomes convinced that the Lord has spoken. He obeys. And Philip arose and went. And behold, there in that out-of-the-way place he found a man. The plot begins to thicken. Perhaps it was not a wild-goose chase after all.

The man was an Ethiopian, a man of great authority, the treasurer of the Queen of the Ethiopians. He was evidently a devotee of the Jewish religion, for he had been up to Jerusalem to worship. And returning, he was sitting in his chariot, reading Esaias the prophet. His principle was sound. He was following up the hour of worship with meditation and further seeking after righteousness. His period of worship had inspired him to a deeper hunger and thirst after righteousness. It is not at all unlikely that if we spent more time after worship on Sunday to meditating on high themes, and less on pleasure-seeking and cheap literature, we would come more and more unto the stature of the fullness of Jesus Christ.

The Spirit which had bade Philip go had not deserted him. Those who undertake God's program may be assured of God's presence and power. The Spirit said unto Philip, 'Go near, and join thyself to His chariot." He who had told His disciples that they should take men alive had led this humble disciple into the high privilege of doing that very thing.

The events that followed are inspiring. Taking a man who was seeking the truth, but who was living only in the dim twilight of truth, Philip took him and led him out into the blaze of the Son of Righteousness. It is significant that Philip began right where he was and preached Christ unto him. The whole Bible centers in Christ. It looks forward to His coming, recounts His life and ministry and teachings, and describes His spirit at work and His final consummation of all things. Christ is above all, and in all and through all.

As Philip talks, there is born within the man to whom he is talking a great heart-hunger. He felt the power of the living Christ. And with a confession that includes all that is necessary to all orthodoxy, he bears witness to open discipleship to Christ. An informal baptism is an external symbol of newness of life in Christ Jesus within the man.

"And he went on his way rejoicing." The words refer to the Enuch. He had found Christ. Of course, he went on his way rejoicing. But they might just as well refer to Philip. For he who leads men to Christ finds almost as much joy as he who is led to Christ. And this joy the world cannot give.

Tradition has it that this Eunuch went back to his people and was the means of evangelizing them and establishing Churches in Africa. It is as it should be. He who does not feel the impulse to share the riches of grace in Christ Jesus with others, lacks that which is most vital in Christianity.

Teaching Truths.

1. He that willeth to do His will shall know His will.
2. Christian impulse bids us arise and go.
3. Even the most unlikely places offer opportunity for Christian service.
4. Obedience is the organ of spiritual knowledge.
5. The spirit of Christ overleaps racial boundaries.
6. Religion has an appeal for "men in authority."
7. Worship ought to be a preparation for service.
8. Open-minded Bible reading offers a wide road to Christ.
9. Jesus Christ fulfilled the law and the prophets.
10. He who does God's will, will have God's spirit.
11. Sound interpretation of God's word offers a fine field of service.
12. Preaching Jesus is the best gospel.
13. Baptism is an outer sign of an inner change.
14. Belief in Jesus Christ as the Son of God is a fair test of discipleship.
15. He who finds Christ might well go on his way rejoicing.
16. The reward of work well done is more work.

CHRISTIAN ENDEAVOR.

May 10, 1925.

Subject: "Where and How Should We Spend Sunday?"
Scripture Lessons Ps. 122:1-9; Heb. 10:25.

Plans for the Meeting.

This meeting should be planned well ahead of time in order that an announcement may be made of how the Sunday on which this is the topic is to be spent by the Christian Endeavor members. It should be discussed and decided on the Sunday before the meeting. Since May 10th is Mothers' Day and the Christian Endeavor subject is "How to Spend the Sabbath," the Christian Endeavor members may plan to attend the Sunday morning service with their mothers or sit in a body. The members should each plan to spend Sunday afternoon at home with their mothers. All mothers of the Church may be invited to attend the Christian Endeavor meeting Sunday night.

Suggestions for Leader's Talk.

The leader may suggest that since the society has kept this Sabbath Day so well, that they try to keep it just as well for a month. It may then be decided how it shall be done. The society may attend the Sunday morning service and sit together for the entire month. They may plan to hold a C. E. meeting in the county home, or some other place where it would be appreciated and would be helpful, on one Sunday afternoon; another Sunday afternoon each member might visit some sick person. Each member should try to bring another to the C. E. meeting each Sunday night for the month.

Sunday should be a day of rest, worship, praise of God, service, meditation, thought, a day of thanksgiving for the blessings of the past week, and of hope and preparation for the work of the week to come. Sir Matthew Hale, an English judge, wrote a long time ago: "A Sabbath well spent brings a week of content and a thought for the joys of tomorrow; but a Sabbath profaned, what ever be gained, is a sure forerunner of sorrow."

Just before President Harding died, when he was in Alaska, he visited the Sheldon Jackson School in Sitka, one Sunday. A baseball game had been planned for the amusement of the party, but President Harding refused to go, and the ball game was called off.

Have some one read, or repeat, the law of the Sabbath. Ex. 20:8-11.

The Sabbath Day and Health.

Michel Chevalier said: "Let us observe Sunday in the name of hygiene, if not in the name of religion." He realized that if people were not even Christians, they needed one day of rest of the seven in each week. It is one of the natural laws of life. Sunday should be spent in quietness, because the week is spent in a constant running from one thing to another and always in a rush. "Sunday amusements do not uplift and enlarge our visions. They foster selfishness, the very thing Sunday should eradicate. Saturday night has been called the porch of the Sabbath. It is doubtful if we can have worthwhile Sundays if we spend godless, self-indulgent Sundays."

The Sabbath and Worship.

"I was glad when they said unto me, Let us go into the house of the Lord." This should be the spirit of worship on Sunday. It is the promise of joy and praise and gladness, the renewing of the spirit, a communion with God. David Baines Griffiths said: "Humanity worships Sunday morning. When we, in the name of relaxation, arrange our Sunday so that public worship has no place in it, we set ourselves up against the best in humanity, and hinder progress rather than preserve it." At the present time, Sunday is the only day for real religious education that most children have, and it should be used for this purpose. It is just as important, and more so, that children have spiritual and moral training as intellectual.

Heb. 10:19-25 shows us some things of the

(Continued on Page 11.)

Christian Orphanage

Dear Friends:

The weather has been fine this spring and our spring planting has gone forward in a nice way. Our corn crop for the crib has all been planted and is coming up. Our land for the corn crop for the silo is ready to plant, and we hope to get our crop of beans sowed in the next few days. Our garden is looking fine. Cabbage growing rapidly and peas in bloom. It now looks like we will have garden vegetables in the near future. It always makes us happy when we can raise plenty of vegetables for our tables.

Our poultry yard has done right well for the last month or six weeks. My little poultry man (Wilson Collier) has taken a great deal of pride in the chickens, and has been bringing in from sixty to sixty-five dozen eggs each week. He has one hundred and thirty chicks which he hopes to get large enough to eat by commencement. He also has about one hundred and ninety-six little chicks about one week old.

Joe Jones (our little dairy boy) is doing nicely with his dairy cows. He is now getting about thirty-five gallons of milk each day. Has one cow giving seven gallons. Joe is very proud of his Holstein, and gives them good attention, and they respond with nice milk and yellow butter.

Little brother (Clarence Fields) and Delmire Siler have a nice bunch of hogs to kill this fall. They are counting on five thousand pounds of meat, and if they have no bad luck they will get it. Our little boys are fine little fellows and enjoy their work.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 30, 1925.

Amount brought forward		$5,062.20
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Mt. Auburn	$ 8.73	
Bethel "W"	6.71	
Shallow Well	3.31	
Christian Chapel	1.40	
		20.15
Western N. C. Conference:		
New Providence		6.95
N. C. & Va. Conference:		
Greensboro, First Church	$ 20.20	
New Lebanon	2.00	
Baracca Class	2.00	
Haw River	6.11	
		30.31
Eastern Virginia Conference:		
Wakefield	$ 4.46	
Portsmouth, First Church	9.95	
Dendron	15.81	
Berea, Norfolk	6.30	
Spring Hill	3.00	
Damascus	7.00	
		46.52
Valley Va. Conference:		
Palmyra	$ .91	
Antioch	4.00	
		4.91
Alabama Conference:		
Pisgah	$ 1.05	
Mt. Zion	.90	
		1.95
Easter Offerings.		
Bethlehem, N. C.	$ 11.38	
Rev. and Mrs. J. F. Apple	5.00	
Pauline Apple	1.00	
Liberty, Ea. Va.	7.75	
Winchester, Val. Va.	3.00	
Oak Level	2.30	
Wakefield, Va.	7.00	
Ingram Church, Va.	20.00	
C. L. Rawles, Holland, Va.	10.00	
Ramseur, N. C.	8.00	
Liberty, N.	11.83	
Cragford, Ala.	5.15	
Barretts, Ea. Va.	7.25	
Bethany, Ga.	5.00	
Roanoke, Ala.	10.00	
Richland, Ga.	10.01	
Parks Cross Roads, N. C.	15.32	
Christian Chapel, N. C.	13.20	
Seagrove	5.00	
New Elam, N. C.	26.85	
Pleasant Ridge, N. C.	4.03	
Piney Plains (add)	1.00	
Smithwood, N. C.	5.15	
Lebanon, N. C.	15.00	
Dadeville, Ala.	1.96	
Willing Workers, Spring Hill	2.00	
Centerville, Ea. Va.	2.10	
Hines Chapel	23.00	
Lebanon	8.00	
Ramseur, N. C.	28.00	
N. Lebanon, N. C.	12.90	
Pleasant Hill, N. C.	21.65	
Holland, Ea. Va.	50.00	
Big Oak, N C.	11.00	
Haw River, N. C.	8.75	
Mt. Pleasant, N. C.	7.50	
Old Zion, Ea. Va.	20.00	
Berea, Ala. Co.	14.15	
Ether, N. C.	17.82	
Whistler's Chapel	29.04	
Union Grove, N. C.	6.55	
Hopedale, N. C.	9.35	
Franklin, Ea. Va.	80.00	
Christian Light, N. C.	8.25	
		574.94
Special Offerings.		
Sale of beef	$ 96.00	
Boon's Bible Class, Sanford, N. C.	15.00	
Sale of eggs	2.75	
		113.75
Grand total		$5,861.68

(Continued from Page 10.)

regularity which we are to use in Church-going and in worship. What people do we find who are happier than an earnest Sunday School teacher or leader of young people, who spends a great deal of time to accomplish the purposes and goals which they set for themselves?

Jesus and the Sabbath Day.

Tell of the healing of the man on the Sabbath Day and the reproach which Jesus had from the Jews, found in John 5:1-18. Comment on Mark 2:23-28. Read Matt. 12:1-8. Jesus taught that the religious rules and laws were made for the wellbeing of man; that the Sabbath Day was made for rest; that it was made for fellowship and worship; that it is to be a help and not a burden to people; that it is a day in which the good work of God does not stop.

Questions.

1. What demands should the Church make on us for Sunday?
2. What did Jesus mean when He said, "The Sabbath was made for man, and not man for the Sabbath?"
3. What are some of the things which you think wrong to do on Sunday?
4. How do you think Jesus would spend Sunday if He were among men today?
5. How do you think the Sabbath Day should be observed in our homes?

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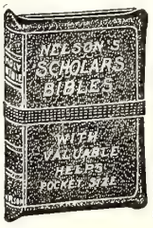

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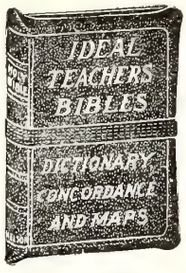

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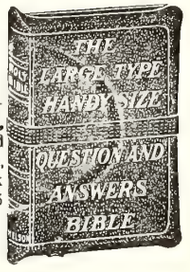

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MONDAY.

CONSCIENTIOUSNESS.

Conscientiousness has, in many, outgrown that stage in which the sense of compelling power is joined with rectitude of action. The truly honest man here and there to be found is not only without thought of legal, religious, or social compulsion when he discharges an equitable claim on him, but he is without thought of compulsion. He does the right thing with a simple feeling of satisfaction in doing it, and is indeed impatient if anything prevents him from having the satisfaction of doing it.—*Herbert Spencer.*

Let me tell you a story. We are told that Abraham Lincoln was once a postmaster. His office did so little business it was closed, and there was owing the postal authorities seventeen dollars and some cents, which they forgot to claim. Three years passed. Lincoln had a hard time. He had no money. The omission of this money was discovered, and officers came and demanded the money. A friend was in the room, and knowing Lincoln's straits, called him aside and offered to lend it to him, but he only smiled and said, "No, thank you." He went to his room and produced the seventeen dollars in the same change of pennies and dimes in which it had been collected at the post-office, all wrapped up in a small package. This honesty was the root of his noble life and the source of his greatness today. In no other way can any one build a building that will stand.

TUESDAY.

IMITATORS OF GOD.

"Be ye imitators of God, as dear children."—Eph. 5:1.

We are all copyists. Children copy their parents. Parents copy other parents. Business men copy business men, etc. When we shall be copied, what will the result be?

The downfall of numberless ones lies in doing wrong things because others did them. The Scripture today says copy God. Even monkeys, I am told, copy superiors and never the lower. We are to find out God and copy Him. Like Mary, sit at the feet of Jesus and then do like Him, which means that it is not enough to admire God, or to adore Him, but copy Him.

And our imitation is to be like a little child's imitations. Our children at their play imitate us. In this their mind is lowly, humble, trustful, sincere, loving, and theirs is our example. David said, "I have set the Lord always before me," and also, "The law of God is in his heart, none of his steps shall slide."

Whatever there may be of our God we may not be able to copy, we can imitate Him in faith, in justice, in efforts of holiness and purity, in truth, in tender-heartedness, kindness, forgiveness and love.

Prayer.—Our Father, as children of Thy great family, help us to set before us daily and at all times Jesus our Saviour and follow Him. In His name we ask it. *Amen.*

WEDNESDAY.

SEEKING NEWNESS OF HEART.

"Today if ye will hear His voice, harden not your hearts."—Heb. 3:12-16.

There are many kinds of hearts, but the worst of all is the hard heart. It is easy to grow hard-hearted. As years pass, we find ourselves moving in a little circle. We get into narrow ruts. We lose the child-heart, the sense of the wonder and beauty and goodness of life. Great things become commonplace to us. Our hearts accumulate grime—a crust—and such hearts are always slow to believe. Such hearts grow blind and forgetful. We lose our capacity for trust. There is only one hope for the hard heart, and that is that it may be broken and made over. The psalmist's prayer, "Create within me a clean heart," points the way—the only way—to acquire a tender heart. It is a new creation. "If any man be in Christ, he is a new creation."

The "new heart" which is the object of all true religious aspiration is a heart fashioned after the heart of Jesus. Who was ever pitiful and compassionate. Familiarity with difficult conditions never hardened His heart. "His heart, of all His being, was the chiefest part." A modern poet speaks of God as the "Heart of Love enfolding all." In power, we may never be like God, but in tenderness of heart we may approach Him by the Spirit's help. Just to listen to His voice—"to hearken unto His word"—is the surest way to be saved from hardness of heart.—*Rev. C. C. Albertson.*

Prayer.—Our Father, while we try daily to imitate Thee through Jesus Christ our Lord, give us hearts open and responsive to divine teaching, that our children, when copying us, may copy Thee too. In His name we ask it. *Amen.*

THURSDAY.

SEEKING GOD'S FACE.

"Seek, ye, my face . . .Thy face, Lord, will I seek."—Psa. 27:8.

What does this mean to us? The face carries so much of what the soul is made of. Anger darkens it like a storm. Love illuminates it like the sum bursting over a landscape. Not only our moods, but permanent character is there. God's face is all that is kind, compassionate, love, highest ideals of goodness, all that is noble and true, all that is divine and glorious, all that is righteous and beautiful.

Spiritual life is one of a growing knowledge, growing goodness, growing faith, growing hope, growing prayer and growing struggles for achievement. It denotes a search for the character of God and a life of earnest seeking after God's face is illimitable in its discovery of Him. It is not enough to contemplate the beauty of a thing, but we want to feel that beauty passing into our own souls and becoming an abiding quality in us.

Prayer.—Our Father, Thou who givest power to the faint and increaseth strength to them that have no might, beautify our souls with Thy salvation. We pray for the beauty of our God to be upon us. In His name we ask it. *Amen.*

FRIDAY.

GOD'S KINGDOM WITHIN OUR REACH.

"Thy Kingdom come."—Matt. 6:10.

To the Jews, it seemed that their happiness and prosperity depended upon a political change—the coming of a Davidie king who would deliver them from their enemies, and set up a free and prosperous Jewish state. To Jesus, however, everything depended upon a great spiritual change, a complete turning away from materialism and pride, from hypocrisy and hate, from lust and selfishness to God, the great loving Father, who would abundantly care for His children if they would truly trust Him.

Why not try this great spiritual way to life and peace? The world has tried trusting in money, in politics, in culture and science. It has even trusted in war to bring in the new day. What is needed, however, is that we should trust in our infinitely wise and loving Father and let Him help us solve our problems. To do this is to realize what Jesus meant by the kingdom of God.

Prayer.—Dear Lord, grant that Thy word may reach the hearts of the multitudes in every land, and all may desire the coming of the kingdom. May they realize that God blesses all that show a desire for Him, the world's only hope. *Amen.*

SATURDAY.

THE FINGER OF GOD.

"One jot or one tittle shall in no wise pass from the law till all be fulfilled."—Matt. 5:17-19.

God wrote, according to the sacred record, in all on three different occasions. He wrote the tables of the law on stone with His finger; He wrote with the finger of a hand upon the wall, the denunciation of judgment against Belshazzar and his court when they broke this law; and He wrote with his finger in the dust of the temple floor when His law was broken again; but this time He wrote in mercy—to deliver from the death penalty of the law. By the silence of Jesus, the accusers of the woman were convicted, and the consciences of all made them ignominiously retreat.

God wrote on stone the law, not one jot or tittle of which shall ever fail, although the tables of the law were lost, with their sacred container, the ark. He wrote on the plaster of the wall, and that heathen hall, where the revelers drank from the golden cups of His sanctuary, was demolished, to be buried in the dust until the present day, when it has been resurrected by the archeologist Koldeway. He wrote on the dust of the temple floor, and not one stone of that temple was left upon another when the gentiles burned Jerusalem. But, though the heavens fall and the earth pass away, not one word that He ever spoke or wrote shall fail of fulfillment.—*Wm. M. Langdon.*

Prayer.—Dear Father, may all of us, young and old, learn to obey and trust Thee implicitly, and say, "Thy will be done in us as it is in heaven." *Amen.*

SUNDAY.

KEEPING THE TEMPLE CLEAN.

"My house shall be called a house of prayer for all nations."—Mark 11:15-18.

The temple in the time of Jesus was overrun with business. More than that, the spirit of the world was there. The authority and the love of God were forgotten. The passions of men found full and loud expression. The things of God were contemptuously subordinated to the convenience and the clamor of men.

We are in the same danger today, only the form which the evil takes is different. Business frequently tries to tell religion what it shall say and do. It regards itself as a sort of overlord. If it says "go," its imperative is final. If there are not enough days in the week, business says, "Take the Lord's day. I want it. Six days are not enough. I want the other one." If men were as loyal to the imperatives of the Lord as they are to the demands of business, the kingdom would speed on more surely.

There comes a time when the Lord of the temple will drive business out. Business has a place and a noble one, but not in the temple of God. In no sense can it be a substitute for the temple. At no time can it be master of the temple. Pleasure makes one sort of bid for a man's time and energy. It is sometimes camouflaged as recreation for health. Business makes a more subtle appeal—the appeal of necessity, of duty, of self-interest. Nevertheless, it needs to be faced fairly and frankly interrogated. It is not master over the things of God.—*Ernest Bourner Allen.*

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

DEARS:

I saw a lot of my Kiddies at a party today. Oh! quite a lot, indeed! And we played and played. After a while in came a great, huge tray of lemon-ice. Oh! and then we stopped playing. Guess what we did! But I know you can, though.

Will Jack Frost never find out it is spring? He has stayed all winter, and now he seems to be going to spend the summer too. Jacky Frost, run along now, please sir; all my Kiddies want to go bare-foot. Run and find a violet, dears; can you? Your editor,

M. F. M.

BEDTIME PRAYER.

We thank Thee for the happy day,
For our pleasant work and play.
Now as we lie down to sleep,
We ask that Thou wilt safely keep
All children round the world so wide.
Ev'ryone is near Thy side;
Thou dost see us, each and all,
And Thou wilt hear us when we call.

Amen.

THE EASTER RABBIT.

A long time ago, in a far-off country, there was a famine. Listen, and I will tell you how it happened.

In the early spring, when the first grass peeped out, the sun shone so hot that it all dried up. Rains did not fall for many months. The seed and grain that were planted could not grow. The plants, trees and everything turned from a fresh green to a dull gray brown. When fall came, there was nothing to gather in the storeaway for the long, cold winter. The people had to be very saving and careful of the things they had saved the year before.

When Christmas came, there were not many presents, but the children did not miss them as we would, because in that land they did not give many presents at Christmas. Easter Sunday was their holiday. On this day they had celebrations and presents and other nice things for the little folks.

When this Easter Sunday came around, the fathers and mothers were too poor to get these presents and goodies for the children, and knew not what to do. They thought of all sorts of things, but none suited them, till one mother thought of coloring a great many eggs and hiding them in the grass of the Church-yard and letting the children find them.

The other mothers of the village thought this was a fine idea. The whole week before Easter all of these kind mothers were very busy coloring pure white eggs bright pinks, blue and yellows. This was kept secret from the children.

When Easter Sunday came, all the fathers and mothers and children dressed in their best clothes went to Church. When Church was over, instead of going home, the older people told the children to come with them for a walk in the Churchyard and perhaps they would find some flowers.

Suddenly a shout went up. The children had found these beautiful eggs hidden in among the grasses. They were happy at finding them and wondered where they could have come from. Just then, from near a large nest full of eggs, jumped a large white rabbit. One little girl said, "It must have been the rabbit who laid the pretty eggs."

"I am sure it was the rabbit," said her brother.

"Hurrah, for the rabbit! hurrah, for the Easter rabbit!" the children shouted and cheered. The fathers and mothers smiled and were glad, too. Ever since, in that far-away land, and in many other countries, the Easter rabbit brings us our beautifully colored eggs.

WHEN I AM AFRAID.

Father, Thou art near
Make me brave.
If any danger comes
Thou canst save.
Thou dost hear me now,
I will not fear.
Help me to believe.
Thou art here.

Amen.

THE STORY OF JACK RABBIT.

A long, long time ago, Jack Rabbit did not look anything like the rabbits we see these days. Instead of long ears and the stump tail, he had very small ears, no longer than those of a cat, and a long, bushy tail.

The fox, who was a neighbor of the Jack Rabbit, was quite jealous of him, for although the fox's tail is fine and bushy, Jack Rabbit's was much longer and handsomer. Jack knew this, and so, just to plague the fox, when he saw him coming he would swing his tail from right to left and up and down, and feel biggety big.

One morning the fox came along with a fine string of fish. Jack Rabbit liked fish better than anything else. He would have done most anything to have had some.

When the fox came up to where he was standing, he said, "Good morning, Brother Fox, where did you get those nice fish?"

"I caught them down at the mill pond," said the fox.

"How did you catch them, Brother Fox?" asked the rabbit.

"It is easy enough to do, Brother Rabbit. You do not even need a hook or line," said the fox.

The rabbit jumped all about, swinging his long, bushy tail up and down very fast. He said: "Tell me quick all about it, Brother Fox, for I am most starving for fish."

"Well, this is all you'll have to do: go sit on the log that lies across the creek, and let your tail hang into the water from two hours after sundown till daybreak, and at the end of that time you will have more fish than you can eat in a week."

That very night the rabbit wrapped a warm blanket around his shoulders, because it was a very cold winter night, and went down to the creek to fish. He sat upon the log and let his tail hang down into the water.

It grew colder and colder, still the rabbit would not leave, thinking of the fine mess of fish he would have in the morning.

When morning came, the rabbit began to pull. He pulled and pulled, but his tail was frozen fast in the creek. He thought it was the weight of the fish he had caught that held his tail.

He pulled again and again, and harder each time. When he found that his tail would not come out of the water he became frightened and squealed, shouted and whistled as loud as he could for help.

A big owl that lived in a hollow tree heard him. The owl knew from the rabbit's cries that he was in trouble, so he thought he would go and get him and eat him for supper.

He flew away to the creek.

When the rabbit saw him he called out, "Mr. Owl, won't you please help me pull out the fish I have caught on my tail?"

"With pleasure," said the owl. He flew down and caught hold of the rabbit's left ear and pulled it so hard that it grew longer and longer, but still the rabbit's tail stuck fast in the ice.

"Why don't you pull at my tail, Mr. Owl? You have pulled my ears to such a length that my best friends won't know me," said the rabbit.

The owl thought of a better plan. He put his hooked bill around the part of the tail that was outside of the ice, and—clip!—off it snapped.

And that is how the rabbits came to have such long ears and bobtails.

FATHER AND MOTHER AWAY.

Keep them safe and bring them home;
Make me good while they are gone,
So I may meet them when they come
With a shining face.

Amen.

HE COULDN'T GET THE GATE OPEN.

More than sixty years ago, a boy ten or twelve years old started one morning to go to school. He didn't like his teacher and did not like to go to school. He wanted to stay at home, but he knew he could not do that, because he was not sick, and had no excuse. But he thought he could invent one that would answer. His mother started him off with his dinner-pail in his hand, and thought, of course, her little boy would go straight to school, as he often had done before. But after he had been gone fifteen or twenty minutes the little fellow came back.

Was he sick? No. Had he been hurt? No. Did anybody or anything frighten him? No. What, then?

Well, he told his mother "he couldn't get the gate open." His mother knew this was a poor excuse. She knew he could very easily climb over the gate if it was fast, and that her little boy was only shamming.

What do you think she did? Let him stay at home? Go and open the gate for him? No. She just went towards the wood pile, and picked up a little switch, and then, turning to the boy, said: "Come on, I will help you get the gate open."

He soon took the hint, and was off as nimble as a cat, not caring for gates or fences either.

This boy lived to be nearly eighty years of age. He died on the day before Christmas.

During his long life he found many gates to be opened—as we all do—and that a lively step and a lively switch will help, not only over gates, but over wide ditches, steep hills, and high mountains.

After many years, the gray-haired man came to the last gate. It opened of itself, and led into the graveyard, where he now sleeps.

The last gate is just before us all. It may be just a little way off, or it may be a long journey. No matter, it is surely ahead somewhere, and we will come to it sooner or later. When we reach it, may it not only lead into the graveyard, but beyond it into the brighter world, where gray hairs and trembling limbs are never seen.—*Selected.*

God's kingdom is within reach of us all. It has been brought blessedly near to us by His own Son. Right where we are at this very moment, in the silence of our own souls, we may erect a spiritual throne, and upon that throne we may place the only One who can ever fully save and satisfy mankind, either individually or socially. And we will not stop there. We will go on to win others and still others to love and trust and obey Him, not only by our words, but even more by prayer and holy, Christ-like living, until the whole world is aflame with the love and glory of God, and His kingdom has fully come.—*Rev. George W. Barton.*

QUESTIONS AND ANSWERS.

The Covenant of Grace.

Q. 41. *With whom did God the Father make the covenant of grace?*

A. With Christ, His eternal Son.

Q. 42. *Whom did Christ represent in the covenant of grace?*

A. His chosen people.

Q. 43. *What did Christ undertake in the covenant of grace?*

A. To keep the whole law for His people, and to suffer the punishment due to their sins.

Q. 44. *Did our Lord Jesus Christ ever commit the least sin?*

A. No; He was holy, harmless and undefiled.

Q. 45. *How could the Son of God suffer?*

A. Christ, the Son of God, became man that He might obey and suffer in our nature.

Q. 46. *What is meant by the atonement?*

A. Christ's satisfying divine justice, by His sufferings and death, in the place of sinners.

Q. 47. *What did God the Father undertake in the covenant of grace?*

A. To justify and sanctify those for whom Christ should die.

Justification and Sanctification.

Q. 48. *What is justification?*

A. It is God's forgiving sinners and treating them as if they had never sinned.

Q. 49. *What is sanctification?*

A. It is God's making sinners holy in heart and conduct.

Q. 50. *For whom did Christ obey and suffer?*

A. For those whom the Father had given Him.

Q. 51. What kind of life did Christ live on earth?

A. A life of poverty and suffering.

Q. 52. *What kind of death did Christ die?*

A. The painful and shameful death of the cross.

Repentance.

Q. 53. *Who will be saved?*

A. Only those who repent of sin, believe in Christ and lead holy lives.

Q. 54. *What is it to repent?*

A. To be sorry for sin, and to hate and forsake it, because it is displeasing to God.

Q. 55. *What is it to believe or have faith in Christ?*

A. To trust in Christ alone for salvation.

Q. 56. *Can we repent and believe in Christ by our own power?*

A. No; I can do nothing good without the help of God's Holy Spirit.

Q. 57. *How can we get the help of the Holy Spirit?*

A. God has told us that we must pray to Him for the Holy Spirit.

Q. 58. *How were pious persons saved before the coming of Christ?*

A. By believing in a Saviour to come.

Q. 59. *How did they show their faith?*

A. By offering sacrifices on God's altar.

Q. 60. *What did these sacrifices*

A. Christ, the Lamb of God, who was to die for sinners.

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YOUNG PEOPLE'S TOPIC—MAY 10.

"Where and How Should We Spend Sunday?" There is no other answer to this question save that which is dictated by the Christian standard of thought and action. Where to Spend Sunday? In Church, of course. To neglect the means of grace means the lowering of the ideal. The fellowship of worship spells spiritual strength. The atmosphere of the sanctuary is different from all other atmospheres. There the thought and speech are in harmony with the high claims of the soul. There is a reflex action that buoys the spirit and gives impetus to the finer impulses. To sing the songs of the faith, to talk to God, to listen to an exposition of His word, to catch a glimpse of the character of Jesus Christ, to be surrounded by those whose thoughts are of ministry and service, and whose theme is that of righteousness and peace—these are values we cannot afford to avoid.

And out in the crowded ways of life, among those who are needy—the sick, bereaved, discouraged. Sunday can be made a holy day indeed when the hours are spent in radiating cheer and hope and help. Jesus recognized the needs of His fellow-men and the day was dedicated to that purpose. He plucked an ear of corn with which to meet hunger. To meet hunger, on the Sabbath Day and every day—that is Christianity. Hunger for the bread that feeds the body and hunger for the bread that satisfies the soul—that is what we mean.

Sunday may be spent in ways helpful to self and others. Write letters to friends far away and who are lonely. Telephone those who can be reached in that way. Visit the sick and the shut-ins. Walk through the fields and, seeing nature in grandeur, think God's thoughts after Him.—Rev. Richard Braunstein.

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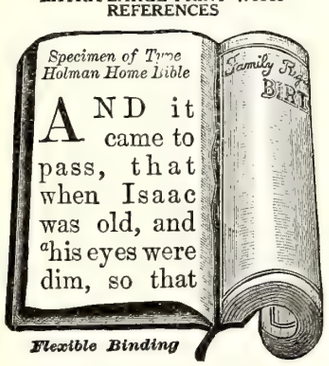
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FREEMAN.

Mrs. Nannie C. Freeman, wife of C. A. Freeman, a deacon of Burton's Grove Christian Church, departed this life on Easter Sunday morning, aged 60 years, and the funeral service was conducted Monday afternoon by Rev. G. C. Crutchfield and the writer. The service was held in the home, after which the body was laid away in the family cemetery nearby. Sister Freeman had been a member of the Tucker Swamp Baptist Church since her girlhood days. Besides husband and six stepchildren, she leaves two sisters and two brothers to mourn their loss W. D. HARWARD.

JOHNSON.

Mrs. J. D. Johnson, of Garner, wife of J. D. Johnson, died at her home March 25th. She had been a faithful member of Hayes Chapel Christian Church forty-one years. She was sixty-eight years of age. She left a husband and three daughters to mourn their loss—Mrs. G. B. Montague, Mrs. H. E. Hamilton, and Miss Stella Johnson; also two sisters and two brothers—Mrs. Geo. Carroll, Mrs. Hettie Davis, Messrs. Sam and William Dupree.

She was a patient and gentle sufferer in her long illness to the last. She met death without a fear. She expressed her willingness to go, and said to her friends "There is nothing between me and Jesus." She lived a life of service. Her neighbors and all who knew her can look at her death as the ending of a perfect day. Her purity of life and depth of character should serve as an inspiration to her host of friends and strengthen the ties between heaven and those who loved her.

The funeral services were conducted by two of her former pastors—Revs. Fuller Johnson and Jesse Franks.

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5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, MAY 7, 1925. NUMBER 19.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

TO MEET ANY EVENT.—

It is said that Italy is taking steps to be prepared for any emergency which may arise in Germany or Bulgaria. This is the way diplomats interpreted a recent dispatch from Rome which said that the Italian Cabinet had restored the army general staff.

ENGLAND BACK TO GOLD STANDARD.—

One of the most interesting facts to the financial world was the return of England to the gold standard on April 28th. Chancellor Winston Churchill in his budget recommended the resumption of the shipment of bullion, and Parliament accepted the budget as outlined by the Chancellor of the Exchequer. Upon the news of England's resumption of the gold standard, the pound sterling went to $4.83, the highest point it has reached in ten years. This is only 4 cents below parity, $4.865. This resumption marks another long step forward in the financial rehabilitation of Europe. The pound sterling effects the money market all over the world. Two New York banking concerns are arranging credits of three hundred million dollars in gold for great Britain. Chancellor Churchill stated that this reserve would be used only when and if needed, and he said that he did not think it would be needed. This resumption would be the whole imperial policy.

CABINET MEMBERS ARE RELIGIOUS.—

The Methodist Board of Temperance is responsible for the statement that all the members of President Coolidge's Cabinet are members of Churches. The Church affiliations are given as follows: Frank B. Kellogg, Secretary of State; Episcopalian; Andrew W. Mellon, Secretary of the Treasury, Presbyterian; John W. Weebs, Secretary of War, Unitarian; John G. Sargent, Attorney-General, Universalist; Harry New, Postmaster-General, Disciple; Curtis D. Wilburg, Secretary of Navy, Congregationalist; Hubert Work, Secretary of Interior, Presbyterian; William M. Jardine, Secretary of Agriculture, Congregationalist; Herbert Hoover, Secretary of Commerce, Quaker; James Davis, Secretary of Labor, Baptist. The *Christian Century* points out that it is not definite whether all these men are actually members of the Church or whether they are merely adherents. During the late campaign it was stated that Mr. Coolidge and Mr. Dawes were the only Church members of the six on the major tickets, and how it has developed that Mr. Dawes is not a member, but only an adherent, of the Congregational Church.

UNITARIANS HONOR FAMOUS MEMBERS.—

As a part of their centenary celebration, the Unitarians of New York set aside Sunday, April 19th, for the purpose of honoring the twenty-two Unitarians in the National Hall of Fame, which is situated on the campus of New York University. Addresses were delivered by Chancellor Elmer Ellsworth Brown, of the university; Dr. Robert Underwood Johnson, director of the Hall of Fame, and Dr. Arthur E. Morgan, president of Antioch College, Yellow Springs, Ohio. The twenty-two Unitarians occupying positions in the Hall of Fame are: John Adams, John Quincy Adams, Lewis Agassiz, George Bancroft, William Cullen Bryant, William Ellery Channing, Peter Cooper, Charlotte Saunders Cushman, Ralph Waldo Emerson, Benjamin Franklin, Nathaniel Hawthorne, Oliver Wendell Holmes, Thomas Jefferson, Henry Wadsworth Longfellow, James Russell Lowell, Horace Mann, John Marshall, Marie Mitchell, John Lathrop Motley, Francis Parkman, Joseph Story, and Daniel Webster. This is a formidable array of names, but one is inclined to think that the Unitarians are making broad claims when they have taken in Jefferson and Horace Mann. They may have been adherents, but we doubt the membership of those and others of this list in the Unitarian Church.

WALL STREET INVESTS IN BOY.—

April 28th was Wall Street's day in "Boys' Week" program. John Stevenson, sixteen, was the boy president of the Stock Exchange of the city, and William Francis Igoe, eighteen, the day's chairman; sounding the gong which set the nation's business in motion. Young Stevenson made a speech in which he gave "American Boy, Unlimited," a tremendous boost. He urged his adult hearers—stock brokers, bankers, and security handlers, familiar with million-dollar figures—to remove from all the boys the handicap of the street-corner gang, and from the boys of a minority class the handicap of having too much money to spend. E. H. H. Simmons, president of the exchange, presented the boy president with a gold medal. No medal has been more richly deserved. He sounded a message to all of us. We all need to invest in "American Boy, Unlimited," and to invest heavily. The handicap of the street-corner gang is a menace which should be removed. Not only to the stock exchange men, but to every father of a boy in the broad land, and to all men interested in the life of boys and the hope of the world tomorrow, this message of young Mr. Stevenson should go, and should prompt to a helpful investment in "American Boy, Unlimited," both in money and in other things far more precious than money to boy-life.

HINDENBURG CHOSEN PRESIDENT.—

In the elections of April 26th, the German people chose Field Marshal von Hindenburg as President of Germany. The elections were marked by some violence, in spite of careful police control. Von Hindenburg is the first President to be chosen by the German people. The late Freidreich Ebert was appointed to the post by the national assembly, following the revolution. The fact that Von Hindenburg was the leading general on the German side during the war causes many to doubt the good faith of the Germans to make good under the Dawes reparations plan which they have accepted. The general is now seventy-seven years old, and his campaign was a "front porch" campaign, while his opponent, Dr. Wilhelm Marx, conducted a whirlwind campaign on the American plan, delivering many speeches each day from the rear platform of his train.

Washington regards the election without alarm, feeling that it probably means a reintegrating of Germany, and, therefore, an enlarged ability to pay reparations in which the United States is more deeply interested than in whether Germany is democratic or monarchistic. Paris, however, is experiencing many misgivings. They feel in France that Hindenburg's election by the German people is a flat defiance of the world. The French declare that the election of the field marshal is indicative that the world has been mistaken in regarding Germany as a convert to pacifism. Former English Premier Lloyd George feels confident that Hindenburg will do nothing rash.

The inauguration of Von Hindenburg will probably occur about the middle of May. Chancellor Luther does not feel that the election will necessitate the resignation of the Cabinet. Many think, however, that Foreign Secretary Stresemann will be compelled to resign. He opposed the nomination of Von Hindenburg on the ground of the foreign complications which he believed would arise from it. The Communists have issued an ultimatum to Von Hindenburg embodying almost impossible demands. Just what this declaration of the Communists will result in is uncertain. So long as Germany keeps faith in the pledges she has made, most Americans seem to feel that the people have a right to choose anybody they please as President. It may be the safest place to put the general, after all, since the President of Germany has far fewer powers than the Presidents of the United States or France. It is the German Chancellor who actually exercises the power of government. The German choice seems to be an echo of the conservative element now manifest all over Europe and in America since 1920.

NOTES-PERSONALS

Mothers' Day should be a "Go-to-Church" Sunday. Every one should attend a service in memory of Mother.

The Christian Temple, Norfolk, Dr. L. E. Smith, pastor, has received 179 members since October 1st—an increase of over 17 per cent in membership.

Bethlehem College Catalogue is now on the press and will soon be ready for distribution. Write the president, Wadley, Ala.

Dr. Archibald Alexander declined the proffered presidency of a Western university and will remain at the University of North Carolina.

Some of the busiest preachers to be found are in the Christian Church. Some are so busy that they have not written a line about their Churches for years. Use some ink in your Church's behalf.

Rome has just been celebrating her 2,678th birthday, figuring from the time when tradition has it that Romulus founded the city, and the occasion has been made notable by the presentation to the municipality of several plots of ground which are to be transformed into permanent public gardens.

The Churches should seek out those who want their Church paper, and this can be done through the pastor better than any other. There are persons who are sick or unable to work that have given their support to the Church, but have reached the point in life that Church should give help to them. Superannuates are not confined to the ministry alone.

Had The Christian Sun not been suspended during the years of 1861-1865, owing to the War Between the States, it would now be in its eighty-first volume. It has been published and is now in its seventy-seventh volume. A brother, who has read the paper five-sevenths of the time, says, "You will find enclosed $2.00 as a renewal for The Christian Sun. I have been reading the paper about 56 years. I think it is a good paper, and I expect to take it and read it as long as I live."—*J. L. Elder.*

G. P. Putnam's Sons, New York, have recently published an interesting and practical volume entitled "Who's Who in the Bible," by Rev. Fletcher Allen, M. A., an English clergyman. The facts are simple and authentic and the book is admirably arranged to form a ready reference work. In it are briefly outlined the lives of all the important characters of both Old and New Testament, arranged alphabetically, with reference to the original biblical source of information.

Twenty-seven conferences of the Methodist Episcopal Church have voted, 2,420 to 241, in favor of unification with the Methodist Episcopal Church, South, according to a tabulation by Dr. R. J. Wade. Five spring conferences and seventy-eight fall conferences of the Northern Church have yet to take action. In the Southern Church, only two conferences have acted, one voting for and one against unification, and thirty-seven conferences have yet to record their decisions.

"Spiritual passion is the cure for heresy," Rev. William C. Poole, of London, president of the World's Sunday School Association, told the members of the executive committee at its New York meeting, "for it is the belief that what Christ revealed will cause the dove of peace to build its nest in European cannon-mouths." The next annual meeting of the executive committee will be held in Birmingham, Ala., on April 13, 1926.

Whether Von Hindenburg has the physical and mental strength to assume an active role in the presidency is a question, for he is seventy-seven years old. Clemenceau, however, was no youngster when he became war-time Premier of France, and the President-elect of Germany may surprise those who consider him too old. His first active army service was in the war against Austria in 1866, and he went through the Franco-Prussian War. In 1907 he was placed on the retired list with the rank of general, but early in the World War he was recalled to service, smashed the Russian armies on the Masurian Lakes front, and rose to be the German commander-in-chief. Many have argued that Von Ludendorff was the real genius who made Hindenburg's achievements possible, but since the war Hindenburg has had the good sense to lead a retired life, aloof from politics, while Ludendorff's political failures have made him ridiculous.

Several months ago the Sunday School at Pope's Chapel voted to give one offering a month to missions and one offering a month to the Orphanage. The secretary, writing under date of April 23d, says, "Though we voted to give the Orphanage our second Sunday offering, and to missions our fourth Sunday offering, we have not yet had to ask you or Bro. Johnston, of the Orphanage, to pay for our literature. Our Sunday School is better organized this year than heretofore, and we now seven classes instead of four, with competent teachers for each. While our enrollment is 42, our average attendance the past year has been 90 per cent. The average attendance of officers and teachers was 97 per cent for the first quarter of the present year, and we are hoping for a better report for the second quarter." We have yet to find a Sunday School adopting this plan of giving that has been hurt in any way; but in almost every instance, as in the case of Pope's Chapel, there has been great impetus given to the work because of the plan. When a Sunday School undertakes to do something for others, it has something to build on and something to build. A purposeless Sunday School is like a ship without a rudder. If our schools would undertake larger and very definite tasks, much more would be accomplished by them.

LET'S BE DIFFERENT!

Let's be different! Pick out the good points in the Church and talk about them whenever you get a chance; and, like Napoleon, if you do not see an opportunity, make one. The best advertising for a firm in business is the talk of its satisfied customers. Talk your Church up! When you are inclined to find fault, just be different. Change your tactics, face about. It is perfectly all right to point out errors, to offer suggestions, to make corrections, to criticize constructively, but all of this is very different from fault-finding. Criticize to help, not to hinder!

REVIVAL AT ANTIOCH.

We held our last evangelistic meeting of the present Conference year with Antioch Church April 12th to 23d. In this meeting, we were ably assisted by Rev. J. F. Morgan, of Winchester, Va., who did the preaching and conducted the singing; and by teams of the Cadle's Crusaders from Harrisonburg. Bro. Morgan preached the genuine gospel of a crucified and risen Saviour in his usual able and attractive manner. He never sang better in his life than he did this time. The Lord used the sermons and the singing of Bro. Morgan and the work of the crusaders as means of great blessings to Antioch Church and other people of the community. There were eight conversions, and ten accessions to the Church, two—Rev. A. W. Andes' two oldest boys—having been converted during the Bulgin meeting in Harrisonburg last spring.

Linville, Va. R. P. Crumpler.

THE MOTHER.

She never touched with skillful brush the canvas
And left a painting that the world might praise,
Or with the inspired finger on the keyboard
Sent down an echo through the length of days;
But once with eyes tear-dimmed, yet looking upward,
With smiling face she passed beneath the rod
Descending almost to the vale of shadows
To bring a little new-born babe from God.

She never sung a song of joy or gladness
In clear, sweet tones to make us smile or weep;
Her voice, too weak to win the world's approval,
Was only good to hush a babe to sleep.
She never penned a book whose glowing pages
Might lift us up and help us in the fight;
But day by day she sought through loving patience
To guide two little stumbling feet aright.

And yet, methinks, when at the gate of heaven
She paused—God looked up at her and smiled;
With hands outstretched, His kind voice spoke a welcome
To her—the mother of a little child.

—*Exchange.*

SUNDAY ON THE CRUSADE.

The "Christian Conscience Crusade" is a tremendous idea, and is sure to bear fruit. The Lord bless you in it. Obedience to law is the greatest liberty. The beginning of anarchy is in the planning of laws in which we do not believe. There is nothing the matter with this old world—except some of the people in it. America is being challenged. Will we fight the infamous gang that defies law, and settle the matter, as our forefathers did, or shall we bend the knee and bow the neck? This is not a country for a dissenter to live in. It is going to be run on the basis of government under the Constitution, with due respect for law and order, supremacy of the law, with property rights, individual rights, no class legislation, no autocracy of capital, no autocracy of labor.

Bring the people back to God and back to the Bible! America needs a spiritual and moral regeneration. There can be no safety for business, no peace, no world harmony, except it be founded on the religion of Jesus Christ. The nations cannot liquidate their debts until they liquidate their hates. Only the price is needed to rush Europe into another war—she's "broke" today! There is no safer, saner method by which to settle world problems and those at home than by the Ten Commandments and the "Sermon on the Mount."

Call America to her knees, back to the old-fashioned gospel of Jesus Christ, and she will, by the grace of God, rise triumphant over the ashes of these hysterical, neurotic, unbalanced, un-American and un-Christian days.—*W. A. Sunday.*

The man who labors to please God is sure to be happy in this life and in the life to come.

GLENN, GA.

I have been very busy since we moved to the country. It requires almost half of my time going to and from my Churches, and the other half getting ready to go. I am giving my entire time to my Church work. I am seventy miles or more from North Highland, Columbus, Ga., and twenty-three miles from East LaGrange. I go to North Highland three Sundays and to East LaGrange one Sunday per month. But I have good roads. So, good roads plus a Ford gets me there on time. I really enjoy the quietness of country life. We can go into the pastures of green and by the waters so still for communion and meditation. When we behold nature in its beauty it brings us closer to Him, who said, "I am the light of the world."

When disappointments come, we can behold the green forest and get the sweet odor of the flowers and hear the songs of the birds. Then we forget the burdens and disappointments of life and somehow we are filled with enthusiasm.

Our revival began at North Highland the first Sunday in April. We had cottage prayer meetings a week prior to the beginning of the meeting. Rev. H. M. Gray came Tuesday and conducted the services until Saturday. Having made no arrangements for his services at Lanett, he went to his appointment and came back Monday. Rev. P. L. Duke conducted the services for us until Monday.

Bro. Gray did splendid preaching. Every one who heard him enjoyed his gospel messages. We had the co-operation of the Methodist and Baptist brethren, which we appreciated so much. Bro. Duke's prayers and presence added much to the meeting.

The Church was greatly revived and there were twelve members added to our Church roll, five by letter and seven for baptism. This series of meetings came to a close Sunday night, April 19th, but the revival in the hearts of our Father's children will last through all eternity.

A. H. SHEPPARD.

PARKS CROSS ROADS.

Sunday, May 17th, will bring a great occasion to our Church. It is the day of our annual memorial services, and it is expected to be a day of home-coming for many people. The program follows:

Morning.

10:00 Sunday School.

11:00 Memorial Address by Rev. S. A. Bennett, head of the Department of Religious Education of Elon College.

12:00 Services at the Cemetery.

12:30 Adjournment for Dinner.

Afternoon.

2:00 Address by Layman Joe W. Stout, "Memorials."

2:30 Address by Miss Gertrude Browne, "The Joy and the Burden of the Missionary Task."

Music will be furnished throughout the day by the choir and congregation.

W. M. DORSETT,
W. R. RIGHTSELL,
R. D. CRAVEN,
Program Committee.

London, with a slightly larger population, but approximately the same area as New York, has nearly twice the number of police. London has 21,019, while New York has 12,917.

There are 25,000 miles of concrete road in the United States. California has 3,288 miles, the largest mileage of any State in the Union.

CLERGYMEN CONTINUE MEETINGS.

The evangelistic services which began last Sunday in the Jackson Memorial Baptist Church and which are conducted by Rev. J. T. Riddick, of Norfolk, and Chaplain Rountree have increased in attendance and interest each evening. The sermons delivered by Dr. Riddick have been appropriate, forceful, and convincing; and have deeply impressed those who have heard them.

Chaplain Rountree is proving himself to be a splendid soloist and a superb leader of a chorus choir. The music is a feature of the services.

These special services will continue throughout the next week, with the personal workers' band meeting each evening at 7:30 o'clock and the service beginning at 8 o'clock.—*Virginian-Pilot.*

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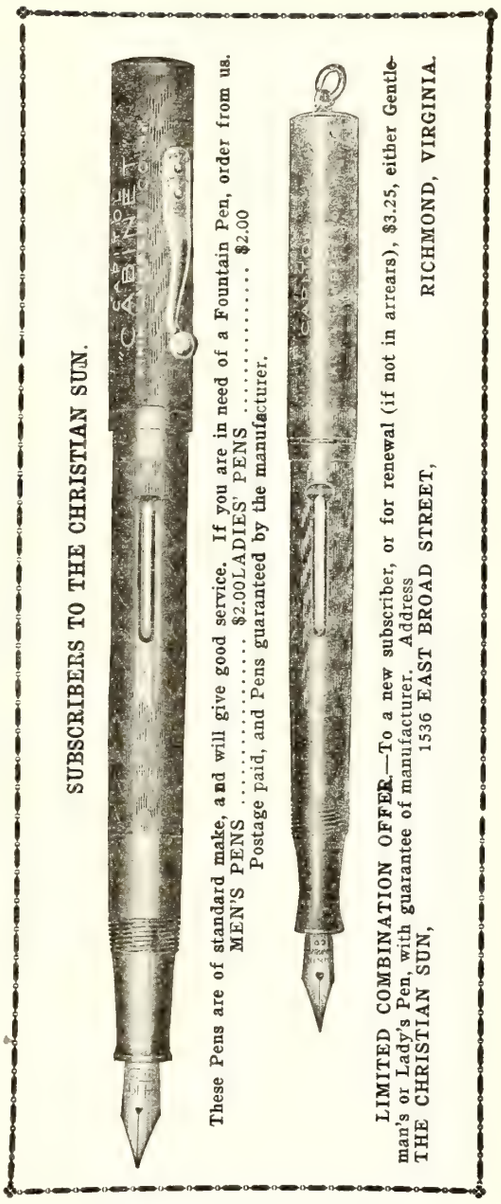
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J. O. ATKINSON, Elon College, N. C.

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R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHRIST AND THE TITHE.

It is frequently argued by those who are not in sympathy with tithing that it is taught only in the Old Testament; and that it has no place in New Testament doctrine. Many do not hesitate to say that it is a part of the old legalistic covenant, and that it is not binding on Christians. We have even heard preachers make the statement that the New Testament does not teach tithing; but that it teaches instead the larger doctrine of stewardship. Now, it is our contention that tithing is the basis of the Christian doctrine of stewardship. And that tithing is taught not only by the New Testament, but by Jesus Himself.

There came to Jesus one day certain of the Pharisees, who planned by a clever question to involve Jesus in an argument in which He must either incur the displeasure of the Jews or lay Himself liable to the power of the Roman government. Their question was, "Is it lawful to give tribute unto Caesar or not?" We are familiar with the dilemma that was forced upon Him. The Jews hated Rome and everything Roman. They were cut to the quick at being forced to pay tribute to the power that held them in subjection. If Jesus took His stand on the side of Rome and Roman tribute, many of the Jews would no longer heed His message. If, on the other hand, He should say that the Jews should not pay tribute to Rome, He was liable to the charge of stirring up sedition—an offense that Rome always punished with a heavy hand. We also are familiar with the clever way in which Jesus answered the question. He first forced them to acknowledge that the tribute coin bore the image and superscription of Caesar. He then made the classic reply, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

We have been in no doubt as to what He meant by the things that are Caesar's. The decree of the imperial government had fixed that which they should render unto Caesar. But what did Jesus mean when He said, "And render unto God the things that are God's?" We are not familiar with what the commentators have had to say as to Jesus' meaning; but we have heard many preachers use this text, and always they have maintained that in the second part of the statement Jesus was talking of spiritual things. They have paraphrased it to the effect: Meet your material obligations to your civil government, and meet your spiritual obligations to your God. But was that what Jesus meant? If so, then by every law of language, He should have used "but" instead of "and." For certainly so marked a transition of thought should have been indicated by a conjunction that indicates contrast. As a matter of fact, is there any transition of thought, or change of subject in the statement?

There is a very striking similarity between this question and the answer Jesus gave to another question and the answer that Jesus gave to that. The other question was, "Which is the great commandment in the law?" Jesus replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself." But here was an opportunity for argument, and immediately the lawyer raised the question, "And who is my neighbor?"

Now, if the Pharisees had understood Jesus to be talking about spiritual things when He said, "And render unto God the things that are God's," there would have been an opportunity for further questioning and argument. Immediately they could have raised the question, What are the things (spiritual) that are God's. For that was the subject of endless discussions among the Jews. But if Jesus were talking about the same subject concerning which the discussion was started, the question of money, then there was no occasion for further questioning. If they had raised the question, What are the things that are God's, then Jesus could have said, Do you not know the law, that a tenth of all thy substance belongs to God? It is very clear that the Pharisees understood Jesus to be talking of material things when He said, "Render unto God the things that are God's." No other meaning would have silenced them so effectually. Jesus was not accustomed to give answers that were difficult to understand. He did not in this case. His reply was to this effect: Caesar has, by imperial decree, fixed what you owe to him. The coin that you hold in your hand which bears his image and superscription, Caesar has said belongs to him. God, by divine decree, has said that of the wealth you derive from this material world, which bears His image and superscription, one-tenth belongs to Him. Now pay to each—to Caesar and to God—that which they demand of you.

Could any language be more explicit than what Jesus said? Would any other meaning than the one herein stated have silenced the querulous Pharisees? Jesus said I came not to destroy, but to fulfill the law. Could He have been consistent and have done otherwise than to make the law of the tithe the basis of his doctrine of stewardship? Can we be consistent Christians and not render unto God the things which He has so expressly decreed are His?

TWENTY THOUSAND DOLLARS FOR MISSIONS.

The missionary activity and growth of the Christian Church have been marked and marvelous the past seven years. We Christians, during that time, have dared both to hope and to do. We first had the faith to believe we could. We then had the courage to do. Our program was for $125,000 for missions within five years—$25,000 a year for a period of five years. We did this. It gave impetus to the work of our Church in all directions. Pastors began to think in terms of larger and more adequate Church buildings and equipment. Mission points began to think of permanent progress, development. Missionaries began to see enlarged opportunities for increased service and soul-saving at home and abroad. Our colleges, our Orphanage, our publications began to feel the pangs and pains of growth, enlargement, expansion. Our Forward Movement, our Men and Millions' Movement, sprang into being and the whole Church was quickened to newness of life and activity. Where we had been spending hundreds for kingdom growth and expansion, we began to spend thousands, and where the Church enlisted scores for Christ, it began to enlist hundreds.

The history of the Christians for the past seven years spells one word—progress. Now the period and income from our special mission fund are of the past. The five-year period of our Men and Millions' Movement ended April 30th, and though many will yet finish, during the coming year, their pledges to Men and Millions, the income from this source will be limited.

The Mission Board now finds itself encumbered with obligations, and greatly handicapped from lack of resources. And yet we must not, we cannot, stop. We must go forward. We cannot stop building programs already begun. We cannot say to men and women on the mission field at home and abroad, "You must quit, there are no funds."

Our present indebtedness, our embarrassment, are not symbols of weakness or of failure; they are the emblems, signs, tokens of progress and achievement. If we had not started, there would be no need of calling a halt. Having begun, we must continue.

No one in the Christian Church is poorer for what has been given to or done for missions in the past seven years. We are all happier, better, richer in heart, soul, spirit and purse. God helps those who strive to help others.

And now, the board realizes that in order to meet the obligations already entered into, it must have $20,000 for missions this year. This would not be an average of a dollar each for our membership here in the Southern Convention. With $20,000 special offering to missions this year, our board can go on with the program of progress in kingdom enlargement at home and abroad. With less than this, our missionary work, our progress, growth, development in kingdom service and enlargement must be greatly impeded. This is not a large task, but one that will continue a work so worthy, so deserving, and so meaningful to all our interests as a Church.

Shall we not together contribute freely and gladly this $20,000 for missions by December 31st and again see a new impetus given to all our Christian activities and enterprises? God help us to this good end!

OUR NEW PUBLISHING HOUSE DEDICATED.

It was a great day for the Christian Church when, on April 22d, our new publishing house was dedicated in Dayton, Ohio. This is the third house which we have erected and dedicated at our general headquarters, each of the other two having been outgrown, and yet there be pesi simists who insist that we are making no progress.

The new plant is a five-story, modern, fireproof structure, with basement, and is valued at slightly more than $200,000.00. The machinery and stock carried on hand brings the total up to beyond $250,000.00, which does not include the

departmental furnishings. These belong to the various boards whose offices are in the building, and represent an investment of several thousand dollars.

Judge O. W. Whitelock presided over the exercises which filled the day and evening. He also made an address. Dr. W. W. Staley, Dr. Alva M. Kerr, Dr. F. G. Coffin, Dr. W. A. Harper, Mr. H. E. Sims, Dr. E. A. Watkins, and Mrs. W. H. Denison each gave addresses. The dedicatory service had been written by Dr. J. F. Burnett and was read by him, the 300 persons present taking part with him in the responses. Dr. W. D. Samuel offered the dedicatory prayer.

The opening devotional services of the three sessions were conducted by Dr. J. N. Dales, Dr. S. Q. Helfenstein, and Rev. John S. Halfacre, respectively. Mrs. M. T. Morrill led the closing devotional period, which made a deep and lasting impression. Rev. E. D. Gilbert led the closing prayer, which concluded a great, good, inspiring day.

Judge Whitelock and Manager John H. Stewart had carried the heavy weight of the building program. To show their associates' appreciation of their services, a basket of beautiful roses was presented to each of them. Rev. C. E. Huff presented the one to Judge Whitelock, and Mr. Hermon Eldredge that to Mr. Stewart. The flowers will perish, but the building they have erected to serve our Church and the kingdom will abide, as will also the fine spirit of appreciation for faithful service faithfully rendered that prompted their friends to remember them with those wreaths of loveliness and fragrance.

The Christian Publishing Association goes forward, whereat we are glad and take courage and indulge a winsome hope for the kingdom's progress.

THE BATTLE OF THE BOOKS.

The movement against the theory of evolution has finally come to a culmination in the State Legislature of Tennessee passing a bill against it being taught in the public schools. It seems that the opposition has been worked toward a position where it could make a demonstration that would attract the attention of the entire world.

Now the fact is registered that evolution is heretical. Perhaps it is "the last of the heritics." The effort has been made to make it appear as the great club of Hercules in the hand of infidelity in a final onslaught upon Christian belief and the integrity of the Holy Scroptures. There are a great many good people who accept this position. They believe that evolution is at variance with the teaching of man's creation, as related in the Bible. They believe, to use the scintillating Damascus blade of Christian eloquence against this enemy is verily doing the will of God. It was a very spectacular moment when the Governor of that eminent State expressed himself in favor of the bill excluding the teaching of evolution in all tax-supported institutions of the State.

He expressed himself in no uncertain terms and commended the legislative body for taking a courageous position. "Nobody will deny," he declared, "that the Bible teaches that man was created by God in His image. This bill is founded in the idea and on the belief that the very integrity of the Bible in its statement of man's divine creation is denied by any theory that man descended or has ascended from any lower order of animals. That such a theory is at variance with the Bible story of man's creation is incapable of successful contradiction."

That is a positive dogmatic statement which will, as far as the Governor and his followers are concerned, sweep the deck and settle the matter forever. However, without taking the role of a prophet, it is our conviction that such action opens a field into endless trouble. How will the authorities be able to enforce that law? Think of carrying it into all the colleges and universities! Think of spotting all the books that contain the theory. Who would take pleasure in watching the steps of the censor as he goes from laboratory to laboratory, class-room to class-room, department to department, and library to library, seeking out every scientific volume, every form of history, every book of poetry, and collecting them to be disposed of by some means in order that the Bible might be preserved?

We do not know how incongruous such a drama, if it could be visualized, would appear, but it seems that some one is unduly exercised by fear lest the Holy Scriptures shall suffer at the hands of other volumes.

Again we witness the battle of books. It is so serious that men must fly into action to protect the Bible? Has it not power to stand alone and to survive in the midst of rising tides of worldly or scientific thought and theory? Let those who have disturbing trepidation remember that God's Word doth not pass away; man's theories appear and disappear; many's speculations appear in the night of his doubt and pass away like the dews on the grass in the morning—but God's Word stands firm. There are none who can pull it down; there are none who can close its lids; there are none who can snuff out its light. The only way it can be discredited is by those who believe in it to succumb to fear of its ultimate survival.

Men are prone to take the theory of evolution too seriously. It is not a bugaboo; it is not a Goliath stalking the fields against Israel; it is not a Hercules with power to subdue a city and to destroy the forces of the armies of an alien. Evolution is but a theory.

Now, a theory is something strange and wonderful. It remains such until facts are gathered from every source to prove it beyond doubt or question. The leading scientists today declare that it has not been proven, that it is nothing more than a key which they have been trying to insert in the lock of the mystery of the origin of the universe. They think that it is the best explanation of all things that are, but they have no proof.

Moreover, a theory can be used by faith as well as doubt. If in the course of our intellectual travels, doubt and faith, going in the same direction, find the same theory, why not both of them try it upon the great complex of the universe? Can faith handle the theory of evolution? Can the believer stand and look at the universe of God and all creation through the eyes of evolution, and discover how God created all that is? Evolution, as we understand it, is the theory of how things came into being, how they were made. In the hands of the believer at once this theory does not become a boomerang, but a great spear of truth that may be wielded upon the head of doubt and even not broken when tested over the hard brow of agnosticism.

Furthermore, the basic implication of the theory of evolution is that if an intelligent being is able to trace the unfolding or the evolvement of system, of form from stage to stage, that it must have been some original intelligence which incorporated its thought in some form through which and out of which it was to be evolved.

Therefore, if the believer accepts the theory of evolution and desires to use it in understanding God's creation, he does not begin with a material thought or seek to trace all that is back to nothing, or to an original material beginning. It is easy for him to identify that which started a universe and a creation that is intelligible to an intelligent being from the hands of an intelligent Source which we call God. Materialistic evolution does not and never will explain creation.

Our advice is not to take the theory of evolution too seriously, for in the end we may find ourselves fighting a straw man. If we get a proper understanding of the theory we shall save ourselves from much disturbing concern. In the hands of a believer we shall suffer nothing from it. It will give us large opportunity to understand God's creation.

However, it should be stated that those who pass a law prohibiting its teaching in the public schools or elsewhere are approaching the problem from the wrong point of view. They are first creating for themselves an endless task and incomparable trouble. They are doing violence to the spirit of democratic education. One of two things will happen to the law passed in Tennessee. It will remain inoperative or it will be annulled. It is one of those laws that cannot be enforced without doing extensive harm. If placed in operation, it would disconnect the State from the educational system of the nation and work the alienation and the discrediting of all who receive scientific training at the hands of the educational institutions of that Commonwealth.—*Western Christian Advocate.*

The Church paper is for the Church—is the Church for the Church paper?

To say that Christianity is not a belief, but a life, is to go back to Roman Catholic doctrine before the Protestant Reformation. It is to assert that men are justified by their good works, by the deeds of the law. It was over this very question that the Church became divided into Protestant and Catholic. Luther, Zwingli and Calvin all emphasized justification by faith and salvation by grace as the cardinal and regulative principles in the Christian religion. Thus the modernists, in belittling belief or faith, and putting life or works in the primary place as the ground of justification, are harking back to Roman Catholicism before the Reformation, and are de-Protestantizing themselves. The true Reformation doctrine is that faith in Christ comes first, and is the primary essential of salvation, while a good Christian life is the result of justifying faith.

Sometimes a big word must be used, because it is an expressive word, and is needed to set forth a big thought. The Christian religion is architectonic. That means that that is of large architectural dimensions, and has been well planned, having had from eternity all the specifications, finite and infinite. There is nothing small and narrow about the Christian system. It "is profitable unto all things, having promise of the life that now is, and of that which is to come." This description implies dimensions of vast extent—as long, deep and high as infinity. It also connotes perdurance that will last throughout eternity. Compare the bigness of the Christian system with that of materialism, which says that death ends all—that the *finis* of every human life is only a winding-sheet and a grave. Which system will you choose?

The saying, rather popular in some liberal circles, that "it makes no difference what you believe, just so you live right," seems to be characterized by an element of equivocation. It does not seem to be quite "on the square." We will explain. If a man has a belief, but does not live in accord with it, does that seem to be quite honest? Just think it over and think it through. Ought not one's inner convictions and one's outer life to agree?

CONTRIBUTIONS

SUFFOLK LETTER.

Love is the greatest power in the world. "Love is of God." "Love is strong as death." "Many waters cannot quench love." "Love worketh no ill to his neighbor." "Love is the fulfilling of the law." "There is no fear in love." What the human race needs is love.

There can be no war when love reigns. Love is not a passing emotion; it is a divine passion, for "God is love." No sacrifice is too great for love. No service is too great for love. The heart is not only the power in the body, forcing energy through the whole being in streams of blood; but it is the dynamo of all spiritual forces that surge through the soul. It is more than life. Jesus gave His life because He loved sinners. "Love covereth all sins." It digs a grave, buries all evils, and covers the grave with flowers that never fade. Even love of country makes the patriot die willingly on the field of battle.

Love makes home and keeps alive the fire on the altar of family life. Here is the secret of mother's sacrifice for her child. Even the simplest mother in the simplest home has all the inherent characteristics of genuine love. Sleepless nights, daily toil, constant anxiety, secret prayer, tell the story of the heart, and indicate the care and hope for the child. The child's waywardness in after years cannot destroy maternal love. The father does not have the same opportunity to express his love, but it joins mother's heart in all the trials, in all the anxieties, in all the prayers that rise to the throne of the God of love; for where love reigns, all that can be done is done for those beloved. Self-denial is characteristic of love.

This principle of love has wide range in human affairs. If members of the Church really love God and His cause, they will give willingly, gladly, and liberally. Real Christian love would solve all the financial problems of the Church. It would care for local expenses, local improvements, colleges, orphanages, papers and missions. Even if a young man loves a young woman, she does not have to ask him for flowers, an outing, or anything that love suggests. It would embarrass her to ask for such things. The greatest embarrassment to the Church of Jesus Christ is that it is under the necessity of asking members for money to carry on its work. It is a sad commentary on the spiritual life of the Church. What the Church needs today is not a campaign or drive for money, but a revival of love in the members of the Church. Family life that is constantly making up, taking new starts, can never be the family life that makes a real home. Pardons and agreements can never substitute for love. Jesus laid down His life for sinners, and if He had not, He would have failed, and sinners would have been lost. His cause will go the same way as we consecrate all to Him or neglect to do what love requires. "The silver is mine, the gold is mine, and the cattle upon a thousand hills." "The earth is the Lord's and the fullness thereof, the world and they that dwell therein"; and God and His Church are entitled to our support of His Church as well as of our love.

W. W. Staley.

ELON LETTER.

Everybody is commenting on our campus these days. A beautiful wall surrounds it. There are three entrances for vehicles and seven for pedestrians, all with artistic iron gates. Concrete walks connect all the buildings and extend to all the entrances. The driveways have concrete curb and gutter, and are covered with crushed granite. About thirty-five hundred dollars in shrubs and flowering plants have been landscaped over the campus, while the campus itself has been graded, prepared for grass seed, and seeded complete with more than a ton of grass seed. The campus squirrels have peanuts to eat. Two New Hampshire maples have been planted to commemorate Elon boys who fell in the World War.

How has all this been done?

The iron gates and entrances have been donated by the general contractor, Bro. J. W. Stout. The crushed granite for the driveways—eleven carloads of it—was donated by the Raleigh Granite Company, Raleigh, N. C., though we never spent a penny with them for anything. The same is true with reference to the J. Van Lindley Company, of Greensboro, who not only donated the shrubbery, but had their landscape gardner furnish the planting plans and their experts to do the planting, all without cost to us. Bros. A. T. Holland and John King sent peanuts for the campus squirrels. They would have been forced to leave otherwise, since all their food was plowed into the grounds. Chaplain B. F. Black gave the New Hampshire maples in loving memory of our Elon martyrs. He later expects to place a bronze tablet also in their memory.

But I must give special praise to Bro. Chas. D. Johnston, one of the busiest men in our brotherhood, but whose devotion to the college is unstinted. He has graded, prepared, and seeded the campus and has done it with his characteristic thoroughness and efficiency. He has done a piece of work that will mean here, in a few years, one of the beauty spots of the South. Not only did he give his time, but he labored himself constantly. At chapel on Good Friday the students expressed their gratitude to him. He replied to their ovation by saying he was glad to have helped make their home beautiful for them, and that the only compensation he desired was that they should keep it that way. There was every evidence in the spontaneousness of their response to indicate that they mean to pay him well in the coin of preservation which he suggested. The college is under lasting obligation to this great orphanage superintendent and Christian brother.

Elon hopes, with good seasons, to have herself robed in green and trimmed in the colors of the rainbow when the friends, patrons, alumni, and trustees foregather here for the approaching commencement may 23-26. W. A. Harper.

WALKING WITH JESUS.

What a wonderful lesson has been given us in that walk and talk of the two disciples on their way to Emmaus, that same day that our crucified Lord arose from the dead! The Word tells us that as they walked and talked about the things which had happened, Jesus Himself drew near and went with them. How like Him to draw near to those who are burdened in body or mind! And how like His disciples even to this day to have their minds so taken up with other things that they do not realize His presence!

Our Lord will always draw near—oh! so very, very near—as we journey through life if we let Him. He will go with us all the way, making the way smoother and the burden lighter, if we will let Him do so. He will abide with us if we will but invite Him in as did those two disciples. But we must abide in Him and His words abide in us if we hope to have His abiding presence. Always remember, "abide means moving in to stay." It is not coming and going, first here then there, but staying on and on.

So you see, if we want Jesus to go with us on the way, if we want Him to abide with us, it may be necessary to make some changes in our lives. The business man or woman may have to change their weights and measures, and they may also have to place a better quality of goods upon their shelves. The home-maker may have to put some things out of the home that are in there now. The worldly amusements must go if we have Jesus with us. You ask why? Because the laid-down rule in God's sacred Word is "everything by prayer," and prayer, communion with God in the name of Jesus Christ our Lord, will not mix with bridge parties and dances. Those who open their doors to such things, shut Jesus out. We are in the world, but His followers are not of the world. They sit together in heavenly places, and their conversation is in heaven. Can the world give anything so good, so enjoyable as that?

Jesus talked with those disciples as He walked with them, and there was just one word of rebuke for them in His talk. That was for ignorance of the Scriptures, and for failing to believe all the Scriptures. I wonder if some of us would not receive the same rebuke from Him today! Failing to search the Scriptures, that we may know how to rightly divide the word of truth, believing what we like, rejecting what we do not want. He is the same yesterday, today and forever. What He rebuked then He would condemn now. What He approved then He would approve now. And we are told to study to show ourselves approved.

Those disciples said, "Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures!" If we will but let the Holy Spirit, whom He sent to be our guide, our comforter and our teacher, open up the Scriptures to us, so that He may talk with us through them as He walks with us, we too will know what it is to have our hearts burn within us. Those who study and believe are transformed so they love the things once hated, and hate the things they once loved. Oh, that all might give Him first place in their lives, and let our risen Lord walk with them, and talk with them, and abide with them until they go to be with Him forevermore. Minnie Lohr.

Mt. Vernon, Ohio.

A GREAT REVIVAL.

A series of revival services began at Elm Avenue Christian Church Easter Sunday, April 12th, and came to a close Sunday, April 26th, at the evening hour. The pastor, Rev. V. T. Crawford, was ably assisted by Rev. John G. Truitt, pastor of the First Christian Church, Berkley, who did the preaching. Bro. Truitt brought strong messages to the people at Elm Avenue, which were not only directed to the needs of the unsaved, but also to the Church members. Bro. Truitt was unable to spend all of his time during the series of meetings with the people of Elm Avenue on account of the demands made upon his time by his own pastoral work, but found it necessary to stay at his own home in Berkley and come over for the services in the evenings. This demanded some sacrifice on his part, but he was always on hand, ready for the beginning of the services, and to give of his best to the work which he was doing.

Our brethren of the Methodist and Baptist Churches of the community manifested a splendid spirit of Christian co-operation and fellowship, and favored us not only with their presence,

but gave us the benefit of their best musical talent in the service of song. Our people are very proud of this splendid spirit of fellowship on the part of the other Churches, many of whose members seemed to get just as much benefit from the services as did the people of our own Church. There was an excellent attendance at these services by the people of the community in general.

During the series of meetings, six new members were received, and quite a large number of people promised to do more definite and effective Christian work. The persons who were received during this meeting bring the total number of new members received this year up to almost sixty. We trust that the influence of the meeting will go with the people who attended it and will not only enrich their own spiritual lives, but will enable them to be of active service to the many who need the contact of people who are alive for Christ, for the harvest indeed is plenteous but the laborers are few.

Through this medium we wish to again thank Bro. Truitt for his assistance during these services. CORRESPONDENT.

If your label on The Sun reads "7-1-21," it means you will soon owe $8.00. Better make it $10.00 and get the matter paid in advance.

TWELVE INTERNATIONAL MOVEMENTS.

By Rev. R. F. Brown, M. A.

VIII. WEEK-DAY RELIGIOUS EDUCATION—WHAT AND WHY?

Aside from evangelization, religious education is the greatest movement to which the Church can subscribe. It is as glorious as it is great.

Week-day religious education is a new gesture in education. While the movement is new, there is no dearth of ideas and theories concerning it. But it is evident that in spite of all the new ideas, theories and advances, we have not arrived at a point where we can truthfully say we have reached a settled science religious education. One has only to review recent history to learn that ideas, theories, and practices have been accepted and followed for a while, only to be rejected and cast aside for other new and seemingly more promising prospects. Transition and change have been the order of religious education from its very beginning, and even today we are far from any fixed conclusions in this important field.

Old things have passed away, and the new day in which we live makes it imperative that we approached this problem from a new angle. So far from effective have been the efforts of the Sunday School and Church in religious education that we feel that a new step must be taken. This new step we are pleased to call week-day religious education. The purpose of this new movement is to give religious instruction during the week. There is no intention of supplanting the Church and Sunday School, but there is a deep-seated desire to augment these agencies in this important work. In fact, this work is sponsored by the Church—not the school board, or some outside agency. It is the Church at work during the week. We have new thoughts, new gestures, new efforts in our governmental, social, commercial, and political life; then why not add and subtract, discard and experiment some in religious education? The Church deserves great credit for the important work it has done in religious education. It has always delivered its message and blazed the way for civilization. The Church alone must have credit for the religious education the people of the world have received. The world knows this. On the other hand, the world knows, and the Church knows, that only by new ideals, new thoughts, and new methods of approach, can the Church continue to blaze the way for civilization and the more hopeful things of the future. Only by forgetting its creedal tests, casting aside its painful definitions, and uniting its forces can the Church complete the superstructure of religious education which it has so gloriously begun. Only the rising temple of religious education will be able in this psychological age to strike a balance between the mind and the soul.

All along, religious education has been thought of as the superb effort of the Church and the adult members of society to shape and fashion the ideals and lives of the younger generation in keeping with the standards of thought and ideals fixed by Christ. But the changing interpretations of these ideals by the Church have necessitated many changes in method and standard. The Church has seen the handwriting on the wall, and it knows that it must change its system in order to adapt itself to the new criterions. Hence, the present-day movement of week-day religious education.

Now, in this effort, as in the former efforts of the Church, there is the desire to bring out of the life the very best which God has put into human life. We do this with all material matter. We do this with vegetables and animals. Why not do it with our boys and girls?

We must confess with shame that some of our boys and girls are little more than animals because the best that God put into them is still there, and it is undiscovered by them and undeveloped by the Church. The greatest crime charged to the modern Church and this materialistic age is the spiritual neglect of childhood and youth. Too often the emphasis has been placed on the mental processes to the neglect of the spiritual nature of the child. Fundamentally, the child is just as spiritually awake as he is mentally alert. The two Chicago youths might have been ministers instead of murderers. The force that makes the difference was the type of education. Education without Christ always ends in chaos. Education without Christianity is closely related to paganism. Such an education is successful in producing a fine crop of consumers, commercial parisites, and murderers. It has filled our jails and penitentiaries with the lowest type of criminals. Judge Lindsey said recently that he did not remember having a boy before him charged with crime who had attended Sunday School until he was fourteen years old. This is a timely tribute to the work of the Church. What would be the results if the Church could go into the week-day schools and develop the spiritual life of the child while the State is developing the mental life? A New York judge said recently that 85 per cent of the crimes committed today are committed by boys under 21 years of age and girls under 18.

But what is our hope? What may we expect when we give so little attention to the religious education of our boys and girls? Are we not suffering the consequences of our own neglect? The Protestant system of religious education has been wrong, or rather inadequate. Our system of religious education does not compare with the Catholics or the Jews. The Catholic child receives 200 hours of religious instruction each year. The Jewish child receives 335 hours of religious instruction each year. The Protestant child receives about 12 hours of poorly supervised and inadequately presented religious instruction each year. From the lives of our children we will reap just as we sow—no more, no less.

Religious education enables the child to see things just as Christ saw them. In their religious education they are brought to a high elevation where they can have a finer, a more sensible view of life and the world. Only Christian education can accomplish the miracle of an international thought-life. Breadth of thought can hardly be reckoned as a distinguishing trait among men and nations. So long as this condition obtains, we may expect suspicion among men and nations. International thought sounds the death knell for international disputes. We have no feeling of common brotherhood because we have not taught it in schools and colleges. This is left for the Church. Has the Church been faithful to its trust? Conditions make necessary a negative answer. What has the Church done to adequately direct the thought-life of the child? The Churches of this nation spend twice as much for janitors as they spend for the religious education of the children. Even the smallest luxury claims far more of the money of the Church people than does the cause of religious education.

But we can see the dawning of a new day for religious education. The Church has discovered its failure in the religious education of its youths, and it has set about the task with new zeal. There are many communities now where the Church is open seven days in the week. A capable person is employed by the Church to give instruction to the children of the Church and community. The bill is paid by the Church. And that is just as it should be. There are still other communities that employ a full-time Bible teacher and by permission of the local school board place this Bible teacher in the public school-room and she gives the school children religious instruction. In this case, the bill is paid by the Church or Churches. According to the testimony of experienced teachers, this method is the more satisfactory for several reasons. But the fact that the instruction is given in the public school-room does not indicate that the religious training of the children is turned over to the school superintendent or teachers in the school. They have absolutely nothing to do with it. The Church people secure permission from the school board to give this Bible instruction in the school, the superintendent arranges the schedule in co-operation with the Bible teacher, and the Bible teacher gives the lessons independent of either the superintendent or the teachers. And this effort is not lacking in splendid results. The Church feels that it is headed the right way. In this way, the Church reaches many pupils who have never received religious instruction before.

The world has suffered, and is suffering, from lack of this type of education. The type of education that is given in the majority of the schools of today is clothed in a robe of misconception, and the world has boiled and stewed in the juice emanating therefrom. The progress of civilization has been set back many decades because the education given our youth is or has been stripped of all spiritual aspects. Over and over again has the Church stood by and witnessed the world's convulsions as a result of the overdose of mental training to the exclusion of soul-culture. Spiritual values are the only permanent values. Only spiritual values can spare future generations the tragic failures which have marked the history of the human race. Harry Emerson Fosdick said recently, "Unless we give attention to the supremacy of spiritual forces, the pallbearers that have carried out other dead civilizations wait at our door." More and more the Church is recognizing this fact, and more and more is the Church meeting the challenge of our times. And in this movement, as in all other worthy movements, the Church will not stop until it claims for Christ the victory and wins for Him the crown.

Pleasant Hill, Ohio.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

SUNDAY SCHOOL MISSIONARY OFFERINGS APRIL.

Ocean View, Va., $3.58; Ingram, Va., $5.50; Philathea Class, Elon College, N. C., $1.08; Durham, N. C., $15.82; Third Avenue, Danville, Va., $7.64; Henderson, N. C., $6.09; Wakefield, Va., $4.23; Johnson's Grove, Sedley, Va., $1.61; First Christian S. S., Portsmouth, Va., $9.51; Liberty, N. C., $1.00; Shallow Ford, Elon College, N. C., $7.60; St. Luke's, Dover, Del., $2.00; Bethlehem, Timberville, Va., $1.36; Apple's Chapel, Brown Summit, N. C., $1.85; Richmond, Va., $3.66; Suffolk, Va., $40.21; Wadley, Ala., $3.14; Turner's Chapel, Colon, N. C., $3.08; Pleasant Hill (A), Liberty, N. C., $1.45; Liberty Vance, Henderson, N. C., $4.43; Franklin, Va., $18.00; Newport News, Va., $11.10; Rock Stand, Roanoke, Ala., $2.10; Chapel Hill, N. C., $2.35; Palm Street, Greensboro, N. C., $5.69; Union (Surry), Dendron, Va., $5.20; Liberty Spring, Suffolk, Va., $4.00; Linville, Harrisonburg, Va., $4.91; Zion, Moncure, N. C., $1.40; Antioch, Harrisonburg, Va., $3.44; Citizen's Bible Class, Elon College, N. C., $4.35; New Elam, New Hill, N. C., $2.27; Wake Chapel, Fuquay Springs, N. C., $5.00; New Lebanon, Elberon, Va., $5.00; Holy Neck, Holland, Va., $16.00; High Point, N. C., $3.65; Holland, Va., $11.00; Graham, N. C., $5.00; Leaksville, Luray, Va., $2.40; Reidsville, N. C., $6.67; United Christian S. S., Lynchburg, Va., $4.31; First Church, Greensboro, N. C., $16.50; Dendron, Va., $19.96; Hines' Chapel, McLeansville, N. C., $3.50; Richland, Ga., $1.00; Berea (Nans.), Driver, Va., $7.70; Winchester, Va., $8.44; Salem Chapel, Walnut Cove, N. C., $1.00; Park's Cross Roads, Ramseur, N. C., $3.20; Rose Hill, Columbus, Ga., $1.00; Elm Avenue, Portsmouth, Va., $6.15; Oakland, Suffolk, Va., $10.71; Dry Run, Seven Fountains, Va., $1.62; North Highlands, Columbus, Ga., $3.90; Primary Dept. First Christian Church, Norfolk, Va., $11.57; Ramseur, N. C., $5.34; New Lebanon, Wentworth, N. C., $3.17; Roanoke, Ala., $2.50; Burlington, N. C., $79.83. Total S. S. collections for the month of April, $435.77.

We are grateful to these good schools for their liberal offerings to our mission cause. We trust that this number shall greatly increase, as funds are so much needed now to carry forward our missionary work in Carroll County, Va. We are happy at what these wide-awake schools are now doing. Gratefully,

J. O. Atkinson,
Mission Secretary.

WEEK-DAY SCHOOL.

The first commencement of the week-day religious school, conducted in the Mooney Christian Education Building, Elon College, as the laboratory work for the Department of Christian Education, was held in the Whitley Auditorium on Wednesday evening, April 29th, with Prof. S. A. Bennett, director, in charge of the program. Each of the five departments of the closely graded school gave its appropriate part of the program. The beginners, or kindergarten, came first, with Mrs. S. A. Bennett as superintendent. They were followed by the primary department, with Mrs. W. A. Harper as superintendent. Then came the junior department, with Miss Ethel M. Hill as superintendent. The intermediate department for the twelve, thirteen and fourteen-year-old pupils then gave its numbers, with Miss Freda E. Summers as superintendent, and the program was concluded by the part rendered by the senior department, Mr. F. D. Ballard, superintendent.

Prof. Bennett stated in his introductory remarks that this was the first commencement of its kind, so far as he could ascertain, ever held on a college campus, and he also expressed the conviction that the denominational college whose chief reason for being is to furnish definite Christian training for laymen and ministers alike would, in the next generation, feel itself untrue to its great obligation unless it should maintain, in connection with its department of Christian education, such a laboratory as the Elon week-day religious school has come to be. This laboratory stration school in religious work in which the children of the village are taught religion under supervision by college students of the department of Christian education. The building, Prof. Bennett explained, is the gift of Mr. and Mrs. M. Orban, Jr., of Whittier, Calif., in memory of Rev. Isaac Mooney, the father of Mrs. Orban, and a great pioneer leader in the work of Christian education in the Christian Church, and Prof. Bennett gave also interesting statistics in regard to the week-day religious school. It had enrolled by departments as follows: beginners, or kindergarten, 36; primary, 94; junior, 88; intermediate, 34, and senior, 38—a total of 290. He also stated that there were, in addition to the five superintendents and the director, fifty on the teaching and administrative staff of the week-day school, and, what was more surprising than any other statement he made, he assured the great audience that greeted his first commencement that the average attendance throughout the year had been slightly more than 95 per cent, which he argued proved that when religious subjects are properly taught, the attendance will take care of itself.

The Mooney Christian Education Building will be used during the summer term of the school of Christian methods maintained by the Christian Church for the daily vacation Bible school. It is also used on Sunday by the community as its graded Sunday School building, while during the college term during the week, the week-day school of religion, of which Prof. Bennett is director, meets there.

The people of the community have been most heartily pleased with the results of Prof. Bennett's work, and the college students are equally appreciative of the opportunity they have in this great Christian education plant to learn in a practical way the best and most approved methods of religious teaching, administration, and practice.

Elon College, N. C. C. M. Cannon.

At Institutes and Sunday School Rallies—who thinks to solicit a subscription for The Sun?

HAPPY MISSIONARY WORKERS.

(Address delivered by Mrs. J. E. Cartwright at the Norfolk District Rally, September 3, 1924, and published by request.)

You will all agree that you will find no happier body of women than we who are interested in mission work. Our spring rallies have become a real educational factor in the year's work.

Some one has said, it isn't the water that has gone over the dam which will help you now; it's the water behind the dam. So I shall not dwell on what we have accomplished in the past, but rather glimpse at our future possibilities as we meet conditions. If we should judge our work along the lines of new organizations, we would be considered a failure. Our first meeting was held at Rosemont Church five years ago, and it was there Miss Midyet felt the call to our mountain work, and where, later, she rendered such splendid service. Elm Avenue wanted us next, and before we went there a woman's society was organized. The speakers who have been coming to us have had messages which were inspiring and educational and a challenge to those of us who heard them. These rallies have done much in creating leaders. That is a good work in itself. You might testify as to what these meetings have meant in your society, your Church and your home. (Let me offer this suggestion as to leaders. Your society may be small, but if you will divide it into two or more groups, and have a leader for each group, you will get more of your women in active service.) I feel that I may speak for the societies which have stood by. We are more efficient in our work; would that we were more loyal! We better understand the meaning of God's "Go, ye, into all the world," and are willing to give ourselves in His service. We know the missionary challenge is greater now than ever, and any Church failing to line up and co-operate in our plans for kingdom work is missing its greatest opportunity. A man was asked for a slogan for our work. This is the up-to-date one given: "For your work the coming pear, plan and pray, and persevere; do not let the moments pass."

"Fill the tank with high-test gas and step on it." Now, you officers and leaders have planned your societies' work and are hoping for a successful year. Then you mean to work your plans out in prayer, send them out winged with prayer, and as you carry them out the same way you will realize you have had divine help, and victory will be yours. Every step in the progress of missions is traceable to prayer, and yet in many of our societies it is our weakest spot. Our missionaries tell us they know and feel when we are praying for them. "According to your faith be it unto you" is the measure of opportunity in intercession. If we prayed in faith believing, what measure of advance would it mean in our missionary work? We would not ask for volunteers to go or money to send them. What our work needs today is not more novel methods to attract, but more men and women whom God can use. Our women's board has worked out a standard of excellence, a goal to reach; it should not be hard for any society to make the required points, and if you try and fail you would have gained more than you lose. Our financial goal is a bit larger than last year—you would not have it otherwise. We have an advance program; we are in the fight. We must prove ourselves good soldiers, not slackers. Our board faces retrenchment in the work, unless we give just more than we can spare. It must be self-denial for Christ's sake. We are all stewards of His, and tithing is the foundation of good stewardship. If we would tithe our time and substance, our missionary board will be relieved of financial embarrassment. Unless we do all we can, it will not be a question of what will become of the heathen, but what will become of us. God says, "Go, ye," and then the promise, "Lo, I am with you always." Can't we make God more real in our lives? Can't we take Him at His word? With territories given over to us as a denomination for which we are responsible, lives to fill or they perish, dare we take a backward step, in the face of such possibilities? Ten Churches in this district, with four—Old Zion, Ocean View, South Norfolk and Berea, Norfolk—not organized. They may contribute to

missions, but they are not co-operating. "In union there is strength." You can readily see what we are losing, what these good people are missing, and the cause suffers. Here is the place for a substantial increase. Some of these Churches want to organize, but have no leader. Brother Pastor, you may be a busy man, but this is a job for you. Be their leader until you can find one. The young people want definite missionary work. Just to organize them and let them know their dues are 10 cents per month and they are responsible for a home and foreign special is not enough to hold or interest them. We must create an interest by giving them information, getting them to take a part. Make your programs attractive, every part well prepared. If you had a part on your club's program, you would give your best. Would you do less for a missionary program? Women and young folks are willing to do whatever their pastor expects of them. A Church without a missionary organization will sooner or later face a period in its history when it will not be missionary. You may open your Sunday School with a fifteen-minute missionary program once each month—that's fine. You may have a Church school of missions—that's fine. You may take a missionary collection at stated times, but these do not make your Church dependable when it comes to the board's plans and program. We must build for the future. Missions is at the core of our religion. It is no by-product. What we Church members need is more love in the heart, more of Christ. "Study to show thyself approved." It is the lack of knowledge that is one great cause for our lack of interest. We are afraid to become informed, afraid we will have to give up something. The girls and women of India and Japan almost put us to shame. They have so little religious literature and are just begging for more; and we, in this land of opportunity, overflowing with such a wonderful lot of clean, wholesome matter—leaflets carrying wonderful messages, our *Christian Missionary* with the best, up-to-date information of our own work. The children's magazine, *Everyland,* which no home should be without; then THE CHRISTIAN SUN, and the *Herald of Gospel Liberty,* and the *Missionary Review of the World,* Church papers. Then our study books have been selected with the greatest amount of care and forethought. "Of One Blood," "Ming Quong," are the finest for the casual reader or student we have ever had. If you missed hearing the "Home Book" taught at the Berkley Church by Mr. Truitt and Mr. Hardcastle, you missed the finest opportunity of understanding our race problems. These men are teachers. Many of us will never feel the same towards the negro race. Knowledge is the key to interest. The Lord said, "Lift up your eyes and look on the fields." We cannot see the needs of the world if we do not know them.

Are we, as Churches, doing anything in a special way to create leaders? Our young people are demanding the best; we must have trained leaders, or we fail them. We have our summer schools. Our own Elon is inexpensive and near-by. Every Church in the Conference should see to it that our boys and girls have the opportunity to attend some school of missions. It will change their viewpoint and bring back to our Churches and organizations new ideas, new methods. They will surely give out more than it cost; 500 for Elon this summer, if we do our part. Let your societies make much of special days—Easter, Thanksgiving, Christmas; have an officers' day, and let the officers arrange the program or a reunion tea. We all love to talk over the tea cups. Let us work out what God has worked in us. Let us face about, join the construction gang, in the character building of our boys and girls. It is the religious duty (I like that word "duty") of every pastor, superintendent and leader to make the whole Church missionary. Let us go a bit further—what are we parents doing in the home? We are willing to make any sacrifice for our children's physical and mental training, but their spiritual training is scarcely considered. We are not giving them a square deal when we send them out half-trained. Let us give that stimulus to noble thinking and courageous living which is justly due them. If we want our boys and girls to have the missionary vision, if we want them less selfish, the home is the best training school—we have the chance to make them what we want them to be. I beg that you give them good, clean religious literature. They will read something, and you know the old saying, "Tell me what a boy reads and I will tell you what kind of a boy he is." Our boys and girls are reading us. How important that we live the Christ way. Talk missions in the home as you talk about what is on the front page of the daily paper. Let us learn to talk naturally about things of the kingdom. Before closing my talk, I must present the *Christian Missionary.* I am sure it is but fair to tell you we want this magazine in every home represented in your societies. If you enjoy it, if it has been a means of help to you, you want others to enjoy it. The small sum of 50 cents pays for the twelve visits it will make to your home during the year, and then, too, what a fine lot of Christian men and women you may add to your list of acquaintances.

Are you trying to help save the Church, or do you expect the Church to save you? Did God give Adam anything to do?

BEREA CHURCH.

Whereas, the Prichett family, members of Berea Christian Church, have been loyal and faithful to the Church in the past and generous in their support and liberal in their contributions, untiring in their efforts to promote the interest of the Church; and whereas, these friends have recently purchased and donated a strip of land in front of the Church connecting the Church property with the public highway, thereby contributing to the convenience and service of the congregation—be it resolved:

First, That we express our sincere thanks and appreciation to the family for this generous token of their interest in and love for the work as well as for their many services and kindness in the past.

Second, That a copy of this letter be mailed to each member of the family.

Third, That it be entered upon the minutes of the Church, and that a copy be mailed THE CHRISTIAN SUN for publication.

L. D. KERNODLE,
B. M. BENNETT,
J. V. SIMPSON,
Committee.

In behalf of Berea Christian Church, we wish to thank Bro. John Tobias Kernodle for his love to the Church, which has been manifested in giving the Church a lot adjoining the cemetery, thereby connecting the Church property to the public highway. Previous to this generous gift, he gave the building sight for the Church; also a lot for the cemetery.

It is our wish that a letter of thanks be mailed to Bro. Kernodle, it be entered upon the minutes of the Church record, and a copy be mailed to THE CHRISTIAN SUN for publication.

B. M. BENNETT.
J. V. SIMPSON.

An Irish barrister spoke on behalf of his client, whose cow had been killed by a train. "If the train had been run as it should have been ran, or if the bell had been rung as it should have been rang, or if the whistle had been blown as it should have been blew, both of which they did neither, the cow would not have been injured when she was killed."

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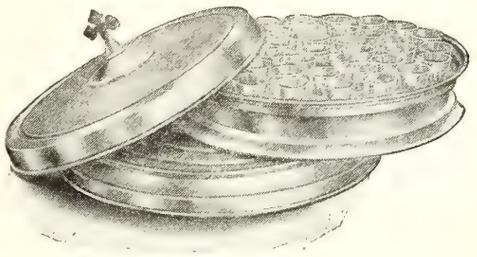

Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlockink, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10.....	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10.....	**2.25**
Bread Plate No. 1—Narrow rim.....	**1.60**
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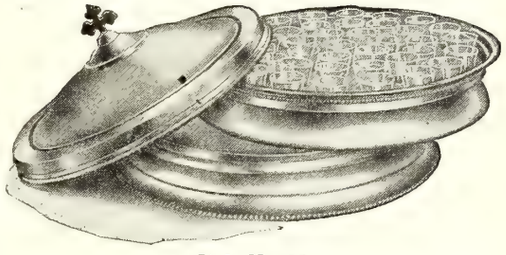
SILVER-PLATE.

The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85	**11.00**
Cover No. 5—Silver-plate; fits Tray No. 85...	**16.00**

(For Silver Bread Plates, see under No. 90.)

Style No. 90.

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Send Order to THE CHRISTIAN SUN.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

May 17, 1925.

Subject: "Saul Becomes a Christian."

Golden Text: "If any man is in Christ Jesus, he is a new creature."—2 Cor. 5:17.

Lesson: Acts 9:1-19.

Devotional Reading: Psa. 32:1-7.

Reference Material: Acts 22:1-21, 26:1-32.

Paul believed the gospel of Christ was power. In fact, writing to Rome, the embodiment of power, Paul said that he was not ashamed of the gospel of Christ, for it was the power of God unto salvation—a power that actually transformed; that made a man a new creature.

It seems to me that this faith of Paul in the gospel was not so much a matter of a carefully thought-out process of theological ideas, as it was a conviction born of experience. It is true, of course, that Paul had a reason for the faith that was in him and few men have surpassed him in constructing a system of theology. But if we follow Paul closely we will find that everything he said and did was rooted in a unique and convincing experience of a personal contact with Jesus Christ. Paul believed that Christ could make all things new because Christ had made him new. That meeting on the road to Damascus had begun a process that worked such a far-reaching change in Paul's life that he could account for it in no other way than to say that he was a new man.

Paul was exceedingly mad against those of the "way," as the Christians were called. (It might be remarked in passing that there was something so striking about the daily walk of these early followers of Christ that they were called of the "way." By their fruits ye shall know them. The reality of our Christian experience is reflected in our way of life.) He was so mad that when he had done his worst in Jerusalem he looked for other fields of conquest. As Henry Drummond said, he would go into all the world and "suppress the gospel in every creature." And, armed with letters from the high priest at Jerusalem, he was on his way to Damascus to get both men and women to bring them back to Jerusalem, as he himself says, "to be punished."

"As he journeyed," he met Christ. There are a few minor differences in the three accounts given of Paul's conversion, but they all agree in the great central fact—Paul met the living and glorified Christ in a personal way. On that highway, at noonday, Paul had an experience that started him on a career in Christian service that has had no parallel in the history of the Christian Church. "What wilt Thou have me do?" It was more than a qquestion; it was a state of mind. And the spirit of obedience to know the will of God sent Paul trudging over desert sands, sent him climbing mountains, sailing the seas, always with a burning heart and a mastering passion for men. Paul learned very soon what he had to do to be saved. He immediately tried to learn what he had been saved to do.

The human factor entered in. God's Spirit alone can convert men. But men can help in the process. And an humble man, Ananias by name, led Paul into the larger light of Christian experience. The Church so often fails here. Emphasis is placed on bringing men to Christ, and it cannot be overemphasized. But men must be built up in Christ, and evangelistic work that does not result in constructive training in Church membership and Church service often leaves men in a worse state than at the first.

"Scales, as it were, fell from his eyes." The natural man receiveth not the things of the spirit of God; nor indeed can he. But He who touched the eyes of the blind and gave them sight can open our eyes to spiritual truth. And it was because Paul had not been disobedient to the heavenly vision that he rendered such outstanding and abiding service and that he was signally honored of God. Here was a man who did the will of God. And because he did it, he abideth forever.

Teaching Points.

1. Those who start out on high-handed careers are often humbled by a gracious God.
2. Christians are to be tested in the final analysis by their way of life rather than by their theological beliefs.
3. Jesus Christ identifies Himself with His people. In persecuting Christians, Paul was persecuting Christ.
4. Conversion is vital, but it is but the beginning.
5. He that doeth truth cometh to the light.
6. God deals with men in a personal way.
7. Salvation involves divine and human elements.
8. Prayer is important always, but especially at the beginning of the Christian life.
9. Christ transforms men.

Have you added members to help you carry burdens, or are they so much extra dead weight to the Church?

CHRISTIAN ENDEAVOR.

May 17, 1925.

Topic: "How to Make the Most of Summer."

Scripture References: Mark 6:31-32; Rom. 13:11-14.

Worship Service: "Day is Dying in the West."

Song: "This is My Father's World."

Psalm 148.

Repeat in unison Psalm 100.

Prayer: Dear Father, Maker of the heaven and earth, we joyfully praise Thee and give thanks to Thee for Thy goodness and mercy. We thank Thee for spring with all its beauties of land and sea and help us to use it to Thy glory. As everything in nature around us takes on new life and renewed strength, help us to reconsecrate our lives to Thee and renew our faith. Fill us with a greater desire to serve Thee. May we bring joy and happiness to those around us and help us to live such lives that others may see our good works and be led to a closer fellowship with Thee. In the name of our Saviour who gave His life for us, we ask these blessings. Amen. (Follow with sentence prayers.)

Song: "America," or "America, the Beautiful."

Some one read—

"The summer days are come again,
The birds are on the wing;
God's praises, in their loving strains,
Unconsciously they sing,
We know who giveth all the good
That doth our cup o'er brim,
And every cloud his blessings break
In sunshine or in shower."

—*Newman.*

Song: "The King of Love My Shepherd Is," or "There's a Wideness in God's Mercy."

Plans for the Meeting.

Announce the meeting by a poster with some pictures for summer. (The pictures may be summer scenes cut from a magazine or snap-shots of some members of your Church taken on a picnic.) At the top of the poster write: "Summer is coming; what can it mean to us?" Under the pictures write this poem by Henry Van Dyke:

"Thou who hast made thy dwelling fair
With flowers beneath, above the starry lights,
And set Thine altars every where—
To Thee I turn, to Thee I make my prayer,
God of the open air."

At the bottom, write the time of the meeting and the leader. If warm enough, the meeting could well be held outdoors.

Suggestions for the Leader's Talk.

The leader may well leave the general discussion of the topic to the members and make her own talk one about the Chautauqua and Summer School of Methods at Elon or Bethlehem (the nearest one to you). The Elon dates this summer are July 27th to August 5th. The time was extended to ten days because one week seemed too short to get in all the work, and so many people asked that it be extended this year. The Bethlehem dates are August 10th to 17th. Mr. Hermon Eldredge will teach the course called "The Pupil" at both places. It is one of the most interesting of the international credit courses, and with Mr. Eldredge as teacher will be a wonderful opportunity for our young people. Mr. Eldredge and Dr. Dennison will also hold personal conferences in the afternoons for those who want to talk with them about their own work or about their lives. The young people will conduct their own worship services each morning, part of the time on the campus and part of the time in the buildings. There will also be courses in Christian Endeavor at both places, and Bible, missionary and other work, and the afternoons will be given over to recreation. The young people will have their own organization, with officers to promote the young people's work throughout the Conferences in the future.

Each Christian Endeavor should have at least one representative and as many more as possible. Now is the time to begin saving money toward sending a representative.

The S. S. and C. E. Conventions.

Do we realize that about as much time is spent on young people's work in the Sunday School and Christian Endeavor Conventions which are held each summer as any other part of the program. If so much time is spent in preparing an interesting program for our young people, they should take advantage of the opportunity. The program gives time to the discussion of Christian Endeavor work and young people's work in the Sunday School.

Summer for Rest.

We need to take at least a part of the summer for rest, not only because we need it physically, but because our minds need a rest. If we don't take some time to rest up and begin again, we are apt to become stale in our thinking. If possible, our rest should be a complete change from the things we have been doing. So many people have a false idea of a vacation as they think it must be spent in sitting up late, eating irregularly, and in other forms of dissipation. It might be well for people who live in the country to take a trip to the city for a vacation, and for city

(Continued on Page 11.)

Christian Orphanage

ORPHANAGE— ....

Dear Friends:

At the time of the writing of this letter, our special Easter offering has reached the sum of $1,411.99. The offerings are just beginning to come in, and we are hoping and praying that all our Churches will make this special Easter offering this year. With one hundred and twelve children to feed, clothe and care for, it is wonderfully encouraging to us to have the loyal support of each and every Church. The children in the Christian Orphanage should not be, and are not, a burden on our Church. It should be a joy to our people to give in the Master's name to help support them. They are an asset to our Church now, and will be a greater asset as the years go by when they go out one by one to be a blessing to the community in which they reside. Some of these days when you are sick and one of our girls who has completed her course as a trained nurse comes to your bedside to tenderly and lovingly nurse you back to health, you will then be glad you did have the opportunity to have a part in helping her when she needed a friend.

This item was overlooked in making our last report of things sent in. Mrs. J. H. Massey, West Durham, N. C., 1 boy's suit, 2 dresses, 6 handkerchiefs. CHAS. D. JOHNSTON, *Superintendent.*

REPORT FOR MAY 7, 1925.

Amount brought forward		$5,861.68
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Morrisville	$ 2.00	
Moore Union	5.00	
Damascus	4.25	
Pope's Chapel	5.05	
		16.30
Western N. C. Conference:		
Zion	$ 1.35	
Pleasant Grove	1.20	
Antioch "R"	2.62	
Burlington	81.07	
		86.24
N. C. & Va. Conference:		
Pleasant Ridge "G"	$ 1.17	
Reidsville	6.21	
Elon	3.00	
Ga. & Ala. Conference:		
Rose Hill		1.50
Alabama Conference:		
Wadley	$ 3.58	
Beulah	2.40	
		5.98
Eastern Virginia Conference:		
Cypress Chapel		6.83
Easter Offerings.		
Henderson, N. C.	$ 20.57	
Antioch	.95	
High Point, N. C.	3.50	
Auburn, N. C.	12.00	
Rose Hill, Ga.	3.90	
Primary Dept., Suffolk Church....	10.00	
Mrs. Lula F. Brickhouse, Norfolk.	30.00	
Isle of Wight, Va.	22.55	
Morrisville, N. C.	2.25	
Six Forks, N. C.	8.00	
Ebenezer	8.00	
N. Highlands, Ga. & Ala.....	2.10	
Burlington, Ch. & S. S.	204.11	
J. M. Hayes	5.00	
Reidsville	36.66	
Shady Grove	3.00	
Wadley, Ala.	12.00	
Ambrose, Ga.	12.00	
Sarem, N. C.	5.00	
Franklinton, N. C.	25.00	
Timber Ridge, Val. Va.	8.62	
		435.21
New Building Fund.		
Bertha M. Roberts, Windsor, Va..	$ 2.00	
Mrs. Joe Bynum Gaye, Franklin..	100.00	
W. E. Lindsay, Mt. Airy, N. C....	25.00	
		127.00
Special Offerings.		
Pervis Tilley	$ 30.00	
Use of tractor at college.....	113.80	
R. B. Wicker	15.00	
		158.80
Grand total		$6,709.92

MOTHERS' DAY PRAYER.

The following Mothers' Day prayer was delivered in the United States Senate:

"Almighty God, we honor Thee by setting apart a day to hallow our mother's name. Thou hast held in Thy keeping one universal heart and close to it in safety and peace Thou hast put the babes to whom Thou hast given life in this world. We cannot lose our whole life while we feel the touch of her hand. The symbol of her power today is the white carnation, more beautiful than our words, more fragrant than our praises, more pure than our thoughts.

"Amid the rush of life, may we this day go back in holy memory to this pure fountain of life, and may we come forth in the innocency and peace in which she gave us to our life's task. Enthroned once more in every place of power the scepter of mother love. Amen."—*Rev. F. J. Prettyman, D. D., Chaplain.*

Said the psalmist: "I believed; therefore have I spoken." That is the right order, both ethically and logically. First, you must have the real inner conviction; then speak it out bravely and frankly. No camouflage, no equivocation! Paul taught the same doctrine as did the psalmist: "For with the heart, man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:10). There! that principle makes the perfectly pellucid Christian life.

Mr. Preacher, do you visit your members and leave spiritual uplift with them? Do you suggest The Sun as your assistant?

(Continued from Page 10.)

people to spend their vacations in the country. At any rate, the end of a vacation should find us physically, mentally and spiritually more fit for the work the rest of the year.

Summer and Church Work.

Very few people are away from their Churches all summer long, and should work harder than ever when they are there because it seems harder to keep a live Christian Endeavor Society during the summer than any other part of the year. There are so many other attractions, but many most interesting meetings could be planned for the summer months. Time could well be spent in reading good books which would help one to understand the work better. If each member would buy one good book on young people's work, a circulating library might be started and each person would have the chance to read a large number of books.

Things which may be done in the summer by Endeavorers: Open-air meetings, picnics, visits to other societies, organizing new societies, nature study, teach in daily vacation Bible schools.

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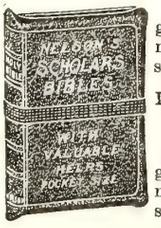

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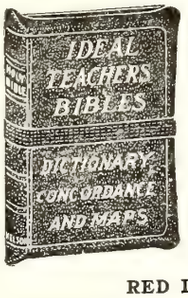

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THE CHRISTIAN SUN

1536 East Broad Street, - - - Richmond, Va.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

As far back as we know anything about civilization, the cultivation of the soil has been the first most important industry in any thriving State. It will always be. Herodotus, the father of history, tells the story of the human race in the Valley of the Euphrates.

He says that with poor cultivation those who tilled the soil there got a yield of fiftyfold, with fair cultivation one hundredfold, and with good cultivation two hundredfold. That was the garden of the world in its day. Its great cities, Babylon and Nineveh, where are they? Piles of desert sand mark where they stood. In place of the millions that overran the world, there are a few wandering Arabs feeding half-starved sheep and goats. The Promised Land—the Land of Canaan itself—to which the children of Israel were brought up from Egypt, what is it now?

A land overflowing with milk and honey? Today it has neither milk nor honey. It is barren waste of desert, peopled by scattered robber bands. A provision of providence fertilized the soil of the valley of the Nile by overflowing it every year. From the earliest records that history gives, Egypt has been a land of remarkable crops; and today the land thus fertilized by overflowing is yielding more abundantly than ever.

It is made clear by every process of logic and by the proof of historic fact that the wealth of the nation, the character of its people, the quality and permanence of its institutions are all dependent upon sound and sufficient agricultural foundation.

Not armies or navies or commerce or diversity of manufacture or anything other than the farm is the anchor which will hold through the storms of time that sweep all else away.—*James J. Hill, Pres. Great Northern R. R.*

TUESDAY.

THE PRAYER OF THE OPTIMIST.

"Oh! unseen power that rules and controls the destinies of the children of earth, teach me the symphony of life, so that my nature may be in tune with Thine. Reveal to me the joy of being loving, self-sacrificing and charitable. Teach me to know and play life's game with courage, fortitude and confidence. Endow me with wisdom to guard my tongue and temper, and learn with patience the art of ruling my own life for its highest good, with due regard for the privacy, rights and limitations of other lives. Help me to strive for the highest legitimate reward of merit, ambition, and opportunity in my activities, ever ready to extend a kindly helping hand to those who need encouragement and succor in the struggle. Enable me to give a smile instead of a frown, a cheerful, kindly word instead of harshness and bitterness. Make me sympathetic in sorrow, realizing that there are hidden woes in every life no matter how exalted or lowly.

"If in life's battle I am wounded or tottering, pour into my wounds the balm of hope, and imbue me with courage undaunted to arise and continue the strife. Keep me humble in every relation of life, not unduly egotistical, nor liable to serious sin of self-depreciation.

"In success, keep me meek. In sorrow, may my soul be uplifted by the thought that if there were no shadow, there would be no sunshine, and that everything in life must have its antithesis. Grant that I may be a true, loyal friend, a genial companion with the broad honest charity born of an intimate knowledge of my own shortcomings. "If I win, crown me with the laurels fitting to be worn by a victor, and if I fall may it be with my face to the foe, fighting manfully, and falling, fling to the host behind—play up, play up, and play the game."—*Wm. J. Robinson.*

WEDNESDAY.

BROTHERHOOD.

"The crest and crowning of all good,
Life's final star, is Brotherhood;
For it will bring again to earth
Her long-lost Poesy and Mirth;
Will send new light on every face,
A kingly power upon the race,
And till it comes, we men are slaves,
And travel downward to the dust of graves.

"Come, clear the way, then, clear the way:
Blind creeds and kings have had their day.
Break the dead branches from the path;
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran;
Make way for Brotherhood—make way for man!"
—*Edwin Markham.*

Prayer.—Our Father, reveal to us the brotherhood of man as it is in Jesus. Help us to do our part in being a brother to all. In his name we ask it. *Amen.*

The Christian Sun will thank you to say a word in its behalf; it speaks for you!

THURSDAY.

SATAN'S TACTICS.

"My prayer is made perfect in weakness."—2 Cor. 12:8-10.

A Russian legend says, "Once upon a time Satan and his chief lieutenant had an interview. Satan delegated his side to afflict a good and righteous man. The officer reported that he had afflicted this man in every way possible to cause him to turn from his godly way, but he would not swerve.

Satan said, "This reminds me of Job. Nothing that I could do made him forget God. Let's change our tactics. Afflict him no more. Anticipate his wishes and grant his every desire. Give him health and prosperity, wealth and popularity. Let the wicked love him. Be kind to him. I have learned this, my boy," said Satan. "After centuries of testing men's souls, truly strong men are strengthened by adversity."

A Christian is helped by reverses. In them we find God. Cheer up. Don't lose faith. Trouble can make you happier in the Lord.

Prayer.—Our Father, may we learn the great truth that Thou dost uphold those who are true to Thee. Come, Thou, to our aid in every crisis. *Amen.*

FRIDAY.

OUR SYMPATHETIC MEDIATOR.

"For we have not a high priest which cannot be touched with the feeling of our infirmities."—Heb. 4:15-16.

Paul's main point here is sympathy. The phrase "touched with a feeling" is expressed by one word in the original Greek, from which comes our English word "sympathy."

The sympathy of Jesus becomes unspeakably precious to us. Not merely did it bring Him down from heaven, but He continues this blessed mediatorial work on high. The reason for this the apostle gives as not simply His divine love, but His experience of humanity. "But was in all points tempted (proved, tried) as we are."

And herein lies the value of the fact of His genuine resurrection, that He did not in death shed His humanity, but took it with Him into eternity.

"Let us, therefore," concludes the apostle, "come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Christians face untold difficulties in the campaign to win a world careless of religion, but they have this unfailing and sufficient solace—that they have at the right hand of God one who by His human experience is "touched with the feeling of their infirmities."—*Rev. Junius B. Remensnyder.*

Prayer.—We call upon Thee, O Lord, to give to our timid faith the words we need and to assure us of welcome when our feet touch that other shore. Take from us all fear of death and put in its place the firm faith in Thy blessed assurance of the life hereafter. *Amen.*

SATURDAY.

THE JOY OF THE REDEEMED.

"Let the redeemed of the Lord say so."—Psa. 107:1-9.

This is one of the most frequently quoted sayings of the psalmist. If we inquire, "What shall the redeemed say?" the obvious answer is, "Let him say that he is redeemed." Such a thought was not in the psalmist's mind. The verse must be interpreted by what immediately precedes it. The psalm opens, "O give thanks unto the Lord, for He is good; for His mercy endureth forever." Now follows the exhortation, "Let the redeemed of the Lord say so."

It is evident that what the redeemed of the Lord are to say is that God is good and that His mercy endureth forever. Life is full of boundless opportunities for such testimony. In the face of the tragedies of life, many of which seem so unbearable, we should believe in God and should believe in His goodness. We are to give our testimony in such a way as to enable those who are bearing heavy burdens to cling to their faith in God's eternal goodness.

Prayer.—O Thou Divine Redeemer, help us never to lower the dignity of Thy wondrous redemption, by measuring it with human strength. Thou art the only one who can save. We acclaim Thee Lord of lords. *Amen."*

SUNDAY.

THE "REVELATION" OF GOD.

"For it pleased the Father that in Him should all fullness dwell."—Col. 1:15-19.

The great apostle gives here three arguments for the deity of Christ. What calls forth his treatment of this cardinal doctrine is the subject immediately preceding—the forgiveness of sins. The first argument is our Lord's relation to the Father—"who is the image (or revelation) of the invisible God." The Greek word translated "image," means to bring out from the unseen into the seen. His relation is that of "revealing" the Father. The second is our Lord's relation to creation—"by Him were all things made."

The third is His relation to the Church, which is that of the head to the body. The head is the seat of life. Sever the head and you have a lifeless body. It is the seat of intelligence and of volition. May the Church make Christ its Head indeed, that the true Israel of God may be filled with life, joy, peace and power, that the intelligence of Him, which we have in the revealed Word, may be the only rule of faith and practice, and that the whole will of the Lord of glory may be the program of His people.—*Rev. Chas. Curtis McIntire.*

Prayer.—We turn to Thee again, O Lord, for the blessing we need, because we cannot find it in our friends, our reading, our amusements, our study, or our business. If we may have the strength that Thou hast to bestow, we can live with joy and hope. *Amen.*

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dear Bluebirds:

Do you like that Springtime name for this Springtime month? Now, dear me—do you know I hope you won't think your editor is an old Fussbudget, but there is something I must tell you—I have'nt gotten a single Springtime letter from any of you this whole Springtime month! Please write me one or two lines, at least to let me know what you are doing these warm Spring days—and—listen—write in ink—please—some of your pencil writing is almost invisible, and I am not a fairy with magic powers to read what isn't there—and do try to write plainly—unless you want your edtior to go blind.

There! That's all the quarreling I will do this week—but—I do hope to get loads and loads of tiny Springtime letters next week.

Goodby, Bluebirds. Try not to be lazy this month. Your Springtime editor,

MADGE FLEMING MOFFITT.

P. S.: Send a stamped, self-addressed envelope if you want a Springtime letter from me to you.

WHAT IS HOME WITHOUT A BIBLE?

By Charles D. Meigs.

What is Home without a Bible?
'Tis a place where day is night,
Starless night,
For o'er life's pathway,
Heaven can shed no kindly light.

What is Home without a Bible?
'Tis a place where daily bread,
For the body is provided,
But the soul is never fed.

What is Home without a Bible?
'Tis a vessel on the sea,
Compass lost and rudder broken,
Drifting, drifting aimlessly.

What is Home without a Bible?
Listen! Ponder while I speak:
'Tis a Home with Bibles in it
But not opened once a week!

Monday comes and goes, and Tuesday,
Wednesday, Thursday, Friday, too,
Saturday, and even Sunday!
Book untouched the whole week through!
Lost! The Bible,
Lost! Its teachings,
Lost! Its help each day in seven.
Lost—to live by,
Lost—to die by,
"Lost! What's lost?"
The way to heaven!
But neither are lost, thank God!
To faithful members of our Home Department.

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Did you ever tell your neighbor how you enjoyed the visit of your friend? What about The Christian Sun's visits?

THE KING'S KITCHEN.

By Mildred Houghton Comfort.

Don and Clon were to have charge of the King's kitchen, while the King went on a long journey. Although they were very small, the wise ruler thought that they should learn how to run things. Their work was to give food from the kitchen to all the hungry people who passed through the happy land.

"Always give!" said the King, as he departed. "Do not be afraid to give."

Early the next morning a ragged beggar stopped outside the iron gates and shook them rudely.

"Hurry!" he yelled, "for my stomach is empty."

Clon opened the gate while Don brought meat, bread and fruit for the beggar. They served it on the wooden table in the courtyard. Although the beggar ate until the little boys feared he would burst, never a word of thanks did he say.

A gardner on his way from town with an empty wagon stopped and asked for lunch. He had had nothing to eat since he had gathered his vegetables and taken them to town to sell; so he was very hungry and ate almost as much meat as the beggar had eaten.

A hunter passed that way and said the outdoor life always made him as hungry as a bear. Don and Clon both carried food to him. The King's cooks were busy every minute.

So it went all day long. There were farmers and merchants, laborers and idlers—all sorts of people. Every one ate all he wanted and departed without a word of thanks.

When evening came, Clon ran down to the gate to let in the beggar of the morning. Don hurried out of the kitchen.

"Are you hungry again?" he asked.

The beggar's big mouth opened in a wide grin. "Oh, no!" he said; "I'm filled up for the day. I just stepped in to leave these."

Then he dumped a great sackful of fresh mushrooms on the clean, stone courtyard. Clon ran for pans in which to put them while Don picked up the stray ones that had rolled away.

After the boys had carried the delicious gift of food to the kitchen, they went back to thank the beggar. But he had gone.

About noon the next day the gardener appeared with a load of fresh vegetables and fruits. He said he had sold all that the town people wanted, and these were for the King's kitchen. When the boys tried to thank him, he said it wasn't necessary, although he was glad that they were pleased.

The next day the hunter appeared with a great wild bear that would supply the table with meat for many days to come.

So it went all day long. Every one who came, it seemed, left some present or other. It was their way of saying, "Thank you."

"The kitchen just about runs itself," laughed Don.

"Yes," agreed Clon; "but think how much we should save for the King if we charged something for the meals."

"That's true," Don admitted; "but the King told us to give."

"The King expects us to do what we think best," insisted Clon. "We could try my idea any way, couldn't we?"

"Yes, we could try," Don said.

When the beggar came again, Clon told him he would have to pay for the food he ate. The beggar was surly and said he would eat somewhere else.

The gardner was more pleasant. He paid for his dinner, but he did not seem to enjoy it.

The hunter scowled when he laid his coins on the big wooden table and went slowly on his way. Clon noticed that he had left the greater part of his food on his plate.

When the evening came, Clon ran down to the gate to see the beggar pass by. In one hand the beggar carried a bulging sack, and in the other herbs that the royal cooks liked to use in soups.

"Good evening," cried Clon pleasantly, but the beggar merely grunted and went on.

The following morning the gardener's wagon was heaped high with radishes, onions, turnips, potatoes and peas. On the seat beside him were little baskets full of berries.

"He'll have ever so much left over," cried Don, "even after he has sold all that the townspeople want."

But the gardener must have taken another road home. The boys did not see him again all day.

They did see the hunter. Slung over his back were several pheasants. Now Don and Clon liked pheasants better than anything else, and they told the hunter so. But he paid no attention. He laid the pheasants down for a minute on the clean stone courtyard and Don thought he was going to leave them. But he was just resting. He picked them up again and went along.

So it went day in and day out. The kind people who had brought presents to the King's kitchen did not come any more.

"What shall we do?" cried the cooks sadly. "This is the first time such a thing has ever happened. Our larders are empty."

"It's my fault," wept Clon.

"Mine, too," cried Don.

"We must go back and do as we did at first—feed all that come free," Don decided.

"I shall start out and tell them," offered Clon.

As soon as the people heard that the King's kitchen was to be managed as the King had always managed it, they went back there to eat, and they brought presents, just as they had always brought them. And when the King returned, the larders were full enough to satisfy even him.—*Youth's Companion.*

COMING EVENTS.

Bethlehem Chautauqua, Wadley, Ala., August 10th to 17th.

Elon College Chautauqua, Elon College, N. C., July 27th to August 5th.

Valley of Virginia Sunday School and Christian Endeavor Convention, Winchester, Va., May 13th to 15th; R. A. Larrick, president, and Rev. L. R. Townsend, secretary.

Eastern North Carolina Sunday School and Christian Endeavor Convention, Oak Level Church, July 14th to 16th; president, C. H. Stephenson, and executive secretary, Rev. J. F. Johnson.

Western North Carolina Sunday School and Christian Endeavor Convention, Shady Grove Church, July — to —; president, F. M. Wright, and secretary, B. S. Moffitt.

North Carolina and Virginia Sunday School and Christian Endeavor Convention, Shallow Ford Church, July 26th; president, Rev. J. W. McCaulley, and secretary, Miss Gertrude Browne.

Eastern Virginia Sunday School and Christian Endeavor Convention, Antioch Church, July 23d and 24th; president, E. E. Holland, and executive secretary, Rev. J. H. Lightbourne.

Georgia and Alabama Sunday School and Christian Endeavor Convention, First Christian Church, LaGrange, Ga., date to be determined later; president, M. J. Halman, LaGrange, Ga., and secretary, Miss Alymer Goodwin.

Alabama Sunday School and Christian Endeavor Convention; place and date not settled; president, Rev. J. H. Hughes, and secretary, H. Lee Swint. PATTIE COGHILL.

You and I want a stable religion; else we cannot live a stabilized life. We will be like "a wave of the sea, driven by the wind, and tossed." In his prophetic dying utterances, Jacob said of the tribe of Reuben, "Unstable as water, thou shalt not excel." So it ever is with the unsettled life. Here is a saying from Holy Writ that will give us a solid foundation upon which to build the structure of our lives (Psa. 111:7-8): "The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness."

EDWARDS—BOOKER.

On March 28th, the writer united in marriage Mr. W. Herman Edwards and Miss Mildren Booker. The groom, a young man of promise, has a position in Charlotte, N. C. The bride is the attractive daughter of Mr. and Mrs. H. C. Booker, and is a young woman of sterling qualities. Their many friends join the writer in wishing them a successful and happy life. R. L. WILLIAMSON.

WHAT IS EDUCATION?

It is difficult to find a definition of education that is wholy satisfactory. The best of them seem to leave something out. I would like to recommend the defining of education as a profitable exercise for private meditation, says Dr. John Herman Randall. Let each one ask himself what he means by "education"; and if he ponders the question deeply he will discover that in order to answer it he will have to probe down to the innermost meaning of life itself. Thinking earnestly about the meaning of education compels us to face the big fundamental questions of life as we never have before. Such thinking, for example, reveals the fact that religion and education are not two separate things, but one thing; two only on the surface, but one in the ultimate foundations and the final aim. They are not two things that can say to one another: "You go your way and I will go mine," as they are inclined to say today; but things that must move together, and move in the same direction, if each is to attain its highest ends.—Educational News.

OKLAHOMA PASSES EDUCATIONAL BILLS.

The Oklahoma Legislature, recently adjourned, passed three bills that seem of especial interest, and are attracting favorable comment from the press of this and other States. They are as follows:

A bill providing for the reading of the Bible in public schools.

A bill making the study of the Constitution of the United States a part of the curriculum.

A bill appropriating $650,000 to aid rural schools in districts that are weak financially.

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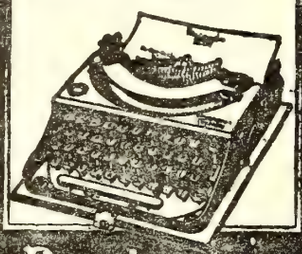

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QUESTIONS AND ANSWERS.

Q. 61. *What three offices has Jesus Christ?*

A. The offices of a prophet, of a priest and of a king.

Q. 62. *How is Christ a prophet?*

A. Because He teaches us the will of God.

Q. 63. *How is Christ a priest?*

A. Because He died for our sins and pleads with God for us.

Q. 64. *How is Christ a king?*

A. Because He rules over us and defends us.

Q. 65. *Why do we need Christ as a prophet?*

A. Because we are ignorant.

Q. 66. *Why do we need Christ as a priest?*

A. Because we are guilty.

Q. 67. *Why do we need Christ as a king?*

A. Because we are weak and helpless.

The Commandments.

Q. 68. *How many commandments did God give on Mount Sinai?*

A. Ten commandments.

Q. 69. *What are the ten commandments called?*

A. The Decalogue.

Q. 70. *What do the first four commandments teach?*

A. Our duty to God.

71. Q. *What do the last six commandments teach?*

A. Our duty to our fellow-men.

Q. 72. *What is the sum of the ten commandments?*

A. To love God with all our heart, and our neighbor as ourselves.

Q. 73. *Who is your neighbor?*

A. All my fellow-men are my neighbors.

Q. 74. *Is God pleased with those who love and obey Him?*

A. Yes; he says, "I love them that love me."

Q. 75. *Is God displeased with those who do not love and obey Him?*

A. Yes; "God is angry with the wicked every day."

Q. 80. *Which is the first commandment?*

A. Thou shalt have no other gods before me.

Q. 77. *What does the first commandment teach us?*

A. To worship God alone.

Q. 78. *Which is the second commandment?*

A. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

Q. 79. *What does the second commandment teach us?*

A. To worship God in a proper manner, and to avoid idolatry.

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WYATT.

Died at his home, in the Long's Chapel Church neighborhood, Mr. J. M. E. Wyatt, April 25th, in his seventy-first year. Bro. Wyatt was twice married. His first wife was Miss Martha Patton, who died April, 1890. His last wife, who was Miss Sallie Johnson, survives him. He leaves eight living children.

In early life, Bro. Wyatt united with Union Christian Church. He was a very quiet, unassuming man, and, as I knew him, faithful in the discharge of his duties. He will be missed in the home, the Church, and the community.

The funeral services were conducted from Long's Chapel Christian Church by the writer, assisted by Dr. G. O. Lankford and Rev. Mr. Robertson. The interment was in the Church cemetery.

The God of consolation be with and bless the bereaved ones.

P. H. FLEMING.

It is a good thing to have an anchor to the soul. It is so much better than simply drifting about. The inspired writer exhorts us to "lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made a High Priest forever after the order of Melchesedec" (Heb. 6:18-20). Yes, it is salutary for us to have such a sure hope. We live better lives because we know that we are immortal. If death ended all, we would be tempted to say with the cynical worldling, "Let us eat, drink and be merry, for tomorrow we die." But with the assurance of a blessed future life, we say rather with the holy apostle, "He that hath this hope in him purifieth himself even as He (Christ) is pure."

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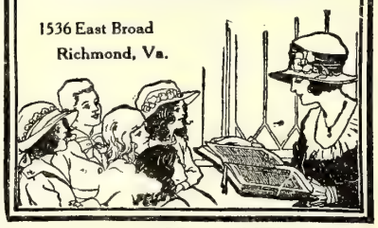

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, MAY 14, 1925. NUMBER 20.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

BIBLE READING FOR OHIO SCHOOLS.—

Just before adjournment, the Legislature of Ohio passed the Buchanan bill, providing that ten verses of the Bible shall be read in the opening exercises in every class-room, and that the Ten Commandments shall be learned by every school child. The bill will now have to be signed by the Governor, and if he vetoes it it will be dead until 1926.

PROHIBITION ENFORCED.—

Not since the prohibition laws became effective has there been such a sustained effort at enforcement as is now in progress. How long the present concentrated offensive will last, officials declined to say, but they hope to make such a dent in the industry that it will be possible before long to reduce the operating force. The present concentration is expensive to maintain.

DR. ERDMAN HONORED.—

In the case of Dr. Charles R. Erdman, professor of practical theology at Princeton University, Presbyterian, honor and dishonor seem to follow each other in rapid succession. Just recently Dr. Erdman was excluded from the position of student adviser in his university, and now his own presbytery has, in a single day, elected him moderator, chosen him to head its ministerial delegation to the general assembly, and indorsed him for the moderatorship of that body. Dr. Erdman is a member of the New Brunswick Presbytery. Dr. Erdman was defeated for the moderatorship of the general assembly by Dr. Clarence E. Macartney by the narrow margin of eighteen votes a year ago.

CONFLICTING MEMORIALS—

The Presbytery of Chester, Pa., has given recognition to the most ardent fundamentalists by memoralizing the General Assembly of the Presbyterian Church to exscind the New York Presbytery from the general assembly. While this attack on it is being made, the New York Presbytery has drafted a memorial to the general assembly, requesting it to rule on the constitutional right of a presbytery to determine whether or not a presbytery has the right to determine the qualifications of a candidate for ordination. A long list of precedents is cited to prove that the presbytery possesses such a right. Either memorial is calculated to give the general assembly stormy sailing at its coming session.

A DELUGE OF LAWS.—

"During the past five-year period there were passed over 62,000 laws, State and Federal, to interpret which required 65,000 decisions of courts of last resort, filling 630 volumes; and our legislative harvest is upward of 15,000 statutes per annum. Today the greatest obstacle to legal reform is the obsession of the American people for making laws, which in the 132 years that have elapsed since the adoption of the Federal Constitution have exceeded in number and bulk the total of all laws enacted for the government of mankind since the time of Adam to the inauguration of Washington." These are the statements of Mr. Arthur Train, noted writer on legal matters. The American people seem to have the idea that society can be reformed from the outside in, but Christians believe, the Church must teach, and all of us should realize that society is to be made from the inside out. We cannot make men good by law; we must make them rise above the law.

THE HARDEST YEAR OF MARRIAGE.—

The government has answered in a statistical way the age-old question of what is the hardest year of marriage. The divorce records show that more divorces are granted in the fourth year of marriage than in any other, with the third year running a close second. More than 40 per cent of the divorces are granted during the first five years of marriage. It appears from the report that marital temper is growing shorter, for statistics show that from twenty to sixty years ago the largest number of divorces were granted during the fifty year. A goodly number of divorces are granted in the twentieth year of marriage, which year accounts for one-tenth of all the divorces. It seems from the report that if the husband is going to beat his wife he will do it in the first three years or not at all. It appears further that if the wife is going to run off with somebody she likes better, it will probably occur in less than five years, while the husband is domesticated until after the fifth year. If marriage is to drive either of the parties to drink, it seems to require ten years to bring on desperation. These are most interesting facts, since they answer a much-discussed question.

INSISTS ON PEACE.—

Following his trip to America and conferences with the President, Alanson B. Houghton, in his maiden speech as ambassador to the Court of St. James, insisted on the fact that peace must speedily be re-established in Europe, or American aid, both morally and financially would be withdrawn. The fact that the ambassador has been so lately in Germany and had interviewed President Coolidge so recently, lent added importance to his friendly but firm declaration. Many of the most prominent men of England and a number of the foreign ambassadors were present to welcome Mr. Houghton, including the Premier, Stanley Baldwin. The American ambassador made no particular reference to any foreign situation, but made it clear that American assistance in the reconstruction of Europe was contingent upon the re-establishment of peace. The American people must have assurance that policies of destruction are passed if they are to invest in reconstruction, the ambassador made it clear. Mr. Houghton has voiced what should be the sentiment of the American people. We can afford to spend money on the reconstruction of Europe if Europe wants to be reconstructed; but if not, wealthy though the United States may be, we have nothing which we care deliberately to waste.

ROOSEVELT MEDALS AWARDED.—

The third award of the Roosevelt medals was made recently by the Roosevelt Memorial Association. The medals are awarded each year to those men and women who are working for and have worked for the things which Theodore Roosevelt loved and in which he was interested. Previous to the awards this year, there were six recipients of these medals. The three added this year are worthy to be associated with the first holders, who include Miss Louise Lee Schuyler, whose work for women and children make her an example of humanity according to Roosevelt's own heart; Elihu Root, in the field of constructive statesmanship; Charles W. Eliot, scholar and educator; Henry Fairfield Osborn, scientist and authority on race distribution; Leonard Wood, who stood beside Roosevelt in urging preparedness against German militarism; Oliver Wendell Holmes, jurist and upholder of law and human justice. Now, to these are added Gifford Pinchot, Governor of Pennsylvania, who worked with Roosevelt and James R. Garfield, now president of the association, for the preservation of national resources at a time when the legislators seemed to feel that the only thing to do with our heritage was to give it away to exploiters; George Bird Grinnell, who is to the National Park much what Pinchot is to forestry. He is a naturalist of high repute, a big game hunter, and authority on Indian life, and an exponent of outdoor life; and Miss Martha Berry, whose school just out from Rome, Ga., has grown from a little log school-house with five mountain children to several hundred pupils with a splendid plant. Her work for women and children received Roosevelt's attention. It is said that he kept a room full of statesmen waiting while he talked to Miss Berry of her work, and of its vital relation to democracy. Miss Berry has been officially recognized by the Legislature of Georgia as a "distinguished citizen." Her school recently closed its twenty-fourth session, and more than ninety diplomas and certificates were awarded. She will go to Washington on May 15th to receive the Roosevelt medal from the hand of President Coolidge, who will make the awards.

NOTES-PERSONALS

The Elon College Chautauqua will be held July 27th to August 7th instead of ending August 5th, as published in last week's SUN.

Dr. C. H. Rowland, Greensboro, has been assisting the pastor, Rev. R. A. Whitten, in a series of meetings at Reidsville the past week.

The second Sunday of June is set for "Home-Coming Day" at Randleman Christian Church. Dinner will be served on the grounds. We extend an invitation to all who wish to join us on that day, making it a grand and glorious day.

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea." So sang the psalmist. But my ability to sing that psalm with him is measured by my willingness to do my part in helping fill the earth with the knowledge of God. God was able to convert China.

President W. A. Harper, of Elon College, delivered the commencement address at Appalachian Trainig School, Boone, N. C., May 8th. Dr. Harper is a busy man in "breaking up" schools and colleges these days, being much in demand as a commencement orator, thinker and educator.

THE SUN'S editor was with Dr. P. H. Fleming in an all-day service at Long's Chapel, Alamance, Sunday, May 3d. Large audiences, good attention, delightful fellowship made the day a happy and most helpful one. Long's Chapel has a beautiful house of worship, and the improved highway right by the Church makes it accessible to great numbers of happy worshipers.

Rev. Jesse H. Dollar, who graduates at the approaching commencement from Elon College, and who has had much experience in conducting evangelistic singing, will be available to help in meetings this summer. Pastors will do well to write Bro. Dollar at once, since his experience as preacher and song leader makes him a very valuable man in evangelistic work.

One of the chief joys of the Christian is that of sharing his joys with others. We often wonder why many Christians do not apply this principle to their Church paper. Often, when one reads the good things in the Church paper one says "My Church paper is a joy." Under such an impulse, why not share that joy with others by getting some one else to subscribe?

Our Newport News congregation of loyals, devoted, tried and true, are planning to build a larger and better house of worship. They need it; they deserve it; they will get it. Under the faithful pastoral labors of Rev. B. J. Earp, the membership is growing, and now if they may have a commodious and ample house of worship, great things will come to pass among the Christians of Newport News.

THE SUN'S editor wonders if all SUN readers read each week our "Family Altar" Page, conducted by Chaplain H. E. Rountree? If one misses this page, one fails to get the real devotional spirit which THE SUN desires most of all to help implant and cultivate in the lives of its readers. Chaplain Rountree certainly gives us a key for our devotional locker every day in the week, and graciously invites us to unlock the door and helpfully spend a while within in the presence of our Lord.

If all those loving and liberal friends who gave our mission work such a boost by their five years' pledges in 1917 and 1918 would give one-fifth this year what they did during those five years, or would just renew their pledges for one year more, our mission work would not suffer, and every enterprise of the Church would feel the quickening power of this generosity. The Lord blessed many in making a thousand-dollar pledge and in paying it two hundred dollars a year. Many were blessed in making a hundred-dollar pledge and in paying twenty dollars a year. Many others paid $5 a year till $25.00 was paid. If these liberal and loyal souls will do in 1926 what they did in any one year from 1918 to 1923, what a benefit and a blessing they will be to their Church!

In the *Official Bulletin* of the National Federation of Music Clubs, a monthly magazine of nation-wide circulation and the official organ of the National Federation of Music Clubs, carries in its April issue a cut showing the large delegation which attended the recent State Federation of Music Clubs, which met at Statesville, N. C. The inset displayed in the cut is that of Mrs. W. A. Harper, with the following comment: "The incoming president, Mrs. W. A. Harper, of Elon College, who has served as first vice-president, chairman of 'National Music Week,' and of special membership, brings to the task a wide vision and thorough musicianship which will carry on the work admirably." This is a distinct honor worthily bestowed, and one which will be carried with becoming grace and dignity by the talented wife of the president of Elon College.

"The Christian Sun" is an advocate of the enterprises of the Christian Church. Results attained show the effectiveness of its propaganda.

PLAYING AT RELIGION.

The religious world is taking the eternal issues entirely too easy. The average Christian has not the spirit of supreme sacrifice. The burden of agony for lost souls is exceedingly rare. So few are willing to pay the price of a recurrence of Pentecost.

What is the matter? Is not our Christ being wounded in the house of His friends by a paralyzing indifference to the millions for whom He died? How few really agonize in supplication for the heathen world? And how few more are wrestling, Jacob-like, for the lost at home?

Does our advancing civilization tend to neutralize the forces of the Spirit? Does prosperity, luxury, and ease make men less keen for the supreme value. As the sensibilities of the soul dulled by a too-close contact with the world and its many allurements? Is it not so sadly true?

Let us get out of this fatal route of unconcern. Let us seek a baptism of zeal for immortal souls. Let us hunger and thirst for the realization of the higher ideals of our holy religion. Let the spirit of prayer dominate our waking moments. Let the Holy Spirit have His way in an entirely abandoned sense. Let Christ be enthroned in our lives as never before.—*The World of Life.*

"The devotion to Jesus Christ that sends men and women to the ends of the earth and keeps them there, is the only sufficient motive to inspire the Church to send them and support them there, and it is that burning and shining light held aloft in the pulpit that lights the path to triumph; and when that light burns true, missionary education, missionary recruiting, missionary budgets will all be adequate for the business of the kingdom."

PARKS CROSS ROADS.

Sunday, May 17th, will bring a great occasion to our Church. It is the day of our annual memorial services, and it is expected to be a day of home-coming for many people. The program follows:

Morning.

10:00 Sunday School.
11:00 Memorial Address by Rev. S. A. Bennett, head of the Department of Religious Education of Elon College.
12:00 Services at the Cemetery.
12:30 Adjournment for Dinner.

Afternoon.

2:00 Address by Layman Joe W. Stout, "Memorials."
2:30 Address by Miss Gertrude Browne, "The Joy and the Burden of the Missionary Task."

Music will be furnished throughout the day by the choir and congregation.

W. M. DORSETT,
W. R. RIGHTSELL,
R. D. CRAVEN,
Program Committee.

THE MOST FAMOUS TOWN.

The most famous town in all the world today is not a turret-crowned metropolis whose canyoned aisles of commerce are thronged with harried multitudes. The most famous town in all the world today is not numbered among the great ports of entry whither the ships of a hundred flags gather from off the seven seas laden with precious cargoes and peopled with men of every tongue and walk of life. The most famous town in all the world today has no chamber of commerce worth mentioning, no hotel noted for its cuisine or accommodations, no mart designed to draw its trade from the far corners of the earth. And yet, four miles from a railroad and forty from the sea, without appeal to seekers after health or wealth or honor, it stands today closest to the heart of the world of all the towns that are.

The most famous town in all the world today is what it is because two peasant Jews were born there. One of these was a shepherd lad when the call of life's business came to him. With a harp of gold and a heart that knew no fear, he stepped out to be a king among his fellows. And he was king. The boldness of his deeds and the splendid loveliness of his spirit come down to us in stately words from ancient days. With the passing of the years, the sweet singer of Israel passed also, and was gathered to his fathers, leaving to his people a heritage of high hope which has cheered through all time all races of men.

In the fullness of the centuries, another Jewish lad first saw the light of earthly day at the natal city of the shepherd boy who became a king. Grown to manhood's estate as a carpenter, traveling from place to place without home, without office or place, followed of the lowly and pursued by the mighty, besieged by the curious and spurned by the critical, hailed by the ignorant and ridiculed by the wise of his day, done to death at last on a felon's cross, this commoner of compassion so revealed the soul of God to the soul of man that the aspirations of human kind are twined about the things that He did and the words that He spoke in those three short years of His recorded ministry. Small wonder, then, that the stable manger that He was born in is the symbol of the blessedness of childhood, and that the cross of shame whereon He died is now the badge of honor for which brave men have gladly paid all, or that the little city of David and of the carpenter Prince of Peace is the most famous town in all the world today.

PACKAGE CAR TO HAVANA.

Manufacturers and other shippers of Virginia and North Carolina now have the advantage of direct all-rail freight service to Cuba for less-than-carload shipments, a package-car line from Spencer transfer to Havana having been established by the Southern Railway in connection with the Florida East Coast Railway and the Key West car ferry.

Under this arrangement, cars loaded at Spencer are moved by the Southern to Jacksonville, Fla., thence by the Florida East Coast to Key West, where they are loaded on the car ferry and transported to Havana, where they are shunted to the freight terminal in that city.

This means that shipments from any point from which cars are loaded to Spencer transfer can be sent through to Havana with only one transfer en route. In addition, there are many other advantages, since the requirements for packing and shipping by this route are no different from those for domestic freight.

Cars are received at Spencer transfer from a larger number of points in the territory north of the Potomac River, and shipments for Cuba coming to Spencer in them will be consolidated with those originating in Virginia and Carolina territory.

Similar service is maintained by the Southern from Cincinnati and from Inman transfer, Georgia, and has proved of great convenience to shippers interested in the rapidly growing Cuban trade.

THE THINGS I LOVE.

These are the things that I love best;
These are the dreams I'll hold
Against my faintly thrilling heart
When I am old:
The color of the sky at night,
When it still throbs with sunset light;
The dawn's first gold;
The shading of the trees that turn
So scarlet, and the fires that burn
On my hearthstone—
These are the things that I love best,
That I will hold against my breast
When youth has left me, and I face
The end, alone.

The purple pansies that I plant
When early summer wakes,
The green of leafy, dew-kissed woods
When morn first breaks;
The iridescence of the sea
That creeps so far away from me;
The blue of lakes;
The wonder of a baby's eyes,
That seems to speak of paradise
And love's first kiss—
These are the things that I love best,
That I will hold against my breast
The while I whisper, "Life itself
Was less than this!"

—*Margaret E. Sangster.*

The automobile may be a great contributing factor to healthful recreation plans. There are places within driving distance where a good vacation may be had without great cost. Spending extravagantly on a vacation is as foolish as wasting money for anything else.

They had no house detectives in the old hotels or taverns of Pompeii. Instead, on the wall was inscribed the following: "*Otiosis locus hic non est, discede morator,*" which, translated, means "Lingerer, depart; this is no place for idlers."

It is said that gardeners sometimes, when they would bring a rose to richer flowering, deprive it for a season of light and moisture. Silent and dark it stands, dropping one fading leaf after another, and seeming to go down patiently to death. But when every leaf is dropped and the plant stands stripped to the uttermost, a new life is even then working in the buds from which shall spring a tender foliage and a brighter wealth of flowers. So, often in celestial gardening, every leaf of earthly happiness must drop before a new and divine bloom visits the soul.—*H. W. Beecher.*

Japanese girls are bobbing their hair. They have formed a society in Tokyo to which only women are admitted who have discarded the elaborate traditional hair arrangements of Japan for the modern bob.

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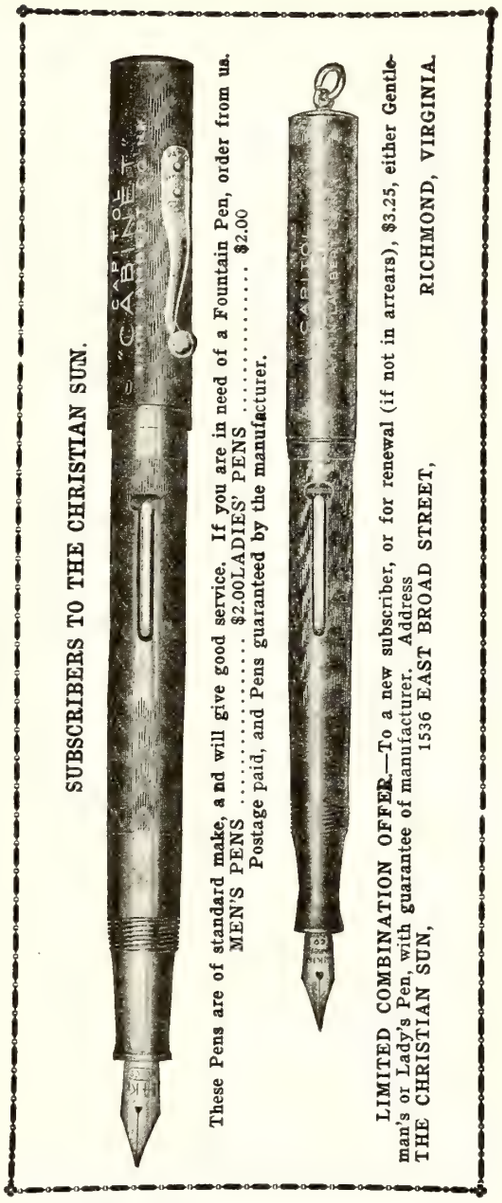
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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE RESPONSIBILITY OF THE CHRISTIAN DENOMINATION IN EVANGELISM.

That the Christian denomination has a definite responsibility in evangelism, every thoughtful pastor and every thoughtful layman clearly recognizes. Moreover, we realize that the responsibility of our denomination in evangelism is a definite issue. It is more than for us as a denomination to hope that our Churches may recruit their membership from time to time during the year. It is even more than for us to expect that they shall. The responsibility is that they *must*, in order to prove their right of existence and to insure the perpetuity of the local Church and of the denomination.

The basic law of normal life is the capacity of reproduction. Without that law, all life would speedily become extinct. This law, found in the physical world, is also operative in the institutional realm. As each type is depended upon to reproduce its kind, so each institution is depended upon to reproduce itself. Institutions that fail to reproduce themselves must inevitably pass out of existence just as a species in the animal kingdom that loses the capacity of reproduction becomes extinct.

Institutions that are satisfied merely to hold their own, soon do not even have their own to hold. Like the burning candle in the draught, they soon go out. Great business enterprises have as their objective the doubling of their resources every ten years.

It is not strange that business concerns with such an objective make progress. That was the late Mr. John Wanamaker's objective when he first started business in Philadelphia, namely: to double the volume of business and his resources every ten years. And every decade he more than realized his objective. When he came to the place where his business could not continue to expand in Philadelphia at that rate, he reached out and established a store in New York, in Paris, in London, and in other European cities. All great business institutions have a similar objective—doubling their resources and their volume of business in a certain period of years.

It is no flash of fancy to contend that a Church or a denomination should have the same objective —that it should seek to double its resources every ten years, and double its volume of business, namely: its service to the kingdom of God on earth.

Our denomination should be willing to assume that responsibility. To this end, every local Church should reproduce itself every ten years. A Church with an active membership of 200 ought to assume the responsibility of increasing its membership to 400 within ten years' time. This capacity to reproduce is the evidence of normality. It is not beyond the range of the possible for any Church to reproduce itself every ten years. When a Church increases its membership so large that it is unwieldly, it can continue to reproduce itself by organizing mission Churches at home as branches of the mother Church, or by supporting mission stations on the foreign field.

If a Church thinks that it has thoroughly combed its community so that there is no longer an opportunity to secure new enlistments in kingdom service, it should simply enlarge its field of operation. It can easily extend the imaginary boundary of its territory for which it is responsible.

For a Church to reproduce itself in ten years involves a challenging problem, to be sure, but the Church that changes the problem into a program can and will realize the ideal. The pastor who believes that the challenge is only a fanciful utopia and that it cannot be done, naturally will not try. But the pastor who has a vision, and is willing to prove in his own ministry the work of an evangelist, as every minister is expected of God to do, will not be satisfied until he puts forth every effort within his power to have his Church realize that objective.

When Richard Cobden was opposed in his efforts to promote the cause of the greatly needed reform in England relative to the corn laws, he was met on every hand with the objection, "It can't be done; it's impossible." To which he replied, "If that is the only objection, the sooner we accomplish it the better."

No member of the Christian Church could fail to recognize the desirability of our denomination reproducing itself, doubling its membership and its service every ten years. No devoted pastor could fail to hope that such might be realized. But no doubt there are many who will say, "It is impossible; it can't be done." And in the words of Cobden, the Department of Evangelism of the Christian Church replies, "If that is the only objection, the sooner we get at the job to prove that it can be done, the better." And in the words of Augustine, quoted by Savanarola when he swept the great city of Florence with the passion of his enthusiasm for God and righteousness, "We must attempt great things for God if we expect to receive great things from God."

An American lad of nineteen summers was wounded at Chateau-Thierry, and when he was placed in an unconscious condition in the ambulance to be taken to the relief hospital, the Red Cross worker sat by him on the long ride over the rough and shell-torn road to the hospital. After they had jolted over the road for a quarter of an hour, the wounded soldier began to regain consciousness, and opening his eyes, smiling, he whispered, as if talking to himself, "They said out there that it could not be done, but we did it; we did it." And he closed his eyes in that peaceful sleep from which he was never to be awakened. But the joy of the realization that "they did it—that they did the impossible," was reward enough to him for his supreme sacrifice.

Shame upon us Christians for halting in any forward march of the kingdom because we are met with the objection "that it can't be done!" We must be willing to tackle the "things that cannot be done," for Christ is our Leader, and under His supreme leadership anything that ought to be done can be done. Nor will true men and women of God be satisfied until they do it. Every Church ought to double its membership every ten years. (Continued Next Week.)

MAKING THE CHURCH MISSIONARY.

One of the finest ways in the world to cultivate the missionary spirit is to cultivate the habit of giving to missions. "For where your treasure is, there will your heart be also" (Mat. 6:21). Our treasure is that which has cost us something. We are quite willing to put into a cause or an enterprise that which has cost us little or nothing. When we put that in which really costs us something, then the heart goes along with it. Jesus commended that poor widow because she cast into the Lord's treasury all her living—all she had. Her heart, her life, the spirit of real sacrifice went to the Lord's cause because she cast all she had into the Lord's treasury.

Again, some say they do not believe in missions, when what they mean to say, or should say is, they do not believe in their giving to missions. They are unwilling to obey their Lord's command, "Go, ye," and try to justify their unwillingness by declaring their unbelief. It is not a case of unbelief with them; it is a case of unwillingness to part with their cash—that which has really cost them something.

This Christian Church of ours, as represented in the Southern Convention, will not be the poorer but the richer, not love their Lord less but more, not be less interested in missions but more interested, by giving twenty thousand dollars to missions this year as a special offering to relieve our embarrassment and keep the work going. And such an offering will prepare the way for more liberal support of other enterprises of the Church. Colleges, orphanages, religious journals, Christian education grew up out of and thrive in missionary surroundings, in a missionary atmosphere. When we give to missions, we are cultivating a spirit of helpfulness to all other interests of God's kingdom.

The Mission Board needs $20,000 as a special mission offering this year. Getting this and investing it to build Churches and help support missionaries will help wonderfully in making our Church missionary.

THE NEXT REVIVAL.

Roger Babson, the noted statistician and Christian statesman, says: "Statistics suggest that the next revival of religion will be an economic revival, whereby the people of today will give their property as our forefathers gave their lives. Labor needs to wake up, and the rich need to give up." With Christians spending more money on any and every trifle, fad, luxury than they spent on giving the gospel to the world, it is high time we were cultivating the spirit of an economic revival.

The great and world-wide known Horace Bushnell had a view similar to Babson's when he declared "One more revival; only one more is needed—the revival of Christian stewardship; the consecration of the money power to God. When that revival comes, the kingdom of God will come in a day."

Where is the heart of America today? Where she spends her money; for where your treasure is, there will your heart be also.

WATCH!

In Mark 13:37 we are told to do a certain thing, which is "watch." But how am I to watch and what must I watch? Let's take the first letter, which is "w" and which stands for *words*. We should be careful to watch our words. The Bible says, "Out of the abundance of the heart, the mouth speaketh." So if our hearts are pure and holy before God, our words should be the same. But if our hearts are full of sin, our words will have a bitter sting. Just think of sowing unkind words in the hearts of people! Do yon want to reap a harvest of unkind words? Then do not sow them; for one-fourth of what we sow will bring forth fruit. And some day we will grow weary of reaping unkind words. But watch that you sow good seed of love and kindness, and then you may gather the rich harvest of God's love.

We should remember that "every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36-37). If we are to be justified or condemned by our words, it certainly does seem that we should be careful as to what kind of words we speak.

"A" is the next letter in "watch." Now, let us watch our acts. We are told we will have to give an account of everything we do in the body. We do not have to speak every time to make ourselves known. Just put yourself in action and people will read your life and form opinions of you. We act out what we really are. We sin in action as well as words.

The next letter of "watch" is "t," which represents the *tongue*. This may be the hardest watch and the most difficult to manage. But if our tongues have been tamed by the Lord, I see no reason for its being unruly. In James 3:8 we read, "But the tongue can no man tame; it is an unruly evil full of deadly poison." But Jesns says, "All power is given unto me in heaven and on earth." So Jesus can and will tame the tongue if we give our heart to Him. He will wash, cleanse and fill it with holy power, and then we can speak with new tongues, as the spirit gives utterance. And His praise will continually be in our mouth.

The next letter of "watch" is "c," which stands for *character*. Now, if we have a pure heart and watch all our words, acts, and guard our tongues, it will surely produce a good character. For, after all, character is what we really are. We have the privilege of either making our character good or bad by the way we decide and choose. If we go the broad road, taking up every evil of the day and following every evil spirit, then our character will be defiled. But if we are led by the Spirit of God we have a life not to be ashamed of, and we will be as a signboard on the highway, pointing people in the direction that leads to life and home above.

Our last "watch" is "h," which means *habit*. Everybody naturally forms some habits. And it begins very early in life. If people would get in the habit of living and working for Jesus and give more of their time for Him; if people would get in the habit of spending as much time on their knees talking to God about their souls and the souls of others who are going astray as they do in talking and criticising those who are trying to walk the narrow way, there would be a great change in the spiritual condition of the world in a very little while. If people would get in the habit of talking more religious talk and not so much idle gossip, there would be more good accomplished in the precious time Jesus has given us to improve. "And what I say unto you, I say unto all—watch."

The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary, worn and sad,
And weighed with doubt and fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for Him,
To run with gladsome speed.
But I had need of my own that day—
To His gentle beseeching I answered, "Nay!"

And the dear Lord Christ—
Was His work undone
For the lack of a willing heart?
It is through men that He speaks to men—
His men must do their part.
He may have used another that day,
But I wish I had let Him have His way.

F. V. S.

SAFE INVESTMENTS.

By Roger W. Babson,

Economist and Statistician.

Many who do not get along well materially, owe their misfortune to lack of these religious qualities—faith, industry, courage, imagination and thrift. When all people are endued with the spirit of service, both poverty and wealth will merge into one happy group.

The greatest undeveloped resource is faith; the greatest unused power is prayer. The business men of the nation are waiting for the Church to open to them these resources. Those who visualize the latent spiritual forces of the community will perform a greater service than those who develop the material forces, however great their value may be.

Statistics suggest that the next revival of religion will be an economic revival, whereby the people of today will give their property, as our forefathers gave their lives. Labor needs to wake up, and the rich need to give up.

It no longer may be necessary to go to the stake or even to prison for Jesus' sake, but the time is fast approaching when it will be necessary for us to give up a great deal more than we now do in order to show our real interest in religion and its work.

All of us could easily give 10 per cent of our incomes; many could give 50 per cent, and some of us 90 per cent, and still have left more than the average person.

Every successful business man knows that his success is very largely due to the fact that he was obliged to struggle in his early days. This struggle is what developed him and made him the power he now is. Yet many of these men are doing all they can to make it unnecessary for their children to struggle. Furthermore, they are surrounding them with temptations which may be their downfall. Many of us, if we had at heart only the welfare of our children, would not necessarily retire from business and stop making money, but we certainly would stop accumulating more money for our families. From now on, our profits would go to benevolence work for the uplift of mankind. In so doing, we not only would be making enduring investments, but would be removing from our children something which surely will be a source of great temptation and which possibly might lead to their downfall.

The men or women who already have all the money they need are not the only ones who should give. Few, indeed, are too poor to give something to what they believe is God's work. I have known a great many "tithers," but I have yet to find one who felt he had lost anything by dedicating a definite part of his income to God. To every one, rich and poor, the statement of the wise man regarding "bread on the water" has a very real application in this matter.

The man who leaves pure charity out of his life misses a tremendous lot of fun.

Let us think for a moment what would happen if every Church member in the United States should actually do as the Bible suggests, and set aside one-tenth of his income for God. There are about forty million members in our Christian Churches, with about forty billion dollars' total income. Calculate the tremendous power summed up in one-tenth of that amount—four billion dollars! Spent wisely and honestly, such a sum would establish all the additional schools necessary to fit our young men and women for a religious life. It would operate all the hospitals and training schools needed to treat all those who must go through life with physical handicaps. It would furnish sufficient money in a few years' time to teach every living soul the principles of righteousness.

If you are a Subscriber to "The Sun" you are requested to secure at least one new subscriber. If you are in arrears, you are requested to send in your renewal. If you are not a subscriber, you are requested to become one.

SUSANNA'S WAY.

Our modern mothers would certainly not restrain their children, nor train them, as did Susanna Wesley. In John Wesley's diary (John was one of the ten children who came to maturity, and with the other nine came also to honor and renown) are found some of the rules which Susanna employed in her family. Here is one:

"The children were always put into a regular method of living in such things as they were capable of from their birth, as in dressing and undressing, changing their linen, etc. When turned a year old (and some before) they were taught to fear the rod and to cry softly, by which means they escaped abundance of correction which they might otherwise have had, and that most adious noise of the crying of children was rarely heard in the house; but the family usually lived in as much quietness as if there had not been a child among them.

"They were never suffered to choose their meat, but always made to eat such things as were provided for the family.

"They were quickly made to understand they might have nothing they cried for. They were not suffered to ask even the lowest servant for aught without saying, 'Pray, give me such a thing,' and the servant was chid if she ever let them omit that word."

But was there ever a mother, other than the mother of our Lord Christ, who has had more weight, worth and influence in the world, through the children she reared, all of whom came to eminence, renown, and great usefulness in their day and in the generations since?

The United States and Canada have reached a final agreement as to the proposed joint action looking toward the improvement of the St. Lawrence River between Montreal and Lake Ontario, in order to provide access to the Great Lakes for maritime commerce and to develop water power in both countries. The estimated expenditure would be $300,000,000, and the outcome depends largely upon the report of the joint board of engineers, which is to be submitted by April 30, 1926.

Airplane travel at a cent a mile is the accomplishment of a French flier.

CONTRIBUTIONS

SUFFOLK LETTER.

The question is often asked, "Is the world growing better or worse?" A safe answer would be that it is doing both—the good is growing better and the bad is growing worse. They grow along side by side, and will until the good wins the victory. Satan does his worst when God does His best. It was so in the beginning. When God had made woman, Satan succeeded in tempting Eve. Satan does not trouble the individual who is careless in his religious life; but as soon as he makes a great effort to improve his life, Satan begins to discourage and prevent his spiritual growth. The good reveals the bad. Education reveals ignorance, prosperity reveals poverty, good roads reveal bad roads, health units reveal disease, and Jesus Christ reveals sin.

Material improvement without moral improvement endangers human safety and makes the world seem worse. The improvement in automobiles and roads without a corresponding improvement in the morals of men endangers human life. The results of intoxication are improved highways, and improved vehicles presents intemperance in a new light that appears much worse than an old-time sober man meeting a drunken man on the public road. A man drunk now is no worse than a man drunk fifty years ago; but the result is worse. Sin is sin in any age; but sin grows in its evil results, and hence seems worse as human progress is made.

On the other hand, the practical application of Christianity in education, hospitals, sanitariums, asylums, homes for the aged, orphanages for children—all show marked improvement over the old-time shouting and doing nothing more. The Church was never as good as it is today. Temperance was never so firmly rooted in society as it is today. Honesty has made great progress in modern times. Benevolence was never so active as at the present time. Peace was never so much in the thought and prayer of the world as it is today. The very atmosphere is surcharged with good will. While the old-fashioned home may not function as it once did, the provision and care of children in day school and Sunday School shows great progress in the interest and provision for the young. There has been, of course, a loss and a gain in human progress, as there always is in business. Perhaps there is no business so successful as not to run a loss-and-gain account. Apart from the facts that indicate that good is outgrowing bad, reason would say that if Christianity has not made the world better, then Christ is a failure. The Church must not lose faith in Christ that the "Kingdoms of this world are to become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Make the test in yourself. Are you growing better or worse? If you are growing better, be thankful; if you are not, it is time for you to begin. Your concern is first with yourself.

W. W. Staley.

ELON LETTER.

We hear frequent references to the power of public opinion, but what about public thought? As Josh Billings is reputed to have said, "There ain't no such animal."

It is sad, but true, that men and women in the mass are swayed not by their reason, but by sentiment, and too often by sentiment raised to fever-heat, by passion. Mobs commit crimes, which the individuals composing them would shudder even to think about.

The public as such is at all times subject to mob psychology. Public opinion is not a deliberate judgment arrived at by considering the various elements that should enter into a well-thought-out decision with reference to an issue, but a mass-sentiment determined by emotional appeals through slogans, prejudices, and suggestive propaganda. Fear, hate, race and party prejudice, designing suggestion, self-interest—these are the motives out of which spring very largely that elusive thing we call public opinion.

Advertising aims to create public opinion. Advertising that pays does not aim to cause men to think, but to feel dissatisfied without the thing in question. The finest talent in slogan-making, in printing, in painting and decorating, is employed by business houses that succeed with their advertising programs. A business thus creates public opinion favorable to itself in the form of good will, which is worth far more oftentimes than the physical assets of the concern. Public opinion is the only asset a mail-order business needs, and all that most of them possess.

Education and religion have a wonderful opportunity to influence public opinion. Education in particular is weak in propaganda, since it addresses itself for the most part to the reasoning faculties of the mind. Religion is a good psychologist in its revivalistic efforts. A business man recently said the Churches and their colleges have the finest products in the world to sell, but they fail to get orders, since they do not understand how to create a public opinion for their wares. And then, he significantly added, "they must appeal to sentiment, and not to thought."

Only about 5 per cent of a normal congregation ever do any thinking on religious themes, and it is only the rare college graduate who becomes a scholar and thinker. We may lament it as much as we will, but the stubborn fact remains that men are controlled by public opinion, and that education and religion are both weak, relatively speaking, in creating it. There is need for a radical change in method if civilization is to be saved.

W. A. Harper.

BETHLEHEM LETTER.

On April 21, 1925, the ground was staked off for the new administration building for Bethlehem College, which will be 125x50 feet, and a three-story brick building, modeled after the new administration building at Elon College.

A formal service for the beginning of the building was held April 27th, and very appropriate addresses were made by Rev. G. D. Hunt, Dr. Murphiee, and Dr. A. J. Clardy. Mr. Clyde Hodge, the young man who first suggested that Wadley ask for the college to be located here, lifted out the first shovel full of dirt. At this writing, we have almost all the excavating done for the building and will soon be putting in the forms for the foundation. We are still soliciting funds for our building program and will push the work just as fast as we can get the means to do so. We will need the room bad for the next school term, so we will do our best to have at least some of it ready by September 1, 1925; but it is the height of our ambition to have it completed by that time.

Commencement exercises for Bethlehem College and Academy will be held at the public school auditorium May 17th to 19th. Baccalaureate sermon, May 17th, at 8 P. M., by Rev. H. W. Elder; class day and graduating exercises at the academy, May 18th, at 8 P. M.; class day exercises of the college, May 19th, 11 A. M., and graduating exercises and literary address by Dr. W. A. Harper, of Elon College, N. C. All are cordially invited to attend.

Summer school will open May 25th, providing sufficient numbers desire to take the following work: preparation for State examination for first, second, and third-grade certificates; those desiring college credit, and those wishing to take academic work.

S. L. Beougher.

Wadley, Ala.

NEWPORT NEWS, VA.

It has been my intention for a long time to write a short letter about our field here. Rev. W. A. Sunday, D. D., was here March 1st to April 12th, and did good gospel preaching. There were 3,968 "trail-hitters" who signed the card either for reconsecration or conversion. As Mr. Sunday makes no distinction between the reconsecration and conversion, and as many in signing the card failed to check as to whether or not they were Church members, it is difficult to state just how many conversions there were. The membership of all the Churches has been increased.

Sun readers are particularly interested in the Christian Church, and during Mr. Sunday's stay and since we have received forty-six into fellowship. Rev. O. D. Poythress, of South Norfolk, was with us four nights in a week's follow-up meeting after the union revival. Bro. Poythress, as usual, did some good preaching and hard work.

Our work has been suffering for two years for lack of an adequate Church plant, and now, with this increase in numbers, we must soon launch a building program, or this mission point will suffer immensely. If the loyal members of our denomination at large will help us through our building program with an adequate Church plant, we can begin to help the Mission Board instead of drawing from it.

The time has come; the hour has struck—something must be done for Newport News. There can be no such thing as a stand-still in the life of an individual or Church. We must move forward or backward. I believe our people want to move forward, and by God's grace we will.

B. J. Earp, *Pastor.*

DOVER, DEL.

Easter was one of the greatest days in the history of People's Christian Church in point of attendance and spiritual fellowship. At the morning service, the large audience required every seat in the auditorium and several extra chairs had to be brought in. The chimes music and the special numbers on the organ by Mrs. J. Henry Hazel created a splendid atmosphere for worship. The decorations of numerous Easter lilies and cut flowers arranged by the chairman of the decoration committee, Mrs. J. Dawson Satterfield, were unusually attractive. The choir sang a special Easter anthem preceding the Easter message by the pastor, who spoke on the subject, "The Triumph of the Son of God."

Twenty-nine new members were received into the Church fellowship at the Easter services, four by letter of transfer and twenty-five on confession of faith. Announcement was made that, as the result of the Kingdom Enlistment Week campaign, conducted by the pastor and his father, assisted by the personal workers, that forty-five decisions for Christ and the Christian life had been made, forty-two of the number to unite with People's Church and three to unite with one of the other Churches of Dover. Twenty-nine united with People's Church Easter, and those who could not be present Sunday will be received into membership next Sunday.

The Easter pageant given in the Community

Hall Sunday night had the largest attendance, many declared, of any event the Church has ever held. Several hundred people were turned away, as every seat and the available standing-room in the large Community Hall and gallery were all taken. The presentation of the pageant under the able direction of Miss Martha L. Denison, director of religious education for People's Church, was a remarkable success.

On account of the house being filled at such an early hour, and so many people being unable to hear the program, the pageant will be given again next Sunday night at 7:30. Doors will be opened at 6:30 for those who, disappointed Sunday night, wish to make sure of having a seat.

The last of the series of the Church-night suppers for the winter was held Wednesday night, Miss Ella Downes, chairman of the circle, having charge of the menu, and Mrs. Walter Morris, assistant chairman, having charge of the dining-room, decorations, etc. An elaborate turkey banquet was served by the Circle of Service to the credit of those in charge and to the delight of all who attended. The dining-room was most tastefully decorated with Easter flowers and favors.

The Church-night program for the three winter months is known as the "Three F" program—food, faith and fun. Ten Circles of Service, with fourteen women on each circle, have served a supper each Wednesday night at cost; the supper being followed by the usual mid-week devotional service, which was followed by a teacher-training class, and a class in Christian stewardship; also choir rehearsals and committee meetings. The last part of the evening was given over to recreational activities. The idea of the Church-night program has proved increasingly popular. The series will likely be a twenty weeks' program next year, beginning earlier in the fall, as many of the women in charge of the suppers have expressed a desire to the effect in the interest of a larger service to the Church.

Next Sunday morning, the pastor will speak on the subject, "The Unfaithful Christian." The Easter pageant, "The Dawning," will be given at the regular hour of the evening service.

CORRESPONDENT.

KEEPING AT ONE'S BEST.

Professor Gairdner used to say, "One never knows what work God may ask one to do at any moment, and one should always be at one's best." And surely that is only a paraphrase of the Master's counsel: "Have your loins girt, and your lamps trimmed, and be ye ready." And if this spiritual readiness is to be ours it will demand a spiritual habit and not merely an occasional act. For it implies a way of living. It means that the soul keeps itself reverently posed toward the eternal with an alert readiness to know and to do the will of the Lord.

That is one of the shining distinctions of the angels of God: "They do His commandments, hearkening unto the voice of His word." Their spirit is ever ready, they are alert and vigilant. They are receptive and appreciative, and their mood is constant. They serve Him day and night in His temple, and it is a service in which they never tire, and never grow old.

Yes, we should always be at our best, and the secret of being at one's best is found in waiting on God "all the day." We must seek continuity of communion. We need a divine fellowship which remains unbroken in seasons of merriment and in the hours when we earn our daily bread. Our God is a companion for the whole journey. He will accompany us all the day and all the way.—*J. H. Jowett.*

TEACHING MORALS IN THE SCHOOLS.

There seems to be a general sentiment all over the country in favor of some sort of definite moral teaching in the public schools and State universities. The court records of several States reveal an astonishing and, to use the words of more than one judge, an "appalling" amount of youthful depravity, leading to banditry, bank robberies and hold-ups in excess of any such crimes ever before known in police and court records. Remedies for this serious condition are named, but the one that seems to be acknowledged as necessary in the educational system is real moral instruction for the boys and girls.

The appeal to common sense that is stressed in politics at the present time may well be extended to our educational processes. Why should our children be compelled to take school courses in hygiene and tooth-brushing and avoid courses in behaviour and conduct? We wonder if any of the educational conferences that are held every year in this country emphasize the teaching of truth and honesty and purity as much as their round-tables discuss science, and new wireless devices, and chemical agriculture. A convention of hair-curlers in New York spent five days discussing the various ways of cutting hair and bobbing the locks of our girls, but it is a long time since any conference of teachers met for a whole day to discuss seriously the teaching in the classroom of morals to the girls after they have come out of the barber shop, where the outsides of their heads have been given expert professional attention.—*Christian Herald.*

Little has been said about publicity as exhibited by the religious press, but the Church that curtails the number of its periodicals in the same ratio contracts its usefulness.

LONG-SUFFERING.

Fred had become a Christian, and with several other juniors he had been baptized and united with the Church. Some of his chums, knowing about Fred's quick temper, said among themselves, "Let's get Fred mad and then tell him his Christianity is no good." And so they tried. They hid his book when he wanted to read; they threw mud on the walk that he had just swept; they called him names as he went down the street. But Fred showed no signs of anger, and when those very boys were out on a raft which began to sing, it was Fred who sprang into the boat and rescued every one.

As he brought them back to shore, the boys said, "Say, Fred, you're all right. We believe you now, that you're really a Christian, and we want to be like you."—*Selected.*

No man can be happy who does not do his duty. The duties of both sinner and saint are so plainly and clearly presented in God's word that any responsible person may easily comprehend them. No man who loves righteousness and desires to do right can rest at ease while ignoring and disregarding his duty. Those who love the Lord will gladly and happily obey His commandments.

The very soul of true religion is embraced in this principle. In 1 Cor. 13, Paul assures us that the greatest of all is love. When the Saviour was asked, "What commandment is the first of all?" He responded: "The first is, Hear, O Israel, the Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Love to God can find its expression only in obedience to God. "If ye love me," said Jesus, "ye will keep my commandments." The Lord adds: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."

The cardinal principle, then, of true religion consists of that love to God that obeys God. Without this, all else is vain. No amount of zeal and activity, no matter if a man can preach "with the tongues of men and of angels," or if he bestows all his goods to feed the poor or gives his body to be burned, unless he has that love of God in his heart that prompts him to do the things that God commands, he is become simply "sounding brass, or a clanging cymbal," and he is "nothing."—*Exchange.*

AGRICULTURAL NOTES.

Farm work is very much farther advanced this year than last in Virginia. Plowing is practically finished, and preparation of land for planting has made excellent progress. Increased acreage of most crops is expected in comparison with 1924, especially in acreage planted in feed crops. Wheat is in fair condition in Virginia, and early-sown fields promise good yields, although cool weather retarded development during the first half of April. Corn has not yet been planted on many farms, but if the weather continues favorable a considerable increase in acreage will be made. Pastures have not made much progress during the past two weeks, and many farmers have been forced by feed shortage to turn cattle on the grass too early. Hay prospects appear good, and a large acreage of spring oats has been sown. Fruit prospects are still somewhat problematical. Peaches, plums and cherries have been injured in all parts of the State, and prospects are for lower yields than last year, but apple prospects appear excellent. Trees were in full bloom east of the mountains by April 15th, but in the Shenandoah Valley and the northern counties the majority of the trees will not be in bloom until between the 20th and 25th. The 1924 apple crop of Virginia was the largest on record, 12,717 cars having been shipped prior to April 15, 1925, in comparison with 9,827 cars the largest shipment of any previous season. There was an excellent strawberry bloom in the commercial sections, and prospects for this crop are very encouraging.

North Carolina has experienced few seasons with such favorable weather as has prevailed this spring, and farm work is consequently much farther advanced than usual. Wheat is in good shape, especially this spring, and farm work is consequently much farther advanced than usual. Wheat is in good shape, especially in the Piedmont counties, where most of the crop is grown. There have been no reports of any serious damage. Oats, which wintered very badly last year, are reported in fine shape this year, although there was some frost damage in the Piedmont section. Rye acreage was substantially increased this year, and the grain is ranging from fair to good. Prospects for early hay appear good, although the acreage is small. Pastures are doing well, especially in the northern Piedmont and costal counties.

Small grain crops are in good condition and very promising in South Carolina, and the outlook for fruit is generally satisfactory, although some damage was done to peaches early in April. Rains in January and mild, dry weather during February and March was favorable for growth of wheat, oats, rye, pastures and home gardens, and the condition of these crops average considerably better than on the same date last year. Commercial Irish potato acreage is much smaller this year than in 1924.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND MISSIONS.

If there is one predominant and outstanding idea in the Bible, it certainly must be that of stewardship. And what one means, in this connection, in using the word stewardship, is that God is Creator and sole Owner of all, and that man, made in the image of God, has the responsible privilege of using, but not of abusing, what God has made and still owns. God the Owner; man the responsible agent or trustee in charge for a season. And to God man must answer finally and fully the way and manner in which he has managed or mismanaged, the affairs of God entrusted to him for a time.

We have the meaning and the measure of stewardship brought home very sensibly in the story of the Garden of Eden. "And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it." The whole measure and meaning of stewardship are contained in those initial words of man's task—duty and privileges in the world. Dress and keep this garden of earth, of God's fond creation and care, and man has been on God's soil ever since with the ancient commission, dress and keep, or till the soil, "for in the sweat of thy face shalt thou eat bread."

Man dependent on God because God is the Owner; God dependent on man because He wants what He owns well kept, beautified, adorned. This sense of mutual dependence between God and man runs through all Scripture. We are dependent on God, for the garden is His. He is dependent on us for keeping; it belongs to us.

Sin has torn the earth, sin has destroyed the beauty, the fragrance and the order of God's garden. And not till sin is taken from the lives of men will the garden of God be what He made it originally and yet intends it shall be. And only one force and factor in this world can take sin out of the hearts of men, and that factor is Jesus the Christ. We help to adorn the garden of God, to beautify and to keep it, when we carry Christ into the lives and hearts of men. Here, then, are we confronted with the one outstanding fact that God's world is an unfinished world, and you and I, His children, have been commissioned to finish the task He left unfinished and assigned to us. God evidently did this for at least three unmistakable reasons:

1. He wanted us to be coworkers with Him. The Father worketh hitherto, and I work, said Lord Christ. It was no more difficult for God to have created the world complete than for Him to have left its adornment and beautifying in the hands of man. In missionary endeavor, seeking to make Christ known to the world we are working with God to complete the unfinished task He left for us. Who made the roses? was asked of the gardener. He gathered a wild rose and said, "God made that." He plucked an American Beauty and said, "God and man working together made that." Who made the house in which you live? was asked the architect. He pointed to the forest and said, "God made the trees." He pointed to the palace and said, "God and man working together made that." Who built that bank and those offices yonder? was asked the contractor. He pointed to the rock quarry and said, "God made that." He pointed to the skyscraper, with its steam heat, electric fans and elevators, and said, "God and man working together made that."

God hesitated when He had completed infinite possibilities, and on the threshold of the unfinished task invited man to assist, work with Him in making infinite realities. God made the iron ore and then invited man to be co-partner with Him in making steel, and from steel the locomotive engine, the keen blade, the great girders that bridge chasms, the knives with which we cut food and the pointed needles with which we make garments. And so of the infinite resources of this earth. God made the coal and put it deep in the bosom of the earth, but He invited man to help Him lift it up and stoke our grates and furnaces and factories with it. God made our silver and our gold and stored it in the secret and hidden places. He invited man to find it and help Him refine and polish and mint it for the use and glory of man and God.

And so God made all the men and women and human beings of this earth. Many of them have been in the hidden places, the remote places, the deep places of doubt and darkness and death. God made them just as He made the wild flower. He has invited us to take His Son, His only begotten Son, to them that they may be refined, adorned, redeemed. Dress this world-wide garden of God and keep it. God made the world of men. He bids us help Him in the task of saving these men from sin.

2. He wanted us to be conscious of Him, and feel our dependence upon Him, in our financial attitudes. So far as the nature and limitations of God were concerned, He never needed our contributions to finance His kingdom. However, He made Himself and His kingdom dependent upon man not because of His need, but because of man's nature, inclination and disposition. There is something in the getting of gain and acquiring wealth which seems to estrange man from God. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. Many men enter the kingdom of God and get rich; but when have you known a rich man to accept Jesus Christ as his personal Saviour and Redeemer—I mean after he is rich? God wants us to get money and, in instances, get rich, but He wants us to realize with all our gettings that He is Creator and Giver. This men often forget.

So, to this end, for our good, our enrichment, our development, God created with men the law of the tithe. He wanted men, through getting earthly gain, to be brought closer to Him, not driven farther from Him.

Roger Babson, the noted statistician, says that Christians of America are only giving to God's work about 1 per cent of their income. If they were to give 10 per cent, as taught in God's Word, the Lord's treasury would annually receive about $4,000,000,000. No wonder the kingdom of God is pauperized and the Church has to beg. Christians are only giving one-tenth of what they are taught of God that they should give.

And no wonder crime is on the increase, divorces multiply, sin is exalted and the Church is humiliated! God wants to bring us closer to Him through our getting, but we are estranged from Him by our spending. We spend for any luxury or trifle more than we invest in the kingdom of God; and we rob God of that which is His by creation and ownership, and then expect our benefits and blessings to continue. As we get riches, God wants us to get rich in glorious and happy experiences, in good and noble traits and character, and in high and holy attitudes and experiences.

3. God wants us to be conscious of our kinship to our fellow-man and to Him.

There is nothing that carries as much reward as the consciousness of sacrifice and of service. God wanted man to have a part in his own brother-man's salvation and redemption. That is why Jesus said, "Go, ye," and did not commit to the angels the work of winning the world to Christ.

If God is our common Father, then all men are our brother. He has made of one blood all the nations of the earth, all the peoples of the earth. We are not willing to acknowledge that all men are our brothers. Here, then, is our mission task; here is our sense of stewardship brought home to us. Am I my brother's keeper? is still asked by indifferent, irresponsible, murderous men. But God-loving men and women everywhere are saying "I am my brother's keeper." And if one member of the family suffer, all the members suffer with it. We are a part of the human family. God seeks to make us aware of our larger relationship. And we crowd God out of our lives, put His Son in a corner, when we see the millions who suffer without Him and we do nothing to give Him to them.

Here is the test question for every Christian: What am I doing, what am I giving, what am I sacrificing to make my Saviour and Redeemer known to those who have never known Him as their Saviour and Redeemer? J. O. A.

Some of the greatest and most liberal members that ever belonged to any denomination belong to the Christian Church. Their faith is evidenced by their daily acts and deeds. Are you one of them?

MEN AND MILLIONS COLLECTIONS DURING APRIL.

DEAR DR. ATKINSON:

Am enclosing herewith amount collected by Conferences on Men and Millions for month of April, 1925.

North Carolina Conference.

Catawba Springs	$ 10.00	
Union	20.00	
Burlington	301.20	
Smithwood	20.00	
Happy Home	41.00	
Pleasant Hill (A)	19.20	
Big Oak	13.20	
Pope's Chapel	6.00	
New Elam	14.00	
Liberty, Vance	25.00	
Zion	40.50	
Mt. Zion	6.00	
Union, Va.	72.00	
Hines Chapel	128.40	
Hebron, Va.	20.00	
Ingram, Va.	50.00	
Elon	52.00	
Salem Chapel	5.00	
Shallow Well	.50	
New Lebanon	7.00	
Graham	50.00	
Shallow Ford	25.50	
Pleasant Grove, Va.	25.00	
Mt. Bethel	25.00	
Hanks Chapel	6.00	
Mt. Auburn	27.00	
Shiloh	10.00	
		$1,019.50

Eastern Virginia Conference.

Antioch	$150.00
Wakefield	12.00
Newport News	50.00
Dendron	6.00
First Church, Norfolk	10.00
Cypress Chapel	$20.00
Damascus	10.00
Portsmouth	10.00
Holy Neck	10.00

Johnson's Grove	5.00	
Union, South	5.00	
Barrett's	15.00	
Burton's Grove	5.00	
People's Church	10.00	
Windsor	72.75	
Berea, Norfolk	81.50	
Mt. Carmel	10.00	
Ivor	35.00	
		517.25

Valley of Virginia Conference.

Dry Run	$ 27.05	
Mayland	3.00	
Linville	89.00	
Leaksville	25.70	
Winchester	10.00	
Newport	6.00	
New Hope	44.00	
Palmyra	1.40	
Timber Ridge	1.00	
Mt. Olivet (G)	10.00	
Mt. Olivet (R)	3.00	
		254.15

Georgia and Alabama Conference.

Richland	$ 35.00	
N. Highlands	10.00	
		45.00

Alabama Conference.

Beulah	$ 8.00	
Noon Day	20.00	
Wadley	15.00	
		43.00
Total for month		$1,878.90

CHAS. D. JOHNSTON,
Executive Secretary.

ONE-DAY SCHOOL OF MISSIONS.

The first one-day school of missions in Virginia Valley Central Conference met at 10 o'clock, with Rev. J. F. Morgan, of Winchester, Mission Secretary of Virginia Valley Central Conference, presiding. Rev. R. P. Crumpler, of Linville, led the devotional service. Dr. W. P. Minton, of Dayton, Ohio, Foreign Mission Secretary, gave a helpful address on "Our Whole Mission Cause." The two branches—home and foreign missions—were discussed.

Miss Virdie Showalter, president of Woman's Mission Board of this Conference, spoke on the "Value of Missions in the Church."

Rev. J. F. Morgan gave an address, "The Relation of the Local Church to Our Denominational Enterprises." This address showed that success depends on the local Church.

"Comprehensive Mission Program" was the subject of an address by Dr. Minton, showing how the whole Church can be linked up in missions. An offering was taken for the General Mission Board, amounting to $16.50, this going to help defray Dr. Minton's expenses.

The good people of Mayland and near-by Churches served dinner in a bountiful style. After the noon hour, Mrs. R. A. Larrick, of Winchester, treasurer of the Woman's Mission Board, led the devotional service, followed by a round-table, "The Christian Church and Missions," led by Dr. Minton.

Rev. A. W. Andes, of Harrisonburg, gave an address on the "Relation of Prayer and Missions."

Dr. Minton gave an address on the "Best Methods of Missionary Finance." The following resolutions were offered by Mr. Crumpler and adopted:

1. Resolved, That we, by a rising vote, express our hearty appreciation and thanks to the good people of Mayland Church and community for the splendid way in which they have entertained this body.

2. We also wish to express in the same manner our sincere thanks to Dr. W. P. Minton for the great message he has brought us and the help he has given us during this school of missions.

3. That we have another one-day school of missions in the near future.

A record was made of the Woman's and Young People's Societies represented at this gathering, as follows:

Woman's Societies—Linville, on roll 35, present 10; Leaksville, on roll 45, present 3; New Hope, one roll 32, present 8; Winchester, on roll 20, present 9, others present 5.

Young People's Societies—Antioch, on roll 37, present 22, others present 11; Bethlehem, on roll 25, present 11; Concord, present 11; Timber Ridge, others present 2; Winchester, on roll 30, present 6.

Antioch having the banner attendance, Rev. J. F. Morgan gave that society a year's subscription to the *Christian Missionary.*

The program was interspersed with song service, led by Mr. Morgan, while Miss Anna Amelia Seabright, of Winchester, presided at the organ. Dr. Minton led in the closing prayer.

MRS. B. F. FRANK,
Secretary.

After Paul's conversion on the way to Damascus, it is said he spent three years in preparation for his special call. He was brought up at the feet of Gamaliel. Some of our preachers must be in retirement. Paul was heard from!

GET READY—GO!

This year is centennial year with a number of our Conferences. The first, so far noticed, to begin is in Canada. Under the above heading, Rev. Calvin J. Felton, in the *Christian Vanguard,* says:

"The time for the centennial session of the Ontario Christian Conference is drawing near. It is time for the Churches and individual members to begin getting ready to make it the greatest session in our history. Let us remember that we can't do this by kicking and knocking. If you have any criticism of the way Conference business has been conducted and Conference work has been done in the past, forget it and turn your face toward the future. It might be well to note the mistakes of the past century, if you do so in the right spirit. But the right spirit is one of constructiveness in which we note them only to prevent their recurrence. Let us, like Paul, forget the things that are behind and reach forward to the things that are before. I used to try to plow with a kicking mule, and I remember very vividly that I couldn't get a foot of plowing done while that mule was kicking. Let us all come up to Conference with our heels on the ground, set, ready to pull our part of the load.

"Don't forget to mark the date on your calendar—June 17th to 21st. Plan to be there and to take part in everything that will help us to move forward. The responsibility is yours as well as the other fellow's."

The simple directness and clearness with which God's word presents man's duty is one of the marvelous wonders of the Bible. A Book that the most learned sages of earth cannot exhaust or fathom, it is yet the only Book extant from which the illiterate and unlearned, "the wayfaring men, yea fools," can gather intelligible conceptions of their origin and destiny, and can intellectually grasp, with precision and clearness, a satisfactory account of their obligations, responsibilities, and duties.

Having tried, in their most mature development, all that the world can offer, and having tested, by personal experience, all the rewards and penalties of wisdom, wealth, power, and pleasure, under one of which four heads may be classified every desire and craving that ambition may incite, Solomon, having found them all to be "vanity and a striving after wind," declares "the end of the matter" to be simply that, for a man to be successful and happy, he must "fear God, and keep His commandments; for this is the whole duty of man."—*Ex.*

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Individual Service.

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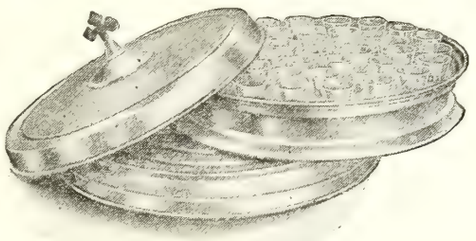
ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

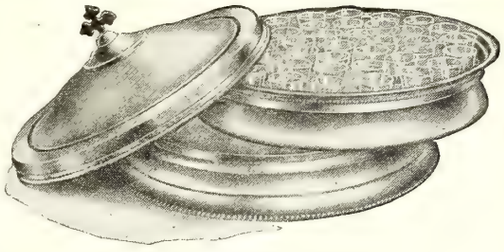


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlockink, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60

SILVER-PLATE.

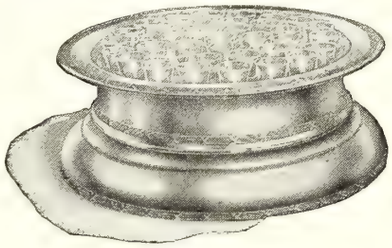
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plate; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) $22.00
Base No. 2—Silver-plate; fits Silver Tray 90 16.00
Cover No. 4—Silver-plate; fits Silver Tray 90 14.00

Bread Plate No. 3—Narrow rim	9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

Send Order to THE CHRISTIAN SUN.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

May 24, 1925.

Subject: "Saul Begins His Great Career."

Golden Text: "I determined not to know anything among you, save Jesus Christ, and Him crucified."—1 Cor. 2:2.

Lesson: Acts 9:20-31.

Devotional Reading: Joshua 1:1-9.

Paul never did things by halves. He had been aggressive in persecuting Christianity; now he was equally as aggressive in propagating it. There was no dimunition of his native energy and enthusiasm; there was simply a redirection of it. And with the same zeal with which he had persecuted Jesus, he now set out to proclaim Him. "Straightway in the synagogues he proclaimed Jesus, that He is the Son of God," says Luke.

But Paul—his change of character is reflected in his change of name—in his letter to the Galatians, tells us that he did not take up his active work immediately after his conversion. He withdrew into Arabia first. It is quite probable that he sought out some quiet spot where he could think over and through the amazing event and experience through which he had passed. He had had an experience of Christ and he wanted to be able to give an answer to every man that asked him for a reason of the hope that he had. Paul's principle is sound—first the experience, then the interpretation. Men cannot get far in vital religion without an experience of Christ. Theology has its place, but it must come after the experience. Religion is not so much to be explained as it is to be experienced.

"And straightway in the synagogues he proclaimed Jesus, that He is the Son of God." Having found Christ, he wanted to tell others. And he told others in no uncertain terms. Paul knew whom he had believed and was persuaded that he was able to keep that which he had committed unto Him against that day. Perhaps one reason why Christ was so constant and vital in Paul's life was because Paul so constantly sought to make Him known to others. Christ has become a vague, unreal ideal to many because of failure here.

"But Saul increased the more in strength." Spiritual stature develops by exercise. Many are weak and sickly because they are not taking spiritual exercise.

A good man who sets out to follow the truth will sooner or later stir up opposition. It was inevitable, therefore, that a man of Paul's type should arouse opposition, especially under the circumstances. The Jews, therefore, took counsel to kill him. It may be that one reason why so many of us live such easy lives is because we are not active soldiers in the warfare against evil.

Paul escaped from Damascus in a basket let down over the wall and made his way to Jerusalem. "And when he was come to Jerusalem he assayed to join himself to the disciples; and they were all afraid of him, not believing that he was a disciple." It is hard for a man to live down his past. God forgives and forgets, but man often does neither. Many a man, who has made an honest attempt to redeem his past life, has often found his greatest obstacles in the suspicion and even opposition from those from whom he has a right to expect better. In too many cases the world is from Missouri—it has to be shown!

"But Barnabas took him." This may have been the turning point in Paul's life. One hardly dares to speculate what might have become of the world's greatest apostle and missionary if he had not found a friend in a man about whom but little is known. "A friend in need is a friend indeed," and any one who takes a young convert or a new convert and by the simple but efficacious rule of friendship makes it possible for him to go forward in his new life, is a friend of the highest type. Barnabas seems to have made a specialty of this kind of service, for later, when Paul separated from John Mark, it was *Barnabas* who took him up and thus saved the man who gave us the first gospel account. If we had more men like Barnabas we would not have such a high rate of mortality among Church members.

Wherever Paul went, he had a revival or a riot. And he was not long at Jerusalem before he had aroused the ire and opposition of the Jews. So determined were they in their opposition, and so bitter was their spirit that the disciples decided to send Paul to Tarsus, his home city. That was a great test—to go back to preach in his home city. But Paul was a man of heroic courage, and for the space of ten years he labored in an obscure way. He who seeks big things for himself will do well to think of this outstanding figure in Christian history spending ten years in unheralded service.

Teaching Points.

1. The time to begin service for Christ is the moment one accepts Christ.
2. Honest thinking is no enemy of real religion.
3. Conversion turns men's energies and efforts into new channels.
4. The law of use and disuse applies to spiritual life, as elsewhere.
5. Jesus Christ as the Son of God is at the heart of the gospel.
6. He who does right will meet opposition.
7. It is hard to live down one's past.
8. A much-needed art is the art of helping those in trouble.
9. A man who cannot be used in one field of service often finds a larger field of service elsewhere.
10. He who would do an abiding work should be willing to pay the price of preparation.

The Christian Church is moving forward at a wonderful pace. Will you join the procession? Better fall in and catch step.

CHRISTIAN ENDEAVOR.

May 24, 1925.

Topic: "Christian Traits Worth Striving For."

Scripture Reference: Phil. 4:4-8; Matt. 18:166.

Suggested hymns for use in the meeting: "Rejoice, Ye Pure in Heart," "This is My Father's World," "Stand Up, Stand Up for Jesus," "True-Hearted, Whole-Hearted, Faithful and Loyal," "I Would Be True," "Dare to Be Brave, Dare to Be True."

Plans for the Meeting.

Announce the meeting with a poster made by pasting pictures of some happy people—men, women and children—on a large cardboard and writing underneath, "Are you a happy Christian in May, when all around you is happy? Are you a happy Christian all the year around?" Time and leader of the meeting.

Assign a number of the Christian traits to different people before the meeting, in order to make the meeting more interesting and to be more sure of covering the subject.

Suggestions for the Leader.

This meeting will do us little good unless we check up on our own Christian traits as we discuss them. Let us think of those which we do not possess at all but would like to, and those which perhaps selfishness have kept us from cultivating. Let us be honest with ourselves (a worthy Christian trait) and go out from the meeting feeling that we have gained something which will make our lives richer.

We are not selfish in enriching our own lives as long as we don't try to improve ourselves to the exclusion of other people. But is such a thing possible? We should constantly go to the source of all good—God—and through communion with Him, bring our lives into fuller harmony with the world around us and with other people. Our lives are so interwoven with other people that we cannot live apart from them. "No man liveth to himself alone." We are one big family; we are each one thoughts of God, and as such are connected with each other. But each of us is a separate individual capable of living a well-rounded life, thinking things out for ourselves and with perfect freedom as to how we shall live our own lives. God has given us freedom, and in giving us this freedom has not limited His own power, but rather strengthened His power. We are then responsible for our own lives and for our own development and for the lives of others as much as we come in contact with them. Jesus said, "Love thy neighbor as thyself," and we have had no better rule of life than this. It shows us how completely we are a part of other people and they are a part of us, using our love for ourselves as an example of our relationship to others.

Christians that Work Together.

Are we Christians unless we can work together? Some very petty things have been done by people who claim to be Christians, in doing Church work. There is no room for politics and favoritism in Christianity, but there is room for tact in Christian grace in dealing with others. There should always be a splendid spirit of co-operation between Christians because there is strength in unity, and we need this strength in doing the Master's work. The relation of one Christian to another is always noted by people outside of the Church.

Optimistic Christians.

Christianity itself is the very spirit of optimism because it is based on hope. Christians should feel that everything is a part of God's great plan of life, and there is a place for every thing. But sometimes our spirit of optimism can be carried too far, when we carelessly say, "Every thing is all right, why worry?" and carelessly drift along doing no harm to ourselves, perhaps, but certainly doing no good to others. Ours is a religion of hope, but it is also a religion with work for all who enjoy this hope. We should be sunny, cheerful, smiling Christians, radiating happiness because we live in close communion with God, and underlying all this a great purpose of life.

Blessed are the Pure in Heart.

"Blessed are the pure in heart, for they shall see God" (Matt. 5:8). Happy is the Christian who thinks clean thoughts and trys to think the thoughts of God in his daily life. "Bad thoughts poison our minds," and it is then we begin to gossip about others. How often do we stop and

(Continued on Page 11.)

Christian Orphanage

Dear Friends:

I sometimes think farmers have as many problems to meet as any other class of folks. He can take much care and spend much time preparing his land and buy the best of seed Irish potatoes and get an excellent stand and the views look promising, and he will imagine in his mind that he will make many bushels, but when he visits his promising potato patch some days after and finds, to his surprise, potato bugs by the thousands, and then it is a battle with sprinklers and Pyrox solution till all the bugs disappear.

We often have the same trouble with other plants. Then, too, we have the cold rain with cold days following, when frost comes so near that it almost bites the tomato tops. We have the elements, the bugs, and the birds, to entertain us as we try to get our crop under way. But we are now battling with one pest this spring that we have never had to contend with before. We planted about twenty acres of soy beans ten days ago, and they are coming up, and in spite of all we can do it looks as though the doves will eat them faster than they can come up—swarms of them, hundreds of them, and then more! The peculiar thing about it is they are not easily scared. We shoot to scare them, but they won't scare; they will fly a short distance and then light again and go to digging after another bean. Strange to say, for eight years we have seen only a few doves on our farm, and why we have such a swarm of them this year is a mystery we are not able to solve. When we think of the price we had to pay for seed-beans and see the doves going after each one as it comes up, makes us kinder lose our tender love we have always had for the peaceful, gentle bird.

Joe H. Jones, our dairy boy, asked me to tell the readers of the Orphanage letter that he is now getting forty gallons of milk from his dairy cows each day. Joe is a real boy.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 14, 1925.

Amount brought forward		$6,709.22
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Hanks Chapel, W. N. C.	$ 1.78	
Mebane	1.25	
Turner's Chapel	1.00	
		4.03
Western N. C. Conference:		
N. Providence	$ 7.59	
Randleman	1.85	
Seagrove	2.59	
		11.03
N. C. & Va. Conference:		
Union Ridge	$ 2.00	
Durham	5.00	
Palm Street, Greensboro	6.06	
		13.06
Eastern Virginia Conference:		
Burton's Grove	$ 4.20	
Oakland	7.77	
First Church, Richmond	6.62	
Windsor	8.85	
		27.44
Virginia Valley Conference:		
Winchester		7.02
Georgia and Ala. Conference:		
Kite, Ga.	$ 3.30	
Mt. Zion, Ala.	1.10	
Richland	1.52	
		5.92

Easter Offerings.

Suffolk, Ea. Va.	$450.00	
Holy Neck	80.82	
Oakland	9.05	
Ocean View	5.00	
Johnson's Grove	5.47	
Windsor	50.00	
Dendron	25.25	
Hobson	2.50	
Spring Hill	5.00	
New Hope, N. C.	16.35	
Pleasant Union	12.58	
Wake Chapel	47.00	
New Center	4.21	
N. Providence	11.45	
Henderson	12.00	
Ramseur	13.50	
Shallow Ford	4.25	
Union, N. C.	33.76	
Concord, Val. Va.	7.02	
New Hope, Ala.	6.50	
Linville, Va.	11.31	
		813.02

New Building Fund.

Miss Celestia Penny, Sanford, N. C.		20.00

Special Offerings.

Sale of pig	$ 6.00	
Cash, W. W. McIntosh	4.15	
J. F. Burnett, Sec.	1.10	
W. W. Brown	15.00	
Cash for shoes	5.50	
		31.75
Grand total		$7,644.19

(Continued from Page 10.)

think what Jesus would think and do in similar situations? It would be good for us to say to ourselves daily: "My strength is the strength of ten, because my heart is pure."

Self-Control.

Picture Christ as He stood before Pilate on trial. (Look at Maukacsy's picture of "Christ Before Pilate.") We see Christ serene, calm, with dignity and patience, strength, and we can imagine the self-control which He is exercising in facing the cruel accusers and his enemies. No doubt He is physically tired after having gone through the stress and strain of being arrested, and seemingly neglected by His friends. There are many occasions in which we must exercise self-control, and when we do this we show patience, dignity and strength.

Suggested Christian traits for short talks: (1) Honesty; (2) love; (3) kindness; (4) gentleness; (5) humility; (6) open-mindedness; (7) faith; (8) patience; (9) reverence; (10) truth; (11) loyalty to causes which we believe are right; (12) unselfishness.

Questions to Be Asked in the Meeting.

1. Did Christ possess all the Christian graces and traits of character which we have suggested?
2. Does faith give us a brighter hope of life and make us happier Christian, or does it tend to make us trudge along blindly? Why?
3. How can prayer help us to develop these Christian traits?
4. Does being a Christian make us happier?
5. How can I help others to develop Christian traits?

"No matter how disturbed the ocean may be on the surface, under neath there is peace. The Christian is at peace in a world of unrest, for he knows that God rules, and he trusts God."—*Robert P. Anderson.*

What do you think would be Christ's attitude toward peace for all the nations if He were living on earth today? Is His spirit of peace with us? Why should Christians work for peace?

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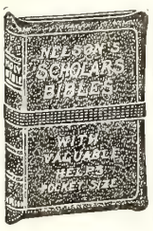

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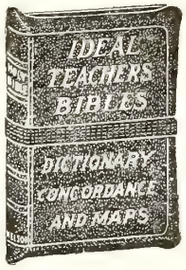

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

"Be still and know that I am God."—Ps. 46:50.

It is idle to think that, by means of words, any real communication can ever pass from one man to another. The moment that we have something to say to each other, we are compelled to hold our peace; and if at such times we do not listen to the urgent commands of silence, invisible though they be, we shall have suffered an eternal loss that all the treasures of human wisdom cannot make good; for we shall have let slip the opportunity of listening to another soul, and of giving existence, be it only for an instant, to our own.

And again, I doubt whether anything in the world can beautify a soul more spontaneously, more naturally, than the knowledge that somewhere in its neighborhood exists a pure and noble being whom it can unreservedly love.

When the soul has veritably drawn near to such a being, beauty is no longer a lovely, lifeless thing that one exhibits to the stranger, for it suddenly takes unto itself an imperious existence, and its activity becomes so natural as to be henceforth irresistible.—*Maeterlinck.*

Prayer.—Dear Father, in the quietness of the morning enable us to be still and know Thee. Speak to us by Thy spirit and by Thy word and cause us to obey today. In His name we ask it. *Amen.*

TUESDAY.

"What God hath cleansed, that call not thou common."—Acts 10:15.

"It is the prime secret of the open road that you are to pass nothing, reject nothing, despise nothing upon this earth. As you travel, many things both great and small will come to your attention; you are to regard all with open eyes and a heart of simplicity. Believe that everything has its fitting and luminous place within this mosaic of human life. The road is not open to those who withdraw the skirts of intolerance or lift the chain of pride. Rejecting the least of those who are called common or unclean, it is (curiously) you yourself that you reject.

"If you despise that which is ugly, you do not know that which is beautiful."—*David Grayson.*

Prayer.—Our Father, Thou art our God. Cover our heads in times of temptation. Keep the door of our lips. Show us the beauty of all life and the glory of all that Thou hast made. In His name. *Amen.*

WEDNESDAY.

GOD'S GARDEN AND GARDNERS.

"The love of dirt is among the earliest of passions, as it is the latest. Mud-pies gratify one of our first and best instincts. So long as we are dirty we are pure. Fondness for the ground comes back to a man after he has run the round of pleasure and business, eaten dirt, and sown wild oats, drifted about the world and taken the wind of all its moods. The love digging in the ground (or looking on while he pays another to dig) is as sure to come back to him as he is sure, at last, to go under the ground and stay there. To own a bit of ground, to scratch it with a hoe, to plant seeds, and watch their renewal of life—this is the commonest delight of the race, the most satisfactory thing a man can do. When Cicero writes of the pleasures of old age, that of agriculture is the chief among them.

"To dig in the mellow—to dig moderately, for all pleasure should be taken sparingly—is a great thing. One gets strength out of the ground as often as one touches it with a hoe. Antaeus was, no doubt, an agriculturist; and such a prize fighter as Hercules couldn't do anything with him till he got him to lay down his spade and quit the soil. It is not simply potatoes and beets and cucumbers that one raises in his well-hoed garden; it is the average of human life. There is life in the ground; it goes into the seeds; and it also, when it is stirred up, goes into the man who stirs it. The hot sun on his back as he bends to his shovel and hoe or contemplatively rakes the warm and fragrant loam, is better than much medicine. The buds are coming out on the bushes round about; the blossoms of the fruit trees begin to show; the blood is running up the grape vines in streams; you can smell the wild flowers on the near bank; and the birds are flying and glancing and singing every where. To the open kitchen door comes the busy housewife to shake a white something, and stands a moment to look, quite transfixed by the delightful sights and sounds. Hoeing in the garden on a bright, soft May day, when you are not obliged to, is nearly equal to the delight of going trouting.

"Blest be agriculture!—if one does not have too much of it. All literature is fragrant with it, in a gentlemanly way. At the foot of the charming, olive-covered hills of Tivoli, Horace had a sunny farm; it was in the sight of Hadrians villa, who did landscape gardening on an extensive scale, and probably did not get half as much comfort from it as Horace did from his more simply tilled acres. We trust that Horace did a little Hoeing and farming himself, and that his verse is not all fraudulent sentiment. In order to enjoy agriculture, you do not want too much of it, and you want to be poor enough to have a little inducement to work moderately yourself. Hoe while it is spring, and enjoy the best anticipations. It is not much matter if things do not turn out well."—*Charles Dudley Warner.*

THURSDAY.

"The night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the dying of the sun.

"The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When its love is done."

—*Francis W. Bourdillon.*

FRIDAY.

"As ye would that men should do to you, do ye also to them likewise."—Luke 6:31.

"We have committed the Golden Rule to memory; let us now commit it to life.

"We have preached the brotherhood for centuries; we now need to find a material basis for brotherhood. Government must be made the organ for fraternity—a work-form for comrade-love. Think of this—work for this."—*Edwin Markham.*

SATURDAY.

THE KINGDOM OF GOD IS RIGHTEOUSNESS.

"The Kingdom of God is—righteousness and peace, and joy in the Holy Ghost."—Rom. 14:17.

The kingdom of God is not something impossible or a state of unnatural living, but it is something in us to be lived by us every day. Among the first utterances of our Lord was "it becomes us to fulfill all righteousness." His first declaration was "Blessed is he who hungers and thirsts to do righteously." And the apostles declared that "he that worketh righteousness is accepted by Him."

A Christianity has its basis in the belief that all wrong can be righted, all injustice removed, all crooked ways can be straightened; and all that we need to do this ourselves is a conviction and a faith that demands assent of our minds to it, desiring it, the kingdom may be said to come, not in a moment or a day; but in the effort, sin and Satan will break down, prejudices fly away, springs will be set to our powers, and we will rise to His altitude of glory.

Prayer.—Our Father, Thou art our high tower and deliverer, stretch forth Thy hand and save us from sin, and plant us upon the rock of salvation and the hills of Thy glory. *Amen.*

SUNDAY.

THE MEASURE OF A MAN.

"As he (man) thinketh in his heart, so is he."

"Man" means "to think." This is his great distinction. In short, the mind is the measure of man. That is: what goes on in the mind, whether good or bad, will be the determining factor of the life for weal or woe.

It has been said that the mind can make heaven a hell, or hell a heaven, so greatly able is it to retain the past, create the present and contemplate the future. It is in this that unkind thoughts result in uncharitable speech and unlovely deeds; impure thoughts result in corrupt living, and dishonesty means duplicity. If you would know yourself, see what you think; if you would know others, know what they think. Life is lost or won in the battlefield of the mind. Therefore, bring every thought into the captivity to the mind of Jesus.

Prayer.—Dear Lord, turn our thoughts toward Thee and against evil. In the beauty of holiness, fashion our thought after the pictures of loveliness, goodness, purity and a helpful life. In His name. *Amen.*

The first apostolic Church had things in common. Distribution was made from the common treasury as each had need. Superannuates are not confined to one class or calling; nor are the needs restricted to food and shelter.

MISSIONARY PROGRAM FOR MAY.

Hymn—"I Gave My Life for Thee."
Devotional—Bible Lesson, "Jesus' Promise of Power" (Matt. 28:18-20; John 15:14; Acts 5:29).
Prayer.
Hymn—"He Leadeth Me."
Business—Roll Call (Respond with a Stewardship Thought); Minutes; Reports of Officers and Committees.
Missionary Topics:
"Aspects and Relations of Race."
"Southern Mountain Work" (leaflet).
Chapter V of the study book "Of One Blood" should be introduced by the leader. Then call upon members who have previously been assigned topics for discussion.
Hymn—"Take My Life and Let it Be."
Prayer.

GERTRUDE BROWNE.

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We are grateful for these funds, and wish that friends would remember us, as we feel that the building at Rocky Ford must be erected at a very early date. MISS MARGARET H. MOREY,
Treasurer.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dears:

I have heard that every one is at work house-cleaning. Even to Granny Bear, and Mother Bear; and it's lots o' fun for Baby Bear, too, for he gets to climb up on all the parlor furniture, and unhook all the screen doors, which Mother Bear never allows on every-day occasions. And then when the little neighbor children come to play, Bobby Bear (yes, that's his name, I believe) shows them all the new baby chicks out in the woodshed where the incubator is. An incubator is made just for baby chicks that do not have any mother hen to look after them. Bobby Bear's mother explained it all to him the other day, and how if you turned the lamp down, or put it clean out, all the chicks would never get to "Peep, peep" out of their little shells. And Bobby Bear is very careful now, 'cause Father Bear put Bobby to bed without any dinner one day—an' right in the middle of the hungriest part of the day, too, and the sun was shining, too; and Bobby had to take off all his clothes and stay in bed till supper time. And every time Mother Bear talked over the telephone or walked past his room door, Bobby would try, and try, but he couldn't make her hear him—and he cried loud, too. Wasn't he a naughty Bear?

But, my! Bobby is just as good as can be most of the time, and his mamma loves him, and his papa loves him, and I know he is glad he has a nice warm beddy to sleep in every night on cold nights. But it's May-time, and soon, very soon, Summer will be here. Won't you and Bobby Bear and Peter Rabbit be so glad?

Bobby and Peter send you their love today. So does your editor. M. F. M.

"I want to stop and sniff each pretty blossom on the trees,
And feel the grass and growing weeds against my knees.
The Robins don't feel lazy; how they fuss and fly around,
So busy building nests and yanking worms out of the ground.
Why din't I like to work or go to school, or anything—
Oh! oh! Kiddies, can't you see it's only signs of Spring!"

WHAT HAPPENED TO LAZY ANT AT A FLOWER CAFE?

By Blanche Silver.

Lazy Ant, so all her neighbors called her, because she'd take all day to do what any other ant could do in a few hours.

The meadow-folks said that Lazy Ant, rather than go out and hunt food for herself, would call on her neighbors just about meal-time, and in that way she wouldn't have to work for her food.

This soon became a nuisance, and finally some of her neighbors told her she must get out and get her own food.

"I'd just like to know where Mr. Bee gets that lovely honey," Lazy Ant thought, so the next time she saw Mr. Bee fly by she followed him and hid behind a bush while he sipped from the white clusters of blossoms.

When Mr. Bee had filled all his tiny pockets with pollen and honey and sailed away, Lazy Ant crawled up the stem road that led to the white blossoms.

"I can't see why some of us have to work for what we get and others don't," she grumbled to herself. "And I'll just bet I'll not be silly and load my pockets down with pollen bundles, either. It's getting to be a bore. Every cafe-keeper that gives you a bit of honey seems to think you've got to carry her old pollen bundles to pay for the sip.

"Goodness, how careless of me! I must have stepped in something sticky," and Lazy Ant lifted her little legs one at a time and ran them through her mouth to clean them off. But the more she would clean, the stickier they became. First she'd lick one leg, then the other, and by the time she got the first three legs clean, the other three were sticky. And the first thing she knew, she was so sticky from the tip of her silly little head to the soles of her lazy little feet that she couldn't move, and she began to cry as hard as she could.

Mr. Bee saw her plight, and stopped to help her, but he found his own feet growing sticky and had to give it up.

"You see, Mrs. Starry Campion, the keeper of this blossom cafe, doesn't cater to crawling insects, so that's why her stem roads are so sticky," he buzzed. "We bees don't have to touch that road. We just light right down in the blossom cafe. I guess Mrs. Starry Campion heard you say you didn't care to help distribute her pollen bundles, so she didn't warn you. I'm sorry; I wish I could help."

Just then something bumped into the plant. Mr. Bee lost his balance, but caught himself and sailed away as quick as he could. Lazy Ant closed her eyes, for she thought the keeper of the plant cafe was after her. But when she landed on the ground she opened her eyes, and there sat a big yellow cat eyeing a fluttering butterfly.

Lazy Ant crawled through the grass as fast as she could, and when she reached her home she jumped into a tub of water and had to soak a long time to get the horrid, sticky stuff from her head and feet. But you can believe it or not—Lazy Ant is lazy no more. She set to work the very next day and has the loveliest ant hill in the whole meadows and is raising a great big family.

"It takes work to keep one out of mischief," she always says when any one reminds her of the days when she was called Lazy Ant.

Personal letters and appeals seem not to reach some of our "Sun" family members. Those who have not responded are, by these lines, requested to do so. Your name is wanted on "The Sun" list.

FROM BILLY BARTON, IN CHINA.

Say, you Everylanders, I've got the strangest story to tell you about a funeral I went to here near Chaoyang the other day. 'Tisn't a melancholy tale, either. I happened to be visiting at Uncle Groesbeck's when a wealthy old Chinese merchant died. The only Christian in the family was one son. He wanted to have a Christian funeral for his father. All the rest of the family wanted a heathen funeral, but finally the son persuaded them to have it his way. I begged uncle to let me go with him, and I soon found out that even a Christian funeral in China is very different from what it is at home.

The first thing they did was to engage the boys' band from the mission school here in Chaoyang. Thirty trumpets, drums and cymbals! They looked fine all in a white uniform, but they could make the big noise all right!

We had to start at 7 o'clock in the morning and go on board a steamer launch that took us several miles up the river. We got off at a place where Uncle Groesbeck has a mission school. The name of the place is Chick-bue-ki, and if you cannot pronounce it you can all go to the foot of the class in a bunch.

Well, I guess the whole school and all the rest of the village turned out to meet us at the riverside. Some came just to see, and some to invite us in, and some to act as a guard of honor—to the band! That Chaoyang boys' band has got a symphony orchestra fame all through that region. We visited the school, and then the drill-master gave the word to the band to tune up, and we marched a mile or more to the place where the funeral was to be. As we drew near, the people came out by hundreds to greet the boys' band. Some were on roofs and the tops of walls. We were led to the reception room, where each one present was served with a bowl of noodles. Good, too!

The funeral was held at the home, but only a few of the hundreds present could get near enough to join in the procession. Besides the Chaoyang band, several other boys' schools were there in uniform. The schools sang a hymn, and there were prayers, addresses and orations, one especially to show why a Christian funeral was better than a heathen one.

Then, at a signal from somebody, the men took up the bier, and the procession started—and so did the noise. Cannon were fired. Millions of firecrackers were touched off, but don't you think for a moment that they made any impression on the music of our prize band! So we started on our way to the place of burial. Notice I didn't say "cemetery." Such a thing is not yet known here. People bury their dead in their private grounds or in the mountains. That was the reason for the furious opposition to railroads in China. They couldn't build one without running through burial places, which are very sacred to the Chinese.

When the procession started, it was about a mile long. In front of the casket, four men bore a sort of glass cage, in which was a great crayon enlargement of a photograph of the man who had died. There were forty-five great silk banners in the procession, sent by friends of the family. Twelve more didn't get there till the next day. The coffin was covered with a beautiful embroidered silk cloth.

The trumpets, drums, cymbals and gongs never ceased their pounding, the gorgeous banners waved, and the hundreds of boys in white uniforms attracted thousands of spectators all along the route to the burial place.

After it was all over, the boys' band went back to Chaoyang, but Uncle Groesbeck stayed over to preach that night in the village you couldn't pronounce. And where do you suppose he preached? In the Chinese ancestral temple! Yes, sir, jam-packed full, and uncle preaching to them in a steady stream of Chinese, and telling them the advantages of the religion of Jesus. And the next day the son of the man who had died sent for uncle and subscribed $200 for a new chapel.

BILLY BARTON.

How shall we make the most of summer? By a fresh and full surrender of the teachings of the Word of God, by a renewed faith in the gospel as the power of God to save every one that believeth, by aggressive soul-winning work wherever we are. In city or camp, by mountain, plain or sea, let us say with Paul, "I am debtor to the unsaved. I am ready to pay the debt. I am not ashamed of the gospel."

Preparation for a vacation adds much to its pleasure. If you are going to take a trip, study the place to which you are going, read up on its history, and find out all you can about the country through which you will travel. Discover all the interesting information you can about the place you visit.

KING—GREGORY.

A very beautiful marriage took place Saturday, May 2d, at 3 o'clock P. M., at the home of Deacon W. D. Gregory, Virgilina, Va., when his daughter, Lucy Rebecca, became the bride of Mr. Marcellus E. King, of South Boston, Va. Mr. Owen King, brother of the groom, was best man, and Mrs. Julian Gregory was dame of honor. Mr. King is a tobacconist, with headquarters in South Boston. The bride was educated at Elon, was a teacher in Halifax County, and one of our leading Church workers here.

Immediately after the marriage, Mr. and Mrs. King went on a motor trip through the Valley of Virginia.

C. E. NEWMAN.

SIMPLE GOSPEL NEEDED.

The world needs the simple gospel, the simple story of Jesus. All else is vain, unsatisfying, and shadowy. No amount of eloquence, no degree of pulpit entertainment or fascination, can serve as a substitute for just a plain narration of the simple gospel. When a preacher begins to desire to show and preach himself; when he craves popularity and wishes to deliver sermons that will make him famous; when his thought is more to please the people than it is to please God, then his preaching is robbed of the power to bring sinners to the cross, to cause the Churches of Christ to flee from the inventions of men and to boldly and candidly strive to come up to the New Testament in doctrine and practice.—Ex.

No man can attain success and happiness in life unless his whole endeavor is to please God. No amount of worldly success, in any line of human endeavor, apart from the service of God, can constitute a successful life.

POOL.

Mrs. May Gregory Pool, daughter of Brother and Sister W. D. Gregory, of Virgilina, Va., died at her home in Stovall, N. C., Thursday morning at 1:30 o'clock, April 14, 1925, age 41 years, 11 months and 16 days. Early in life she united with Union Christian Church. After attending the neighborhood schools, she went to Elon College, and then taught for a few years.

On December 26, 1908, I officiated at her marriage to Bro. Charlie Pool, of Granville County, N. C. Their home was blessed with five children—Gregory, Charles, Doris, Nell and Thomas. All are living. Her life exemplified all of those noble traits characteristic of a sincere Christian, faithful wife and devoted mother.

The funeral was conducted by the writer, assisted by Rev. E. R. Harris, from the Gregory home here in Virgilina, and interment made in the town cemetery. The host of friends, the quantity of flowers and expressions of sympathy gave evidence of the recognition and love for one who had greatness of soul.

My sympathy and prayers, together with those of the entire community, are with the family. To them is the promise of being united beyond.

C. E. NEWMAN.

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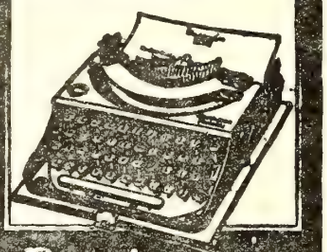

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QUESTIONS AND ANSWERS.

Q. 80. *Which is the third commandment?*

A. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

Q. 81. *What does the third commandment teach us?*

A. To reverence God's name, word and works.

Q. 82. *Which is the fourth commandment?*

A. Remember the Sabbath Day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath Day, and hallowed it.

Q. 83. *What does the fourth commandment teach us?*

A. To keep the Sabbath holy.

Q. 84. *What day of the week is the Christian Sabbath?*

A. The first day of the week, called the Lord's Day.

Q. 85. *Why is it called the Lord's Day?*

A. Because on that day Christ rose from the dead.

Q. 86. *How should the Sabbath be spent?*

A. In prayer and praise, in hearing and reading God's Word, and in doing good to our fellow-man.

Q. 87. *Which is the fifth commandment?*

A. Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Q. 88. *What does the fifth commandment teach us?*

A. To love and obey our parents and teachers.

Q. 89. *Which is the sixth commandment?*

A. Thou shalt not kill.

Q. 90. *What does the sixth commandment teach us?*

A. To avoid angry passions.

Q. 91. *Which is the seventh commandment?*

A. Thou shalt not commit adultery.

Q. 92. *What does the seventh commandment teach us?*

A. To be pure in heart, language and conduct.

Q. 93. *Which is the eighth commandment?*

A. Thou shalt not steal.

Q. 94. *What does the eighth commandment teach us?*

A. To be honest and industrious.

Q. 95. *Which ts the ninth commandment?*

A. Thou shalt not bear false witness against thy neighbor.

Q. 96. *What does the ninth commandment teach us?*

A. To tell the truth.

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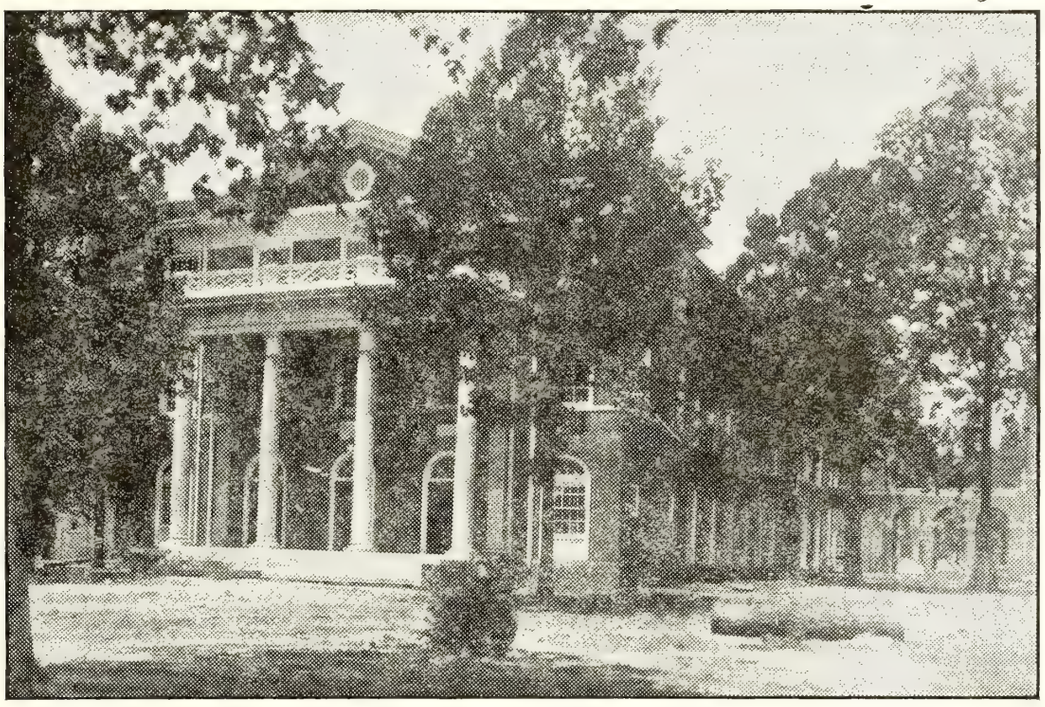

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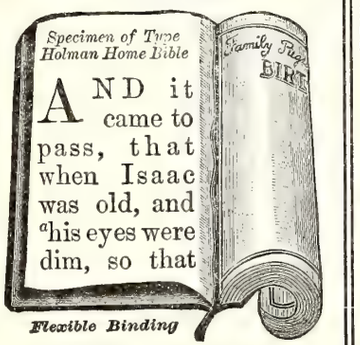
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JOHNSON.

Mrs. Rena King Johnson was claimed by death on the 3d day of May, 1925, at the age of 37. She leaves to miss her the husband, C. N. Johnson, brother of Rev. L. F. Johnson, and three children; also two brothers—J. I. King, Fuquay Springs, and T. B. King, Carboro, N. C.; and three sisters—Mrs. B. I. Laws, Hurddles Mill, N. C.; Mrs. Eugene Laws, of Hurddles Mill, N. C., and Mrs. E. S. Dickart, Newberry, S. C.

Mrs. Johnson was a woman who was looked upon as being of unusual, sweet, Christian character, was a member of Wake Chapel Christian Church. In the Church cemetery her body was laid to rest to wait till "the trumpet shall sound and the dead shall be raised," even the "first resurrection."

May our God comfort and care for those who shall so often miss her.

J. LEE JOHNSON.

KITCHEN.

The death angel visited the home of Mrs. Ida Kitchen and took her only son, David Ralph. He was born July 23, 1899, and died April 24, 1925. He leaves to mourn their loss his mother, Mrs. Ida kitchen; two half-brothers, Charles and Edgar Kitchen; also one half-sister, Mrs. Etna Jones, of Manry, Va.

David was an invalid for eleven years, but was always cheerful, and greeted every one with a smile. He was a member of Barrett's Christian Church.

Funeral services were conducted by his pastor, Rev. G. C. Crutchfield. Interment was made in the old family burying-ground near-by.

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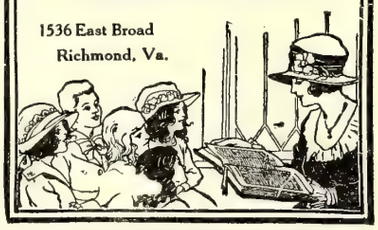

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, MAY 21, 1925. NUMBER 21.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

A COSTLY CAPTURE.—

The newspapers report the capture of the English schooner Madeline Adams, with her cargo of thirty-seven hundred cases of liquor with a bootleg value of a quarter of a million dollars. The vessel was captured after a long chase and twenty-one miles off shore. This capture was a costly one for the English distillers.

WHAT WAS FOUND.—

Several small coins, dated in the fifties, and the remains of an old flintlock musket were all that remained with the bones of a pioneer found in a hollow tree on the Missouri Valley River bottom near Hamburg, Iowa. It is believed he hid in the crevice to escape Indians and was unable to climb up to the entrance hole from the inside of the tree.

ANOTHER RADIO TRIUMPH.—

Chester W. Rice and Edward W. Kellogg demonstrated a new radio loud-speaker before the American Institute of Electrical Engineers recently which increases the ordinary reproduction of a crystal set to the loudness equal to that at the sending point. The new loud-speaker has no horn, and the diaphragm ordinarily used is replaced by a paper cone flexibly mounted. This new invention is credited to the General Electric Company, of whose force the inventors are.

HEARD HALF 'ROUND THE WORLD.—

The silver cup was recently awarded to station WAHG, Richmond Hill, N. Y., for the most perfect transmission. A bell on a Long Island railway locomotive was transmitted clearly from Richmond Hill to Melbourne, Australia, a distance of 12,175 miles. The bell was rung every fifteen minutes to identify the station in a test to determine the effect of the equinox on radio waves passing across the equator. The cup was awarded by Mr. George Barlow, president of the Broadcasting League of Australia.

WHERE TAXES GO.—

Five ocean liners, which cost the government thirty million dollars, have been ordered sold by the members of the United States Shipping Board for $5,625,000. The Dollar Steamship Line is the buyer. The Shipping Board was divided three to four on the sale. Those who opposed the sale did so for two reasons; first, they felt that this was not the time to sell the ships, and, second, that if they were sold, a higher bid, which was made by the Pacific Mail Steamship Company, of $6,750,000, should have been accepted. The ships had been leased to this company and had been used on the Pacific Ocean. Every once in a while we read such news items, and then we know where taxes go. The citizens of this country are paying thirty million dollars for those ships now, and they are sold for less than a fifth of their cost, and yet we wonder where taxes go, and Calvin Coolidge talks thrift to the people while the government which he heads engages in such acts of prodigality. It is nothing else!

A STEP TOWARD HUMAN RELIEF.—

Three of the greatest modern marvels co-operated recently in a great experiment to relieve human suffering. An X-ray picture of a human hand was taken in New York, and transmitted by telegraph to Chicago, and the resulting print hurried back to New York by aeroplane all in twelve hours. The success of this great experiment proves the possibility of having an X-ray diagnosis of an injury or an ailment by a specialist long distances from the patient. It is regarded as a long step forward in the treatment of disease.

ENGLAND FEEDS THE POOR.—

It is reported that England now has 1,259,000 unemployed, to whom she is giving monthly doles. Many feel, and have felt that England did an unwise thing when she undertook the system of feeding her unemployed. This system has a tendency to foster indolence. No charity is good when it increases the pauperism of the country. The greatest charity which any of us can extend is that of helping one to help himself. It is, too, a much-needed charity. Most of us aid the poor, but when the poor rise to a living level we seek to suppress them.

FRENCHMEN GETTING SOBER.—

Figures from France show that Frenchmen are getting soberer every year. The figures from every department in the country show that the French people are drinking less than 50 per cent of the liquor consumed by them previous to the war. This decrease in drink is attributed to two causes —first, increased taxation, and second, to the eight-hour day. Another interesting fact is that wine, among the working classes particularly, is supplanting stronger drink. These things would seem to indicate that the war helped Europe in spite of the suffering it entailed. While we in America are attributing all our ills to the effects of the war, France seems to be on the mend, morally at least. "It is an ill wind that blows nobody good."

AN INDUSTRIAL WONDER.—

According to figures recently released, the Ford Motor Company made an average profit of $47 on every Ford truck and tractor sold. Two million one hundred thousand of these were sold, and the profit was consequently around one hundred million dollars. This vast company is owned entirely by only two men—Henry Ford and his son, Edsel. The total assets of the company exceed six hundred and forty-four million dollars. It has on hand three hundred million in cash, and a surplus of $532,000,000, one hundred million dollars more than in 1923. The Ford Company has been one of the most phenomenally developed industries in all history, and it is well styled an industrial wonder. To have so much money imposes a great responsibility, and we are prone to wonder if the great financiers ever ponder that side of the question; but their responsibility is no greater than ours in proportion to their possessions. The landlord expected just as much of the man with one talent as of the man with five. Many people often criticize the men of great wealth, and fail to see that they are administering their own affairs miserably so far as God is concerned in his relation to their possessions.

FACTS TO BLUSH ABOUT.—

According to figures recently gathered by the census bureau and cited by sociologists, Pagan Japan is far ahead of Christian America in the preservation of the sanctity of the marriage relation. The figures show that the grist of the divorce mill in the United States is on the increase, while in Japan it is steadily declining. The rate of increase in this country bodes ill for the cradle and for the generation of tomorrow. During 1923 the courts of this country granted 165,000 divorces, or one for every seven and five-tenths marriages. In Switzerland, where it is just as easy to secure a divorce as in the United States, there is only one divorce for every sixteen marriages, and in other countries the divorce ratio is much lower still. In much-talked-about France, where so many rich Americans and filmland stars go for their divorces, there is but one divorce for every twenty-one marriages; in Denmark, one to twenty-two; in Germany, one to twenty-four; in New Zealand, one to twenty-four; in Norway, one to ninety-six; while our neighbor, Canada, has only one divorce to every 161 marriages. Japan presents a lower rate than the U. S., with only one divorce to every eight marriages. These figures are facts which should cause Americans to blush with shame, but facts which should determine us on some course that would lead ultimately to the minimizing of this evil. If the present divorce rate continues, and increases in the future as in the past, the future of the country is seriously jeopardized. Some one remarked recently that being a baby in this country was one of the most dangerous occupations, and the present prevalence of the divorce evil is not the least of the things which menaces him. In the face of the facts, what may we expect from the next generation? We find that they are now criminally inclined, but in the face of these figures, how could it be otherwise?

NOTES-PERSONALS

The Florida Legislature has passed a law making compulsory the reading of the Bible, without comment, daily in the public schools of the State.

The Christian Temple, Norfolk, Dr. L. E. Smith, pastor, has received 179 members since October 1st—an increase of over 17 per cent in membership.

The Board of Religious Education, Miss Pattie Coghill, secretary, 11 Newton Street, Boston, Mass., has "Children's Day" programs for free distribution. See notice in this issue of THE SUN.

From "The Bulletin," First Christian Church, Richmond: "Rev. W. S. Wells, who has been attending the Union Theological Seminary, in Richmond, has been forced to give up his work on account of his health."

Elon commencement, always an event in our Church life, begins Sunday, May 24th, and closes Tuesday P. M., May 26th. A large attendance is expected, and for the first time our beautiful campus and splendid new buildings will please the eye and gladden the hearts of all who attend.

Our work at Richmond steadily grows. Thirty-two members have been received since October 1st. There were 108 in the Sunday School Sunday, April 26th, and a new primary class was formed, with Mrs. Rountree as teacher. Dr. Walters and his people evidently believe in building from the ground up—the only secure way to build a congregation as well as a house, both of which require time, persistence, patience, and sacrificial service.

Our Reidsville Church, Rev. R. A. Whitten, pastor, has just experienced a most gracious revival, Rev. C. H. Rowland, D. D., Greensboro, being the preacher and evangelist for the meetings. Within a week from the time the meetings began, 85 members had been received into our Church, four into other Churches, and twenty-one names sent in of those who wished to join at an early date. There were considerably over 100 conversions reported, and the Church was wonderfully revived and quickened to newness of life.

The remarkable story of the Truitts, appearing elsewhere in THE SUN, was furnished THE SUN by that "Cheerful Cripple" Upton G. Wilson, Madison, N. C., who, while himself unable to walk a step in thirteen years, manages to find out what is going on in the world and tell it to others in an appreciative manner. The Greensboro *Daily News*, in its Sunday edition, May 3d, carried the Wilson's story to thousands, and Wilson wanted the Christian family, to whom the Truitts belong, to have the story also; hence his copy sent to THE SUN.

What a wonderful meeting, indeed, our Reidsville Church has just experienced! It seems to have broken all records for a meeting of ten days in receiving members. A Church of 151 members almost doubling its membership within less than two weeks! Evidently the hustling and consecrated pastor, Rev. R. A. Whitten, has been wide awake and doing great things for the Lord since he became pastor of this Church a few brief months ago. Bro. Whitten is one of our most energetic, faithful and devoted pastors; and, as his letter elsewhere states, the Church was fortunate in securing, as preacher for the meetings, that prince of pastors and evangelist, Dr. C. H. Rowland.

Mothers' Day was fittingly observed at Union, Alamance County, N. C., Sunday, May 10th. A great congregation, much larger than could be accommodated in the house, was present, and the pastor, Dr. P. H. Fleming, preached a timely and appropriate sermon at the morning hour, followed by the communion in which many worshipers took part. All were delighted to see Rev. A. F. Isely present and able to have part in the service. Bro. Isely has been quite feeble for some months, but seems stronger now. THE SUN's editor preached in the afternoon. Union Ridge Church and community have a wide and deserving reputation for intelligence, hospitality, fellowship and faithful service. It is a joy to worship with such a Church and people.

Reidsville correspondent to Greensboro *Daily News*, May 13th: "Records were smashed and somewhat of a feat was accomplished at the revival which closed Sunday at the Montgomery Street Christian Church. Although the meeting lasted but one week, 137 applicants were received into membership in this and the other Churches of the city, and besides many professed Christians went forward from time to time during the meeting and rededicated their lives in the service of the Master. Sunday was the red-letter day in the history of the Church, at which time eighty-eight persons were received into the Church. Dr. C. H. Rowland, D. D., of Greensboro, did the preaching during the meeting, and great crowds filled the Church at all services." Many others have joined since Sunday, carrying the total to over 100 who have joined the Church as a result of the meeting. We rejoice with the faithful and wide-awake pastor, Rev. R. A. Whitten, and with Dr. Rowland, who rendered such fruit-bearing service.

Many CHRISTIAN SUN readers will recall a timely article appearing in our columns some months ago from the pen of Mrs. Thomas J. Arnold, Elkins, W. Va., entitled "The Benefits and Blessings of the Tithe," the same being a testimony of joy from an experience of over fifty years. A personal letter, May 6th, from this humble and willing servant of God says, "I was much gratified to learn through your letter that my little article on the tithe was having a more extended service through the Stewardship Department of the General Christian Convention. My little and weak effort to serve our Master was written and launched in prayer, and when finished I told Him I gave it to Him to so dispose the hearts of men to use it and circulate it as He saw fit for His glory." No wonder the little article has met with such favor and has been read by thousands. It was conceived in consecration, born and sent forth in prayer. We have some copies yet in pamphlet form for free distribution. Address request to Editor CHRISTIAN SUN, Elon College, N. C.

CHILDREN'S DAY PROGRAMS.

A "Children's Day" program has been prepared by Miss Pattie Coghill, field secretary of the Board of Religious Education, and are for free distribution to the Sunday Schools.

The second Sunday in June has been designated as "Children's Day" by the Southern Christian Convention, with the request that the offering be sent to the Board of Religious Education. Write to Miss Pattie Coghill, 11 Newton Street, Boston, Mass., for your programs.

W. T. WALTERS, *Chairman,*
Board of Christian Education.

TESTED BECAUSE TRUSTED.

A father who was an officer during the war, with his son under him, wrote out an order, called his son, and said, "Deliver this to the general down on the firing line." The young man placed the message under his belt, mounted his horse and rode away. The enemy's bullets flew thick and fast while he made the dangerous ride. The father stood and watched, and waited, and wondered, while that strange conflict raged in his soul that must take place where the father and the officer are one person, and the son and subaltern the other, and that son exposed to danger by the father's command. At last, the son rode back into his father's presence with his foam-covered horse and dismounted. The father threw his arms about his boy's neck and said: "My son, I did not want you killed, but I had to send a man that I could trust." God's bravest and best soldiers are in the hard places.—*Ex.*

HEAVENLY BREEZES.

A ship was lying becalmed while the sea around it was like glass and the air seemed motionless. Presently a pennant on top of the tall mast was fluttering gently. There was no hint of breeze on water or on the deck of the vessel, but the sailors spread the upper sails. Soon the ship was moving through the quiet waters, being driven by the currents of the upper air. This story is a parable of life. The atmosphere in which we move on the street, in the shop, in the office, as we transact business and social affairs, may seem dead, and we may feel that life is unprogressive and dead, but above all these there are currents of life like the breezes of the upper air, and, if only we will spread our sails and take advantage of them, the soul can cease standing still. We can catch the impetus of higher and better things. —*Exchange.*

A PRAYER.

The way is long, Father, and sometimes very weary. We crowd and bruise one another in passing and often we forget the goal in the heart and hurry of the pilgrimage. Start us forth, we pray, each day with fresh courage, and whisper in our hearts a little song to gladden our steps as we take up the burdens anew. Grant that the lightest of these may ever be our conscience, and may we never be too laden with personal trouble to carry the balm of sympathy for friend or foe. Above all, grant us the gift of clear vision, that we may pierce the doubt and fears of the passing moment and dwell with unfaltering confidence upon the ultimate fact of Thy love.—*Alice Hegan Rice,* in *God's Minute.*

REIDSVILLE.

The Lord hath done great things for us, whereof we are glad Our revival at the Reidsville Church began May 3d and continued until May 13th, the last service being a baptismal service, which was conducted on the evening of the 13th by the writer, at which time ninety-two were baptized. This was the largest number for baptism at one time I had ever witnessed. The Church, on this occasion, was packed to its capacity, and a large company of people remained on the outside.

As I try to tell of the meeting, I find that words are but feeble messengers to convey my feelings. There is a joy within my heart that is beyond the grasp of human language, and, as Paul said, "Not for me only, but for all those who have been blessed, and who took part in this great work." Not by might, nor by power, but by my spirit, saith the Lord.

We were fortunate in having Rev. C. H. Rowland, D. D., of Greensboro, with us to do the

preaching, and at each service his message was clear and convincing, his sermons were practical and powerful, and he labored with unceasing energy. Dr. Rowland won a place in the hearts of our people here, and the seed he has sown will spring up and bring forth fruit for the kingdom. The result of his work, eternity alone can measure. God bless Dr. Rowland.

During our meeting, the children, with young and tender hearts, accepted Jesus as their personal Saviour, and promised to give their lives in service for Him. No doubt, many of them will go and carry the message to others. In fact, some of them did so in the meeting just closed. Young men came and confessed and accepted our Christ; young ladies, with tear-dimmed eyes, but bright faces, stepped out on the Lord's side; mothers came with penitent hearts, and even old men and women came and said, "I am no more worthy to be called Thy son, but seek a servant's place." Our hearts rejoiced as we saw fathers, husbands, sons, daughters, mothers, and friends unite with us in the service for our dear Lord, souls have been born into the kingdom, and the spirit of the meeting will live on and reach others.

First of all, in regard to the success of the meeting, I desire humbly to give praise to the Lord, who said, "If my people will return unto me, I will open the windows of heaven and pour you out a blessing that there shall not be room enough to contain it." He said also, "If ye ask anything in my name, I will do it." And so I feel that the revival was prayed down, and that it began in the hearts of our people many days before the series of meetings began. The personal work done by the faithful ones who put forth every effort to win souls for Christ was no less effective than the great preaching by Dr. Rowland. Apart from the personal effort of the many who did so much, together with their wrestling with God in prayer, I am sure that I would not have the joy of telling of the great work that has been done. I wish to say to those Churches who desire to see your Church revived, and expect the preacher that conducts the service to do the work, remember that Jesus said, "He that would be greatest, let him be servant of all," and if you would have real and lasting joy, try to win some one for Christ.

During the meeting one hundred and thirty-eight came for Church membership to our Church, and the other Churches of the city. On Mothers' Day, at the morning service, we received into the Church eighty-five members, the greatest service I ever conducted. At this service there were fifteen professions. This was the red-letter day in the history of our Church here, and the memory of that service will remain in the hearts and minds of all who witnessed it. At the evening service the same day, three were received into the Church, and before the close of the meeting we receivd into the Church 107. Of course, we still have some others to receive who could not be present at the time of receiving, and in addition to the 138 applicants for Church membership (some of this number were by letter), many Church members came and pledged themselves anew, renewing their vows to the Lord, among this number were representatives of other local Churches.

And now that God has so richly blessed us, and for which we most heartily thank Him, and desire to give Him all the praise, we are conscious that the great task is before us, in caring for these new-born souls. Brethren, pray for us in this great undertaking, that the mantle of love, the counsel of the wise, the prayers of the faithful may encircle, and prove a wall of strong defense about each of them, and may each of our Church members prove a big brother to them in every trial.

R. A. WHITTEN, *Pastor.*

GREAT OCCASION AT DOVER.

Wednesday was a big day for the St. Paul's Brotherhood of People's Christian Church and for Dover by reason of the presence of Hon. William Jennings Bryan in our midst. It was a day when all party lines were forgotten and the men and women of both parties who are admirers of Mr. Bryan because of his oratorical ability and because of his ideals as a citizen and as a man among men, welcomed him to Dover on what was likely his last lecture tour through this section of the country.

A committee from the St. Paul's Brotherhood, consisting of Col. J. Henry Hazel, president of the brotherhood; H. F. Lynch, secretary, and the pastor of the Church, Dr. R. C. Helfenstein, met Mr. Bryan at West Chester in the afternoon and brought him to Dover in Mr. Hazel's automobile.

At 6:15, the executive committee of the brotherhood and some of the members had a delightful dinner in the Church dining-room with Mr. Bryan as guest of honor. The ladies of Mrs. John B. Hutton's Bible Class served the dinner.

At the dinner the pastor of the Church extended a cordial welcome to Mr. Bryan in behalf of the Church and community, to which Mr. Bryan responded with a few words of greeting.

The large audience began early in the evening to gather in the auditorium of the Church where the lecture was given, people from a radius of fifty miles attending. Seated on the platform with Mr. Bryan were the president of the brotherhood, Col. J. Henry Hazel; the pastor of the Church, Dr. R. C. Helfenstein; the chairman of the Lyceum Course, H. Eldridge Lynch, and the vice-president of the brotherhood, Mr. John S. Collins.

Col. J. Henry Hazel, president of the brotherhood, was master of ceremonies, and after briefly presenting the ideals of the brotherhood, its program of service to the community and the great satisfaction and delight the brotherhood had in being able to arrange to have Mr. Bryan as the guest of the brotherhood to deliver the lecture of the evening, he introduced the pastor of the Church, Dr. R. C. Helfenstein, who, in a brief word of introduction, stated that it had been his privilege to hear Mr. Bryan on eleven former occasions, three times on the same subject as announced for his lecture here, and that he considered him as the leader among the nation's orators.

He said that his great contribution to the nation's ideals and progress will make the name of William Jennings Bryan immortal in the annals of American history; the names of William Jennings Bryan and Theodore Roosevelt in the past were usually thought of as political opponents, but that a study of the writings of these two men on the ideals of citizenship and of government reveals how much they had in common, and how far both were living in advance of the thoughts of their day.

The pastor said that he was proud of the St. Paul's Brotherhood in its general program of service and especially at this time because of their bringing the distinguished guest of the occasion to People's Church to deliver the celebrated lecture entitled "The Two Pictures."

When Mr. Bryan rose to speak, the prolonged applause from the large audience was a marked expression of the admiration those present had for the speaker. Those who have heard him on former occasions were delighted to see that in spite of the years of strenuous life, he still retains his old-time vigor and eloquence. The address was a masterpiece from beginning to end, and those who were fortunate enough to be present will long prize the privilege enjoyed.

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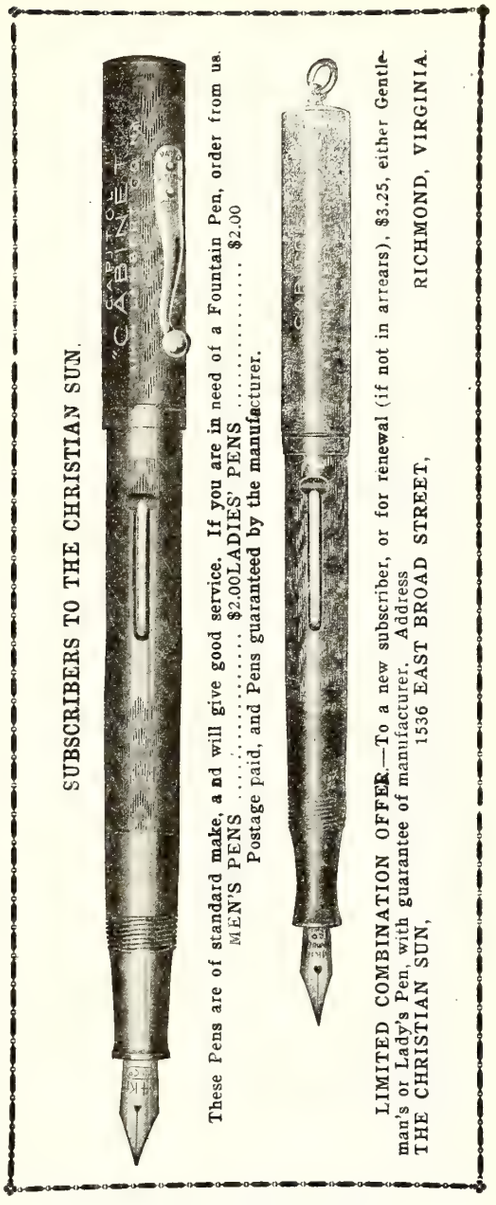
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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

PAYMENT OF SALARIES TO MINISTERS.

Salary is derived from a word which means salt, and it certainly is the salt to a minister's reputation. Nothing so mars the reputation of a minister as debt; and yet salaries often come in so slowly and so irregularly that there is no escape from debt for the actual necessities of life. There is no plea here for larger salaries, though conditions, no doubt, justify such a plea; but the plea here is for systematic payment of salaries. In many cases, there is no regularity in salary payments as to time or sums paid. A few dollars now and a few dollars then, and toward the end of the year a spasmodic effort to "pay up the salary by Conference." This custom is antiquated, unjust, and thoughtful consideration on the part of laymen would correct the custom and bring the matter up to a reasonable business standard.

Wages are usually paid by the week, and salaries by the month. That is the modern business method. It is reasonable and fair, and its application to ministers would correct much embarrassment and worry on the part of the minister. Nothing worries an honest man more than debt; and nothing worries a housewife more than not to have the real necessities of life. It must be kept in mind that the necessities in a minister's home are the same as in other homes, and these necessities must be purchased all through the month. There is nothing that the Church is more derelict in than in the payment of salaries. It is as much the duty of the congregation to pay the salary of their pastor monthly as it is his duty to preach every month. Imagine a minister preaching occasionally, and then get busy toward the end of the year and fill his appointments with great enthusiasm. Such a course would put him out of the pulpit, much less out of his pastorate.

The most reasonable and the most practicable way to make payments is by the month. If the Church has monthly appointments, the pastor should be paid at every appointment for that month. Where his whole time is given to one Church, the same plan of monthly payment should be used. Nothing short of such a system can be counted as good business, much less as good religion. Business is at its best when it it controlled by religion, and religion is at its best when conducted as a business; and both are at their best when they work together.

The fact is that monthly payments is the easiest method of paying the preacher, and it certainly is for the pastor and his family. What is true of the salary is true also of all Church obligations. Conference money should be paid by the month, and not by the year, as so many Churches have heretofore done. Two reasons justify this appeal. It is easier to pay in parts by the month than by the year as a whole. The repetition of a habit makes it easier than trying to do all at once. Good habits are just as hard to break as bad habits, and all habits give pleasure. Let the Church "arise and shine, her light having come and the glory of the Lord having arisen upon her" in this matter of paying pastors by the month, as well as in worship.

WILL THE DENOMINATION MEASURE UP?

A very, very small fraction of the members, even of the Christian denomination, know what they have now in buildings and equipment at Elon College. One can devoutly hope that no other people or denomination depreciate their own as do we Christians. There seems to be a habit amongst us of thinking or feeling that we can't quite have Church enterprises and institutions equal to those of other denominations. Well, we shall now have to get out of this habit, so far as a Church college is concerned. If any one doubts—and certainly many do doubt, and will doubt—all we have to say is what Philip said to Nathaniel (when that guileless one doubted and hesitated about the personality of Jesus), "Come and see."

If there is a Christian, from Main to Florida, or from Canada to Mexico, who doubts now that we Christians have a college plant and equipment equal in symmetry, efficiency, beauty and adequacy to that of any other denomination, all we have to say is "Come and see." Our fine administrative and professional buildings are costly, commodious, convenient, fire-proof, artistic, modern to the last detail; adequate for every teaching and professional service, the last work in equipment for science, physics, chemistry, mathematics, literature, drawing, designing, business, Christian education, and the rest. THE SUN is not boasting. It is not even telling half that is to be told. "Come and see." If the Christian denomination can't and won't take now a pardonable and praiseworthy pride in the buildings and equipment of Elon College as it is, then the case is hopeless, and it will not take pardonable pride in anything. "Come and see."

Here is hoping, and advising, that if a CHRISTIAN SUN reader ever again hears any one say, "Oh! Elon College is cheap, small, not to be compared in buildings and equipment with other colleges"—just say to such an one "You are an ignoramus, and don't know what you are talking about. Come and see."

But this now is what THE SUN is most deeply concerned about: Will the Christian denomination measure up? Are we going to measure up in patronage and in support, in loyalty and allegiance, in duty and in devotion to the demands and privileges of the new and greater Elon? That is the question.

There seems now to be no good reason why every family in the Church, with sons and daughters to educate, should not patronize Elon College Her buildings, as already stated, certainly meet the demands and the tastes of the most exacting for all purposes of a liberal education; her faculty, numbering twenty-six bona fide teachers (without counting helpers and assistants in administrative work), are on a par in scholarship, ability and reputation with the best in the State; and the morale, the spirit and the Christian influence of the institution are unsurpassed in any college of higher learning any where; and the charges for all these advantages are equal to, if they do not surpass, the most reasonable and conservative to be found in any college of similar grade and equipment.

Will we now measure up? For these years, many of our pastors and large-visioned laymen have dreamed and desired to see the day when our own college would be equal to, or surpass, the best to be had for higher learning, Christian culture and scholarship. Well, our dreams and our desires in this instance have come true. And now, will we measure up? New privileges and new opportunities create new duties, new demands. for our enlarged, adequate and superb Elon College are now upon us.

Brethren and beloved, fellow-workers in Christ Jesus, wearing together His glorious name and seeking to build up His imperishable kingdom on the earth—will we measure up?

II. RESPONSIBILITY OF THE CHRISTIAN DENOMINATION IN EVANGELISM.

(Continued from Last Week.)

At the Burlington Convention, our beloved denomination, in keeping with the progressive measures being adopted by other denominations, elected a Board of Evangelism, the duty of which board is to study our problem of evangelism as a whole, and to stimulate and systematize the great work of evangelism throughout the denomination. The said Convention, moreover, unanimously adopted the recommendation calling for a program of evangelism to increase our membership 25,000 during the coming quadrennium. To realize this objective set by our denomination at the Burlington Convention, we will have to receive into our Churches, at a conservative estimate, 35,000 members during the four years' time in order to allow for losses by death—both physical and spiritual. The goal set is to increase our membership 25,000, not merely to receive 25,000 members into our fellowship, but to receive sufficient members into our Churches during the four years to provide that at the time of the next General Convention in the fall of 1926, the Christian denomination will have 125,000 members on its various Church rolls instead of 100,000 members, which it has approximately at the present time.

This means that the local Churches should increase their net membership at least 7 per cent each year. In order to realize this objective, it will be necessary for each Church to seek to have a 10 per cent net increase in membership each year in order to offset the failure of the Churches which, by not attempting to attain the proposed goal, will be preparing for their funerals instead. And it is needless to say, by way of parenthesis, that the Churches that do not respond to this evangelistic objective of the denomination might just as well begin preparing for their funerals, for a Church that ceases to be evangelistic in spirit, in purpose, and in program cannot long survive. There is no reason for such Churches longer to encumber the earth. The Master of the vineyard has some very definite pronouncements against the Church that no longer bears fruit in the winning of souls. The time has come when it is not enough for any Church merely to be known as evangelical—it must be evangelistic.

Our objective as a denomination is that each Church shall put on a definite year-round program of evangelism in the interest of experiencing a 10 per cent net increase of membership each year, and thereby to increase the membership of the denomination to 125,000 members by 1926. There is certainly not a well-wisher of the Christian Church that does not realize the imperative need of such an objective. No one could fail to hope that the objective will be realized. It is not a question of whether we are going merely to hold our own, which is all we have been doing for the past twenty-five years, or whether we are going to increase or decrease. It is a question of whether we are going to *increase* or *cease* to be.

Our goal is not only desirable, but it is also possible. If our present membership of approximately 100,000 people should all become evangelistic, and every Christian would seek to "win one" person to Christ and the Church each year, our goal would be realized. If every ten members would combine their prayers and their efforts in the winning of but one person each year to Christ and the Church during the next four years, we would reach our goal. If our religion does not mean enough to us, if it does not thrill us and inspire us so that any ten members cannot "win one" person to believe what we claim to believe, then it is a reflection upon us and upon the religion we profess. But even the ten do not have to depend upon their own strength alone, for the very God of heaven will work with them and through them in the task of winning the *one*.

And if a person believes in the gospel of Jesus Christ as being God's only power to save, if one really believes it, his heart will be aflame with the passion of Christ, and the master-passion of his life will be to win another to his Christ and to his Church, and such a person will not expect the assistance of nine other Christians to help him win one. He will win the one, and more, by himself. If all of our members had that passion, the passion which every Christian ought to have, and must have, if he is true to his Christ, we could double the membership of our denomination every five years.

One of the first tasks is to make Christians out of some of our members; Christians who will be known not only by what they do not do that is wrong, but who will be pre-eminently known by what they do that is useful and helpful to humanity. Too many people in the Church are spiritual dispeptics. They have been fed on the word of God from infancy and have failed to practice it in the different relationships of life.

It is not strange that four people out of every five in the average community are indifferent to the Church, when the one out of the five who is in the Church is indifferent to the salvation of the four who are outside.

If each of our 500 pastors would win only fifteen persons to Christ each year for the next twelve years—fifteen a year—we could double our numerical strength in that time. Fifteen each year—22 days for each prospect—think of it! Is there a single pastor in the entire denomination, no matter how small his Church or how limited his territory, who cannot win at least one person to Christ every twenty-two days? An automobile salesman who cannot find a customer in every twenty-two days would soon go out of business. A life-insurance agent who cannot write a new policy every twenty-two days would soon have to take down his sign. A minister who is not ambitious and energetic enough, and who does not have enthusiasm enough for God and for his fellow-men to fire him with the determination to win at least one person for Christ on the average of every twenty-two days ought to be ashamed to look at himself in the looking-glass. What if the early disciples had been as ambitionless as some pastors in the work of evangelism? If they had, history would tell us a different story, and the probability is that the organized Church would have failed in its infancy. It was not the organized Church that Jesus said was to be invincible against the powers of hell. If they had, history would tell us a different story, and the probability is that the organized Church would have failed in its infancy. It was not the organized Church that Jesus said was to be invincible against the powers of hell. It was the fellowship of human hearts that beat in union with His—that was the Church of which He spoke.

And unless the Church of today bestir itself with a keener sense of its evangelistic obligations, its future cannot be long. Pastors and laymen must recognize that God is holding each Church responsible for its own perpetuity and growth. Each Church must reproduce itself. The idea of importing an itinerant evangelist every year or two to increase the membership does not relieve the pastor and the Church of their obligation. And the pastor who cannot prove the work of an evangelist in winning the nonbelievers of his community to Christ and the Church has missed his calling. (To be Continued.)

MAKING DEMOCRACY SAFE.

Intelligence and character are foundation-stones on which democracy's superstructure must rest. Freedom must inevitably degenerate into anarchy, as in Russia, where either of these necessary bulwarks is lacking. Intelligence without character but augments the evil a man may perpetrate upon his fellows. Character without intelligence, when it has not contented itself with pietistic nothingness, has often been innocently duped into sordid and hurtful conduct. Intelligence and character are both absolutely essential if democracy is to be a safe method of political organization and of social enterprise.

President Coolidge addressed the National Education Association on July 4, 1924, and spoke brave words and true when he said: "A trained intelligence can do much, but there is no substitute for morality, character, and religious convictions. Unless these abide, American citizenship will be found unequal to its task." Long ago George Washington had declared that national morality cannot prevail without religion. Roosevelt, always positive in his convictions and fearless in their proclamation, said, with all the vigor of which his energetic soul was capable, that persons educated in intellect and not educated in morals and religion, will become a menace to the nation.

Happily we can provide for intelligence and character at the same time. The two are not antagonistic to each other. They together constitute a beautiful unity, and neither is complete without the other.

In our local communities, the public schools are giving themselves to the challenging task of making intelligence a universal asset in American life. At the same time, the home and the Church are functioning as never before in their commendable zeal to equip the youth of the day with high ideals of conduct. The prevalence of juvanile delinquency these twin agencies of religious education and Christian nurture will ultimately eradicate from the local community's educational system.

But what about that increasing army of our brightest boys and girls who betake themselves to our colleges for a larger and ampler preparation for their life-work, far removed from the sheltering environs of home? These are to be our leaders for the most part. Our leadership is our fate. What of them?

The Church must minister to them. The Church is ministering to them through its Christian colleges, where the atmosphere of home and of religion is provided as the inspiration of all study and all life. The Church will never forsake these seminaries of her leadership, and parents with a true sense of character values will patronize them more and more as their happy fruitage in Christian character continues perennially to grace home and Church and community life.

Christian education makes democracy safe. It combines intelligence and character in all its effort and product. It is the hope of the home, of the Church, of the nation.

Speak with your neighbor about your Church and Church paper. Win him to one or both. It is your privilege and duty.

WHAT SALVATION INCLUDES.

In speaking of a pastor of one of our Churches recently, a man who makes some pretensions to grace and piety was recently heard to remark: "He is a real good man, but he is carried away by the old-fashioned and out-of-date notions regarding holiness."

We are not at all troubled about what this brother thinks about his pastor, but we are troubled about where this brother is going to spend eternity if he rejects the precious light of the Word of God and walks in the light of human reason and misinterpretation of the Word of God, which plainly declares: "And the blood of Jesus Christ, His Son, cleanseth (present tense) us from all sin."

According to the plain teaching of the Word of God, salvation includes: (1) The pardon of sin; (2) washing away of iniquity (Psa. 51:2); (3) blotting out of transgressions (Psa. 51:1); (4) peace with God (Rom. 5:1); (5) purity of heart (Matt. 5:8, Acts 15:9); (6) sanctification (1 Thess. 4:3; (7) the baptism with the Holy Ghost as a personal experience (Matt. 3:11).

Let us not try to explain away the plain teaching of God's Word regarding sin and salvation, but let us meet the conditions and experience the grace of Christ, who is "able to save to the uttermost all who come unto God by Him."

Most readers cannot visualize the meaning of the figures 400,000,000 people as representing the population of China. *China's Millions* suggests a new basis of computation, as follows: "If you were asked whether there were more people in China than individual alphabet letters in the Bible, how would you reply? Some would probably say, 'Oh! there must be more letters in the Bible.' On the contrary, there are eighty times as many heathen in China as there are individual letters in our English Bible. Do you realize it? Eighty souls for whom Christ died going out into eternal night in china for every single letter in the Book which has brought life and light to us. Think of this as you read your daily portion."—*Missionary Review of the World.*

The first one-dollar bank note of the "greenback" variety ever issued by the United States government—it is numbered one—is owned by the wife of an officer in the internal revenue service.

Fit yourself for usefulness by practicing self-denial. No one can master himself and others until he has endured hardships and overcome untoward conditions.

CONTRIBUTIONS

SUFFOLK LETTER.

The Travelers' Protective Association of Virginia held its annual meeting in Staunton, Va., on May 8-9th, with 216 delegates present. It was my privilege to attend as chaplain of Post P, of Suffolk. A. D. Brinkley, E. C. Luke, Col. J. B. Pinner, and I, went in A. D. Brinkley's car, leaving Suffolk at 7:45 A. M., May 7th, and reaching home at 6:20 P. M., May 10th, after a delightful trip in fine weather of 630 miles.

The T. P. A. is a national organization, made up of business and traveling men, with State organizations. There are over 117,000 members in the United States, and nearly 5,000 members in Virginia. Its primary object is the cultivation of social and business relations, the development of business along ethical and moral lines, and to develop a co-operative spirit in the business world.

It has raised the standard of business and traveling men, acquainted men of different sections and different business with one another, improved methods of doing business, the character of men themselves, and by resolutions and suggestions improved roads, hotel and railroad accommodations, and thus served the public in many useful ways. Staunton is a city of 12,500, has two State institutions, a military school of 600, a female college, good hotels, and surrounded by a great agricultural area, with mountains and climate that invite tourists from far and near.

The local post gave the visitors a trip to the Grottoes, formerly known as Weyers Cave, some twenty miles down the pike. The wonders of the underground caverns of Virginia are wonders indeed! The new Stonewall Jackson Hotel was headquarters for delegates and visitors. The meetings were held in the Beverly Theater, and the character of the meeting may be judged by great addresses by such men as Homer Ferguson, president of the great Newport News Shipyard, Newport News, Va.

About 2. P. M. on Saturday, May 9th, our party left Staunton, drove down the Valley Pike ninety-seven miles to Winchester, in sight of mountains, wheatfields, orchards, splendid homes, towns and villages, an enchanting panorama all the way. Passing through Winchester without stop, we reached little Washington by way of Front Royal, and spent the night in that county seat of Rappahannock, older than Washington, D. C. Leaving early on Sunday, we had breakfast at Culpeper, dinner at Richmond, and back to Suffolk by way of Petersburg and Smithfield, and on good roads all the way going and returning. Human contact does two important things. It discovers more good in men than bad. It unifies men in thought and action, and adds progress to society in business, morals, intelligence, and success. All we know we learn from others, and we learn that best when we touch their lives.

W. W. Staley.

ELON LETTER.

Elon's thirty-fifth commencement begins with the concert on Saturday evening, May 23d, and closes with the graduation exercises on Tuesday, May 26th. This is the first commencement in the completed plant of the greater Elon rebuilding program. The exterior of the College has been transformed since January 18, 1923, but Alumni and friends who return for the approaching closing services will find the same fine, warm Elon Spirit permeating the institution, the Elon Spirit which every Elon student cherishes as one of the most wholesome character building influences ever brought to bear upon his or her developing life.

A splendid array of talent will give dignity and worthwhileness to the exercises that will make up the 1925 commencement. The baccalaureate sermon is to be preached by that stalwart educational leader of our Church, President Albert G. Caris, of Defiance College. President Caris always brings a real message. He knows young life, knows its pulsing aspiration, its noble idealism, and sympathizes with its highest hopes.

Mrs. L. E. Smith, '07, is to give the Alumni Address. She will speak on the new challenges to womanhood. She has nobly helpmeeted her distinguished husband in his great work. Her address will be looked forward to as interpreting to our day the inner impulses of true womanliness.

Dr. Robert L. Kelly, of New York City, will give the literary address in connection with the graduation exercises. He is the renowned executive secretary of the Association of American Colleges and of the Council of Church Boards of Education. Dr. Kelly is a leading figure in all the educational gatherings of the country. His researches have made him an authority and his catholicity of spirit is rarely paralleled. He will speak on the significant tendencies of Christian Education. No man in the world is more competent to speak on this them than Dr. Kelly.

A splendid commencement is anticipated. We trust our friends will make our anticipations real and to themselves happy and memorable experiences.

W. A. Harper.

If you can't march in the procession, try to get yourself a place in the grandstand. Manifest your interest in some way. Remember Zachaeus!

WHAT TUBERCULOSIS IS.

Tuberculosis is a disease caused by the growth in the lungs of a germ called the tubercle bacillus. One person out of every ten who dies is the victim of these germs. It is estimated that 22,905 people are infected with the tubercle bacillus in North Carolina, and 2,545 people in the State died of this disease in 1924. The death rate has been cut in half during the last decade.

Infection from the tubercle bacillus usually occurs by the germ entering the body in early childhood. At the time, sickness rarely results. For years, the disease may lie inactive. Fortunately for us, the germ of tuberculosis does not grow easily in the human body. All civilized peoples have a certain amount of resistance. Anything that causes the weakening of the system helps to lower the natural resistance of the body. After repeated exposures to the germ, overwork and wrong living, some time between twenty and forty, when the strain is hardest and bodily resistance is lowered, active disease often results from the childhood infection.

When the disease becomes active, it causes a softening and breaking down of the lung tissue. If a person suffering from active disease is put under favorable conditions, which means at first complete rest in bed, right feeding, fresh air and wise living, gradually a scar tissue will form where the healthy lung tissue has broken down. If you or any of your friends have tuberculosis, you can get well. The proper care and treatment when the disease is active, and constant right living after this, will give the "T. B." the same lease on life that his unaffected brother has.

SIX MEMBERS OF ONE FAMILY GRADUATES OF SAME COLLEGE.

By Upton G. Wilson.

Did you ever hear of Mr. and Mrs. Lee Truitt? Quite likely you haven't, for Mr. and Mrs. Truitt have never done any of the things that currently obtain publicity. They have neither stolen nor murdered and are still on good terms with each other.

Therefore, they are comparatively unknown. So far as I know, the name of neither has appeared in a news item of any sort. They live ten miles or more from the nearest town, and the happenings of their community are rarely chronicled on the printed page.

Perhaps it is because of this very isolation that Mr. and Mrs. Truitt are now to be introduced to the public. Had they lived in town, probably no reason would exist for such an introduction. Who knows? God, of course, can make a man or a woman wherever He chooses, but He seems to have better success in making them in the country than in town. At least, the country is where many great men and women have been made.

But I am not saying that Mr. and Mrs. Lee Truitt are great. Indeed, no! Why, Mr. Truitt himself told me that he can barely write his name, while Mrs. Truitt makes no pretensions to higher learning.

I do say, though, that God can make a great man or a great woman on a farm if He chooses to do so. And what I mean to tell you here is what Mr. and Mrs. Lee Truitt, working together and with the help of God, have done, leaving the reader to judge for himself as to their greatness.

Both Mr. and Mrs. Truitt were born and reared in Rockingham County. Before marriage, Mrs. Truitt was Miss Elizabeth Simpson. Her first husband was Spencer Truitt, a relative of her present husband. Spencer Truitt saw service as a soldier in the Confederate Army, and underwent such hardships during this service that he never afterwards was strong.

He died of lung trouble a few years after marrying Miss Simpson, leaving her with three small children. His estate was not large, consisting of a small farm and a mule. The Civil War had wrecked the Truitt and Simpson fortunes. It was to this little farm that Lee Truitt came later on, and it is on this farm he and Mrs. Truitt now live.

Their first problems were primal ones—to provide food and clothing for themselves and children. This, I am informed, was not always easy. Times were hard and prices of farm products low. But somehow they managed to get along.

Lee Truitt, as has already been said, has no education. He didn't have the opportunity of getting one. There had been Simpsons and Truitts, however, who were educated, and Mr. and Mrs. Truitt determined that there should be a rebirth of learning in their family. This determination, though, was slow in being put into effect.

For there were now six children to feed and clothe. Consequently, James, the oldest Truitt boy, was fourteen years old before he completed the second reader. At eighteen he was teaching a country school. He was slow to get going, but a remarkably fast worker when once started.

Today, James Truitt is the principal of Sanford schools. He is an educated and cultured man, an honor graduate of Elon College, and has done graduate work at the University of North Carolina. He won a $50 award at Elon in his senior year for high scholarship. But it was a rocky road James Truitt traveled to an education, and he got there by hard work.

In September, 1901, with $8 in his pocket and a borrowed suitcase in his hand, he entered Whit-

sett Institute. He milked cows and served as valet to the horses in a livery stable to pay his board and tuition. It was the Truitt determination that put him through.

There were five other Truitt youngsters, moreover, with the same determination, and they all made use of it. At one time or another they have all graduated from Elon College and have done special work elsewhere. And wherever they have gone they have distinguished themselves by the excellence of their class-work.

The Truitts set up a record at Elon that never has been equaled. No other family, I am told, has had five sons and one daughter to graduate from that institution. It is a record to be proud of.

Howard Early Truitt graduated with honor from Elon in 1911, receiving the Ph. B. degree. Two years later, he received the M. A. degree from the same college. A year ago he received from McCormack Theological Seminary, Chicago, the B. D. degree. He is now pastor of the Christian Church at Waverly, Va.

Reuben Ayers Truitt graduated with honor from Elon in 1919, receiving the A. B. degree. Since then he has completed a prescribed course in theology at Trinity College, now Duke University, and is now an honored Methodist pastor.

John Gallaway Truitt received both the A. B. and M. A. degrees at Elon in 1917. He won the gold medal as champion orator at Elon in 1912, and represented Elon in the peace oratorical contest at Raleigh the same year. He was three times a winner in the annual college debates at Elon and spoke in one of these debates as an opponent of his younger brother, Bryan.

In 1923, John G. Truitt completed, with honor, a course in theology at Princeton University, and received the Th. B. degree. He is now pastor of the First Christian Church of Norfolk, Va.

William Jennings Bryan Truitt graduated with honor from Elon in 1917, receiving the A. B. degree. Since then, he has for three summers done post-graduate work at the University of Virginia and post-graduate work for one summer at the University of Chicago, from which place he is in line for a degree in education.

Bryan Truitt won the State prize of $75 in gold in the State peace oratorical contest in 1914, while in his freshman year at Elon. He spoke against seniors from nearly every college in North Carolina. Bryan Truitt is now principal of three of the city schools of Norfolk, Va.

Essie Mae Truitt, youngest of the Truitt sextet, received B. Mus. degree from Elon in 1920. She has since done post-graduate work in music at North Carolina College, Greensboro. She is at present teaching at Whiteville.

Thus, three of the Truitt boys are preachers and two boys and a girl are teachers. Each of the six holds one or more college degrees and each is doing well in his or her chosen profession. They have justified the sacrifices their mother and father made to keep them in school and college.

And you may be sure that Mr. and Mrs. Truitt did make sacrifices. But they do not regret them. They put all they could make into their children and they feel that their money was wisely invested. They are proud, and justly so, of the records their five sons and daughter have made.

But with their father and mother helping them all they could, it was necessary for the Truitt boys to work their way through college. The little Truitt farm just couldn't grow enough stuff to pay their way, and at the same time feed and clothe these at home. So the boys worked. They did anything and everything to earn an honest penny.

Essie Mae was more fortunate. The farm paid her way. Tobacco was high along about the time she was going to school, and money consequently more plentiful. But—and the attention of other farm girls is respectfully called to what follows—Essie Mae Truitt grew the tobacco which provided the money to pay her way through college. All the Truitts are workers. It was their willingness to work that placed them where they are.

Mother and Father Truitt worked and taught their children to work, to do anything that needed doing on the farm or about the home. The older Truitt boys learned to cook, wash dishes, milk and churn. All of them followed a mule up and down corn and tobacco rows.

Mr. and Mrs. Truitt have always helped each other. Mr. Truitt is a good cook. He can get a meal, put out a washing of clothes, or do any of the other chores around the house with the same facility he hitches up a mule. On the other hand, Mrs. Truitt can do any work about the farm with the exception of plowing. She never has attempted that.

A few weeks ago, Mr. Truitt cooked dinner for his pastor. And from all accounts, the dinner was a good one, too. Gracing the middle of the table was a baked hen with dressing and gravy, and flanking this were other dishes equally tempting, including five nicely browned custards, all prepared and cooked by Mr. Truitt. Mrs. Truitt was too ill to be up that day. The brother of the cloth did the meal ample justice, paying Mr. Truitt's culinary skill a sincere tribute.

Lee Truitt is also a splendid farmer. He raises plenty of things to eat and some to sell. He and Mrs. Truitt sold $56 worth of butter and eggs during last January and February. They had cabbage, turnips and collards from their garden all last winter.

Their thrift has made them prosperous. They have a comfortable home and money laid by for a rainy day. And with their life's ambition realized in the education of their children, they are taking things easier. Still, they haven't quit work entirely, for they wouldn't be happy with nothing to do.

The Truitt home is much more commodious now than when the children were growing up. Then it contained but three good rooms. But since four of the Truitt boys are married and have children of their own, which they like to bring to the old home during the summer, the house has been extensively added to, being one of the most pretentious in the community.

But good farmers and good citizens though they are, Mr. and Mrs. Truitt's greatest accomplishment, of course, has been the rearing of their six splendid children. And while the five Truitt boys rightly may be termed self-made, it didn't just happen that they all went through high school and college and are now making their mark in the world.

There had to be a foundation for them to build on, and Lee Truitt and his wife furnished it.

The Truitt children were taught to go through with whatever they started, no matter how rough the going. Their parents kept their promises to them and demanded that they reciprocate in full. Lee Truitt and his wife carried their children to Sunday School and Church and saw to it that they associated with good companions or with none at all. In a word, they encouraged their children to make something of themselves, and the children did.

And the same training Mr. and Mrs. Lee Truitt gave their own children, they gave their niece, Onie Lee Truitt, whom they raised. This young woman completed high school and then went to business college. She now holds an important clerical position in Winston-Salem.

In guiding the feet of their own children and those of their niece, moreover, Mr. and Mrs. Truitt often consulted a book wherein it is written: "Train up a child in the way he should go, and when he is old, he will not depart from it."

And it would seem that the wise old Hebrew who wrote these words so many centuries ago knew what he was talking about.

THE "Y" IN THE HIGH SCHOOL.

"Real religion begins when it begins to serve. The H. Y. really began when it hitched the horses to the Lord's buggy and started out to make the world better," says Armstrong Perry in an article, "Kansas Started Something," in the June issue of *Association Men.*

"H. Y.," which is another name for the High School Young Men's Christian Association, started in Kansas thirty-six years ago. Today there are 2,000 H. Y.'s in the United States, with more than 58,000 members, 37,000 of them in Bible-study groups. The Lord's Buggy—no mere figure of speech—came into being soon after Daddy Shirk, then president of the Y. M. C. A., at Abilene, Kans., was invited to organize the boys of the Dickinson County High School.

"He started with Sunday meetings and a Bible class. The boys took their religion seriously. Their leader found that they were rising early, holding prayer meetings at 6 o'clock in the morning, and looking for opportunities to be of service.

"It was decided that one of the most obvious needs was for religious worship in rural homes. An old carryall was obtained. They christened it The Lord's Buggy. In it they went out to hold evening meetings wherever invited. Invitations were never wanting, nor were results. As usual, the blessings, however rich they may have been for those ministered unto, were doubled and trebled to the workers."

The history of the H. Y. is interwoven with "the personal histories of boys whose torches of inspiration were lighted from those held by other boys who started earlier." Among the first members were C. Clifford Cress, for years a missionary in South Africa, and now serving the Baptist Church in Montana; J. Marion Dunlevy, who risked his life for many years fighting Kansas bootleggers; Charles Fenstermacher; George H. Hoyes, one-time Y. M. C. A. secretary at Topeka; W. I. Early, now an officer of the Federal Reserve Bank in Kansas City.

In 1909, the first State high school secretary in the world was appointed in Kansas. Soon afterward, A. A. Hyde, of Wichita, Kan., volunteered to pay the salary of a man who would give all his time to H. Y. clubs. Mr. Hyde, who "tithed backwards, keeping one-tenth for himself and his family and giving nine-tenths to the Lord's work, was cleaned out in a financial panic of thirty years ago. He started making a medicinal compound in a kettle in a room back of a store. Y. M. C. A. boys helped by distributing samples. Today his preparation has an international sale, and Y. M. C. A. boys can get anything they ought to have that Mr. Hyde can give."

Even with the spreading of the H. Y. movement all over the country, there is still an untouched field of 10,000,000 boys.

"Some of these boys are probably passing your window now," writes Mr. Perry. "They may be on the way to a pool room run by a bootlegger, smoking cigarettes as they go and with a flask of moonshine at the exact spot where some one should apply a fatherly hand, or foot, according to the age and stubbornness of the subject. Like all boys, they go to the place where they are most welcome and where folks take the most pains to make them feel their importance. If the bootlegger gets them, it is because he is on the job and the men who could lead them to higher things are asleep at the switch."

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary.*

A Good Sample.

Herewith is a copy of a letter sent by Rev. Wm. H. Martin, Stewardship Secretary of the Miami, Ohio, Conference to the pastors and Churches of that Conference concerning the putting on of the annual every-member canvass in the Churches of that Conference simultaneously. It is a good letter. It was sent at the proper time. It tells you where you can get any stewardship books published and where to get other suggestions and helps. It impresses the importance of stewardship. Will you tell us, please, what you are doing as Conference stewardship secretary to help carry out this plan of the denomination in the Churches of your Conference? Read the letter for yourself. It stresses thorough preparation.

Every-Member Canvass Day,

"June 14, 1925.

"Dayton, Ohio, April 21, 1925.

"Dear Fellow-Pastor:

"Does your Church have any problems? If so, and you have tried and tried in vain for a solution, then *try stewardship.* No matter what be the nature of your trouble, you will find a cure in stewardship, for it is God's way, and therefore the only true way. When we work God's program, and do it in his way we are assured of His favor, and consequently of success.

"Of course, you are planning, in accordance with our Conference program, to unite with us in putting on your every-member canvass on June 14th. It is hoped that every Church will fall in line and put on their canvass simultaneously on that day. Your harvest of pledges on the day of your canvass will be in proportion to the thoroughness of your preparation. The best possible preparation is a *program of stewardship* to be put on by your Church for a period of several weeks preceding the canvass. It will pay you big. One Church of our Conference, which had been a struggling Church with a deficit at the end of each year and things generally at a low ebb, increased its benevolences over $500.00, raised a greatly increased Church budget, came to the end of the year with a surplus in the treasury, enrolled more than a score of tithers, and incidently voted a substantial increase to the pastor's salary. Best of all, the general work of the Church took on a new life, which was manifest in every department. Stewardship solved its problems. God's way can never fail.

"If you have not done so, will you not start now and teach stewardship to your people? Books and literature on the subject may be had of Dr. Denison and from our publishing house in abundance. We urge you to make use of it, for our Church leaders all agree that stewardship is the one outstanding subject that will be stressed by the Church in the present day and in the days just ahead of us. The pastor who wishes to retain his leadership cannot ignore stewardship in these days.

"Now, you will fall in line for the simultaneous every-member canvass on June 14th, won't you? Don't fail to do so. And also if your Church is not paid up on its obligations to the Conference you will see to that at once, won't you? Thanks! and may the Lord bless you and your program of stewardship teaching.

"Faithfully yours,

(Signed) "W. H. MARTIN,

"Conference Secy. of Stewardship and Finance."

Rev. A. W. Hirby, pastor Walnut Hills Church, Dayton, Ohio, says that his Church has thirty-eight bona-fide tithers. How does that compare with your Church?

Tithing Testimonials.

(By some of our Church officials.)

Dayton, Ohio.

I began tithing when working in a store for $5.00 a week, and was paying $3.50 for my board and washing. Fifty cents a week was a lot to give, but then I had a dollar margin. The practice has been a great blessing.

HERMON ELDREDGE.

Field Secretary, Administrative Division; Managing Editor, Sunday School Literature; Leadership Training.

Everett, Pa.

Tithing is the most spiritual, scriptural, inspirational, practical and helpful method of giving known. For almost eight years I have found great joy and blessing in tithing.

A. W. SPARKS.

Stewardship Secretary Metropolitan Convention; Field Secretary Rays Hill and Southern Pennsylvania Conference.

Urbana, Ill.

Giving becomes a joy when one gives according to the plan God gives to us. I have been tithing for a number of years and would not think of going back to the old method of giving.

MRS. C. W. JOHNSON.

Superintendent of Thankoffering Department of the Woman's Mission Board.

Dayton, Ohio.

The principle of tithing became my rule when a struggling student for the ministry, and it has never ceased to be a blessing. It gives me the consciousness that I am square with God and that my stewardship is being accounted for in a systematic, constructive, and spiritual manner.

W. P. MINTON.

Foreign Mission Secretary; Editor *Christian Missionary.*

McPherson, Kansas.

I have been a tither for five years. I really believe that I accomplish more on the nine-tenths by laying aside one-tenth for God than I can by using all God has given me for my own desires. If Christians would try this one year they would never go back to the old, haphazard way of giving.

C. E. BOOZ.

Business Man, Stewardship Secretary Western Convention; Conference Secretary.

Burlington, N. C.

Tithing means the spiritual enrichment and enlargement of the tither. It means the consecration of both self and substance to kingdom service. It puts system into Christian activity, provides for the needs of the Church and sends the gospel to those who know not our Christ.

G. O. LANKFORD.

Acting Pastor; President Home Mission Board.

N. Springfield, Pa.

Before I became a tither, giving was something of a burden. Now, after paying the tithe, there is a joy in giving and both the joy and the giving grow from year to year.

CARRIE ROBISON.

Teacher; Superintendent of Junior Work of the Woman's Mission Board.

I "supposed," "thought," "estimated" for years that I was a tither. However, I finally decided that my financial attitude to the Church and the kingdom deserved the same consideration and exactness in accounting and bookkeeping that any other financial dealings or investments should have. Then, I began to keep accounts and render strictly to the Lord His tenth as it came to my mind. Since then, tithing has had a new meaning. (1) By having something to give and knowing what I could give to every Church and benevolent appeal. (2) By being enabled to give cheerfully and systematically because the Lord's treasury in my accounting always had something. (3) Whatever beyond the tenth I have been permitted to give has been a source of real joy and sacrificial delight.

J. O. ATKINSON.

Mission and Stewardship Secretary of the Southern Christian Convention.

DECLARATION OF CONVICTIONS AND POLICY OF MEN'S CHURCH LEAGUE.

The following is the general declaration of convictions and policy adopted by the first convention of the Men's Church League, held at Columbus, Ohio, May 8th to 10th, 1925:

1. Face to face with the vast, unmet moral and spiritual needs in our nation and in the world, we are absolutely sure that the only way these needs can ever be met is by bringing boys and girls and men and women into personal, vital fellowship with Jesus Christ, the one only and all-sufficient Saviour of individuals and of society. This work of personal evangelism and Christian service is both the responsibility of laymen, and also their primary privilege. It should command the best efforts of which they are capable. All other things whatsoever ought to be secondary in the life of men who profess loyalty to Jesus Christ as Lord. Until men seek the kingdom of Christ as the first object of life, that kingdom will be delayed.

2. Believing, as we do, that any failure of the Church in its effort to save the world has been due to the inconsistency and inactivity of professing Christians, we here declare our firm conviction that Christ is able to save completely all those who fully yield to His will. Disobedience to Christ is the reason for moral failure. Christ will prove His abundant power to save, if life is definitely and fully committed to Him.

3. Confronted by the dishonest and unfair practices that prevail in large areas of the business and professional world, we here declare our belief that Christ's principles are thoroughly practical and necessary in business. We call upon all Christian men to make their business a definite means of revealing Christ and extending His influence over all human hearts.

4. In view of the fact that seven out of ten of the children and young people of America are not receiving systematic religious education, we need not be surprised at the rapid increase of crime. Nothing can be more important than that we should make plans in every community looking toward reaching all boys and girls with basic moral training, with the Bible as the textbook. We urge all college students to avail themselves of every opportunity to become expert Bible teachers and promoters of religious education. We call upon all colleges, universities and theological seminaries to do their full part in training students for this supremely important work.

5. In view of the nation-wide and world-wide need and opportunity for presenting Christ to all people, we ask the men of all Churches to make a serious study of how most promptly and effectively to carry out Christ's commission to "Make disciples of all nations." Here is the supreme task yet to be accomplished in this world. The thought and activity of laymen during the past

twenty years have borne abundant fruit in greatly increased interest and contributions. It is now time for laymen generally to take the world seriously into their hearts, their prayers and their activities. Where financial conditions make this possible, we believe that many laymen should plan to devote either a large proportion or all of their time to definite religious work.

6. The world yet waits for an adequate consecration of possessions to Christ for spiritual ends. There is something seriously the matter with our Christian life, when such lavish personal expenditures can be made by great numbers of Church members, and in many cases such large fortunes accumulated, in spite of great unmet calls for all sorts of Christian enterprises. Where is the spirit of personal sacrifice for Him who gave His life for us and for the world? How can we best work together to get the Christian resources of the nation really dedicated to God for His uses? When Christians become sufficiently obedient to God to let Him use them and their money for His work—in a big and adequate way—the kingdom of Christ will come in a power never yet experienced.

7. Such a world-embracing program, including all of life's real interests and occupations, demands the most competent human leadership for the work of the Church. And it also demands the most superb training of these most competent leaders. Here is a great field for laymen to exert a positive and far-reaching influence. It can only be done adequately when the kingdom of Christ appears to us and appeals to us to be—as it really is—the one central and controlling interest and objective of life.

8. With such issues involved, the men of all evangelical Churches simply must find a way to get together, to keep together, to work together, and to share each other's best experiences. The Men's Church League seems to be a most suitable name to describe such an effort. Having adopted this league as a clearing-house between all groups of active Christian men, we urge every man to identify himself with it as an active member and worker. Let this league stand as an expression of our spiritual unity in Christ, and our purpose to share our best experiences in promoting His world-wide kingdom. We appeal to Christian men everywhere; not only in the United States and Canada, but throughout the world—to test out fully the advantages of real, working fellowship in study, conference, prayer, and effort to extend the reign of Christ over all hearts and all human affairs. Thus may prayer be answered: "Thy will be done on earth."

Report of the Commission on Organization.

The Laymen's Church League was meant from the beginning to be merely a general clearing-house for all organizations of active laymen who are members of the evangelical Churches, and who desire to pray and work together for the greater spiritual efficiency of the Church of Christ.

Without interfering in any way with existing organizations, it is believed that all of them would have a fuller, richer spiritual life if they had some simple method of getting together to consider their common spiritual problems, and to give testimony concerning their spiritual efforts and experiences.

Great differences exist in the forms of names of organizations now found among men. But whether called brotherhoods, clubs, leagues, associations, Bible classes, or designated by any other names, they all need some simple method by which they can be related helpfully to each other. As the successful methods and results of any one group are made known, other alert groups will quickly profit by this added knowledge.

Our experience at this first general conference, called in the name of the Laymen's Church League, has clearly revealed and demonstrated the great value of hearing accounts of personal and group experience in trying to carry out the will of Christ.

In view of these facts and considerations, be it resolved:

1. That we continue the work begun in the name of the Laymen's Church League under the name of the Men's Church League; and

2. That the members of the executive and provisional committees of the Layman's Church League be hereby constituted the general committee of the Men's Church League, and that there be added to this committee—

(a) The head executive secretary of each national denominational men's organization, under whatever name it may operate; also two laymen to be selected by each such organization.

(b) The chairman, or head executive secretary, of each national interdenominational men's organization in the United States and Canada; also two laymen to be selected by each such organization.

(c) The following persons (see list).

3. That this committee be an entirely voluntary organization, without any employed secretaries for the present; but that each member of the general committee be expected to promote personally the objects of the league. The general committee and its executive committee to have power to add to their number.

4. That we urge the head executive officers of all local men's Christian organizations in each community to band themselves together under the name of the local committee of the Men's Church League to arrange for occasional meetings of the active men of all these organizations, the one great object of all these meetings to be one expression of our common love and loyalty to Jesus Christ as our Lord and Saviour and our common purpose to extend His kingdom throughout the world. We urge every man to use his influence to bring about such meetings in his own city or community.

5. That we commend to the special consideration of Christian men everywhere the banding of themselves together for prayer and active personal witnessing, including an effort to get the New Testament into the possession of every person willing to read it. Hundreds of such groups are already organized and are being wonderfully used in leading others to vital faith in Christ. All of this splendid work has our unqualified endorsement and recommendation. We hope to see similar groups formed in every community and in every individual Church, unless there is at present some group that will meet this need for personal fellowship and co-operation in extending the kingdom of Christ.

6. That the reports of the commissions presented and adopted at this conference be printed for general use in extending the purposes of this league

Note.—Approved by the Interdenominational Conference of the Men's Church League, Columbus, Ohio, May 9, 1925. Delegates from twenty-five States and the Province of Ontario, Canada, representing twenty-three denominations, were in attendance on the conference.

THE BOY AT HIS WORK.

By Rev. Herman C. Taylor.

(Delivered at community "Father and Son" banquet, sponsored by the Rotary Club, Dover, Del., April 28, 1925.)

We are all familiar, no doubt, with the words of Holy Writ, which read: "And the city shall be full of boys and girls playing in the streets thereof," and also the more familiar expression, "All work and no play makes Jack a dull boy."

From these two expressions may we not reasonably conclude "there is a time to work and there is a time to play?" The working-time in a boy's life, while not fixed at any particular stage, necessarily comes with the advance of the youth as to his physical development and his disposition or inclination along that line.

Observation has shown that the boy—as the man—will prove what he is when he is at work. The abnormal, undernourished or idle boy, most generally, will work in jerks, will watch the clock, fearing that he might work overtime. Not so with the boy who is alert, that is just and upright in life. He will so appreciate the body, mind and spirit with which God has endowed him; that he will not only play well, but will work well, will study well, and will be honest in all he undertakes.

He will not be ashamed of his work, but will be ready to fit into the plan of life according to the talent or talents he has.

Robert J. Burdette once said to his son, "Remember, my son, you have to work; whether you handle a pick or a pen, push a wheelbarrow or study your books, whether you dig a ditch or edit a paper, whether you ring an auction bell or write funny stories—in all of these, you must work."

The boy who goes cheerfully at his work with the idea of not only developing his physical condition, but his mental condition as well, is the boy who will succeed and will be the successful man of tomorrow, no matter what vocation he may choose.

As Burdette further said to his son, "Don't be afraid of killing yourself with work; work gives an appetite for your meals, it lends solidity to your slumbers, and gives you a perfect and gratifying appreciation of a holiday."

There are young men who do not work, but the world is not proud of them. They may come from the most prominent families and high stations in life, but they are forgotten or not remembered, because they have not shown themselves worthy of consideration.

The busier the boy is, the less harm he will be apt to get into, the sweeter will be the sleep, the brighter and happier the holidays and the better satisfied will the world be with him. Let the youth of Dover today set before themselves high ideals of honor, integrity, of true manhood, and then patiently set to work, confident of their ability to face every issue, and to extract success even from apparent failure. Self-reliance is the fundamental element of all true greatness. We, as fathers and counselors of this community, should encourage the sons while at work, that their burdens might become lighter and their work a joy, rather than distasteful.

May we not give this injunction to the boys of Dover and elsewhere, "Find out what you want to do or be, and take off your coat and do it."

LYNCHBURG, VA.

I believe that the United Christian Church, of Lynchburg, Va , is the infant Church of the Conference, but it is growing and is in a healthful condition. Fifty-seven members are now enrolled in the Church, and 121 in Sunday School.

The pastor recently purchased a home near the Church, and the congregation gave him and his family a "house-warming" and "pounding." Many useful articles were given. The most popular article, however, was sugar. About fifty pounds were among the donations—and now the pastor is wondering if he has been too "sour."

May God bless each one of the donors. I know they have given because they love the cause I represent. Blessed is that pastor who has such a congregation. M. F. Allen, *Pastor.*

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

May 31, 1925.

Subject: "Peter at Lydda and Joppa."

Golden Text: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed."—Mark 16:20.

Lesson: Acts 9:32-43.

Devotional Reading: Isa. 55:1-7.

They had been commanded to go, and preach and teach and heal. And they went and preached and taught and healed. It was inevitable, therefore, that the Lord was "working with them." God always puts His resources at the command of those who obey His commandments. Those who will do His will shall not only know the will; they shall have the power to do His will. And as in the case of the disciples, God will confirm the word by the signs that follow.

Peter, like Philip and Paul, had a passion for service. He wanted to keep busy for God, and as a practical form of service he took it upon himself to visit all the points where Christianity had gone, either by voluntary missionary work or by persecution. He went "throughout all the parts," and wherever he went he exercised a healing and helpful ministry. We have two instances of the blessings which followed him at Lydda and at Joppa. In the former city, he restored a man, Aeneas by name, who had been sick with the palsy for eight years, to health and strength. There is an interesting statement in connection with the miracle. Peter said, "Aeneas, Jesus Christ healeth thee; arise and make thy bed." The words "make thy bed" really mean "spread for thyself." Heretofore, Aeneas had been dependent upon others. Now, he was able to do for himself. It seems to me that there is a parable here. Christianity, through the power of Jesus Christ, the Son of God, has a mission larger than merely helping men; it really fulfills its mission only as it helps them to help themselves. There is a great deal of so-called charity in the world which is nothing more than pauperizing. And certainly one of the supreme facts about Jesus Christ is that He helps men to do the things which hitherto they have not been able to do. Thanks be unto God who giveth us the victory through our Lord Jesus Christ.

There was at Joppa, a near-by city, a certain woman, named Tabitha, or Dorcas, who was known by the good works which she did, and the alms which she gave. Unlike so many of us who think about the good works that we are going to do, but do not do, she did them. "If ye know these things, happy are ye if ye do them," said Jesus. The road to happiness is not through mere knowing, but through doing. We show our faith by our works.

Dorcas had died, and knowing that Peter was at Lydda, the disciples sent for him. Folks have an instinctive way of turning to men of God in the hour of need and trouble. One of the joys of the minister's life is the way in which people turn to Him in the hour of need, people it may be who would have nothing of Him in the hour when all was well. It might be well, in passing, to ask ourselves if we are the kind of people to whom others will turn when in need. There are some folks to whom we would not go. Are we the kind of folks to whom others would not come? Happy is the man whose godly life and helpful spirit make him one to whom others turn in the hour of need. And thrice happy is the man who can help others in the hour of need.

The story of the raising of Dorcas reads very much like some of the stories of the Master's ministry. Peter evidently followed the Master's example very closely. And why not? He who would do work for the Master should do it in the Master's name and spirit.

It is not given for us to raise people from the dead. But greater works than these shall we do, for we can keep them from dying. Modern surgery and medical skill under the blessing of the Great Physician are but the expression of the Master's spirit in action. Nor can we always cure those who are sick of the palsy, but we can be gracious and kind and loving to them, and insofar as it is possible, we can help them to help themselves. After all, is it not true that one of the most essential facts in Christian living is the spirit of service? By their fruits ye shall know them. How many good works follow our lives?

Just one thing more. "And it came to pass that he abode many days in Joppa with one Simon, a tanner." That is one of the most significant verses in the Bible. Tanners handle dead bodies, and any one who touched a dead body was unclean, from the standpoint of the Jews. As a matter of fact, tanners could not live in the main residential section of the city, but were required to live apart from others on the edge of a town. And yet Peter "abode many days" with Simon, a tanner. This was perhaps the beginning of that broadening vision which eventually opened the door of the gospel to the Gentiles, and made Christianity a universal religion. But it was a long, long road to travel, and even yet there are many professing Christians who have not come to see the implications of a common brotherhood of man in the acknowledged fact of a common Father of men.

CHRISTIAN ENDEAVOR.

May 31, 1925.

Topic: "The World's Need—the Unfinished Task."

Scripture: Matt. 28:16-20.

Suggestions for Leader's Talk.

Rabbi Levi, of Boston, one of the leading Jews in America, recently said the only way to break down prejudices is to learn more about people. This holds true in any kind of prejudice, and especially in international, national and religious prejudices—perhaps the three which separate people more than any others.

So much time is spent in relating the evil intents of nations—their faults—and very little is said about their admirable qualities. Too long the differences between peoples have been emphasized rather than the similarities. People all over the world laugh and cry in the same way—their joy and sorrow is expressed in the same way every where. In the essentials of life, all people are primarily alike, and this should be the basis of all mission work. Too often we have called people heatherns and forgotten that their hearts are warm, their likes and dislikes are strong, their actions are often as noble as they know how to make them.

Pity of other people, and a feeling of superiority on the part of those administering help, is not the basis for missions. Only love for others and a recognition of their merit can make missionary effort worth while. If each nation would learn more about every other nation—their manners and customs—and would look for the good traits rather than the bad, we would have at least a good starting point for world peace and happiness.

National Peace.

How many people have thought they would like to go to Africa—the place of such great need—and be a missionary, and at the same time treated the African at his back door as if he had no soul, perhaps? We need to love those around us; those with whom we live from day to day when our religion is truly tested. There are in America today people from every continent of the earth. Some of them find America a happy place in which to live; others find it a miserable place, because of the attitude of the American people.

If our C. E. members could visit with Miss Marguerite Youmons some of her foreign homes and see their great family devotion and aspirations, they would realize how intensely human each foreign person is.

Religious Prejudices.

Why do we think the Catholics and the Jews so different and, perhaps, so un-Christian? The Rabbi was right when he said it is because we don't know them. Seldom does a knowledge of other religions make us dislike them more. It often causes a respect for the other person's beliefs. It may, and should, cause a deeper respect for one's own faith. No one can help but admire the devotion of the Catholics, the tenacity of the Jew, the mystical faith of those who worship Buddha. There are truly good traits in all religions, and it is not our part to belittle these.

The Unfinished Task.

The fact that there has been and is a need for world missions means that the task is unfinished. If it is worth while and has been worth what it has cost in lives and money, it is worth carrying to the finish. It is an unfinished task because the Church has not nearly done its best. The home Church must strengthen its forces for work at home, it must be united in spirit, it must enter the work in dead earnest. It is an unfinished task as long as people are suffering and unhappy.

Forces which are uniting people.—Education, a common exchange of manners and customs, a more broad-minded people, a peace-seeking youth, travel, radios, and commerce.

CLEAN HANDS.

A jewelry salesman, noticing his hands to be somewhat soiled, said: "This is very trying to me. Of all persons, I should have soft and clean hands. It is awful to offer a diamond or pearls of any sort to a possible customer when my hands are not perfectly white and tidy. It makes a repulsive background for the piece of jewelry."

The Christian should have clean hands and a clean life. Whoever he may be, minister or not, he recommends Jesus Christ and his salvation to the world. His life should not be a sorry and repelling background.

They who bear the vessels of the Lord should have pure hands. The salesman was very sensitive, and rightly so. He had cultivated taste. Each professing Christian should be scrupulously careful to maintain a consistent life.—*Selected.*

The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.—Isa. 32:17-18.

Christian Orphanage

Dear Friends:

Beautiful, refreshing rains have come our way, and our garden vegetables are looking fine and we are now supplying our tables with garden peas and mustard. Our cabbage will soon be headed. Our little chickens are growing, and we hope to soon have fried chicken for our little folks. We have lots of things to make us happy and to inspire us to do a greater work. Last week we received a letter from one of the Orphanage's best friends—Mrs. L. E. Carlton, of Richmond, Va. —in which she sent us subscriptions on our new building fund of $8,350, same being given by the Carlton family and Miss Sara E. Boyd. Our hearts beat with joy to know the Orphanage had such noble friends who are willing to invest their money to help the helpless. We cannot find words to express our appreciation, but can only pray God's richest blessings upon the givers, that they may live long to be a blessing to those who need help.

The total subscriptions to date on the new building fund amounts to more than eleven thousand dollars.

This is an opportunity offered to each Church and each individual in the Christian denomination to do something worth while for the fatherless and widows. I would not be willing for a new building to go up at the Christian Orphanage to give a home to the homeless and not have a part in it. If you cannot invest a large amount, invest a small amount—but do take a part.

CHAS. D. JOHNSTON,
Superintendent.

P. S.: I want to make a correction in our report for May 14, 1925. We gave Henderson Church credit for $12 Easter offering, when it should have been credited to Fullers Chapel.

REPORT FOR MAY 21, 1925.

Amount brought forward		$7,644.19
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Ingram	$ 5.00	
Mt. Zion	3.15	
Howard's Chapel	1.00	
N. Lebanon	1.00	
Baracca Class	1.00	
Mt. Bethel	1.70	
U. C. Church, Lynchburg	7.08	
Danville, Third Avenue	5.57	
Pleasant Grove, Va.	3.00	
Pleasant Ridge	1.40	
		29.90
Western N. C. Conference:		
High Point	$ 2.18	
Liberty	1.00	
Semora	1.04	
		4.22
Eastern N. C. Conference:		
Piney Plains		11.10
Eastern Va. Conference:		
Elm Avenue	$ 6.25	
Berea, Nansemond	10.00	
Ivor	10.50	
Franklin	5.00	
South Norfolk	6.64	
		38.39
Valley of Virginia Conference:		
Leaksville	$ 2.40	
Concord	5.45	
Palmyra	.91	
Timber Ridge	2.00	
Dry Run	2.00	
Antioch	2.00	
		14.76
Alabama Conference:		
Wadley		2.73
Easter Offerings.		
Mt. Auburn, N. C.	$ 16.15	
Mt. Carmel, N. C.	1.35	
Apple's Chapel	4.60	
Pleasant Grove, Va. N. C.	28.59	
Turner's Chapel	7.85	
Catawba Springs	20.65	
Plymouth	6.47	
Concord	7.00	
Oak Level	13.11	
Durham	115.00	
Oak Grove, N. C.	5.00	
Liberty Grove, Ala.	2.50	
Arab, Ala.	1.00	
Union, Va., Halifax County	8.00	
Liberty Springs, Ea. Va.	26.50	
S. Norfolk	41.00	
Palmyra	2.37	
Antioch, Val. Va.	15.70	
Huntington, Ind., Church	12.15	
Pleasant Hill, Ohio	17.33	
F. M. Carlton, Durham	10.00	
J. H. Massey, West Durham	10.00	
		372.32
New Building Fund.		
J. Allen Kimball, Manson, N. C.	$ 25.00	
W. W. Kimball, Manson, N. C.	5.00	
		30.00
Special Offerings.		
Boone Bible Class, Sanford, N. C.	$ 15.00	
Chas. D. Johnston, Gdn.	30.00	
		45.00
Grand total		$8,192.61

COMING EVENTS.

Bethlehem Chautauqua, Wadley, Ala., August 10th to 17th.

Elon College Chautauqua, Elon College, N. C., July 27th to August 7th.

Eastern North Carolina Sunday School and Christian Endeavor Convention, Oak Level Church, July 14th to 16th; president, C. H. Stephenson, and executive secretary, Rev. J. F. Johnson.

Western North Carolina Sunday School and Christian Endeavor Convention, Shady Grove Church, July 18th to 19th; president, F. M. Wright, and secretary, B. S. Moffitt.

North Carolina and Virginia Sunday School and Christian Endeavor Convention, Shallow Ford Church, July 26th; president, Rev. J. W. McCaulley, and secretary, Miss Gertrude Browne.

Eastern Virginia Sunday School and Christian Endeavor Convention, Antioch Church, July 23d and 24th; president, E. E. Holland, and executive secretary, Rev. J. H. Lightbourne.

Georgia and Alabama Sunday School and Christian Endeavor Convention, First Christian Church, LaGrange, Ga., date to be determined later; president, M. J. Halman, LaGrange, Ga., and secretary, Miss Alymer Goodwin.

Alabama Sunday School and Christian Endeavor Convention; place and date not settled; president, Rev. J. H. Hughes, and secretary, H. Lee Swint.

Take no thought saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed? But seek ye first the kingdom of God, and His righteousness: and all these things shall be added unto you.—Matt. 6:31-33.

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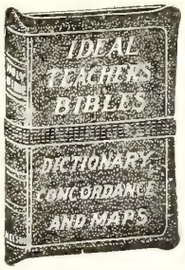

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

REDEEMING THE TIME.

"Look, therefore, carefully how ye walk . . . redeeming the time, because the days are evil." —Eph. 5:15-16; Cal. 4:2-6.

Much of profit, and sometimes the whole of success in business life, depends upon how waste is taken care of and converted into "by-products." All kinds of big business has its "by-products," a utilization of waste. Pig-tails are fixed up and sold as delicacies, and hair is made into ropes. It would make a big difference to Mr. Armour if he did not take care of these things.

We are all dealers in time, and our success depends upon the use of it and letting none of it go to waste. We do not have to bother about our routine work. That takes care of itself; but how about the odd moments? Abraham Lincoln studied mathematics while he rode a sulky on his trips to the courthouse.

Letting "well enough" alone is foolish, because nothing is "well enough." We can always do more, and do some better. The Bible teaches us to work while it is day. Utilize odd moments.

Prayer.—Our Father, make us conscious of the tragedy of lost time, and help us to concentrate on what will better us. Forbid that we shall kill time, but redeem it by doing something worth while. *Amen.*

TUESDAY.

FOLLOWING THE PATTERN.

"Be ye imitators of God as dear children."—Eph. 5:1.

What is the good of a copy if the artist does not follow it? What is the good of a pattern if the dressmaker does not follow its design? What is the good of a plan if the builder does not follow it in constructing? What is the good of surveying for a good road if we will still follow the old paths?

David said, "I have set the Lord always before me." Paul said, "Looking to Jesus" and also "imitate God." This is the only way to develop Christian character.

Prayer.—Our Father, in Thee we live and move and have our being. May we know that Thou art our life, and Jesus our example, and follow Him all the way. In His name. *Amen.*

WEDNESDAY.

TRAINING A CHILD.

"Train a child in the way he should go, and even when he is old he will not depart from it." —Psa. 22:6.

I believe emphatically in religion. God made it just like he made the country and life. It is a part of us. I have contempt for all that is destructive of this. I have contempt even for religious teachings that mislead and take my thought from God, the foundation of all things.

Let all, who are responsible for the bringing up or the instruction of children, not feed them on sentimentalism and dogmatics which mean nothing to them, but let their souls drink in all that is pure and sweet. If possible, rear them in pleasant surroundings, give them nature in its holy relations. Inspire them to noble deeds. Let them see the light. Teach them the glory of hereafter that is the fruit of such a life. To terrify them with the fear of Hell is wrong. It is well enough to know the terrors that come by sinning, but no one is made better by such a fear.

Let God and nature and Christ teach them the lessons of good and proper living. Those children will grow to make the best men and women. They are made best by contact with the thought in the best. "They will absorb as a plant absorbs the sunshine and the dew."

Prayer.—Our Father, inspire and keep us to bring our children up right. Make us to be an example of all. In His name we ask it. *Amen.*

THURSDAY.

IN THE OTHER'S STEAD.

"As ye would that them should do to you, do ye also to them likewise."—Luke 6:31.

If I had only two minutes to live, what would I do? What message would I leave the world? What could I do that would mean most to the world? The biggest thing any one can do is to put oneself "in other's shoes." To be able to feel and suffer what others do is the greatest achievement. Then, and only then, is one moved by the desire to help, and when thus moved we are careful to see that help is administered intelligently. If we had a world made up of this kind of people, we would soon do away with sin, poverty and misery. Practically all the crime and vice and the most of the suffering in the world would vanish.

Prayer.—Held us, Father of all, to be more like Christ in our living toward others. This is our daily prayer. *Amen.*

FRIDAY.

AN EVENING PRAYER.

"We beseech Thee, Lord, to behold us with favor, folk of many families and nations, gathered together in the peace of this roof; weak men and women, subsisting under the covert of Thy patience. Be patient still; suffer us yet awhile longer, with our broken purposes of good, with our idle endeavors against evil; suffer us awhile longer to endure, and (if it may be) help us do better. Bless to us our extraordinary mercies; if the day come when these must be taken, have us play the man under affliction. Be with our friends; be with curselves. Go with each of us to rest; if any awake, temper to them the dark hours of watching; and when the day returns to us, our sun and comforter, call us up with morning races and with morning hearts, eager to labor, eager to be happy, if happiness shall be our portion—and if the day be marked for sorrow—strong to endure it." *Amen.—Robert Louis Stevenson.*

SATURDAY.

THE HIGHEST PARENTAL DUTY.

"When I call to remembrance the unfeigned faith that is in Thee, which dwelt first in Thy grandmother Lois, and Thy mother Eunice."—2 Tim. 1:5-7.

Thus Paul gave honor to whom honor is due. In this phrase he reminds Timothy that the fine faith which was his was a rich inheritance given by godly ancestors. It is the heritage passed on by the world's Loises and Eunices that makes possible the world's Timothies. Most godly men are sprung from godly parents.

My interest, as I am sure yours, is not in my ancestors, but in my descendants. They who are to come after me are the ones for whom I constantly pray. I give thanks constantly before the throne of grace for Christian parents. I ask no greater honor than that my children shall give thanks for their parents.

In the day when many are inclined to stress the value of nature as greater than that of nurture in its abiding value, when we are constantly being told that little of nurture can be passed on to succeeding generations, it is the more incumbent upon us that we make that nurture the very highest, the very finest, the most intelligent, the most Christian possible. We should redouble our efforts to bring up our children in the nurture and admonition of the Lord, remembering that if they are to be men and women with unfeigned faith, it will be not only because of the heritage we pass on to them at birth, but also because of the fine faith which dwells in us.—*Rev. John A. McAfee.*

Prayer.—That our children may early be taught the great truths of the Christian religion, and brought into the fold of Him who said to all parents, "Feed my lambs."

SUNDAY.

THE FATHER'S WILL.

"Thy will be done in earth, as it is in heaven." —Matt. 6:6-10.

What does the will of God mean to you? Does it mean denial and repression? Do you look upon it as a hardship or burden which we must patiently bear and to which we must be resigned? If so, you cannot pray this prayer in the same spirit Jesus did. To Him, the will of God meant fullness of life and joy.

"Thy will be done on earth as it is in heaven." Is there sickness in heaven? Is there sin in heaven? Is sorrow or ignorance or destitution there? Then, why do we ever clothe these ghastly evils in the garments of God and identify them with His will?

Let us tear away this false conception of the will of God. It has stood too long in the way of human joy and progress. Let us place the blame for the evils of the world where it rightfully belongs. Let us see God as Jesus saw Him, as the Infinite Father in whose watchful keeping the very hairs of our head are numbered; the loving Father, who, if His children ask for bread will not give them a stone, and whose will it is that not one of His little ones—not one of their really deep and needful desires—should perish, but should come to fulfillment and fruition in His love and care.—*Rev. Geo. W. Barton.*

Prayer.—"O Loving Father, we pray that we may have the mind that sees the beauty of the right. We long for the meekness that inherits the earth, for the mercy that is approved by the smile of Omnipotence, and for the peace that has a glory that strife never equals. In Jesus' name. *Amen.*"

Mr. Preacher, why not agitate the putting of a copy of "The Sun" into every family of your charge? It is up to you, as pastor, to accomplish this in your field.

The president of the Western Union Telegraph Company staked his job and $4,000,000 of his company's money on the outcome of a new European cable. The cable could not be tested until laid and ready for operation, but so great was the executive's faith in the engineering theorem by which the cable was constructed that he went steadfastly ahead in the huge expenditures, knowing that if the experiment failed he would be ruined. When the rate of speed crept from 250 letters a minute, the ordinary cable rate, to 800, then to 1,500 and by a few adjustments to 1,700, the faith of the daring president was fully justified. Would that we as Christians might have a like faith in the Gospel of Jesus Christ! If we but believed in his tested power to transform lives and nations as Mr. Carlton believed in his cable, we would put all that we have and are into sending it to every man of every tongue in the world.—*Home and Foreign Fields.*

Man must be prepared for every event of life, for there is nothing that is durable.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

"Up in the air above the steeple
The weather vane points his arrow gold,
And that is the way he tells the people
Just whether the wind blows hot or cold.

"When he points South we look for flowers,
And when he points North we look for snow,
And when he points East we look for showers;
But the weather'll be fine when West winds blow."

Hey-ho! Springtime fairies; where are you hiding? Are you under the violets in our front-yards? Are you 'fraid of the cold wind and rain that sprinkles down on the soft, green earth, or are you just lazy, and taking a long winter nap? Oh, oh! fairies, please hurry and bring us some Springtime weather—we are all so anxious to play out-doors.

Lots of love to you, fairies EDITOR.

MISTS.

"Hurry, Ellen; I want to show you San Benito Valley from the cliff this morning."

Ellen fastened the last buckle on her mountain boot and jumped up. "All ready, Milly," she said. "Where are Edith and Kathryn?"

"They aren't coming," said Molly flushing, and seeing Ellen's surprised look, she added shortly, "they acted perfectly horrid last night, and—well, we had a quarrel and I don't want them along now."

"I see," said Ellen thoughtfully, as they set off.

The four girls had come up the mountain the evening before to spend a few days at Liveoak Camp. It was Ellen's first trip, and the other girls had taken her at once to the edge of the cliff in order that she might see the lights of the valley and of their own little city spread out below. It was a beautiful sight, and she had been eager to see the valley in the morning sunshine. But as they walked along she was not thinking of the beautiful scene which would soon lie before her, not even of the grandeur of the rugged scenery about her.

"If I had gone to bed early, perhaps I might have prevented the quarrel," she was thinking, unhappily. "But I was so tired; I'm not much used to mountain-climbing yet. And they were tired, too, and probably quarreled over some little unimportant thing, and now it will spoil their good time."

Her thoughts were interrupted by an exclamation from Molly. "Oh, dear! there's a mist over the valley."

"So there is!" said Ellen. "How queer it seems to be up here in the sunshine and see the clouds piled up in drifts down there."

"A mist is a wretched thing, isn't it?" said Molly, dolefully. "I did so want you to see the valley. It's just lovely in the morning sunshine. And now this old mist had to spoil everything."

"Look, Molly!" cried Ellen suddenly. "It's beginning to break up. The sun seems determined to send it flying."

As the girls stood watching, the mist slowly dispersed, and presently the valley, with its green fields and orchards, its ranch houses and little towns and cities, lay spread out before them.

"Isn't it beautiful!" said Molly, looking at her companion. "Why, Ellen, what are you smiling at?"

"I was thinking," replied Ellen, "that if sunshine can do that to a mist, why can't the sunshine of friendliness and good humor break up a little misunderstanding between friends, which is nothing but a mist, after all.

Molly stood looking stubbornly before her for a moment, and then suddenly a smile broke through and she turned and ran off down the path.

A few moments later, Ellen heard gay voices and laughter, and soon Molly, Edith and Kathryn appeared around the bend in the path.

"The view is wonderful this morning," Molly was saying as she finished a smile at Ellen. "There was a mist, but the sunshine sent it flying."—*Alta Halverson Seymour,* in *Girls' World.*

"My label has just come to my notice—I was surprised. Depending upon bills, I wish I could have one from you also when due." Will another good reader be so thoughtful?

ROOTS THAT GROW IN THE DARK.

As the clergyman entered the room, Clara looked up with a wry smile. "You've caught me now. Dr. Smythe, I'm tied by the leg and can't run. I suppose you think it's a judgment because I've stayed away from Church so much lately."

Dr. Smythe laughed and sat down. "I've missed you. I miss you now. I hope that you are getting well fast."

"Slowly," she corrected him, "and I can't stand it. I'm terribly bored when I'm not doing things. There are hundreds of things that I want to do this very minute, and I'm here for six weeks. It's awful—just waste time."

"How beautiful your lilies are," Dr. Smythe remarked irrelevantly. "What a tall, straight stalk and wonderful white crown of bloom! It takes strong roots to bear a blossom like that." He laughed. "Some one brought me a jar like that with water and pebbles and bulbs putting out green shoots. I stood it in the sunshine and rejoiced in the quick growth until some one told me that unless I let it root in the dark it would never have strength enough to flower."

"Did you put it in the dark?" clara asked politely.

He nodded. "I kept it in the dark until the white roots clamped the pebbles in every direction. The shoots didn't grow in the dark, but when they came into the sunlight again they leaped into flower because they had strength behind them. But my blossoms were weak compared with yours. I had waited too long to strike roots, you see."

Clara glanced from the doctor's face to her bowl of lilies and back again to him. "Is that a parable?" she asked.

From his pocket he drew a worn Testament and opened it at Ephesians. "That ye, being rooted and grounded in love," he read, "might be filled with all the fullness of God and 'grow up into Him in all things, which is the head, even Christ.' Quite a long way for even the best of us to grow, isn't it? And, you see, we can't do it without roots."

"And roots have to grow in the dark?" inquired Clara.

"The sunshine often keeps us too busy to grow roots," he replied.

"It makes a pretty good parable," she conceded. "Rooted in love, and love means God, I suppose."

"St. John thought so."

"Rooted in God," she mused; "that means drawing all your strength from Him, doesn't it? I don't believe I know Him well enough."

"It is easy to know Him," he said and smiled. "There's the Bible, you know. I see one on your book-shelves; may I get it?"

"I've been too busy to read it lately," Clara admitted, "but if I'm put in the dark just to grow roots, I'd better begin, hadn't I?"

The clergyman nodded toward the lily. "With roots like that, think what flowers you will carry!" he said.—*Youth's Companion.*

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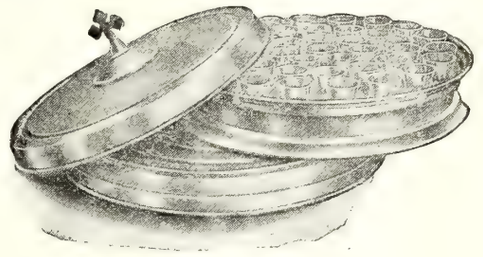

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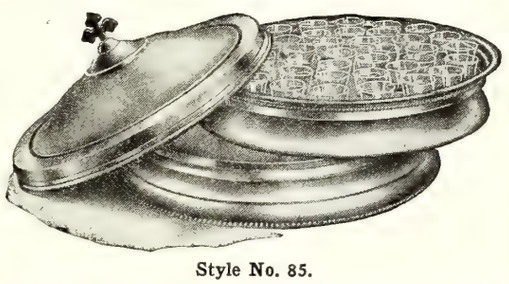

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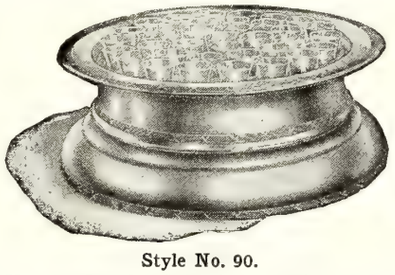

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QUESTIONS AND ANSWERS.

Q. 97. *Which is the tenth commandment?*

A. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his ox, nor his ass, nor anything that is thy neighbor's.

Q. 98. *What does the tenth commandment teach us?*

A. To be content with our lot.

Q. 99. *Can any man keep these ten commandments perfectly?*

A. No mere man, since the fall of Adam, ever did or can keep the ten commandments perfectly.

Q. 100. *Of what use are the ten commandments to us?*

A. They teach us our duty, and show our need of a Saviour.

Q. 101. *What is prayer?*

A. Prayer is asking God for things which He has promised to give.

Q. 102. *In whose name should we pray?*

A. Only in the name of Christ.

Q. 103. *What has Christ given us to teach us how to pray?*

A. The Lord's Prayer.

Q. 104. *Repeat the Lord's Prayer.*

A. Our Father which art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done in earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory forever. Amen.

Q. 105. *How many petitions are there in the Lord's Prayer?*

A. Six.

Q. 110. *What is the first petition?*

A. "Hallowed be Thy name."

Q. 107. *What do we pray for in the first petition?*

A. That God's name may be honored by us and all men.

Q. 112. *What is the second petition?*

A. "Thy kingdom come."

Q. 109. *What do we pray for in the second petition?*

A. That the gospel may be preached in all the world, and believed and obeyed by us and all men.

Q. 110. *What is the third petition?*

A. "Thy will be done in earth as it is in heaven."

Q. 111. *What do we pray for in the third petition?*

A. That men on earth may serve God as the angels do in heaven.

Q. 112. *What is the fourth petition?*

A. "Give us this day our daily bread."

Q. 113. *What do we pray for in the fourth petition?*

A. That God would give us all things needful for our bodies and souls.

Q. 114. *What is the fifth petition?*

A. "And forgive us our debts, as we forgive our debtors."

Q. 115. *What do we pray for in the fifth petition?*

A. That God would pardon our sins for Christ's sake, and enable us to forgive those who have injured us.

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RESOLUTIONS OF RESPECT.

Since our last meeting, March 16, 1925, Almighty God, in His all-wise dealings, saw fit to call from us our friend and brother, Rev. L. W. Fogleman.

Whereas, the members of Pleasant Hill Church and Sunday School will lose the continued blessing of his presence and good council; and whereas said Church and Sunday School desire to express in some way our appreciation of the life and labor of our brother and co-worker; therefore, be it resolved:

1. That we, the members of Pleasant Hill Church, record our sincere appreciation of his wise counsel, his unselfish work, and loveable, Christian character.

2. That Pleasant Hill Church bow in humble submission to the will of our Heavenly Father, who doeth all things well and maketh no mistakes.

3. That we cherish his beloved memory and seek to perpetuate and carry forth the work of Christ which was so dear to his heart.

4. That we express our regret and deep sympathy to the members of the bereaved family.

That a copy of these resolutions be entered upon the Church and Sunday School records, a copy sent the bereaved family, and a copy sent The Christian Sun for publication.

Done by order of Pleasant Hill Church this 16th day of May, 1925.

EUGENE H. THOMPSON,
Recorder.

HOLT.

On Wednesday morning, May 6th, Hazel Gladys, the charming daughter of Mrs. S. V. Holt, of Moncure, N. C., fell asleep. She was seventeen years and eighteen days old, and for several years had been a faithful and loyal member of the Methodist Church and Sunday School, of Moncure. During her several days' battle with pneumonia, against whose ravages she could not stand she expressed to her mother and friends her willingness to submit to the will of her Lord and her readiness to depart and be with Him. It must be a great consolation to her dear mother, sister and friends to know that she bravely approached the sunset of her life with but one regret, beautifully expressed by her in the following words: "Mother, I hate to leave you all because it will be so lonely when I am gone."

The funeral service was conducted from Moncure Methodist Church by the writer, assisted by Rev. B. J. Howard, of Chapel Hill, N. C., and her pastor, Rev. C. M. Lance, of Pittsboro, N. C.

She was laid to rest beneath a mound of beautiful flowers in the cemetery at New Elam Christian Church beside the grave of her father who went to be with his Lord some five years ago.

She leaves a mother, sister, and host of relatives and friends to mourn their loss. May God bless, comfort and console the bereaved ones, and may each of them be given through Jesus Christ our Lord a welcome into that home where separation is unknown.

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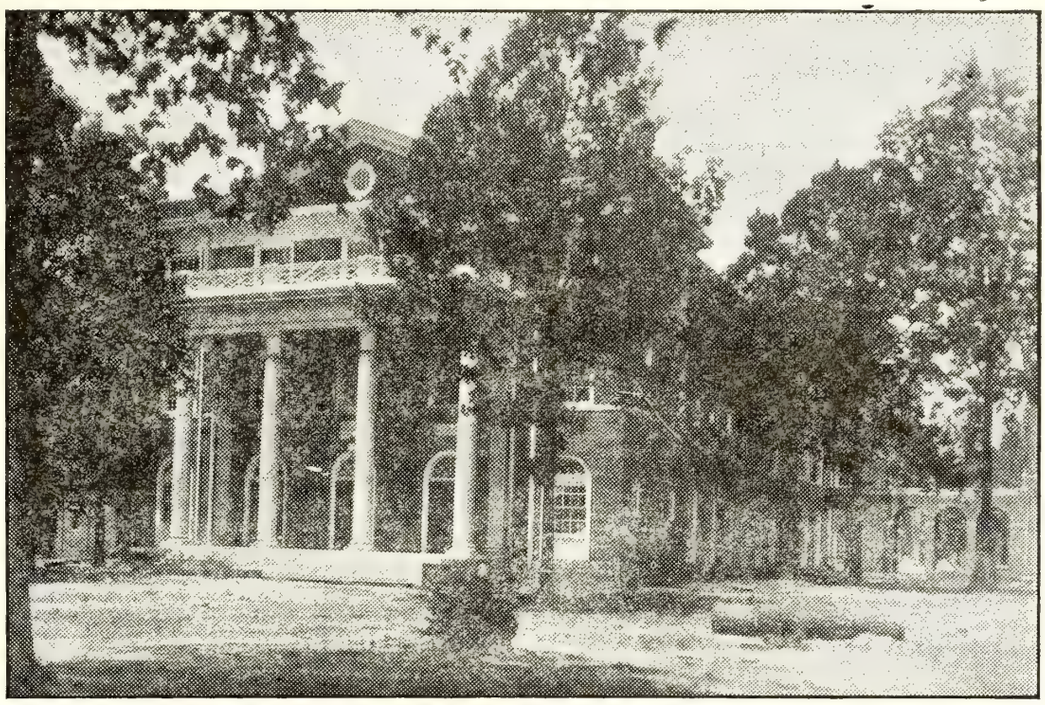

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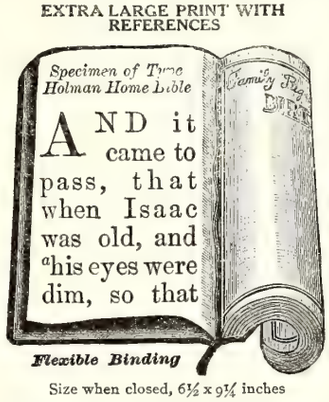

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COX.

Mrs. Lovella Cox was born May 11, 1877; departed this life May 11, 1925; age, 48 years. She was married to H. C. Cox December 24, 1896. To this union were born five children—three girls and two boys. They are all living. Also one sister, Mrs. H. P. Baldwin, Archdale, N. C.; and two grandchildren. She professed faith in Christ early in life and united with the Christian Church at Pleasant Ridge and remained till death. She was faithful to the end. She was patient in all her affliction. All was done by loving children, father and friends to give relief, but it all failed till about ten minutes before she died. Then an angel came and said, "Peace be still"; then suffering was done. She leaves several relatives and a host of friends to mourn their loss. She was laid to rest in the cemetery at Pleasant Ridge in the presence of a large congregation, to await the resurrection morn. Funeral by the writer.

JOHN M. ALLRED.

COTTEN.

On February 18th, God, in His great wisdom, called from the home of Mr. and Mrs. Exie Cotten, of Morrisville, N. C., their little son, Exie Odell. The little one was born on the 10th day of March, 1923, having lived only 22 months and 29 days. Interment was made in the cemetery at Christian Chapel Church on February 10, 1925, and the funeral service was conducted by the writer.

The Lord giveth and the Lord taketh away; and it is not given to us to understand His ways, but this one thing we know—His will is best. May God give comfort and consolation to the bereaved family and prepare them to meet the little one in that eternal home.

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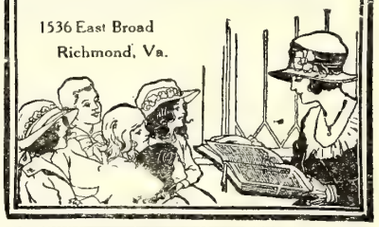

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HISTORICAL SOCIETY, 1953.
Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, MAY 28, 1925. NUMBER 22.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

M. E. CHURCH FAVORS UNION.—

Thirty-seven conferences of the Methodist Church have voted in favor of union with the M. E. Church, South, by overwhelming majorities. Seventy-eight conferences which hold their sessions in the fall will act at that time. It would seem that the Methodists of the North favor a union, and we wonder why those of the South do not. What has one to gain more than the other? What a pity it is that brethren cannot dwell together in peace, loving one another according to God's law. How strange a thing it is that we should set our petty prejudices up against what all of us understand to be the will of Him whom we profess to serve, "But not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom." We shut ourselves from the face of God with many things, not the least of which is our prejudice.

FEDERAL COUNCIL TO ADVANCE.—

At the April meeting of the administrative council of the Federal Council of the Churches of Christ in America, several lines of advance came up for consideration. Since the resignation of Dr. H. L. Willett, the Western secretaryship has been vacant. The council is now considering the addition of two new secretaries, one of whom will have his headquarters in Chicago, and manage the Western office there. The specific work of these secretaries will be that of organizing city councils of Churches. The increased use of women in the council was taken under advisement, and a detailed study of the status of women in the various denominations was approved. Memorials have been sent down from the various denominations requesting the last two steps. These steps will mean much in the advance of the work, and the more co-operation that can be secured among the various Churches the greater will be the efficiency of the work of the kingdom.

METHODISTS OPPOSE WAR.—

The Pueblo (Colo.) District Conferenec of the Methodist Church went on record as opposed to the war gestures now being made by the navy of the United States. They opposed the projected voyage of the navy to the Orient, the teaching of military training in colleges and summer camps, defense day programs, and pledged themselves, as individual ministers, to work against such militaristic gestures in their fields of work. The pulpit is still, we believe, the most potent force in the world, and if the ministers of the country will consistently and unequivocatingly oppose war, for war to come will be all but an impossibility. The task of correcting the social, as well as the spiritual ills of men, lies upon the ministry of the land. It is a task which they cannot safely shirk; one, however much they may dislike it, which they must face and perform. For that work of saving the world through the Christ, we need men in the fullest and most comprehensive sense of the word.

A MAN WHO BUILT MEN.—

The man who, at the age of sixteen, got his first job cutting and packing soap fifty-seven years ago, died last week after a most successful life. William Hasketh Lever was this man. He rose steadily in the soap business, married at the age of twenty-two, and ultimately went into the soap business for himself. He bought land on the Mersey River, just across from Liverpoor, and built innumerable cheery cottages for his workmen, and equipped the town with Churches, schools, parks, and everything essential to the welfare of his people. He called this little city Port Sunlight. He was created baronet in 1911, and later made Viscount Leverhulme. Every time that we buy Lux, Lifebuoy, Sunlight, and other brands of soap, we are adding to the Leverhulme fortune. Viscount Leverhulme represented the transition from one period to another. His business was to make money, but his chief business and concern was to grow the finest type of men and women possible. He cut the working-day to six hours and put on two shifts. "Let the machinery sweat, not the men," was his comment, and it paid well. He gave his people an opportunity to obtain stock in the business, and they owned sixteen million dollars' worth of it at the death of Viscount Leverhulme. He was a fine type of the Christian business man at his best, and an example for those who would really practice the teachings of Jesus.

BISHOP BARNES TELLS WHY.—

Many men and women have been asking why young men who have large ability do not enter the ministry. Some do, but Bishop E. C. Barnes, whose career as Bishop of Birmingham, England, has been attended with much discussion, said as to this oft-recurring question recently: "How can you expect intelligent young men, say in our universities, not to be alienated by conflicts within the Church and by teaching which ignores biblical scholarship and the picture of the universe which modern science presents? The type of man who years ago considered ordination, now chooses some other career and satisfies his religious instincts in social service. This alienation of the most thoughtful sets the fashion for others. As the Churches become less well supported, those in official charge of them fall into poverty—they cannot buy books and reviews; they do not know how thought is developing; they have no message for the more educated members of the community, and this means in practice that they fall back upon sentiment, emotion or the overelaboration of ritual."

We wonder if Bishop Barnes has about properly diagnosed the case? At least, his words are worth thinking about for a while. We must, somehow, induce men of highest calibre and first magnitude to enter the Church if we are to hold those we educate as laymen in the Church. We must see that the Church meets their needs.

THIS NEEDS NO COMMENT.—

As the trustees of the University of Georgia face the selection of a chancellor to succeed Chancellor Barrow, the students of the university are manifesting much interest; so much, in face, that they have written a letter about it. The editor of the university paper, the *Georgia Cracker;* the editor of the university annual, *The Pandora;* the president of the student council, and the chairman of the student committee signed this letter, which reads in part: "The position of a young Georgian in the year 1925 is not the easiest one to be fancied. We approach maturity with jostlings which, it seems to us, are peculiarly violent. Growing up in a happy, fulsomeness of State pride, we begin as students to encounter facts which make that pride less and less sure of itself. In one field of laudable activity after another, Georgia foots the list—that is the truth.

"People say that dirty politics is our chief trouble, and we believe that is the truth also. This foul stick has been slung around in Georgia with startling abandon and has tarred many whom it should not have tarred; but the office of the chancellor has fortunately always been spared. Most fortunately, as we see it, even the dimmest suspicion that a chancellor owed his place to any type of selfish political trading would immediately turn his most wholesome words to stale clabber. Such a man would be a joke to us, and a pretty sickening one at that. In this matter, our confidence in Chancellor Barrow is absolute. With him there has been no hint of subservience to narrow personal interests whether secular or sectarian. He seems to us quite irreproachable.

"For our next chancellor, we are asking of you a man even better than the one who was chosen for us last. It is a hard request, but we are youngsters, and we want the world. Does the whole United States not offer what we need? We beg you to give us a man who, more than being pure and lovable and wise, is boldly aggressive and comprehendingly aware of every phase of contemporary life and thought, whether here or yonder. Give us this leader. Try us. We will respond."

NOTES-PERSONALS

Elonites are delighted to greet President Caris, of Defiance College, at Elon this week. President Caris delivered the baccalaureate sermon last Sunday.

Many old friends met at Elon this week and renewed the fellowship of other days. Elon commencement is a great get-together occasion for friends, new and old.

The mass-meeting for men only, composed of men's Bible classes, filled the City Auditorium last Sunday. The large audience was addressed by Hon. James T. Lloyd, of Washington, D. C.

Mrs. W. R. Sellars, treasurer of the Woman's Board of the North Carolina Conference, presents a fine and quite encouraging second quarter's report. We are pleased to present it in full elsewhere.

Among those attending Elon College commencement this week from Richmond, Va., are Rev. W. T. Walters, D. D., pastor First Christian Church, and Mr. P. J. Carlton, both of whom are college trustees.

"Miss Pattie Coghill, of Elon College, N. C., is completing her first full year at Boston University School of Religious Education, and plans next year to give full time to the work of missions and religious education in the Southern Christian Convention."—*Herald of Gospel Liberty.*

"Rev. R. F. Brown, of Pleasant Hill, Ohio, and his family left for North Carolina and Georgia this week. They expect to be at the Elon commencement and then will spend a month's vacation among friends and relatives in the South." —*Herald of Gospel Liberty.*

Though he cannot be officially received, Sean O'Kelly has arrived in Washington as envoy of the "Irish republic," and personal representative of Eamonn de Valera, "president of the republic of Ireland." The United States recognizes only Prof. Timothy Smiddy as the official representative of the Irish Free State.

Rev. J. A. Ledbetter is serving as our pastor at Youngsville, N. C. He is one of our earnest preachers and successful evangelists. He is open for evangelistic work for the summer months, and any pastor or Church that may secure his services will be fortunate. Bro. Ledbetter may be addressed at Gibsonville, N. C.

Fowler McCormick, heir to the great reaper industry and its millions, is working as a laborer in the Milwaukee plant of the International Harvester Company. He is learning the business from the ground up. His present job requires overalls and grimy hands. John D. Rockefeller, his uncle, has congratulated him on his $21-a-week job.

We understand that the protracted services, beginning Monday evening, June 22d, in Bingham Methodist Church, located at Nortonsville, Va., will be conducted by Prof. A. R. Flowers. Bro. Flowers is a man who lives above sectarian prejudices and is highly esteemed by the people of the different denominations in this section of Virginia. Mt. Olivet Christian Church, of which he is pastor, is preparing its program for its educational rally service to be held Sunday evening, July 5th.

Rev. H. C. Caviness, Apex, N. C., our noted and successful evangelist, will begin a meeting in Lillington, N. C., May 24th, at 11 A. M. It is a union meeting, and the first service is to be in the Methodist Church. Later, a tent is to be used in the meeting. The evangelistic singer, Mr. J. Charles Yelton, and Miss Ruth Johnson, pianist, of Fuquay Springs, N. C., who, besides being skilled as a pianist, is a trained children's worker, are to assist Bro. Caviness in the meetings. SUN readers are requested to remember in prayer these workers, as they undertake the great task before them.

The board of control of Franklinton Christian College met at the college Wednesday, May 20th. The annual commencement was on and the exercises were of a high order. Rev. A. C. Hook, our beloved pastor at Henderson, delivered the baccalaureate address to the delight and edification of the large audience present. President J. A. Henderson is a fine executive and is doing a great work in helping educate the boys and girls of his own race. Rev. J. L. Foster is the financial agent and is working zealously to raise funds for the completion of the new dormitory. The number of students Franklinton has is limited only by the capacity of our equipment and accommodations there. The new building—a commodious, semi-fireproof, steel-and-brick dormitory for girls—is sorely needed, and should, by all means, be completed before the next term begins in September.

CHILDREN'S DAY PROGRAMS.

A "Children's Day" program has been prepared by Miss Pattie Coghill, field secretary of the Board of Religious Education, and are for free distribution to the Sunday Schools.

The second Sunday in June has been designated as "Children's Day" by the Southern Christian Convention, with the request that the offering be sent to the Board of Religious Education. Write to Miss Pattie Coghill, 11 Newton Street, Boston, Mass., for your programs.

W. T. WALTERS, *Chairman,*
Board of Christian Education.

WHAT TWO JUDGES SAID.

America is sick with immorality and crime, but there is a remedy. The New York *Herald-Tribune* and the Philadelphia *Record* were recently commenting upon the startling statement of Judge Alfred J. Talley in welcoming a new member to the bench of the General Sessions Court in New Work: "You have come on the bench of the greatest criminal court in the world at a time when this country is suffering under an indictment which proclaims it to be the most lawless on earth. You will find that the United States must plead guilty to that indictment." About this time a session of superior court was being held at Statesville, N. C., at which a brother, aged 65, and a sister, aged 70, were litigating over five acres of land not worth much more than one hundred dollars. Judge Stack called the aged litigants before him, urged compromise between "kinspeople so near the grave," and added, "What you need is a genuine, old-time revival of religion in your neighborhood. Go and get somebody to hold a revival in your community." The North Carolina judge's remedy is just as good a remedy for the New York judge's diagnosis of national illness as for the land law suit for which he proposed it. Are you praying with the Great Commission Prayer League for this sort of revival all over our land?—*Sunday School Times.*

MEN AND MILLIONS MOVEMENT.

Lieutenant-Governor J. E. West, chairman of the Mission Board of the Southern Christian Convention, composed of Christian Churches in Virginia, North Carolina, Georgia and Alabama, which has charge of the Men and Millions' Movement, says that, while the full financial goal was not reached on April 30, 1925, the results accomplished have been gratifying, and attest the loyalty and liberality of the membership and the rapid expansion and progress of the Christians South.

The financial goal of the Men and Millions' Movement, initiated five years ago, was $2,000,000, of which $1,500,000 was for all benevolences and $500,000 was for Church extension. There has been collected in cash $1,842,093.29, of which $1,035,005.37 was for all benevolences and $807,087.92 for Church extension. The per capita for the entire fund was $73.68, of which $41.40 was for all benevolences and $32.28 for Church extension.

In addition to hundreds of tithers and life recruits, the membership of the Southern Christian Convention increased 15 per cent.

Lieutenant-Governor West was secretary of the Twentieth Century Fund of the Southern Christian Convention, and raised the first real endowment fund for Elon College about twenty-five years ago. When he compares results, then and now, Mr. West is amazed at the wonderful increase of wealth in the South and in the Christian Church, as well as the liberality of the people.

J. E. WEST, *Chairman.*

"The Christian Sun" is primarily the advocate of all authorized enterprises of the Church and the guardian of the interests of its members—on this basis it asks support.

SOUTH MUST GROW TREES.

"Experts of the paper manufacturing industry are looking toward the South as the logical field for future expansion, but the South will not realize this great opportunity unless our people take steps to provide a continuing growth of timber," said Mr. Lincoln Green, assistant to the president of the Southern Railway System, in discussing the need for permanent forestry work in the South.

"The heavy grades of paper, such as wrapping paper, boards and boxes," continued Mr. Green, make up about 40 per cent of the paper consumed in the United States, and the wood of the Southern pines is well suited for their manufacture. Abundance of water, cheap power, good transportation facilities and proximity to markets are other important factors in the paper industry, all of which the South has.

"Paper manufacturing is now being conducted successfully at several points in the South; waste from lumbering operations which otherwise would be a total loss being used. The rapid growth of timber in the South, the opportunity to produce naval stores as a by-product, and the further opportunity to use thinnings and waste from lumbering operations in the manufacture of paper, all combine to offer the South the opportunity to produce real wealth from lands which are now lying idle.

"If some one of our Southern ports should take up the provision of a permanent timber supply in its immediate hinterland, there is no reason why it could not make paper manufacturing a successful industry, along with the production of lumber and naval stores."

"At least one religious paper should go into every home. We would like to see THE CHRISTIAN SUN in every home in the First Christian Church. It is only $2.00 per year, or $1.00 for six months. If you are not taking it, see the pastor or P. J. Kernodle, the managing editor."—*Bulletin First Christian Church, Richmond, Va.*

COMING EVENTS.

Bethlehem Chautauqua, Wadley, Ala., August 10th to 17th.

Elon College Chautauqua, Elon College, N. C., July 27th to August 7th.

Eastern North Carolina Sunday School and Christian Endeavor Convention, Oak Level Church, July 14th to 16th; president, C. H. Stephenson, and executive secretary, Rev. J. F. Johnson.

Western North Carolina Sunday School and Christian Endeavor Convention, Shady Grove Church, July 18th to 19th; president, F. M. Wright, and secretary, B. S. Moffitt.

North Carolina and Virginia Sunday School and Christian Endeavor Convention, Shallow Ford Church, July 26th; president, Rev. J. W. McCaulley, and secretary, Miss Gertrude Browne.

Eastern Virginia Sunday School and Christian Endeavor Convention, Antioch Church, July 23d and 24th; president, E. E. Holland, and executive secretary, Rev. J. H. Lightbourne.

Georgia and Alabama Sunday School and Christian Endeavor Convention, First Christian Church, LaGrange, Ga., date to be determined later; president, M. J. Halman, LaGrange, Ga., and secretary, Miss Alymer Goodwin.

Alabama Sunday School and Christian Endeavor Convention; place and date not settled; president, Rev. J. H. Hughes, and secretary, H. Lee Swint.

DO YOU KNOW—

That 21,000,000 letters went to the dead-letter office last year?

That 803,000 parcels did likewise?

That 100,000 letters go into the mail yearly in perfectly blank envelopes?

That $55,000 in cash is removed annually from misdirected envelopes?

That $12,000 in postage stamps is found in similar fashion?

That $3,000,000 in checks, drafts and money orders never reach intended owners?

That Uncle Sam collects $92,000 a year in postage for the return of mail sent to the dead-letter office?

That it costs Uncle Sam $1,740,000 yearly to look up addresses on misdirected mail?

That 200,000,000 letters are given this service?

That it costs in one city alone $500 daily?

And Do You Know—

That this vast sum could be saved and the dead-letter office abolished if each piece of mail carried a return address, and if each parcel were wrapped in stout paper and tied with strong cord?

Moral: Every man knows his own address, if not that of his correspondent. Put it in the upper left-hand corner!

THE OLD WAGES.

There is a story of a certain unprincipled feudal lord who gathered about his men of like stamp, employing them from time to time in his lawless raids. Finally, one of these men, having displeased his lord, was summoned into his presence to be punished.

"What is thy trade, varlet?" asked the tyrant.

"I am an ironsmith, sire," was the reply.

"Go home and make a chain three feet long," was the command. The unhappy wretch did so, and in time brought it to the tyrant, who examined it and said: "Now go home and make it twice as long."

This was done, and again the unfortunate presented it, and was commanded to make it still longer.

After the third inspection, the tyrant was satisfied, and exclaimed, "The work is well done. Bind him with it and thrust him into the dungeon. Thus," he cried, "do I reward those who serve me and displease me!"

It is not hard to find the application of this little story. The devil is a hard taskmaster, and in much the same manner does he reward those who have given their lives to his service.—*Ex.*

City clergymen do not do well in country parishes, according to Canon Robinson, of Winchester. County parishoners won't follow the spiritual guidance of clergymen who don't know oats from barley, the canon declared.

One-cent stamps cut in half can't be used to make up the new fractional postage, the Post-Office Department warns. Accordingly, it has held up mail matter on which mutilated stamps appear. The department has renewed its demand that all who receive mail from street carriers provide a door slot or receptacle for it.

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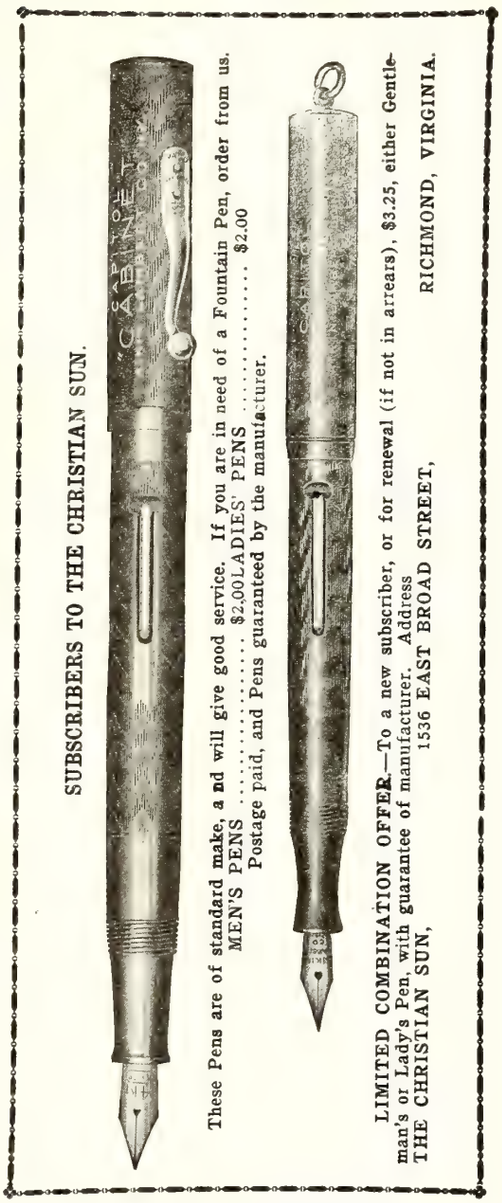
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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CHURCH AND MISSIONS.

In Rev. 21:22, we read, "And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." The sole purpose of the Church is to make Christ known to the world. In the consummation of the ages, when Christ shall have been made known to the world, the Church will be done away. That is the reason why John, the revelator, saw no temple, no Church in heaven. The Church had fulfilled its mission, and so was not any more needed.

The only question arising, therefore, is, "How far and to what limit shall the Church go in making Christ known to the world? On this question, we find division and disputation. Some believe, or pretend to believe, that the Church has fulfilled its obligation to the world if it bends all its efforts to making Christ known to the community where the Church is situated. Because of its strict limitation and narrow confines, this class of believers may be called anti-missionary. They believe in making Christ known to the limited number of the elect who come within their confines. A second class are of those who believe that the Church has fulfilled its mission if it goes into the poorly Churched, or non-Churched communities of its own race or nation and seeks to make Christ known to the few of that race or nation for whom Churches should be built. Such thinkers believe in home, but not in foreign missions, and may be classed as non-missionary. The third class of believers are those who hold that the field is the world, and that Jesus the Christ is Saviour and Redeemer of the yellow man and the red man and the black man as much so as He is of the white man, and that it is the imperative command, as well as the everlasting obligation of those who have the gospel to bend their best and noblest energies to giving that gospel to those who have it not, even to the uttermost parts of the earth. The Church that holds this latter view may alone be called missionary in spirit and in activity. Speaking by and large, it may be said that Churches of the first class (anti-missionary) have no growth, and never have had any. They suffer retrogression rather than enjoy progress. Churches of the second class (non-missionary) have a struggle to hold their own, and do not advance as rapidly as is the increase of the constituency they serve. Churches of the third class alone show real progress and growth. The missionary peoples alone show growth, progress and continuous development. This is as it should, and must, be, and is inevitable, according to Christ's will and command in the matter. Triumph is to attend the footsteps of those who follow a triumphant Lord, and only those who obey the commands of the victorious Lord are to share His conquests and His victories. "Lo, I am with you unto the end, on condition that you go unto the ends of the earth to carry the message as I have commanded you and be witnesses for me every where," is but a free and truthful translation of our Lord's last command and promise. It becomes, then, of superlative importance that the Church give immediate and unconditional obedience to the carrying out of the great commission if it expects or hopes to enjoy prograss, power, growth.

One knows of no graver mistake today than to suppose that the Church can have any option in carrying out, or not carrying out, the great commission. It is none of my affairs to say that I, as a Church member, do or do not believe in foreign missions. The only question with me should be: "Did Christ, my Saviour, believe in them?" If H ebelieved in missions and I do not believe in them, then am I a rebellious subject and not a loyal son?

III. RESPONSIBILITY OF THE CHRISTIAN DENOMINATION IN EVANGELISM.

The test of the genuineness of a man's call to the ministry is not his eloquence in the pulpit, as beneficial and desirable as that is, and for which every true minister will strive; nor is the test of the genuineness of a man's call to the ministry determined by his ministerial mannerisms, or by his ability in public prayer. One test of a man's call to the ministry is whether or not he is bringing things to pass in his Church and in his community. But the final test of the genuineness of any man's call to the ministry is his passion for souls, his persistency and winsomeness in the work of winning people to Christ, and at least some measure of success in winning souls. If a pastor himself is not a fisher of men, how can he expect his people to be concerned about this primary Christian obligation. Any pastor who is too timid to talk to men and women individually about their need of God and God's need of them, has no right to claim to have been called to the work of the ministry, for to be a fisher of men is the minister's first commission, his first obligation, and his greatest joy. No minister should be satisfied with winning fewer than fifteen persons to Christ and the Church each year the Master grants him the privilege of laboring in His vineyard.

How long would a life insurance agent hold his position in a company if he could not persuade even five times that number of people to invest in life insurance each year? If any business enterprise used as little system and as little enthusiasm in promoting their business and in increasing its clientele as many of our Churches do, they would go defunct before a year's time. Every up-to-date life insurance man has to programize his work, and each month he prepares a list of names that he must see during the month. Nor does he give up because his first interview does not win a response. By careful planning and by observing every art of tactfulness, he cultivates his approach and follows it up until he wins, if there is any possibility of winning. And he has to report to the home office each month as to the number of new prospects he has interviewed. The security of his position depends upon his resourcefulness in developing new prospects.

How different it is with the pastor! He is a law unto himself. He goes when he wants to go; comes when he wants to come. There is no home office to which he has to report the number of new prospects he has developed for the kingdom during the month. And yet the God of Heaven knows just what every pastor is doing in the work of developing new prospects an drecruiting new enlistments for the kingdom. And Christ, our Captain, is expecting every minister thus to do the work of an evangelist, and to do it all the time.

History shows that our denomination has practically the same membership it had thirty-four years ago. Even as far back as in the year 1825 —nearly a hundred years ago—Kinkade states, in his records, that there were more than 50,000 members in the Christian denomination. If our denomination had had a definite and comprehensive program of evangelism back in those early days and down through the years, our pastors and laymen had recognized the denominational responsibility in evangelism, that every Church should reproduce itself even in every twenty years, our denomination would by now have numbered at a conservative estimate 1,500,00 communicants. Nor would such have been beyond the range of the possible. Other denominations have done as much. The Disciples' Church, which came into existence twenty years after the origin of our denomination, has reproduced itself in less than every ten years on an average. In the April issue of the *Christian Evangelist,* a table of statistics shows that the M. E. Church has doubled its membership since 1890, and that the Disciples' denomination has practically trebled its membership since 1890, whereas the Christian Church has little more than maintained its numerical strength.

Since twenty years after our inception, when the Christian denomination had a membership of more than 25,000, it has reproduced itself on an average of only once in thirty-five years. Whereas, during the first twenty years of its history it reproduced itself every eight years, even though it had no definite program. Some one says, "Certainly, it was easier for the Church to reproduce itself in those early days because the membership was so much smaller." But such reasoning is as fallacious as to contend that it is easier for a man who has a small income to tithe than for a man who has a large income. In both instances the exact opposite is true. There are several other denominations that have no better record than we have; but that is no contention for us. Our record should be as good as the best—that is our challenge!

A denomination with 100,000 members ought to be able to reproduce itself more easily than a denomination with 10,000 members. Likewise, a Church with 400 members ought to be able to reproduce itself more easily than a Church with only 100 members. The moral and spiritual gravity of a Church should be increased in proportion to its increase of members.

Our Churches must rekindle the fires of evangelism upon their altars, and all the Churches and Conferences and Conventions of the denomination should co-operate in assuming the responsibility of the denomination in evangelism, if we are to continue to function as a Christian denomination.

EVANGELISTIC SPIRIT OF JOHN WESLEY.

By Rev. H. H. Smith.

John Wesley has been referred to as churchman, itinerant preacher, theologian, Church-builder, and reformer. We must bear in mind, however, that first of all, and above all, he was an evangelist. As an evidence of his evangelistic passion, we hear him cry out, "Church or no Church, we must attend to the work of saving souls." A glance through his journal, with reference to the texts he used in preaching, clearly reveals the fact that he constantly sounded the evangelistic note.

Using such texts as the following, he did the work of an evangelist and was indeed a herald of the good news of salvation through Jesus Christ: "He hath anointed me to preach the gospel to the poor." "Repent and believe the gospel." "I came not to call the righteousness, sanctification, and redemption." "Believe on the Lord Jesus Christ and thou shalt be saved." "I will heal their backslidings; I will love them freely." "Almost thou persuadest me to be a Christian." "He was wounded for our transgressions; He was bruised for our iniquities." "What shall it profit a man if he shall gain the whole world and lose his own soul?"

From these and similar texts—and the list might be greatly extended—he preached time and again, calling upon men to repent, and multitudes heard the Word and were saved.

The phrase, "a passion for souls," has lost much of its force with us, but it may be auplied to Wesley with its full significance. It is no exaggeration to say that a yearning to save the lost dominated his whole life. We hear him cry out, "I must, and will, save as many souls as I can while I live."

Such an evangelistic passion caused him to look for conversions where others regarded the conditions as forbidding. He did not despair of seeing the drunkard converted even while he was intoxicated. He handed an intoxicated man a tract, "A Word to a Drunkard," and describes the incident as follows: "He looked at it, then at me, and said; 'A word—a word to a drunkard; that is, sir, I am wrong; I know I am wrong. Pray let me talk a little with you.' He held me by the hand for a full half an hour, and I believe he got drunk no more. I beseech you, brethren, do not despise drunkards. 'Sinners of every sort,' said a venerable old clergyman, 'have I frequently known converted to God, but an habitual drunkard have I never known converted.' But I have known five hundred, perhaps five thousand."

Now, let us pause for a moment, and let that picture impress itself indelibly upon our minds. There stands John Wesley, a graduate of the world's leading university and one of the foremost scholars of his day, with the best English blood coursing through his veins, gentleman, scholar, minister—there he stands holding for a half-hour the hand of a drunkard and talking with him about the salvation of his soul!

We have the "bandit" with us today, but in Wesley's day they called him a "highwayman." On one occasion, Wesley was held up by a "highwayman," who demanded his money or his life. Under such circumstances, the average person woul dhave been so agitated and unnerved that he would have thought of nothing but how to escape with his life. But Wesley was so absorbed with the desire to save the lost, and had such self-possession that, after giving up his money, he turned to the highwayman and said: "Let me speak one word to you. The time may come when you will regret the course of life in which you are now engaged. Remember this, 'The blood of Jesus Christ cleanseth from all sin.'" No more was said, and they parted. Many years after, as Wesley was going out of a Church in which he had preached, a stranger introduced himself and asked Wesley if he recalled being waylaid at such a time. He told him he recollected it. "I was that man," said the stranger, "and that single verse you quoted on that occasion was the means of a total change in my life and habits. I have long since been in the practice of attending the house of God and giving attention to His word, and trust that I am a Christian."

Those who use the pen to do evangelistic service have been called "knights of the golden pen." We need more of these "knights" among our Christian workers today, and it may help us to see how Wesley used letter-writing to call men to repent. His nephew, Charles Wesley, was a prodigy in music, and a very bright young man, but he was not a Christian. Here is the way Wesley addressed him:

"Dear Charles,—It has been much upon my mind today that I a mstill indebted to you. There is a debt of love which I should have paid before now. But I must not delay it any longer. I have long observed you with a curious eye, not as a musician, but as an immortal spirit that is come forth from God, the Father of spirits, and is returning to Him in a few moments. But have you well considered this? Methinks if you had, it would be ever uppermost in your thoughts. For what trifles in comparison of this are all the shining baubles of the world!

"Wise is the man that labors to secure
The mighty, the important stake;
And by all methods strives to make
His passage safe, and his reception sure."

God has favored you with many advantages. you have health and strength and a thousand outward blessings. And why should you not have all the inward blessings which God has prepared for those that love Him?

"You are good-humored, mild and harmless. But unless you are born again you cannot see the kingdom of God. But ask, and you shall receive; for it is nigh at hand!

"I am, dear Charles, your affectionate uncle."

This letter brought forth a gratifying response, and we wish we had space to give Wesley's second letter. But may we not learn much from this letter? It is simple, brief, to the point, and, withal, direct from the heart.

The last entry in his journal refers to a sermon he preached on "One Thing is Needful," and he adds, "I hope many, even then, resolved to choose the better part." And last of all, with his dying breath he gave orders that a sermon which he had preached on "The Love of God to Fallen Man" should be scattered abroad and given to everybody. How well he lived up to his motto: "I must and will save as many souls as I can while I live."

Blackstone, Va.

To student: "Has it ever occurred to you that it is your duty as a student to get the viewpoint of your college?"—W. A. Harper. To members of the Church: Has it occurred to you that, as such, you are responsible for all enterprises of the Church?

PORTO RICAN KINDERGARTEN WORK.

I just wish every cradle roll superintendent and every mother could walk into that nice, clean, white room in Doctor Coleman's hospital at Troy, Ohio. For you know by this time that Miss Williams has returned from Porto Rico and is now occupying that little sunshiny room.

When you go in, you are impressed with the immaculate whiteness of the room and its occupant but the blue of her eyes is like the blue of heaven and her smile makes you feel that "God is in His heaven and all's right with the world."

And if you could hear her talk! Talk about the work that has been her life. We talked about the babies and kindergarteners of Porto Rico. I think American mothers who have everything to do with and everything to make our babies nice and clean and comfortable forget that down in Porto Rico, in the poorer homes, there are little, dark babies who come into the world whose mothers do not have a single garment to put on them—not even a cake of soap to wash baby's face, nor nice, soft powder to make it sweet and clean. Only a bunch of dirty rags in a corner is all baby has in the way of a cradle. Then in a few days, and sometimes the next day, the mother must get out and go to work and the little one is left with its older sister to be taken care of.

And then you know that when your American baby grows up to five and six years old there is a kindergarten where you can send your child. But when these Porto Rican babies get to be kindergarten age, there is no kindergarten to send them to—nothing but the street—no clothes to wear; not food enough to nourish their bodies.

Several years ago Miss Williams saw a Porto Rican girl, Caledonia Vasquez, whom she thought would make an ideal kindergarten teacher, and so out of her own funds she sent her to be trained for this work. She came back and started a kindergarten. Miss Williams prayed that at least twenty-five children would come, but instead of twenty-five there were eighty-six. Just now there is a new kindergarten which the Mortons are directing in Santa Isabel, and Miss Rosina Lawrence is taking Miss Williams' place with the children at Salinas.

The little children cannot come to school without clothes, so Miss Williams has been giving out the little dresses the different Churches have sent her. The ones who are able, pay 5 and 10 cents for the dresses.

Miss Williams' work begins right with the cradle roll. When the baby arrives, she sends a cake of soap, some powder and a little band, and we can realize something of the happiness of the mother.

While the busy mother is working, the smaller children are put in charge of the older sister and, as we said before, are on the streets. These are the children that Miss Williams has been gathering in for her kindergartens. Did you hear about the little boy who was so anxious to go to school, but did not have clothes? He went home and got a gunny sack and cut a hole to slip his head through and went back to school dressed in the gunny sack. We throw away so many things here in America that would help those children to go to school and to hear about Jesus.

I think it would be nice for each cradle roll, at their June party, to have a little shower of soap and powder and send it to Porto Rico. In the city especially we get a lot of samples of soaps and powders, and we could be saving these up until the June party. Then we get samples of tooth paste and we could bring these for the kindergarteners. Our cradle roll superintendent, I am sure, will be glad to mail these things to Porto Rico, and we won't even miss them while they will bring joy to the Porto Rican mothers, and coos instead of crys from the babies.

Now, let's just cram our mite-boxes full and pay up all of our dues and go next-door and get the neighbor's baby for the roll. And, mothers, let's look at our sweet, clean babies, and as we thank the Heavenly Father for them, let us ask Him to give us unselfish hearts, that we may send Jesus to the other babies.—*Christian Missionary.*

CONTRIBUTIONS

SUFFOLK LETTER.

Unique entertainment was held in the main Sunday School room of the Suffolk Christian Church Friday evening, May 15th. The week was being observed as "Mothers' and Daughters' Week." Pastor H. S. Hardcastle had preached sermons in harmony with this observance on Sunday, the women had conducted the prayer service on Wednesday night, with a large attendance, led by the pastor's wife, and the climax came with a banquet-supper on Friday night. The Baraca Class, of which Col. E. E. Holland, ex-congressman, is teacher, and of which H. Woodward had been teacher for some twenty-five years, gave a supper to the one hundred men of the Church. About two hundred women were present. Thirteen tables, flower-laden and furnished in fine dining-room fashion, under room decorations by the Christian Endeavor Society, the colors, sharpened by the electric lights, made a beautiful picture of hospitable art.

The men of the Church had bought the provisions in regular market style, cooked the meat and potatoes, made the great cans of coffee, made the salad, provided the pickles, cake and cream, and had everything ready at 6:30 P. M.—supper time. Miss Vina Oliver and her fine orchestra occupied the platform and rendered enchanting music. Hersey Woodward, Jr., led the singing, and Mrs. Dr. J. E. Rawls invoked the divine blessing. The women were seated at the tables, the men were clad with regular high-class hotel white and served as waiters, course by course, in modern style; but English custom was observed—no tips allowed. The women did not know that men could prepare and serve such a sumptuous and savory meal, and the married women began to talk among themselves of using their husbands during the summer months in the kitchen and dining-room. With this in view, they praised the men for the good eats and good time they had enjoyed.

Mr. E. G. Barbee presided. A toast to daughters was given by Mr. W. H. Andrews, and to mothers by her daughter, Mrs. Mary Rallings. Mr. W. H. Yates gave a toast to the women who were not mothers, but who help mothers with their children. "Mother Machree" was sung by Miss Gladys Dole, accompanied by Miss Elizabeth West. Miss Virginia Riddick sang "Mother," and Mrs. Tuttle, of Norfolk, a former student of Elon College, rendered "Neighbors" and "Cottage in the Dell" in a delightful manner, while Rev. W. W. Staley told a few "stale jokes."

After the supper was ended, and the toasts and music had vanished in the air of a sweet evening of Christian fellowship and care-forgetting joy, the men could be seen in the serving-room washing dishes in genuine feminine fashion. Rev. H. S. Hardcastle was "chief cook and china washer, and added another star to his crown of hospitable service, while the men earned anew the respect and confidence of the women.

W. W. Staley.

CAVINESS-YELTON MEETINGS.

Rev. H. C. Caviness and Charles Yelton are known by but few in the Christian Church. Bro. Caviness is a native of North Carolina. As a youthful student, he was almost without a peer. He entered Guilford College before he was fourteen years old, completed his law course at the University of North Carolina, and was licensed to praceice law before he was twenty-one. He rapidly arose to prominence as a young lawyer, and was distinguished as but few young men have been in his chosen profession. Continuing in the successful practice of law, after a few years God's voice was heard and it was made clear to Bro. Caviness that his Lord wanted to engage him as a retainer in His great service. Thus a real struggle began that finally culminated in a surrendered life three years ago. At that time, he was thirty-five. He has spent much time at the Moody Bible Institute. There he was licensed to preach by the M. E. Church. He has been doing evangelistic work for two years in this and other States.

Successful meetings have been held in many places. By associating with and helping Rev. J. Lee Johnson and others in meetings in our Church, Bro. Caviness decided to cast his lot with us, and joined the Eastern North Carolina Conference last November, and was ordained by the State Conference one week later as an elder in our Church.

Chas. Yelton, Bro. Caviness' singer, is a young man of twenty-three years, from the State of Indiana, also prepared for service at the Moody Bible Institute. Mr. Yelton is a member of the Baptist Church. It has been my good fortune and great pleasure to have these brethren hold meetings for me at Clayton and at Liberty, Vance. The Clayton meeting ran through three months. Preaching at night only, except Sundays. Much house-to-hause canvassing was done. Most of this time a prayer meeting for men at 9 A. M., and one for women at 2 P. M., was held. Perhaps a revival was as badly needed at Clayton as at any place. These dear men of God were the ones who were used, in a wonderful way, to bring that revival. The gospel hammer was powerfully pounded on the professing Church until convictions came. The Holy Spirit did His work. The Word was verified, "If any man have not the spirit of Christ, he is none of His." Men and women, representing all the Churches, were led to "present their bodies a living sacrifice," as these men lived the gospel, preached and sang as the Spirit moved them. Many were heard to say, "I never saw it this way before. I thought that Christianity had lost her old-time power." But, thank God, it hasn't. Many, perhaps, were in the Church without the new birth. Others had backsliden until the joy of salvation was gone. But few had ever known the victory of a real, surrendered life. As this good work continued, the interest became so intense that many were unwilling for these men to leave the town. The last service was held on the third Sunday in March in the Baptist Church. The Sunday School rooms, gallery and all being used to try to accommodate the great crowd that was so eager to hear. And then the crowds pressed to say, "Please stay longer."

Bro. Caviness believes that the Churches need true Christian men instead of more members, and preaches to that end. Several hundred professed conversion or reconsecration. Twenty have joined the Christian Church, and many have joined other Churches. Once nominal members, are now on fire for God. Clayton is saying, "We must have Caviness and Yelton back again. Bro. Caviness is regarded as the strongest and most successful preacher that has ever visited Clayton. Bro. Yelton has made a wonderful impression as a singer and as a model gentleman.

Miss Ruth Johnson, daughter of Bro. K. B. Johnson, Fuquay Springs, N. C., rendered most valuable and faithful service as pianist during the entire Clayton meeting.

The Liberty meeting began on the fourth Sunday in March and continued for four weeks. Here, too, the aim was to revive the Church people. Many were truly revived. Bro. Caviness' messages were strong and well delivered under the power and demonstration of the Spirit.

Mr. Yelton sang to the great delight and inspiration of all. Eternity will reveal the great good that was accomplished at Liberty. Perhaps more than 300 members of this and other Churches reconsecrated their lives, or were first really converted. Almost all, except little children, who attend Church in this community are Church members. However, about twenty members were added to Liberty and several to the surrounding Churches. Bro. Caviness is a fluent and forceful speaker, expresses himself to the delight of the cultured; but best, and without which all is a failure, he has the love mentioned in 1 Cor. 13, and lives in the assurance of Psa. 23:1. He spends more time in prayer than any man I have ever been associated with. God is using him in a wonderful way, and I take great pleasure in recommending him to any pastor or Church who may need an evangelist, sound in the faith, filled with the spirit, and prepared to purge the Church and revive the people.

Mr. Yelton, too, I would especially recommend as being the most generally loved of any singer I have known and one who is especially talented in the training of children to sing.

May God's richest blessings follow these good men.

J. E. Franks.

Raleigh, N. C.

ELON CHAUTAUQUA AND SCHOOL OF METHODS.

The Elon Chautauqua and School of Methods will meet this year from July 27th to August 7th. The opening session will be Monday evening, July 27th, when Mr. Hermon Eldredge, Field Secretary of the Department of Christian Education, Dayton, Ohio, will deliver the first of a series of five addresses. This will be followed by an informal get-together in the parlors of West Dormitory, in order that every one may know every one else from the beginning. The closing session will be Friday evening, August 7th, when a commencement address will be delivered and diplomas awarded.

The college has been very generous in furnishing the dormitories, with water and light, for the use of the guests, and the other college buildings for class rooms. Every one will be interested in the splendid new buildings at Elon, the new wall around the campus and the beautiful gates and driveways, and especially the Mooney Christian Education Building, where the classes will be held during the morning. The evening lectures will be given in the Whitley Memorial Auditorium.

Ever since the establishment of the Chautauqua and School of Methods at Virginia Beach in 1913, it has been a source of inspiration to many of our Christian Church people. A number of people have supported it from the very beginning, attending practically every session, if not all of them; among them have been Dr. C. H. Rowland, Dr. Staley, Dr. Harper, Dr. Atkinson, and many others. The time has been extended from one week to ten days because of the many requests from people who attended last summer and because we feel that more and better work can be done with longer time. The lengthening of the time has made it possible for us to plan a much larger program than in previous years, and more courses for international credit.

Children's workers will be especially interested in the two courses in primary work which will be taught by Miss Margaret Clemens, of Philadelphia, and the two courses in junior work which will be taught by Mrs. M. L. Bryant, of Norfolk,

Va. One of the courses for primary and junior workers will be in the theory of the work, with a study of the needs of the child and child psychology, and one of the courses will be in methods (worship programs, the use of pictures, use of the story, sand tables, etc.). Miss Clemens is assistant editor of the children's publications of the American Baptist Publishing Society, and Mrs. Bryant is president of the Eastern Virginia Woman's Conference, and a teacher in the public schools of Norfolk. A daily vacation Bible school will be conducted each morning from 10 to 12 o'clock, with Prof. Bennett, of Elon College, in charge.

Miss Martha Stacy, one of our missionaries from Japan (who returns in September), will teach a ocurse in missions, presenting the mission study books and lecturing on the work in Japan. We feel that we are especially fortunate in getting her.

Dr. Roy C. Helfenstein, pastor of People's Christian Church, Dover, Del., who has gained national reputation for his work in evangelism, will teach a course in evangelism and will deliver five addresses in the evenings. Dr. W. H. Denison, Stewardship Secretary, Dayton, Ohio, will teach a course in stewardship and a course in Church organization.

This year, special emphasis will be given to young people's work, and an organization for the promotion of young people's work will be formed. Different young people will conduct their own worship each morning. Mr. Hermon Eldredge will teach a course for young people in the work of the Christian Church and a course for young men and boys in "What Shall I Do With My Life?" A similar course for young women will be taught by Mrs. Patton. There will be a course in music for young people, Christian Endeavor, Camp Fire Girls and Boy Scouts.

Mrs. E. F. Burkholder, of Richmond, will conduct happy hour, which is held from 7 to 7:30 on the campus each evening. Mrs. Burkholder has had wide experience in this type of work. Mrs. W. D. Parry, of Raleigh, N. C., will be the Chautauqua organist.

Much will be made of the recreational part of the Chautauqua this summer. Mr. W. A. Welch, secretary of the Y. M. C. A., Henderson, N. C., will have charge of the recreation, and his plans are great. He has games and good times planned for all from the youngest to the oldest. Mr. Welch has been very successful in recreational work in Henderson and other places. Every one will be expected to bring tennis rackets, bathing suits, low shoes, and comfortable clothings.

Those who have attended the Chautauqua for the past two years will be pleased to know that Mrs. Kirkland will again be in charge of the dining-room. Much of the success of the Chautauqua has been due to the efficient services of Mrs. Kirkland.

PATTIE L. COGHILL,
Secretary.

THE GIRL WHO LOST THE RACE.

In the days when Rome was young and gay, and people had a great deal of time for pleasure, there lived an athletic young girl named Atalanta, who was the fastest runner in the land. After outrunning every one whom she raced, she tired of victory and offered to marry the man who could outrun her, thinking that would spur her contestants on to greater efforts. There was also a young man who fell in love with Atalanta when he saw her in a race, and he determined to try to beat her and so have her for his wife. He asked his goddess what he could do to win, and this is the advice she gave him. She told him that Atalanta loved gold, and if he could get three golden apples and throw one of them off a long distance every time Atalanta got ahead of him he would win the race. So the young man did as he was told. The day of the race arrived, and the athletic grounds were filled with thousands of people to see the race. The signal was given and they were off. Soon Atalanta was a few feet ahead, and off went a golden apple to one side. When she saw the sun shine on it, she turned aside and ran after the bright apple, and fell behind in the race. But soon she caught up and was ahead again, when out went another, and she was off after that like a hunting dog after a bird, and she fell behind once more. But soon she got ahead again, and the third apple shone in the sun as it was thrown far away to the side, and while she was going after that apple, the young man crossed the line and she was beaten. The young man won the race and the girl he loved.

We are all, more or less, like this foolish girl, who was so anxious for the gold that she lost her honors as a runner. We have one purpose in life, and that is to seek the kingdom of God; but we love the glittering things of the world so much that we leave the main thing and go off after these golden apples, these pleasures that last but a little while, until we are in danger of losing the race of life and the goal and the prize, the kingdom of heaven.—*R. D. Dodge, in Christian Work.*

"You are God's stewards! My friend, ask yourself the question, 'What have I done for the enterprises of any Church during the last twelve months?'"—Chas. D. Johnston.

SHADY GROVE, N. C.

We were with Rev. J. W. Knight at the above-mentioned place the third Sunday and Saturday before. It was the memorial occasion. The congregation was very large; they had a fine program and it was well rendered, after which the writer spoke. Then the flowers were placed on the graves. Song and prayer were held, and then a sumptuous dinner was served, and at 2 P. M. the writer preached to a fine congregation. Forty-one years ago, the late Rev. J. P. Barrett and the writer were here at an annual Conference. This occasion was a very enjoyable one. Bro. Knight, the pastor, is very highly esteemed. At 7:30 P. M. we preached at Ether to a small congregation. The evening was very stormy; hence a small congregation.

Pope's Chapel and Mt. Carmel.

Fourth Sunday we supplied for Dr. D. A. Long at this point. This was another memorial occasion. After preaching to a large audience and the distribution of the flowers, a bountiful dinner was served. We were once pastor of this Church for ten years, but many changes have taken place. We only found a few familiar faces; most of the fathers and mothers were absent. It was a real joy to the writer to have this privilege. We heard many regretting that Bro. Long is going to leave them after this year.

At 2:30 P. M. we met at Mt. Carmel, another fine congregation. We delivered a message to this people, flowers were placed, benediction pronounced. Here we hear regrets on account of Dr. Long's leaving them. The writer was once pastor of this Church, and many of those who were then members have passed into the spirit land. God bless these two Churches.

P. T. KLAPP.

CHRISTIAN TEMPLE.

At a meeting of the official board of Christian Temple, held April 27, 1925, our friend and brother Rev. William T. Scott favored us with a few remarks as to his work during his term of office as assistant pastor, expressing the opinion that the aggressive program of the Christian Temple had made its impress on the community and city. Rev. Mr. Scott leaves on May 15th to pursue his studies further in preparation for the gospel ministry.

Whereas the official board of Christian Temple desires to record, in some measure, its high regard for the services of Bro. Scott, and in especial recognition of his work among the children and young people of our Church and community; therefore, be it resolved:

1. That the official board record its sincere appreciation of his faithful service among us in behalf of Christian education and the teaching of high ideals of morality and Christian living to the children of our Church.

2. That we extend to him the best wishes of the Church for the continued success of his work in the gospel ministry, and in his effort to better prepare himself for a useful life in the Master's vineyard.

3. That a copy of these resolutions be entered upon the Church record, a copy presented to Bro. Scott, and a copy sent to THE CHRISTIAN SUN for publication.

OFFICIAL BOARD.

Norfolk, Va.

GETTING RID OF TROUBLE.

How can we get rid of our troubles? There is plenty of advice to be had. A recipe frequently seen is that we free ourselves from trouble by helpful service for others. Thus: "When I dig a man out of trouble, the hole that he leaves behind him is the grave where I bury my own trouble." That sounds plausible, and it may work sometimes; but there are troubles that are too big to be buried in any grave of human digging. For troubles are often the result of sin; and no form of service or self-effort can do away with sin. Yet there is a sure way to get rid of trouble. It is to take it to the Lord Jesus Christ. He bore in His own person all the sins and all the resulting troubles of all men. When we come to Him as Saviour and Lord, in full surrender and entire faith, He first puts our sins behind His back—that means He puts Himself between them and us; He buries them in the depths of the sea; He removes them from us farther than the East is from the West, and He remembers them no more. "Cast thy burden upon the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved." The end of our troubles is found not in what we can do for God, but in what God can do for us.—*Sunday School Times.*

GOD'S PEOPLE AND MONEY.

Money for foreign missions, as well as for other departments of the work for the upbuilding of God's kingdom on earth is greatly needed by our Church and by all other branches of the Church. Is this because God's people have not the money that is needed and that they can give for this cause? Or is it that, as a whole, they do not realize the relative importance of the objects for which they spend their money. The *American Digest* gives the following estimate of the way in which the average American spends his money, and it deserves very careful study. For the Church, ¾ per cent; schools, 1½ per cent; government, 4½ per cent; crime, 8¼ per cent; investment, 11 per cent; waste, 14 per cent; luxuries, 22 per cent; living costs, 24½ per cent; miscellaneous, 13½ per cent.

At the age of twelve, Frank Brooks, of Detroit, son of a former president of the Detroit street railways, has a vacation job as bell-hop at a White Sulphur Springs, Va., hotel.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

BY WARREN H. DENISON, *Secretary.*

Building a Church House.

It is an important matter when a congregation plans to build a new house of worship, or to undertake extensive remodeling, or enlargement of the present plant. There are at least four things that need to have special attention and careful consideration.

(a) The preparation of the congregation for the building campaign. If this is well and tactfully done, carefully planned for, it will give great impetus and unity to the movement. Correct preparation means so much for the spirit of co-operation, and for the initial giving and subscriptions. Many blunders and delays may be avoided if proper thought is given to the preparation, and consultation had with those experienced in such matters. It is not enough to know that a house should be built. One should seek to know how to get it done.

(b) The planning of the Church building for worship, education, service. It has been my privilege to dedicate and rededicate many Church buildings. How often has the heart ached when I saw a nice building, but so poorly fitted and arranged for worship, education, service. The same amount of expenditure, or even less, might have easily provided so much better equipment and arrangement. All architects, contractors, builders, are not fitted to plan Church buildings. They may be well qualified for office or factory buildings, but Church buildings are in a distinct class. These architects and builders are not abreast in matters of religious education, modern Sunday School work, present-day needs of worship. The building was nice perhaps, but so inadequate because our Christian Education Department had not been called into consultation. How much Mr. Eldredge, Dr. Fletcher, or Dr. Harper might have helped both in the planning, and frequently in the saving of funds. That is one phase of their work. Take time to make your Church plans.

(c) The securing of subscriptions and the collection of payment on them. There are ways to do it, and ways not to do it. They will mean much for the success or failure of the enterprise. System and wise, approved methods in securing the preliminary subscriptions, and in the payment of the same, as well as in the raising of funds when the work is completed, if it is necessary to raise funds then, should be carefully sought. Financial methods and principles need most careful consideration with those familiar with such matters. The completion of the financial part should be a real victory and make a definite contribution to the spiritual force of the Church.

(d) The services of the day of dedication or rededication. Such matters of importance as the date of the service, the program and speakers for the day; the matter of raising funds, if that is necessary; the full completion of the work before dedication; consultation with the one who raises the funds as to program, and the making of the occasion a permanent asset to the local Church and community.

Tithing Testimonials.

These two are from two of our young college graduates, both of whom are entering our denominational work.

Miss Marian L. Morrill, Defiance graduate, missionary education for our Mission Board, says: "Recognizing that all I have comes from God, I can surely do no less than return one-tenth of the money I earn to Him. And after the tenth is paid, then comes the joy of giving more."

Miss Gertrude Browne, Elon graduate, field secretary of the Woman's Board of the Southern Convention, says: "To me, tithing means the enlargement and enrichment of our spiritual lives. Giving is such a joy when given according to God's plan. We are stewards of our time, talent, money and life. Tithing is simply a method of expressing our stewardship. I would that every Christian nontither might be won to partake of the joy of tithing."

Have you enrolled as a tither?

QUARTERLY REPORT.

The following is the quarterly report of the Woman's Home and Foreign Mission Society of the North Carolina Christian Conference:

Woman's Societies.

Burlington	$322.17	
Durham	20.55	
Chapel Hill	35.00	
Elon College	81.50	
Graham, Providence Memorial	12.50	
Greensboro	75.00	
Ingram, Va.	3.50	
Lebanon	8.40	
Liberty, Va.	8.50	
Liberty, Vance	8.55	
Mt. Auburn	9.30	
Monticello	2.60	
Pleasant grove	18.95	
Pleasant Hill	3.36	
Raleigh	58.40	
Ramseur	7.45	
Sanford	27.50	
Shallow Well	7.00	
Seagrove	10.00	
Union, N. C.	5.04	
Union, Va.	28.50	
		753.77

Young People's Societies.

Bethlehem	$ 5.00	
Burlington	63.05	
Union, Virgilina, Va.	4.50	
		72.55

Willing Workers' Societies.

Durham	$ 1.85	
Mt. Auburn	1.70	
Union, Virgilina, Va.	6.45	
		10.00

District Meetings.

Alamance	$ 17.25	
Durham	15.25	
Guilford	10.10	
Halifax, Va.	13.00	
Lee, Chatham	18.94	
Warren, Vance	25.24	
Wake	17.00	
		116.78

Disbursements.

Dues	$210.50	
Rocky Ford Church building	525.00	
Mrs. Fry's School in Japan	30.00	
Japanese student at Elon	100.00	
Foreign missions	87.60	
		$ 953.10

MRS. W. R. SELLARE,
Burlington, N. C. *Treasurer.*

Your renewal will be appreciated. Ask your neighbor to subscribe.

LIBERTY THROUGH LAW.

"Take my yoke upon you."—Matt. 12:29.

(Baccalaureate address by President W. A. Harper, Elon College, Sunday P. M., May 24, 1925.)

Our age is restless under restraint. Discipline is distasteful to us. Law, we regard, seemingly, as the necessary antipode of liberty, while freedom increasingly tends to become license for not a few. The beloved President Harding, in taking the oath of office, made reference in his inaugural address to "liberty under the law," the natural inference of which for many is that law impedes liberty. I doubt not that most of you who constitute the class of '25 have the idea that the college regulations are an interference with the personal liberties of students, as something to be endured for the sake of the coveted goal of a college degree, and as something to be escaped from as soon as possible. The hour of your absolution is now at hand. Soon the hampering restrictions of faculty and student government will be over, and you will be free to order your conduct according to your own standards.

But you are destined to be suddenly disillusioned. Our local, State, and national governments each have laws which must be obeyed. Society has its customs and conventions enforced by the stern arbitrament of public opinion. Social ostracism is the severest penalty conceivable, unless it be the outlawry applied to a man who has violated the ethical standards of his profession or business. Law, custom, convention, ethical standards confront us on every hand. There is no escape from their presence. The network of legal requirements in some form is as universal as the law of gravity. Savages have no laws, but the more advanced a people are in civilization and culture, the more numerous are their laws. Simple life requires few laws, but highly organized life functions always through a correspondingly intricate legal system. We have no international law in the strict sense, our best jurists tell us, and that is why the world is cursed by periodic wars. Every game must have its rules. The greatest game is life. The rules of its game we style law, custom, convention, professional ethics. Lawmakers are not the enemies of our life. They are its friends. Sooner or later, we will come to this conclusion; the sooner, the better. Law is what experience suggests as helpful to life enacted into statute. Custom, convention, professional ethics are embryonic laws. They may or may not become statutes.

Recently, a fine young fellow was objecting to his father's ruling respecting a certain course of conduct. His father had always tried to reason things out with him, and was usually successful. But in this instance his son seemed obdurate. After a prolonged argument, the young fellow straightened himself up and said, "Well, dad, I would have liked so much to have had your approval, but it seems that you older men just can't get the viewpoint of youth." It is a sad day where a son talks that way to his father; a sadder day for the son than for his father. The son, who honors his father when their judgments differ, will have occasion to rejoice in the years that are to come to him that in a critical experience he was strong enough to overcome his desire and obey the judgment of the one whose years and experience, not to say sacrifices for him, gave him the right of ultimate decision.

I want to give you a little incident or two out of my own knowledge and experience as the president of your alma mater. Some dozen years ago there graduated from Elon a fine young fellow, whose spirit during the four years of the college course had rebelled against the regulations that the faculty deemed necessary to govern the in-

stitution. He frequently expressed his resentment to me relative to the interference with his rights to decide his own conduct. One day he said: "I don't mind doing what the rules require, but I don't like to be required to do anything." He began teaching school. I visited his school at the following commencement. His patrons told me he was the strictest disciplinarian they had ever had. He had learned his lesson. He was man enough to confess to me he had been mistaken in his attitude toward college regulations. "You just must have rules if you conduct a school," he concluded.

Another young fellow, brilliant but radical and erratic, and proudly so, had frequently during his college days expressed his unqualified opposition to any regulations. I had always tried to show him that a well-ordered society required rules, and at times he seemed convinced. On one particular day, he declared I was hopeless and incapable of getting the viewpoint of the students. The time had come, I thought, for me to talk firmly, and so I asked: "Has it ever occurred to you that it is your duty as a student to get the viewpoint of your college?" After that conversation, we never discussed the matter again, but his whole attitude was changed. He honestly endeavored to get the viewpoint of those who had been charged with the government of the college. He had learned his lesson. Today, he is reflecting honor on his alma mater in the serious effort to get younger men than himself to understand the viewpoint of the school in which he is a very successful teacher.

On another occasion, I met an Elon graduate, and we fell to talking about his college days. He had never been before the faculty nor before the student senate, not even as a witness. "Did you find the college rules interfering with your freedom of action?" I inquired. "No, indeed," he replied; "they made my life regular by suggesting what I ought to do." And then he added: "I never even saw a college rule violated." The good citizen of the college community thus exerted a wholesome influence for right conduct over his fellows. There are some persons whose law-abidingness makes law-breaking unthinkable in their presence.

The apostle Paul declared the Mosaic law to be a schoolmaster to prepare those who obeyed its precepts for the larger law of love in Christ. Jesus Himself invited those who listened to his matchless teachings to take the yoke of obedience upon them, promising them rest for their souls. The yoke is not a burden to the ox, but a lightener of burdens. An ox with a yoke will do far more work and with far less exertion than a yokeless ox. "My yoke is easy and my burden is light," says our Master in His invitation to come to Him.

It is even so with the law. There is no opposition between liberty and law. It is not even as President Harding said, "liberty under the law." It is liberty through the law, because of the law. Law increases rather than limits human freedom. The society with the most laws always enjoys the largest liberty. The absence of law means the breakdown of liberty, a social order in which every man must look out for his own interests and wherein no man would be free to pursue a consistent course of conduct.

Take a simple illustration from the realm of custom. We, in America, have decided to pass on the right on our highways. It would have been just as reasonable to pass on the left, as in England. But suppose custom had not decided this matter for us, leaving each individual in every instance of meeting or passing to decide whether he will go to the right or to the left! How many miles could we, under such uncertainty, travel in an hour? And how many accidents would we have? In cities, it has been found necessary to make certain streets one-way streets and to halt all traffic at intervals on certain other congested streets. Motorists know these traffic regulations do not impede travel, but that they rather facilitate it and at the same time make it safe.

Take a further illustration of the legal character. The law forbids theft and obligates the whole people to protect every man in the possession and enjoyment of his property. Suppose we had no such law, a man could own only so much property as he could protect with a gun, and he could not enjoy that for fear it would be taken from him. But protected by the strong arm of the law, he can lie down and rest at night and in his working hours can devote himself wholeheartedly to honorable and serviceable pursuits. The law makes freedom possible for men, and so do custom, convention, and the professional ethical standards. Being always blessed by law and custom in the service of life, we can never fully appreciate their blessing and boon to us.

But this freedom is never an end in itself. It is itself a yoke. It is meant to be used for desirable ends. Freedom is not emptiness. It is related life. If there were only one person in the world, there would be no freedom. Liberty is a social concept and also a social product. It grows and increases as our contacts and relationships with other lives multiply. Freedom must have motive. It must be directed toward the realization of certain objectives, and these objectives need to be worthy of the freedom that suggested them as goals of endeavor. It is here that religion renders a splendid service to man, religion which summates all the good of all law, all custom, all convention, all professional ethical standards, and gives them universal and abiding sanction by relating them to God.

The moral man is a law unto himself. He is spiritually uncivilized. The moral man has no objective standard of right living around which he may organize his life. But the religious man is possessed of a larger, ampler freedom. He has a standard outside himself around which and in terms of which he may organize his life and motivate his conduct. That objective standard is the will of God as revealed in Jesus Christ and as constantly interpreted to him as duty by the Holy Spirit. Religious law conceived as the will of God for the individual man, guarantees the largest freedom, and the more completely and earnestly Christian a man is, the freer he is in all the relations of life. The uninitiated, the inexperienced do not so understand it. You can never understand Christian freedom by looking on from the outside.

For him who observes and studies Christianity from the outside, there is a feeling that the Christian life circumscribes the liberty of a man, but there is no foundation in experience to warrant such a conclusion. Just as law guarantees freedom and enlarges it, so does religion make for largeness and fullness of life. But the Christian religion does transform life. It does modify the desires and aspirations of the heart. It does to all practical purposes make the man who professes it a new creature, so that the things he once hated and regarded as burdens unworthy to be borne, he now loves and accepts as opportunities to be seized for the profitable investment of his life and talent; and in the midst of this transformation, he experiences a rebirth into a larger, a more inviting and satisfying freedom. The liberty wherewith Christ makes free is no sounding phrase, but a blessed reality rejoicing the heart of the man who has experienced it. Herein lies Christianity's chief glory.

We Christians enjoy this larger freedom because of the law of love, love of God and love of brother-man, which we acknowledge as operative in every realm of our experience. We are free to choose our courses of conduct, but love lends us to choose the things that are consistent with the will and way of Christ, and for us that memorable saying of Browning has a deep and imperative meaning—"All's love, yet all's law." Christianity's law of love is for us the evidence and the substance of freedom and liberty, a freedom and a liberty that abide forever because they have enduring foundations.

A distinguished theologian has recently raised the question of God's limitation. "Is God limited?" queries Bishop McConnell. Is God subject to law? And is that subjection to law evidence that He is not possessed of perfect freedom? We have seen that law does not impede our own free action, but rather amplifies it. We have also seen that religion is not a shackle on the spirit of man, but rather a spur to noble living. God is limited by the inherent goodness of His nature. He is perfectly free to do wrong, but His moral fullness intervenes. His freedom is, therefore not abridged by the law of His own loving nature and personality. With Him and with us, the law to which He is inherently obligated does not deprive Him of perfect and absolute liberty of action and freedom of choice. It is not that God cannot sin, but He will not sin. The law of His own loving nature is, therefore, no limitation on His perfect freedom.

We have dared to carry our discussion to the ultimate realm in its implication. We have done so reverently, and I trust profitably. The will of God, it therefore appears, is not something thrust upon humanity and which necessarily must limit our freedom of choice and liberty of conscience and action. The will of God does not deprive us of anything, but it unmeasurably adds to our freedom. The law of love, which is the will of God for men, when operated in every realm of our human experience, becomes the law of life, and it makes living a constant joy and growing satisfaction. The Christian knows this and rejoices in it

We who are so soon to pass out from the cloistered life of the college campus into the larger world of every-day life, are challenged on the threshold of this larger experience to exercise our freedom of choice in deciding not only what line of work we will enter upon, but equally and more essentially the spirit in which we will undertake this work. We will find that there are two systems of law bidding for our adherence, the law of selfishness and the law of unselfishness, both offering us freedom, both seeking our allegiance. A closer examination, however, will reveal the fact that the experience of men has discredited the law of selfishness. Men have learned that its liberty is a sham affair. Our college days have surely taught us the undoubted value of altruistic, unselfishness service. But we are, nevertheless, free to choose. Wise is he who chooses unselfishness as the law of his life and who fashions the edifice of his character in terms of Christian love, the law of life that guarantees perfect freedom, the noblest passion, too, that can stir the aspirations of man's inner nature, the only passion of which we shall never have occasion to feel ashamed. This choice will bring us into harmonious relationship with the will of God for us and in the progressive realization of that will not only shall we find our deepest joy, but our amplest freedom. Christian liberty, the blessed liberty of the children of God, is guaranteed us through obedience to Christian law, His law of love. through this law and not under it or in spite of it, we have the joys of the satisfying liberty of the sons and daughters of God. And so we may gladly accept our Master's invitation to come to Him and to take upon us the yoke of His law of love. In that yoke we shall find not only help for our daily burdens of life, but rest to our souls. So does the law in every realm of our life and experience bring us aid, multiply our successes, and vouchsafe us true and abiding freedom.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

June 7, 1925.

Subject: "Peter's Broadening Vision."

Golden Text: "Of a truth, I perceive that God is no respector of persons."—Acts 10:34.

Lesson: Acts 10:1-11-18.

Devotional Reading: Isa. 61:1-9.

It seems strange that a man who had led other men to a saving knowledge of Jesus Christ through the Holy Spirit should be called upon to vindicate his action in eating and having fellowship with those men. And yet that is what actually happened in the case of Simon Peter. Instead of being commended for his great service, he was condemned for his breach of ceremonial law, and he was obliged to defend and to justify his action. His defense was a recital of events that bore such genuine evidence that they had been wrought by God that "when they heard these things they held their peace, and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life."

As a matter of fact, the lesson might well be called "The Story of Two Hungry Men." In the one case, the man, Peter, was hungry for bread. Unlike so many men who fume and fret when dinner is not ready, he had gone apart to meditate and pray. And while he prayed, he had a vision that was far-reaching in its significance; so far-reaching, as a matter of fact, that the genius of foreign missions has its rise in that vision. He saw a sheet let down from heaven in which there were all manner of animals, many of them unclean, from the standpoint of the Jews. And yet he was commanded to "kill and eat." The command was thrice repeated. Peter, like so many of us, could stand a great deal of repetition, especially on matters in which we have deep-seated prejudices. It is interesting to note that Peter's answer is typical of so many of our answers to new demands by God. "Not so, Lord, for I have never eaten anything that is common or unclean." It was something new; it had never been done before. This lame excuse is still given by many of us as we face the demands of the new age in which we live. "What God hath cleansed, make that not common." The forgiven harlot or the reformed drunkard is not unclean. They have been washed in the blood of the Lamb.

The other hungry man was Cornelius. But he was hungry for the bread of life. He had followed what light he had, and as is always the case with such a man, he got more light. He, too, had a vision, and obedient to that heavenly vision, he sent his deputies to Joppa for Peter, who, when he had come, led Cornelius and his household into the light of life. There is a somewhat humorous, and certainly a significant sidelight on the meeting of the two men. Peter reminds Cornelius that it is unlawful for a Jew to have fellowship with those who are unclean from the Jew's standpoint. In a sense, it is a rather ungracious remark and might have stung under certain circumstances. But Peter goes on to explain that he came because it was the manifest will of God. Cornelius, on the other hand, reminds Peter that it is somewhat out of the ordinary for a proud, official Roman to send for a Jew, but adds that he, too, is acting on a manifest sanction of God. In obedience to the Spirit of God, men can readily lay aside their deep-seated prejudices and have fellowship together. Perhaps those who are bitter in the fundamentalist-modernist controversy will do well to think on these things. Cornelius added that he had sent for Peter that he might speak to those gathered the "words whereby they should be saved." The minister is not to attempt to deal with questions and issues except as they are related to the individual and social salvation of his hearers. As a matter of fact, people go to Church for the bread of life, and the minister who proclaims the gospel with conviction and power will always have a hearing.

When men committed to the will of the Spirit get together, things begin to happen. And even while Peter spake, the Holy Spirit came upon his hearers. God is no respector of persons, and wherever He finds open-minded hearers and responsive wills, He pours out His Spirit without measure. So far as Peter was concerned, he was convinced that the gospel riches were for the Gentiles. How could he believe otherwise in the light of what had happened before his eyes and in his heart.

We need this lesson for our day and time. In spite of the open vision that has come to many, there are many people today who are not missionary in spirit or even in vision. We need to learn that "to the Gentiles also God hath granted repentance unto life."

The lesson is full of suggestive and challenging truths. Here are a few of them:

1. We often find God in unexpected places and in unexpected persons.
2. He who gives alms and prays in sincerity is in an attitude that will make it possible for God to reveal Himself more fully.
3. Ministers of the gospel should be able to tell men what they ought to do to be saved and what they are saved to do.
4. Distance in miles and degrees of social standing are no barriers to men who are committed to the way of the Lord.
5. Visions come, as a rule, not in the hurry of life, but in the quiet hours of meditation.
6. We see not because we wait not.
7. When God has a purpose for a man, He speaks in no uncertain ways.
8. Duty or immediate action usually come hard after a vision.
9. He who knows that he is doing what God wants him to do, need not be afraid to go anywhere or to do anything.
10. God speaks to men through men.
11. God has many angels, or messengers, beside men.
12. Obedience is the road to knowledge.
13. When people come to Church they should hear the things that are commanded of God.
14. A characteristic quality of the Master's life was that He went about doing good.

CHRISTIAN ENDEAVOR.

June 7, 1925.

Topic: "How Should We Invest Our Lives?"
Scripture: Rom. 12:1-2; 1 Cor. 10:31-33.

Worship.

Love thyself last; look near, behold thy duty
To those who walk beside thee down life's road.
Make glad their days by little acts of beauty,
And help them bear the burden of life's load.

Song: "O Master, Let Me Walk With Thee."

Leader: No man liveth to himself alone.

All: Let me live in a house by the side of the road, and be a friend to man.

Leader: Who shall ascend unto the hill of the Lord, or who shall stand in His holy place?

All: He that hath clean hands and a pure heart.

Song: "Lord, Speak to Me, that I may Speak."

Prayer to be read: "Heavenly Father, Thou knowest we desire to do our whole duty now and always. Give us open minds to hear Thy call and willing hearts to respond. May we be able, through Thee, both to do and to dare. Keep us from faltering or turning aside from any task Thou hast given us. May we be strong, having on the whole armor of God, and on every battlefield may we acquit ourselves like true soldiers of the cross. Amen."—*Judson Swift.*

Song: "I Would Be True."

Suggestions for Leader's Talk.

Too long we have thought that the minister, the deacon, the missionary, and the other definite Christian workers alone should be deeply concerned with the investment of their lives. The business man, the lawyer, the farmer, the housewife, are just as responsible for the right investment of their lives as is the minister. God has made us all stewards of our own lives—our talents, our money, our personality—and we are each personally responsible for their use. God has made us free to choose our own life-work, to decide our life problems, and to live our own lives, and we should be very careful of the trust that is ours.

Some one has said: "Life may be invested in business for the glory of God; to show how business may be conducted in the spirit of Jesus, or to make work for others, and money for the kingdom." It is trite to say "Ge get the most out of life who put the most into it," or "We get out of life just what we put into it," but both statements are very, very true. People should consider this when they choose their life-work.

Mr. Hermon Eldredge will teach a course for young men at the Chautauqua this summer on "What Shall I Do With My Life?" This will be a discussion of the problems which face any ordinary young man in deciding his life-work, and how to meet them. A similar course will be given for young women. Rev. E. H. Raney, a recent graduate of Elon College and Yale divinity school, will deliver a series of addresses on "What it Means to Be a Christian," dealing with such subjects as "The Simplicity of Our Faith," "The Fact of God," "Meeting the Master," "Conversing with God," "Bible Knowledge," and "Life After Death."

Character Investment.

(2 Peter 1:1-11) This is one of the most helpful passages to be found in Bible about the way one should invest his or her life. First, seek a knowledge of God and Christ. This is a good guide, because, as Hosea in Old Testament contended, to know God is to love and serve Him. Through prayer, one may find a closer fellowship and trust in God, and may let Him be the guide to his life. "Add to your faith virtue; and to virtue knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." We may spend the greater part of our time on amusement and pleasure, or in service to others, helpfulness and enriching our own character.

Lives Spent for Others.

School teachers invest their lives in the training of the young. They have the children and

(Continued on Page 11.)

Christian Orphanage

Dear Friends:

I want you to consider yourself in the position of the superintendent of the Christian Orphanage for just a short time with 112 little children gathered around you, looking to you for food, clothing, and a place to sleep, and also a chance to make good citizens, and with seventy-five fatherless ones pleading for a place, and also realize that it takes money to buy all these necessary things. Then I want you to also realize that you are supported by charity, and that you must entirely depend upon the kind Master, through the Church, to furnish all the things needed to care for the fatherless ones. I wonder if you would not be glad for each Church to be loyal in the work, and when you call for a monthly offering, a special Easter offering or a special Thanksgiving offering if you would not like to get a hearty response. Now, my friends, this is the position I am in as your humble servant, trying to care for the little children placed in our care. I have the utmost faith in God, and know He will do His part in giving you this world's goods with which to feed His little ones, but what are you going to do with what God has given you? That is what concerns me.

I was looking over my record book today and noticed so many Churches that have not sent in offerings to help us in this work. I wonder what use the members of those Churches are making of funds God has placed in their care.

I wonder if they give anything to missions or the college! If not, then what do Church members do? If they have faith, what is faith without works? The Bible tells us it is dead. We go to Church and sing and pray; but did you ever think how much we do pray for God to bless us? give us something? do something for us? We will be so grateful if He will do something for us. God wants to do lots for us, but so many times we won't let Him. Why don't we pray for God to let us do something for Him by using us and the means He has entrusted to our care to carry His gospel to the souls who have never heard of Jesus Christ, or to feed and clothe His orphan children that He has placed in your Orphanage to try your faith and let you prove to Him that you love Him. Or to help support your college, that young men and women may be trained for citizenship. You are God's stewards, my friends. Ask yourself the question, "What have I done for the enterprises of my Church during the last twelve months?" If God calls you to His judgment seat, what kind of report will you have to make? Let us have the utmost faith in God, but let us back up our faith with works. You may have the utmost faith that you will make a good cotton, tobacco or corn crop, but when you plant it you will help the Lord by working it very carefully. You may have the utmost faith that the orphans will be fed; but their food depends upon your gifts. We need the loyal support of you and your Church.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 28, 1925.

Amount brought forward	$8,194.61

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Wake Chapel	$ 7.00
Wentworth	11.36
Damascus	3.00
Liberty, Vance	4.75
Sanford	5.80
Christian Light	4.00
Shallow Well	3.65
Bethel (W)	3.62
	43.18

Eastern Virginia Conference:

Suffolk	$ 25.00
Wakefield	3.24
First Christian S. S., Portsmouth	9.22
	37.46

Valley Virginia Conference:

Antioch	$ 4.79
Bethlehem	1.75
	6.54

Georgia and Alabama Conference:

Pisgah	$ 1.75
Bethany	1.90
New Harmony	1.76
	5.41

Easter Offerings.

Antioch, Val. Va.	$ 31.21
Damascus, N. C.	30.00
Union, Southampton	17.50
Berea, Norfolk	18.17
Macedonia	1.45
Cavers Grove, Ala.	2.45
	100.78

Special Offering.

Winchester, during Convention	$ 15.15
R. W. Malone, Renigar Gdn.	120.00
Lawrence S. Holt fund	150.00
Dr. J. P. Barrett estate, willed	500.00
Men and Millions, 12th dist'n	125.00
Mr. R. W. Parrish	25.00
Sale of pig	30.00
Mrs. H. A. Culver	45.00
	1,010.15

Grand total	$9,398.13

(Continued from Page 10.)

young people in charge when they are building their characters and have an important part in the molding of these young lives. Theirs is a responsibile position. The missionary goes out to lift up humanity. It is slow work, and he often wonders if he is accomplishing much, but the good he does lives on. And so it is with whatever work we may choose as long as we do our best and help others. The essential thing is living the Christian life.

Questions.

1. How may one know that his life is being properly invested?
2. How may we overcome difficulties which stand between us and our fullest development?
3. Why should we consider others in the investment of our lives?
4. How may a business man influence others by living a Christian life?

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

1. Bible Lesson Picture Roll, 21x32 inches, per quarter $1.25
2. Sunday School Superintendent (to accompany the Picture Roll), per quarter ..... .15
3. Pupils' Lesson Stories, per quarter ..... .06

Improved Uniform Series International Lessons.

4. Little Bible Lesson Pictures, per quarter ... .05

Group Uniform Series, Primary Course.

1. Group Bible Lesson Picture Roll, 16x20 in., per quarter 1.00
2. Group Pupils' Lesson Stories, Primary, per quarter ..... .07
3. Group Lesson Pictures, per quarter ..... .04

In making order, be explicit and name the quarter for which supplies are wanted; thus: First quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

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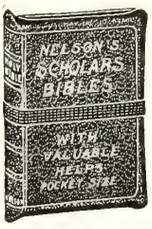

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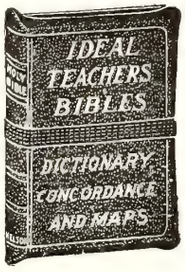

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

THE ACHIEVING LIFE.

"Covet earnestly the best gifts and yet show I unto you a more excellent way."—1 Cor. 12.

Phillips Brooks said, "The ideal life is in our blood, and never will be still. Sad will be the day for any man when he becomes contented with the thoughts he is thinking and the deeds he is doing; where there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do."

Prayer.—Our Father, we pray Thee to show us what is good. Make us keen to see and inspire us always in the right. May we follow the light that is within us today. In His name we ask it. *Amen.*

TUESDAY.

KNOWING AND FEELING GOD.

"Be still and know that I am God."—Psa. 46:10.

"Life seems a perpetual succession of events, to which man submits. We never know from which direction the sudden blow will come. Misery and happiness enter and make their exits like unexpected guests. Their laws, their orbits, their principle of gravitation are beyond man's grasp. Virtue conducts not to happiness; nor crime to retribution; conscience has one logic, fate another, and neither coincide. Nothing is foreseen. We live confusedly and from hand to mouth. Conscience is a straight line, life is the whirlwind which creates over man's head either black chaos or the blue sky. Fate doth not practice the art of gradation.

"Her wheel turns sometimes so fast that we can scarcely distinguish the interval between one revolution and another, or the link between yesterday and today."—*Victor Hugo.*

It was the still small voice that Elijah heard amidst the storm and the earthquake and the fire that revealed God. We all need more quiet before God in the mad rush of these days, that we may be at our best and know God.

Prayer.—Our Father, teach us to pray—how to come before Thee each day and live in Thy presence during the day. It is for Thee we would live. In His name we ask it. *Amen.*

WEDNESDAY.

ORTHODOX HEARTS.

"If a man say, I love God and hateth his brother, he is a liar."—1 John 4:20.

"Whosoever hateth his brother is a murderer."—1 John 3:15.

There is no heresy but hate:
Where hearts with lovingkindness glow
There God Himself doth clearly show.
Ah! there can be no wretched fate
Off in the world beyond this ken
To one who loves his fellowmen;
Ay! of Himself love is a part.
Could God disown a loving heart
And bar against it heaven's gate?

In ev'ry world love is the same,
And clear as day to open eyes.
Each little flower's beauty cries
Praise to the sun from whence it came:
The least of those whose loving ways
For others light life's somber days
Reflects somewhat of Christ's bright flame,
And even now his willing feet
Are treading on the golden street—
The Book of Life enrolls his name.

—*Clinton Baltzell Adams.*

Prayer.—Our Father, increase our love for Thee and mankind. Send us forth to keep the needy, and let at liberty them that are bruised. In His name we ask it. *Amen.*

THURSDAY.

HELPING THE BRUISED.

"The spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives, and recovering of the sight to the blind, to set at liberty them that are bruised."—Luke 4:18.

It is amazing what cripplings bruises will make of us. It is not necessary to break a bone or lose a limb. A bruise makes life intolerable and fills it with misery.

It is a very gracious word of our Lord's which declares that He has come to help those that are sore. Are we sore about anything? Have we been treated unkindly, or have we been overlooked? Have we suffered misfortunes from which we will never recover? Are we sick or disconsolate? Has sin stolen our peace or suffered from the viles of Satan? Christ would set us free. He has compassion. He forgives. He saves. He takes His own above it all. He throws the force of His mighty arms around us, heartens us, inspires us with hope. Bruises in the Lord are easy to bear and pass away. Suffering is the base of all sympathy. Our griefs may be our greatest blessings. At least, in His presence all bruises will be left behind—all spots will be wiped away. We shall be like Him.

Prayer.—Our Father, humbly before Thee we bow. We thank Thee for everything good. We repent our sins. Bless us with full pardon. Sanctify us with Thy grace. Send us out to serve. In His name we ask it. *Amen.*

"No minister should be satisfied with winning fewer than fifteen persons to Christ and the Church each year the Master grants him the privilege of laboring in His vineyard."—Roy C. Helfenstein. True! and every enterprise of the Church likewise.

FRIDAY.

THE FACE IN THE MIRROR.

"Stand fast in the faith, quit you like men, be strong."—1 Cor. 16:13-14.

In the shop of a Philadelphia dealer in antiques was a mirror with an odd history. On the back was the date 1736, and under that the name of the French maker. Careful scrutiny disclosed that the glass was not truthful. It diffused false portraitures. Even the thinnest face filled out under the magic of its slightly curved glass. There was a tradition that had come down with the mirror through the years to the effect that the glass had been made for an angular woman of colonial days. The glass had been made to flatter her.

Whether the legend is true or false, it will illustrate the truth that Satan has a trick mirror. Conducting man or boy to the falsifying glass, the enemy of men's souls shows him a weakened, effeminate vision of himself. "See," whispered the evil one, "that is what the Church would do for you. It is the refuge of stripling souls. Strong men do not need religion."

How different was Paul's conception. The truly religious man is the strong man. If any one doubts the manliness of a truly religious life, let him spend an hour reading the life of Paul. No timorous soul could have endured the almost incredible hardships. "Be strong, quit you like men!" A man's man wrote that injunction.—*Rev. John Harrison Allen.*

Prayer.—Now, to Him who has no greater desire for us than our welfare, we will give all the praise, and trust Him through all the unknown future, knowing His care for us will uphold us. In faith in Him who is our Redeemer. *Amen.*

SATURDAY.

RIGHT USE OF MONEY.

"Wherefore do ye spend money for that which is not bread? And your labor for that which satisfyeth not."—Isa. 55:2.

"He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor."—Prov. 22:9.

"The liberal soul shall be made fat; and he that watereth shall be watered also himself."—Prov. 11:25.

"There is no happiness in mere dollars. After they are acquired, one can use but a very moderate amount. It is given to man to eat so much, to wear so much, and to have so much shelter, and more he cannot use. When money has supplied these, its mission, so far as the man individually is concerned, is fulfilled, and man must look still further and higher. It is only in wide public affairs, where money is a moving force toward the general welfare, that the possessor of it can possibly find pleasure, and that only in constantly doing more.

"The greatest good a man can do is to cultivate himself, develop his powers, in order that he may be of greater service to humanity."—*Marshall Field.*

Prayer.—Dear Father, forgive us of our stinginess and miserliness. Cause us to do our part with our means toward public interest and charity, and make our money a blessing. In His name we ask it. *Amen.*

SUNDAY.

THE FAITH WE NEED.

"Abraham believed God, and it was counted unto him for righteousness."—Rem. 4:3.

"With the heart, man believeth unto righteousness.—Rem. 10:10.

The faith our Lord demands of us is the acceptance of truth as the will of God and placing implicit trust in Him. It is relying on the positive power of our loving to keep us in the right way and to keep us from wrong-doing. It is a power to know Him and to realize that what is real to Him is real to us; that the good He possesses we may possess. It is a faith which applies Christianity to society with a confidence that establishes better conditions and perfects growing souls.

We need the faith that brings truth, goodness, beauty and character as the chief delight of man. We need the faith that is firmly set in the right, that "abhors evil and cleaves to that which is good." Everybody needs to believe that wrong can be made right and right can be made to prevail.

If men will put their faith in God and their life's effort in achieving these things, sin and Satan will break down.

Prayer.—Our Father, forgive us of all our sins. Baptize us with Thy love. Inspire us to Thy service. Give us the joy of being partners with Thee, in the loving of souls. In His name. *Amen.*

THE TENTH COMMANDMENT.

This is a unique commandment. Search all the laws of the world, and you will not find one which resembles it. The Tenth Commandment is the complement of all the rest. It shows that God requires of us not only outward virtue, but inward holiness; that He demands in us the sacrifice of the will, from which wicked actions spring; that sinful imaginations are a crime against Him as well as wicked acts.—*Dean Farrar.*

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

LOVING JESUS.

Loving Jesus, meek and mild,
Look on me, a little child;
Make me gentle as Thou art,
Come and live within my heart.
Take my childish hand in Thine,
Guide these little feet of mine.
So shall all my happy days
Sing their pleasant song of praise;
And the world shall always see
Christ, the Holy Child, in me.

DICKY AND SQUEEDEE HAVE A CHAT WITH YOUNG SAPSUCKER.

By Blanche Silver.

Dicky stood watching the black and yellow bird clinging to the trunk of the tree. He was so intent on the bird that he didn't see the wee elfin Squeedee until the tiny hand touched his arm; then Dicky nearly jumped out of his shoes.

"Goodness, Squeedee! I thought that bird's mate had nipped me, as sure as I'm alive," he laughed. "I'm glad to see you. Say, isn't that a queer looking Woodpecker? Most all Woodpeckers I've seen have a red head, while that fellow has a red-brown chin and throat. Who is he anyway?"

Squeedee glanced up at the tree, then shook his head. "I'm sorry to have to tell you, that's Willy Sapsucker, Reddy Woodpecker's cousin. Too bad, but Willy Sapsucker is the black sheep of his family. He does one thing that we can't make him stop."

"And that's what?" asked Dicky, his eyes as large as saucers. "Maybe if you talked to him he would change his ways."

"No, I don't think so," replied Squeedee, shaking his head sadly. He gets his name honestly. Willy Sacsucker! Now, Reddy Woodpecker pecks holes in trees, but he does it to get out the insects that would destroy the trees. But Willy Sapsucker doesn't. He drills holes in the trees to suck the sap from the tree. Why, in a short time a Sapsucker can kill a tree. That's why he hasn't many friends. He drills into the inner soft bark and sucks the sap. Before he gets through he'll have a whole belt of holes around that tree trunk."

"No he won't if I can help it," laughed Dicky. "Let's call him down and talk to him. I've never seen him very close anyway."

Squeedee whistled and Willy Sapsucker flew down to his side. Squeedee introduced him to Dicky, and he bowed and strutted very politely.

He was just a wee bit smalled than Robin Redbreast. Black, yellow and white above with a bright red crown, chin and throat. The black on his breast formed a crescent. A yellowish white line, starting at the bill, ran down into a pale yellow vest. His wings were spotted with white and his tail was black, with a wee bit of white on the middle feathers.

"Sapsuckers are a nuisance, I'll agree," he chirped sadly. "We destroy trees; but, oh! that juice is good. After we peck a hole in the limb we can sip the juice until we are almost drunk. But I don't believe I've ever killed a tree. I rather like to get a little sap here and there, but I promise you one thing—I won't bother your trees any more." With a merry chirp, Mr. Sapsucker sailed away over the treetops to the woods beyond.

"Well, he's a mighty pretty fellow all right, Squeedee," began Dicky, but when he turned around he found he was alone. Whistling merrily, he trudged off to school, wondering where Willy Sapsucker would spend the day.

ONE-DAY SCHOOL OF MISSIONS.

The one-day school of missions of the Wake-Harnett-Johnston District met at Wake Chapel April 29, 1925, and was called to order by Mrs. L. L. Vaughan, district leader. The devotions were led by Mr. C. N. Johnson. Special prayer was offered for the following: (1) the increase of Christian fellowship and co-operation; (2) each member realize his own responsibility; (3) the health and courage of our missionaries in foreign fields, and that missionaries may be reared amongst us; (4) wisdom and courage of our Mission Board.

The following Churches responded to roll-call: Catawba Springs, 7; Piney Plains, 18; Raleigh, 10; Wake Chapel, 30; Wentworth, 5; Auburn, 2. The representative of Piney Plains gave a splendid report; Catawba Springs reported a recent organization, and keen interest in future duties; the Raleigh Church reported four missionary organizations; the Woman's Society reported about $400 on the Church building fund, dues $125; Rocky Ford Church, $50; silver, china, etc., for the local Church, $350; table linen, etc., $150; visits to the sick, 736; trays and fruit to sick, 324; flowers to hospitals, cakes and ice cream to the penitentiary and work camps, and religious services held in the camps. A fine report was given of the Wake Chapel Willing Workers' Society.

The minutes of 1924 were adopted as read, and the superintendent's message was given. Miss Gertrude Browne gave some vital glimpses of the work at Fancy Gap and Rocky Ford.

A solo, "I'm so Glad You Let Me Come," was rendered by Mrs. J. Beale Johnson. A beautiful message on the cradle roll work was given by Miss Julia McGee. Dr. Lawrence brought us his impressions of the great missionary convention in Washington.

An offering was made for the Rocky Ford work amounting to $17. The following committees were appointed: nominating, place, resolution. The meeting then adjourned for lunch.

Afternoon Session.

Devotional exercises by Mr. Milton Banks. Discussion and report of the work of the Willing Workers by Miss Lena Barrow; Young People's work by Miss Lucy Branch; "Women's Societies from a Man's Standpoint," by Prof. L. L. Vaughan.

Solo by Mrs. Wheeler.

Mr. H. C. Caviness brought a clinching message in the theme of "Jesus Christ the only Solution in Every Problem and Effort of the Mission Work."

A playlet, "A Woman's Missionary Meeting," was given by five girls of the Willing Workers' Band at Wake Chapel.

The nominating committee placed the present officers for consideration, and by vote they were re-elected—Mrs. L. L. Vaughan, superintendent, and Ruth Johnson, secretary.

The place committee named Raleigh Church for next year's meeting.

The resolution committee submitted the following: (1) Be it resolved, That we, as a band of women working together to promote the cause of missions, desire the prayer, sympathy, and co-operation of every one present, that we may have courage and wisdom for the task. (2) That each member of the body express our deep gratitude to Mrs. Vaughan for the splendid service she has so nobly and efficiently rendered in the work. (3) That we express our appreciation to Dr. Lawrence for his inspiring message. (4) That the people of the Wake Chapel Church be assured of our deep gratitude and thanks for beautiful music, most bountiful lunch, and splendid entertainment.

The meeting adjourned, with prayer by Mr. H. C. Caviness.

MRS. L. L. VAUGHAN, *Supt.*
RUTH JOHNSON, *Sec.*

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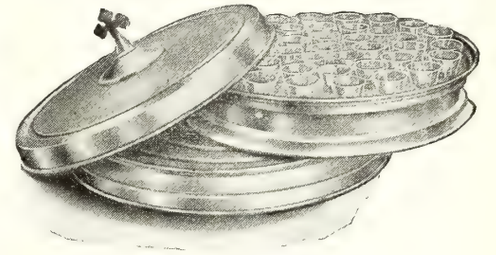

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Cover No. 50-A—Fits Trays 2, 6, or 10.....	**2.25**
Bread Plate No. 1—Narrow rim.....	**1.60**
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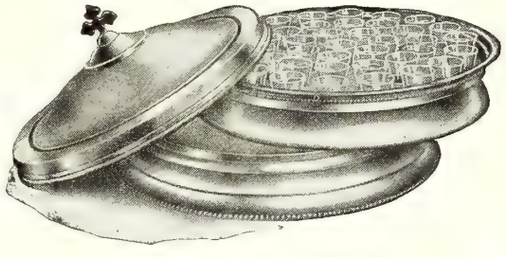

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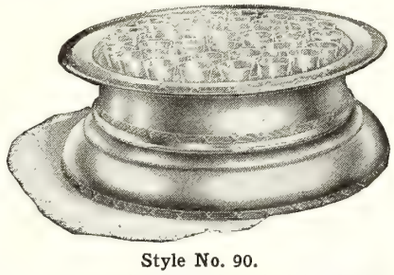

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Send Order to THE CHRISTIAN SUN.

QUESTIONS AND ANSWERS.

Q. 116. *What is the sixth petition?*

A. "And lead us not into temptation, but deliver us from evil."

Q. 117. *What do we pray for in the sixth petition?*

A. That God would keep us from sin.

The Sacraments.

Q. 118. *How many sacraments are there?*

A. Two.

Q. 123. *What are they?*

A. Baptism and the Lord's Supper.

Q. 120. *Who appointed these sacraments?*

A. The Lord Jesus Christ.

Q. 121. *Why did Christ appoint these sacraments?*

A. To distinguish His disciples from the world, and to comfort and strengthen them.

Q. 122. *What element is used in baptism?*

A. Water.

Q. 123. *What does baptism signify?*

A. That we are cleansed from sin by the blood of Christ.

Q. 124. *In whose name are we baptized?*

A. In the name of the Father, and of the Son, and of the Holy Spirit.

Q. 125. *Who are to be baptized?*

A. Believers and their children.

Q. 126. *Does Christ care for little children?*

A. Yes; for He says, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Q. 127. *To what does your baptism bind you?*

A. To be a true follower of Christ.

Q. 128. *What is the Lord's Supper?*

A. The eating of bread and drinking of wine in remembrance of the sufferings and death of Christ.

Q. 129. *What does the bread represent?*

A. The body of Christ, broken for our sins.

Q. 130. *What does the wine represent?*

A. The blood of Christ, shed for our salvation.

Q. 131. *Who should partake of the Lord's Supper?*

A. Only those who repent of their sins, believe in Christ for salvation, and love their fellow-men.

The Resurrection.

Q. 132. *Did Christ remain in the tomb after His crucifixion?*

A. No; He rose from the tomb on the third day after His death.

Q. 133. *Where is Christ now?*

A. In heaven, interceding for sinners.

Q. 134. *Will He come again?*

A. Yes; at the last day, Christ will come to judge the world.

Q. 135. *What becomes of men at death?*

A. The body returns to dust, and the soul goes into the world of spirits.

Q. 136. *Will the bodies of the dead be raised to life again?*

A. Yes; "the trumpet shall sound and the dead shall be raised."

Q. 137. *What will become of the wicked in the day of judgment?*

A. They shall be cast into hell.

Q. 138. *What is hell?*

A. A place of dreadful and endless torment.

Q. 139. *What will become of the righteous?*

A. They shall be taken to heaven.

Q. 140. *What is heaven?*

A. A glorious and happy place, where the righteous shall be forever with the Lord.

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HOLLAND.

Mrs. Mary Elizabeth Holland died at her home near Suffolk, Va., May 13th, 1925, at the age of 86 years. Mrs. Holland was the daughter of the late Abram Boyette, of Nansemond County, and the widow of Washington A. Holland, of Isle of Wight County.

Mrs. Holland had been a member of Holy Neck Church since early life. The funeral services were conducted by the writer at Holy Neck, and the body laid away in the family plot in the Church cemetery. The deceased leaves no issue and no near relatives.

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JONES—EDWARDS.

On May 10th, the writer united in marriage at the parsonage, at Fancy Gap, Va., Mr. E. G. Jones and Miss Sarah Edwards. The groom is an energetic young man of Sandy Ridge. The bride is an attractive daughter of Mr. and Mrs. Floyd Edwards, and has for some time been the manager of her father's store, located on Fancy Gap Road.

We join their host of friends in wishing them a long and prosperous life.

Fancy Gap, Va. M. T. SORRELL.

JOHNSON—HOLLAND.

Mr. Tommie Hartful Johnson and Miss Esther Marie Holland were united in marriage by the writer at the Holy Neck parsonage, Holland, Va., May 16, 1925, in the presence of a few relatives and friends. Mr. Johnson is the son of Mr. and Mrs. G. G. Johnson, of Suffolk, Va., and Mrs. Johnson is the daughter of Mr. and Mrs. J. W. Holland, R. F. D. Suffolk, Va. They will make their home in Suffolk. May their wedded life be long, happy and useful.

N. G. NEWMAN.

A TRAGIC END TO LIFE.

A tragedy, sudden and dramatic, brought to a close the dinner of the National Press Association, held on Tuesday of last week at the Trocadero Restaurant in London, when George Whale, who presided, suddenly collapsed and died in the presence of the 200 guests of the evening. The banquet, which was held in honor of the centenary of the birth of Thomas Huxley, was intended also to encourage a campaign against the Christian Churches. Mr. Whale, responding to a toast to the association, said: "Let us eat, drink, and be merry, for tomorrow we die. Do I say that? No. I say, take heart and help, for today we live." He also delivered a speech in which he attacked the dogmas of Christianity and its ministers. He had just ridiculed a statement that the "light of the Holy Ghost has guided the Church for nineteen centuries." "When the light does come, I predict it won't have the dazzling effect of the light which fell upon the apostle en route to Damascus—a light which left him dazzled for the rest of his life," Mr. Whale said, while the guests laughed appreciatively. A little later they were just beginning to applaud the first sentence of a toast in his honor presented by Major G. H. Putnam, American Civil War veteran, when Mr. Whale collapsed. Hushed whispers and awed, stricken faces replaced laughter and smiles. Then followed a tense silence, broken only by the dying man's strangled breathing. The incident may be explainable in a perfectly natural way, but it at least gives emphasis to the need of a decent reverence for those things that many good people hold sacred. The Bible speaks of the sin against the Holy Ghost. The Whale speech, as reported, comes perilously near to such a type of transgression.—Zion's Herald.

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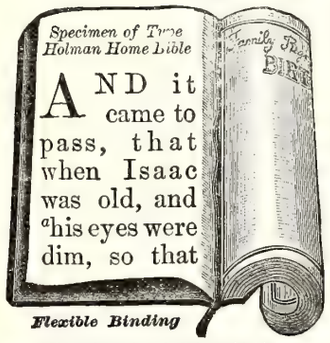

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RESOLUTIONS OF RESPECT.

Whereas, it has pleased God, in His infinite wisdom and mercy, to remove from this world to a place of eternal joy and peace our beloved sister, Mrs. J. W. Austin, one whose life was spent in the service of the Master, and in her presence was always sunshine and good cheer;

Therefore, we the members of the Ladies' Aid and Missionary Societies of Bethlehem Christian Church, hereby offer the following resolutions:

1. That in her death, our societies have lost a faithful member; one who was always abounding in good work and whose Christ-like life shall ever be an inspiration to us.

2. That while we mourn her departure, we realize that our loss is her efernal gain, and that God, who gave, has taken her spirit unto Himself to live in perpetual bliss, in the home prepared for those who love and serve Him.

3. That we extend our deepest sympathy to the bereaved ones, in whose heart she is enshrined, and pray that God may be their ever-present help and comfort through life.

4. That a copy of these resolutions be sent to the family of the deceased, one to The Christian Sun for publication, and a copy spread on the records of our societies.

MRS. C. W. KING,
MRS. O. D. KING,
MRS. C. C. PIERCE,
MRS. J. E. HARRIS,
Committee.

"Remember thy Creator also in the days of thy youth, before the evil days come and the years draw nigh when thou shalt say I have no pleasure in them." —Eccl. 12:1.

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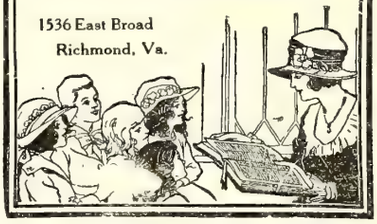

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, JUNE 4, 1925. NUMBER 23.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

EDWIN MARKHAM'S CREED.—

Some time ago Edwin Markham, the beloved American poet, sent a complete statement of his creed to the *Universalist Leader*. His creed interested us, and we pass it on:

"Here is the truth in a little creed,
Enough for all the roads we go:
In Love is all the law we need,
In Christ is all the God we know."

We are inclined to think that Markham's creed, lived up to, would bring a great deal of harmony into the world which men do not now know, and any creed that can bring us peace without and within is worth our pondering, for, after all, we are seeking for just that—peace without and within.

CONCERNING MURDEROUS SUPPLIES.—

Forty-three nations have convened at Geneva for discussion of the traffic in arms. This meeting is participated in by four powers not members of the League of Nations—the United States, Germany, Turkey and Egypt. The meeting was necessary because our government, fearing that the right of revolution might be interfered with, would not sign the convention of St. Germaine. It is proposed that zones be established into which arms may not be shipped. Persia, China, and Abyssinia have protested or are ready to protest against being placed in these zones. We are wondering what nations are willing to be placed in such zones. It seems that all export of arms must be prohibited or nothing can be done in the matter. This country is the possessor of a large share of the trade in arms.

HINDENBURG TAKES OFFICE.—

The old Imperial Nationalists had hoped that the election of Field Marshal Von Hindenburg meant a return to the old order, but they were doomed to disappointment. When the former general came to Berlin to take the oath of office, the old German colors—red, black and white—were fluttering in the breeze, but the government had given orders that no martial music should greet the President-elect on the six-mile ride from the station to the chancery, where he was to spend the night. Hindenburg took the oath of office clothed in plain black civilian clothes. He wore not a single decoration, and took the oath to support the Constitution of the Commonwealth, and added to the oath the religious phrases so sacred to him. Four times during the day he repeated his intention to support the Constitution, and to devote his energies to the maintenance of the republic. He paid high tribute to his Socialist predecessor, Friederich Ebert. It would seem that the old general has realized that he lives in a new Germany, and would stand true to it, and give the German people an honest administration.

ANOTHER MINE ACCIDENT.—

The third great accident in the mining history of North Carolina during the past thirty years occurred on May 27th, when some seventy men were entombed in the Carolina coal mine at Cumnock, N. C. Rescue parties are being hurried from West Virginia, and from Birmingham, Ala., by the Bureau of Mines at Washington. Governor McLean has done all in his power to send aid to the stricken community. There were three explosions, and the gas fumes made rescue work impracticable all during Wednesday. The first explosions which entombed the men occurred between 9 and 10 o'clock, while the full shift of miners were on duty. The Carolina mine is situated at Cumnock, N. C., where is also the Cumnock mine. Work in the Carolina mine has been in progress only about three years. It was in 1895 that the first of the series of catastrophes occurred in the Cumnock mine, claiming forty-three victims, and the second in 1900, which took a toll of twenty. The accident of May 27th seems to be the most tragic so far. A majority of the entombed men are reported to be white. Fifty bodies of the men who were in the shaft have been rescued. The total number entombed is not yet certain.

The Christian Church has a number of members connected with the work of the mines at Cumnock, and will deeply sympathize with the stricken people. Highway Commissioner Page, at the head of a corps of engineers, and Adjutant-General Metz have gone to the scene of the tragedy to give aid to the rescuers.

RUM ROW IN TROUBLE.—

Colonel Lincoln C. Andrews, whom the government has placed in charge of the task of suppressing liquor smuggling into the United States, is determined that the illicit traffic must cease. He is attempting to put an end to the custom of certain British schooners of anchoring off the coast from twelve to fifty miles, all the way from Cape Anne to Cape May, and then unloading their cargoes of poison on us by selling them at good profits to swift motor boats. Col. Andrews has four boats to one about each of the schooners on rum row, and bathes them at night in the brilliance of searchlights. So far, only one boatload of liquor has made it safely to shore. Some two years ago, Sir Broderick Hartwell put out his bid for capital to carry on the rum-running business. He has evidently been successful until the Andrews plague struck the business. He had sixty-one thousand cases of good liquor, and the government had the effrontery to seize thirty-two thousand of them, and he sold six thousand, and now he declares that he cannot sell the other twenty-three thousand on account of the tremendous risk involved. He is now making frantic efforts to save something from the financial wreck, which seems inevitable. It is an excellent thing that the government has secured such a man as Col. Andrews for the task, and we wish him much luck on the job. He will take care of the great sources of supply, and the local authorities will take care of the local stock. Maybe we can break the bootleggers financially, if we cannot get them in person.

NEGROES WANT NEW FREEDOM.—

The trouble at Howard University, the great negro institution of Washington, D. C., coming as it does so quickly upon the heels of a similar manifestation of unrest at Fisk University, the negro school at Nashville, Tenn., means something. Dr. F. A. McKenzie, a man of high scholarly qualities, was forced to resign after the white police force had been called in to quiet the negro students. Dr. McKenzie had refused to grant any form of student government or student expression, and the outbreak occurred. The same thing has happened now at Howard, and the Northern philanthropists are coming to see that the negro, which they began to educate half a century ago, is now a different person, and is demanding rights equivalent to those extended to whites. They believe that they are entitled to all the liberties and privileges accorded to white students, and are demanding this new freedom. It must either be granted them or negro education is doomed. The negroes have not demanded a negro president at Fisk, but they have demanded a new regime.

They are full of race pride, born of great accomplishment, and the negro students who are engaging in the outbreaks in the universities are a part of the great youth movement of the world. The Northern Churches and philanthropists are but reaping the results of their sowing. It is a dangerous thing for the exploiting race to educate the exploited race, and it was done only because it is so much more dangerous not to. Now, those who began the movement and those who have continued it must face this new situation. The negro stands upon the threshold of a new emancipation. He is demanding freedom. He wants to have an opportunity to grow and to develop, and he has a right to it without a doubt. It is now a case of granting his request or of withdrawing all the aid which has thus far been given, and no one would dare to do the latter.

NOTES-PERSONALS

Rev. B. J. Earp, pastor, reports the work in a flourishing condition and going well at First Church, Newport News, Va.

The Ham-Ramsay meetings came to a close at Burlington last Sunday. The meetings have drawn great congregations, and the people of Alamance and adjoining counties seem united in the conviction that great and lasting good has been accomplished through these services.

Chaplain H. E. Rountree, U. S. N., will conduct the morning services at Elm Avenue Christian Church tomorrow in the absence of Rev. Van Talmage Crawford, pastor of the Church. The evening service will be conducted by Miss Annie B. Palmer, associate pastor of First Christian Church.

Chaplain H. E. Rountree, U. S. N., conducted the services at the Fourth Street Baptist Church yesterday (May 24th) in the absence of the pastor, Rev. A. R. Love. He is in great demand in portsmouth, and is most generous with his time as both preacher and singer, and draws large audiences.—*Portsmouth Star.*

Rev. F. D. Ballard, one of our fine and promising young ministerial students in Elon College the past year, is now at Walters, Va. He will be pleased to engage in Christian work this summer if any of our Churches, pastors or Sunday Schools need and should demand his services. Bro. Ballard did good service with, and made a fine impression upon, congregations he visited near the college the past year.

Rev. J. Elwood Welsh, pastor of the Court Street Baptist Church, delivered the memorial address at the exereises conducted at 10:30 o'clock this morning (Saturday) at the naval hospital. Devotional exercises were conducted by Chaplain H. E. Rountree. Flags were placed on each grave of the cemetery in the naval hospital grounds, and "taps" were sounded. The flags were furnished by Ladies' Auxiliary of Portsmouth Post, No. 37, American Legion.

It is of interest to learn that the father of our noted evangelist, Rev. H. C. Caviness, Apex, N. C., was a student of Dr. D. A. Long's, at Graham, N. C. The father died when the present evangelist was a small boy, and the widow married a brother of the late-lamented Deacon John A. Mills, of Raleigh. The father was a devoted friend to the Christian Church before the child was born, and so Bro. Caviness comes to his own in casting his lot with us. He is an asset to any Church that is seeking to save souls and build up the kingdom of our Lord.

We acknowledge with appreciation the following: "Mr. and Mrs. Wilson J. Holland request the honor of your presence at the marriage of their daughter, Lois Maie, to Mr. George Dewey Underwood, on Friday P. M., June 12th, at 8 o'clock, Holland Christian Church, Holland, Va." Both Mr. Underwood and Miss Holland are graduates of Elon College, and since their graduation have been successful teachers for two years, the former in North Carolina, the latter in Virginia. They are quite favorably known to many SUN readers, who will join the editor in wishing them a long and happy married life.

The mine disaster at Coal Glen, N. C., is appalling beyond measure. More than forty women widowed and nearly 100 children orphaned in the twinkling of an eye calls for pity and compassion. A number of these are among our own people, members of the Christian Church. At last reports, fifty bodies had been taken from the mines, and it is thought that more than ten others are yet entombed. These men were working at their daily task, that the wheels of industry might keep moving and that they themselves might earn their daily bread and a competence for their wives and children. And yet our God, who knows all things and controls the destinies of men and worlds in His majesty, doeth all things in wisdom and in love.

Rev. J. W. Wellons ,D. D., though now in his hundredth year, was able to attend the annual meeting of the Board of Trustees of Elon College, of which board he has been a member since the founding of the college, and to remain with the board in its session all day. He also attended and took a lively interest in the graduating exercises and heard with great joy and satisfaction the literary address by Dr. Kelly. He is as deeply interested in Elon and all that pertains to the Christian Church and its progress as he ever was. He honestly believes if some Church were now to call him to be its pastor he would consider the call a long time, if in very truth he did not accept and undertake the work. And he is as progressive in spirit and ideals and plans as he ever was. What are you going to do about a man that lives to be a hundred and refuses to be shelved or to grow old in vision and in plans?

Many of our busy pastors found time to spend a day or two at Elon last week attending commencement. We had the joy of conversation and fellowship for a season with Dr. L. E. Smith, Norfolk; Rev. H. S. Hardcastle and Dr. W. W. Staley, of Suffolk; Dr. W. D. Harward, of Windsor, Va.; Rev. F. S. Lester, Franklin; Dr. W. D. Parry, Raleigh; Dr. G. O. Lankford, Burlington; Dr. W. T. Walters, Richmond; Dr. C. H. Rowland, Greensboro; Rev. R. A. Whitten, Reidsville, and possibly others. These brethren report the work going well in their respective fields, and several of them were rejoiced over recent occasions and many additions to their Churches since the annual Conference. Suffolk Church, we learn, is preparing to put on a much-needed and rather ambitious building program adequate to the growing demands of that strong and growing congregation.

BIBLE DISTRIBUTION.

An increased circulation, through its foreign agencies, of more than 500,000 volumes, was announced by the American Bible Society at the close of its one hundred and ninth annual meeting held at the Bible House, on Astor Place, May 14th. The total issues for the year amounted to 6,652,299 volumes, and were in 172 languages, dialects and Scriptures for the blind.

From the Bible House almost 3,000,000 volumes of Scripture in 116 languages were sent to the ten home agencies, the auxiliary societies and other organizations, for distribution in the United States, and to the six agencies in Latin-America and to other foreign lands.

The National Capital Agency, with headquarters in Washington, D. C., has been established, and the operations of the society in the United States are now carried on through ten home agencies, the other nine of which are located at New York, Philadelphia, Richmond, Cincinnati, Chicago, Denver and San Francisco.

In addition to the circulation by the home agencies, the State and local societies have borne their part in circulating the Scriptures in their respective areas. The Maine and Massachusetts Bible Societies carry on their systematic county by county canvass. The Maryland Bible Society, the Virginia Bible Society, the Cincinnati Young Men's Bible Society, and the Chicago Bible Society co-operate fully, as do more local societies, and all unite in the heartiest good will and effort to bring true the motto of the society, "A Bible in Every Home."

COMING EVENTS.

Bethlehem Chautauqua, Wadley, Ala., August 10th to 17th.

Elon College Chautauqua, Elon College, N. C., July 27th to August 7th.

Eastern North Carolina Sunday School and Christian Endeavor Convention, Oak Level Church, July 14th to 16th; president, C. H. Stephenson, and executive secretary, Rev. J. F. Johnson.

Western North Carolina Sunday School and Christian Endeavor Convention, Shady Grove Church, July 18th to 19th; president, F. M. Wright, and secretary, B. S. Moffitt.

North Carolina and Virginia Sunday School and Christian Endeavor Convention, Shallow Ford Church, July 26th; president, Rev. J. W. McCaulley, and secretary, Miss Gertrude Browne.

Eastern Virginia Sunday School and Christian Endeavor Convention, Antioch Church, July 23d and 24th; president, E. E. Holland, and executive secretary, Rev. J. H. Lightbourne.

Georgia and Alabama Sunday School and Christian Endeavor Convention, First Christian Church, LaGrange, Ga., date to be determined later; president, M. J. Halman, LaGrange, Ga., and secretary, Miss Alymer Goodwin.

Alabama Sunday School and Christian Endeavor Convention; place and date not settled; president, Rev. J. H. Hughes, and secretary, H. Lee Swint.

MEN AND MILLIONS MOVEMENT.

Lieutenant-Governor J. E. West, chairman of the Mission Board of the Southern Christian Convention, composed of Christian Churches in Virginia, North Carolina, Georgia and Alabama, which has charge of the Men and Millions' Movement, says that, while the full financial goal was not reached on April 30, 1925, the results accomplished have been gratifying, and attest the loyalty and liberality of the membership and the rapid expansion and progress of the Christians South.

The financial goal of the Men and Millions' Movement, initiated five years ago, was $2,000,000, of which $1,500,000 was for all benevolences and $500,000 was for Church extension. There has been collected in cash $1,842,093.29, of which $1,035,005.37 was for all benevolences and $807,087.92 for Church extension. The per capita for the entire fund was $73.68, of which $41.40 was for all benevolences and $32.28 for Church extension.

In addition to hundreds of tithers and life recruits, the membership of the Southern Christian Convention increased 15 per cent.

Lieutenant-Governor West was secretary of the Twentieth Century Fund of the Southern Christian Convention, and raised the first real endowment fund for Elon College about twenty-five years ago. When he compares results, then and now, Mr. West is amazed at the wonderful increase of wealth in the South and in the Christian Church, as well as the liberality of the people.

J. E. WEST, *Chairman.*

NEW BOOK.

A noteworthy recent issue of Fleming H. Revell Company is "An Adventure in Evangelism," by Daniel A. Poling, LL. D., co-minister with Dr. David J. Burrell, of Marble Collegiate Church, New York. Dr. Poling is a robust and engaging figure in the religious life of his time—a man of manifold activities and interests, a man who, in the best reading of that term, is "serving his day and generation."

Dr. Poling's new book is a record of the fine work being done under the auspices of the Church he so ably serves and which, as most people are aware, stands on that rialto of the rich—Fifth Avenue. The story of the way in which all classes of the community are being reached is fascinating reading. The point of Dr. Poling's book is that all men need Christ, and that even "on the avenue," where Church-going has the name of having become a formal and perfunctory practice, lost sheep, long strayed and weary, are continually being sought and brought back into the fold of the Good Shepherd.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR MAY.

Elon Christian Church, Elon College, N. C., $5; Timber Ridge, High View, W. Va., $1.70; Hank's Chapel, Pittsboro, N. C., $5.75; Mt. Auburn, Manson, N. C., $3.16; Randleman, N. C., $4.55; Wadley, Ala., $3.68; Wakefield, Va., $6.60; Richmond, Va., $2.61; Linville, Harrisonburg, Va., $5.11; Liberty, Vance, Henderson, N. C., $4.65; Salem Chapel, Walnut Cove, N. C., $1; Fuller's Chapel, Henderson, N. C., $3.19; Windsor, Va., $20.20; South Norfolk, Va., $6.64; Zion, Moncure, N. C., $3.00; Antioch, Harrisonburg, Va., $4.40; Bethlehem, Timberville, Va., $2.78; Pleasant Hill (A), Liberty, N. C., $1.30; Portsmouth, Va., First Church, $8.45; Beulah, Wadley, Ala., $2.15; Palm Street, Greensboro, N. C., $4.06; Leaksville, Luray, Va., $2.64; Reidsville, N. C., $6.66; Richland, Ga., $1; United Christian Church, Lynchburg, Va., $7.12; High Point, N. C., $4.80; Pleasant Grove, News Ferry, Va., $3.47; Union (South), Franklin, Va., $1.60; Berea (Norfolk), Hickory, Va., $7; Elm Avenue, Portsmouth, Va., $5.10; Berea (Nansemond), Driver, Va., $7.65; Oakland, Suffolk, Va., $6.87; Dry Run, Seven Fountains, Va., $2.15; North Highlands, Columbus, Ga., $1.02; Holland, Va., $12; Third Avenue, Danville, Va., $4.20; Mt. Bethel, Summerfield, N. C., $1.36; High Point, Va., Swift Run, Va., $2; Winchester, Va., $8.15; Ramseur, N. C., $3.36; Ingram, Va., $2; Auburn, Garner, N. C., $3.50; Burlington, N C., $81.96; Catawba Springs, N. C., $25—total S. S. collections for month of May $300.59.

While we are profoundly grateful to the schools named for their liberal offering and to the other schools which contribute monthly to missions, it is noted with regret that there are quite a few schools in the Southern Christian Convention not yet sufficiently interested in enlarging the kingdom and building up schools and Churches elsewhere to make a monthly contribution. For the next few months these contributions, not otherwise designated, will go to the support and extension of our mountain work in Carroll County, Va., and it is devoutly hoped that many of our schools not already doing so will vote for and send us one offering a month for this most worthy and needy work of the kingdom.

Fraternally,

J. O. ATKINSON,
Mission Secretary.

All who joy would win, must share it—happiness was born a twin.—*Byron.*

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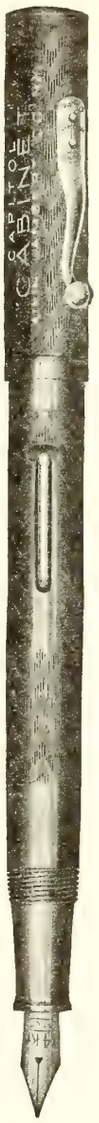

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E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

OUR EMERGENCY MISSION FUND.

The Mission Board of the Southern Convention, composed of as intelligent and loyal men and women as we have in all our Southern Convention, is doing its best to enlarge the borders of our work, build up the kingdom of our Lord, and keep the work going at home and abroad. This board, in good faith, made pledges and took obligations to mission points and to places of great opportunity and service with the hope and expectation that our income would continue as it had in the past.

However, our board, like all the other mission boards, has felt the pressure the past two years from reduced income, and now realizes that it must increase its revenue or decrease the work and the workers for whose support, obligations and promises had been made.

We do not believe that the loyal and faithful members of the Christian Church will suffer our mission interests to wane, nor our mission work to be crippled in this time of great need and great opportunity.

The board must have $20,000 as an emergency fund. This will be easy to secure if those who paid five times this much on a five-year installment plan would pay this year what each paid during one year of the five-year period of their pledge. Many, we are happy to say, are doing this. One dear, good woman whose pledge was $250 for the five years, sent, the past week, a check for $100. A young woman whose pledge was $100, sent her obligation for $25 on the emergency fund. A good brother whose pledge was $100, sent a check of $25. Another whose pledge was $50, sends us $10, with the purpose of sending a like amount a little later.

There are hundreds who did not contribute on the original fund because they were not visited or called upon. If these will now send a voluntary donation to missions, the great and good work will be accomplished and our missionary enterprises will not be crippled.

It is safe to say that our opportunity as a Church was never so inviting as at present, and the outlook for growth and expansion so inviting and promising. Surely no money can be better invested on the part of our loyal and faithful membership now than to make a donation to our emergency mission fund of $20,000.

MANNING OUR COLLEGE.

One of the heaviest responsibilities resting upon the board of trustees of a college is providing the officers of instruction and administration. Elon's Board of Trustees take their responsibilities in this regard with becoming concern, and they have during their thirty-five years of experience acquired an ability to function in such matters that is hardly to be surpassed. These servants of our Church come and work while others enjoy commencement. They come at their own expense. A noble body these Elon trustees are.

There were few retirements from the faculty this year, it is officially announced; only three, in fact, and their places are filled by competent persons. Two of the music teachers retired. Their places are filled by Prof. and Mrs. C. James Velie, of the Lansing, Mich., Conservatory of Music. These friends are members of the Christian Church and splendidly prepared for their work. Prof. Velie becomes head of the music department and professor of organ and piano. His wife becomes teacher of piano.

Prof. M. W. Hook, graduate of Elon and Yale, becomes assistant professor of mathematics and engineering. He is a loyal and devout member of the Christian Church. His father (now deceased) and his mother, still active in Christian work, were both ordained ministers of our Church. Three of their sons are Elon graduates.

Miss Helen R. Stearns is a graduate of Mt. Holyoke College and of the Boston School of Religion and Social Service. She becomes professor of religious education in the Mooney Building, giving her teaching strength to the children's division professional subjects. She is a member of the Board of Christian Education of our General Convention, and especially recommended to us by Dean Walter S. Athearn, of Boston.

THE CHRISTIAN SUN is happy to announce that every literary teacher in our college will, on September 1, 1925, be a member of the Christian Church, and most of those who teach the special departmental subjects will likewise be. This is not sectarianism, but an inspiring fact. It takes time for a Church to grow such a faculty as Elon has. It has taken us a generation thus to be able to man our college. We congratulate the board of trustees on their achievement, and we congratulate the Church.

We cannot close this editorial without saying again how proud we are of our college, and that our earnest prayer and our confident expectation are that our people will measure up becomingly in their patronage and financial support. We have the finest college plant in the country, manned by a company of splendid teachers and administrators, faith of our faith, and we should unite to a man in thoroughgoing, unalloyed support of them and our institution. God bless Elon College. She is ours. We have manned her. We love her.

But words cannot prove our love. Christ showed Peter that. Three times over Peter avowed his love for his Lord. But his Lord was not convinced by those words. "If you love me, feed my sheep"—prove your love by your deeds. For the next three months especially, many SUN readers will be in position to prove their love for Elon. Will we measure up in deed to the standard of our solemn declaration?

REVIVALS AND EVANGELISTIC CAMPAIGNS.

The subject of evangelism is one that the Church has always to consider. The work of evangelism must be done if the Church is to live. How can the work of evangelism best be done is a question that every Church and every pastor is confronted with. There is a sentiment in many quarters, and it seems to be a growing sentiment, that the old-style revival and the professional evangelist have both about served their day of usefulness.

Revival meetings have been the mediums through which the Church has received untold blessings in the past. But in recent years it is growing more and more difficult to have what is considered a successful revival. Many good people have come to feel that the Church is at work only during a revival. That is the only phase of Church work that they really consider worth while. There are many who are attracted only by the sensational methods of evangelism. There can be little doubt that a certain type of professional evangelist has been responsible for this. Nor has the evangelist been entirely to blame. Many Churches have desired to lay the burden of reaching the unsaved upon the shoulders of the evangelist. The membership has been unwilling to pay the price in self-sacrifice and service as individuals. They have sought for evangelists who would attract the crowds and reach large numbers. All that the individual members would have to do would be to attend the services, and assume the financial responsibility, which, in the main, would be borne by the crowds that would attend. The evangelist faced with such a situation has felt that his professional reputation was at stake, and has consequently exerted himself and used every means at his command to achieve the desired results. Sometimes the means adopted have been questionable in themselves. And where they have been above reproach within themselves their very intensity has made it more difficult to arouse the people at the next meeting except through still more extreme methods. This viscious circle has tended to bring the old-style evangelistic meeting, and the old-style evangelist into disfavor with many pastors and Church leaders.

The most of the evangelical denominations are experimenting with and adopting new methods of evangelistic effort. But, is it really a question of method? Is it not rather a question of following certain fundamental principles that must operate in every form of true evangelism? We would like to consider some of these fundamental principles that underlie all true evangelism.

It seems to us that the first thing to be considered is the quality of the Church members, or the individual Christians that make up the Church or the community in which you are working. The Church, after all, is judged by outsiders, mainly by the quality of the men and women it produces. It is a Christian test. The Master said, "By their fruits ye shall know them." It is unreasonable to expect the unconverted to have a very favorable opinion of a religion when the professors of it do not manifest evidences of true Christian piety, and seek for the things that are spiritual in their daily lives. Our evangelistic efforts would doubtless be more successful if they should begin with a season of confession, repentance, and consecration.

There must also be an interest, an enthusiasm, a passion for souls in the hearts of the Christian people. There can never be anything perfunctory about real evangelism. A cold Christian never developed any more power than does a cold engine. It is the burning heart that warms and fires other hearts. Not much is going to be ac-

complished until you get above the boiling point. Many things feed the fires of spirituality. But two things are especially effective. They are prayer and personal work. Communion with God warms the heart as does nothing else. But nothing drives a man to God like the task of undertaking to lead another to Him. The very inadequacy of human strength, and human wisdom, and human logic, drives a man back upon the divine. That is why personal work often works such wonders for the worker. It forces him to seek the help of God, and his own soul is energized by fellowship with God.

Then there is the strength and effectiveness of united effort. It is wonderfully effective in an individual congregation. When all the members of a Church bend their efforts toward reaching the unsaved, there is created a wealth of spiritual energy that can work wonders. And when there are several Churches in a community or city, and they unite their efforts for the one purpose of reaching the unsaved, there is created a spiritual force that is well-nigh irresistible. Many times an evangelist gets the credit for a great meeting, when the only reason why so little has been accomplished in the past was that the several Churches had never united their efforts before. They could have worked wonders in evangelising the unsaved without the evangelist, without a preacher even, if the believers in Christ had united their efforts and prayers.

So far, we have been thinking in terms of the human element, and especially of the individual Christian's part. When we come to consider the evangelist's work, two things are indispensable—preaching the Word of God, and relying upon the power of the Holy Spirit to do the work. Every element of the preacher's personality has its part in attracting people. His appearance, his manner, his style of delivery, all these exert an influence in drawing people to the services; but his unfolding the Scripture, and the power of the Holy Spirit, save them in Jesus Christ. For we are but the instruments in God's hands for the work of evangelism. The Word gives enlighten-

"WHAT ABOUT PETER?"

The Roman Church has, in every way possible, magnified the merits of Peter. Their greatest cathedral bears his name. His statue in copper or marble graces their Churches in foreign lands, and, by many, it is believed that for one to kiss the toe of St. Peter's statue is the closest approach to the divine approval.

It is easy to understand why the Roman Catholic Church has thus eulogized and magnified the character of Peter, for they trace the lineage of the pope back to Peter, to whom were given the keys to the kingdom. But it is difficult to understand why Protestants have allowed themselves to be carried away with the Catholic's evaluation of Peter's discipleship. How often Protestant ministers have presented Peter as a sort of a model Christian, and sought to curry favor with their audiences by saying that Peter was so human and so much like the average Christian that a special interest is attached to the study of his life for the Christians of our day. How often, too, laymen have justified themselves for their weakness, their moral laxity, their impetuous blunderings and religious vacillations by saying that they were so much like the disciple Peter, who denied his Lord, but who, in spite of his weakness, was chief in the Master's appreciation. A good many unpardonable offenses against Christian discipleship have thus been justified in the eyes of the offenders themselves by citing the apostle Peter as their example. Thus, in so many instances, the life of the apostle Peter has been misinterpreted, and his discipleship wrongly evaluated. His devotion to Jesus before the resurrection has been overestimated. His character has been eulogized far more than his discipleship merited. His devotion to Christ after the resurrection is another question.

He was certainly not 100 per cent loyal in his relationship to Jesus until after the resurrection. He was always in close contact with the Lord, being "one of the ever-present three," and should have imbibed the Master's spirit of love and courage to equip him for every emergency. But somehow he failed to avail himself of the benefit the close fellowship with his Master offered him. He failed to respond to the divine impact Christ sought daily to make upon his life.

Peter was disloyal to his Master. In the hour of trial, the time when Peter could have proved his friendship the most convincingly, he "followed Jesus afar off," and warmed himself at the enemy's fire. There is not much credit due any one who forsakes a friend in the hour of greatest need.

Peter was a coward. Notwithstanding the fact that in a moment of excitement he drew his sword and cut off the ear of the servant of the high priest, yet, after reflecting on what the consequences might be to him, according to the old Judaistic law, "an eye for an eye, and a tooth for a tooth," or an ear for an ear, he risked his soul in defense of his ear, and brazenly lied to the two maidens and to the group who asked him if he was not one of Jesus' friends. Certainly little credit is due any one for thinking more of saving his ear than of saving his soul.

Peter was a despicable ingrate. After all that the fellowship with Jesus might have meant to him; after all the love the Master had lavished upon him; after all the favors the Master had shown him; notwithstanding the matchless honor conferred upon him in being chosen as one of the twelve disciples—still he declared that he was no friend of Jesus, and that he never knew Him! Yes, he even cursed and swore in protesting against being known as a friend of Him to whom he had pledged life allegiance. So he denied his Lord by his bold declaration, and also by his manner of speech, for cursing and profanity were not in keeping with the lives of those who had been in close discipleship with Jesus, and this every one knew well. The people had learned that strangely, somehow, the Man of Galilee, by His life and teachings, caused people to speak praises and not cursings. Peter's Galilean accent might have aroused suspicion, but his cursing corroborated his witnessing that "he knew not the man."

It was to Peter's credit that a look from the Master brought condemnation upon him. But it is sadly to his discredit that instead of his acknowledging to the group that he had been lying, and then boldly walking up and taking his place with the friends of Jesus, he simply went out and wept bitterly because of self-condemnation. If Peter had been at that time the man he is so often held up as being, he would have acknowledged his guilt and then and there sought forgiveness from Christ and from the rest of the disciples, who naturally lost confidence in Peter when he openly disowned their Lord. Peter felt condemned because of being so weak, so vacillating, so unfaithful, but still not enough to drive him to his feet again to speed to his Master's presence. Those last hours of Christ's earthly life could have been sweetened so much by the presence of Peter. The time of trouble, the time of need is the time to prove one's friendship—"a friend in need is a friend indeed."

There is certainly little to Peter's credit up to the time of the resurrection. He had willfully severed his relationship with Christ and the disciples by his own word of testimony, "I know not the man."

The offense would not seem so great had it not been for the fact that, only a few hours before, Peter had so enthusiastically pledged his allegiance to Jesus, "Lord, I am ready to go with Thee, both unto prison and to death," and yet he was not willing to stand by Him in the hour of trial.

Let no Christian look to Peter's relation to Christ before the crucifixion for help and inspiration, or for reason to justify his religious laxity. Unbelievers or sinners may get some satisfaction from Peter's character before Christ's resurrection, but the Christian finds little in Peter before that time. He was not even converted until after that. Why should weak, vacillating, unfaithful, professing Christians today seek to justify themselves because of Peter's impetuous and unstable life before his conversion? Let professing Christians point to Peter after his conversion; let them be challenged by his life after Christ's resurrection. Then there will be no easy and soft smoothing over of their inconsistent vacillations by contending that they have much in common with Peter; for if they have something in common with Peter after his conversion, they will manifest no wavering, no side-stepping, no vacillating, no impetuosity, but only bold and courageous loyalty.

Peter was not converted until after Christ's resurrection. His attitude toward Jesus during the Master's earthly life did not merit any special commendation; in fact, it merited condemnation instead.

When the angel admonished the women at the empty tomb to "go and tell His disciples, and Peter," the wording of the admonition does not infer, as is so often interpreted, that Peter's name alone was mentioned because of his superior importance over the other disciples. In fact, it is quite the opposite. The inference is that he was no longer considered worthy of being included in the group of disciples. He had excommunicated himself by his open denial of his Lord, declaring that he did not even know the Christ and, by his own personal testimony, that he was not one of the disciples. A man has it within his own power to say whether he is a disciple of Christ or not. True, some may declare that they are Christ's friends and still not be. But no one can deny that he is a friend of Christ and still be a friend. Peter deliberately forfeited all claim to discipleship by his repeated denial, his cursings and his rejection.

His bitter tears did not reinstate him. Had he sincerely repented when the cock crew, he would have openly confessed his denial and boldly stood with the rest of the disciples as a friend of Jesus at the trial.

The words of the angel, "Go and tell His disciples, and Peter," imply that, though Peter had denied his Lord, and was no longer considered worthy to be called one of ths disciples, that still it might be worth while to tell him. There was still hope that he would reinstate himself. And he did!

The Holy Spirit, the spirit of the risen Lord, completely transformed the life of Peter. And the story of Peter's life after his conversion, the story of his life after Christ's resurrection, is one of the most inspiring, one of the most challenging of any story in Christian literature. Peter the liar became Peter the preacher; Peter the sinner became Peter the Christian; Peter the coward became Peter the hero. There was nothing wavering about him, nothing compromising, nothing impetuous about him after his conversion. He was a completely changed man, and as such the story of his life after conversion is a challenge to every Christian to live a changed, a transformed life.

The sinner may look at Peter's life before Pe-

(Continued on Page 12.)

CONTRIBUTIONS

SUFFOLK LETTER.

Faith and knowledge enter into the life and business of mankind. Faith is a much larger thing than knowledge. Faith is unlimited, knowledge is limited. The illiterate with faith is much larger than the literate without faith. "We walk by faith, not by sight"; sight is knowledge. What we see, we know; but we do not know the path of life—we enter it and walk in it by faith. The farmer knows how much he made in 1924; he has faith to believe that he will reach the harvest in 1925. He plants, cultivates, and works on till harvest by faith. The wisest head is inferior to the feeblest heart of faith. "Without faith it is impossible to please God," and it might be said that without faith it is impossible to please men; for our faith in men is larger than our knowledge of men.

In religion, faith is essential and more valuable than knowledge. "No man hath seen God"; but millions believe in God. Faith is the big thing in the Church. The confidence men have in men and institutions makes the Church, the State, and the school. It is the heart of home. It is the bond of married life. It is the security of society. It is a heart action, a soul function, a tie that lives after death. It breathes the atmosphere of confidence; it sheds an influence that is felt, and binds the life to God.

In business, faith turns the wheels of industry, exchanges the products of nations, and feeds the world. Its notions are as regular as the tides of the ocean, and as benevolent as the shining of the sun. Small business can be done in the field of knowledge, but large business can be done only by faith. Currency is nothing more nor less than the promise of the government to pay, and yet it passes as cash. Some Confederate money still exists, but it is worthless because men have no faith in it. Most all big business is done on credit, which is the same as cash; yea, more, for an honest man can purchase more with his credit than with his cash. Credit is the largest asset possessed by a man, a corporation, an organization, or a State. It is more important for men to take care of their credit than of their cash, though men should be careful with their cash. When men trust you beyond your cash it means faith in your word, and that means faith in you. Here, faith is larger than knowledge, for no man knows you.

In education, faith again is the largest factor in human progress. Your knowledge of history is based on faith. If you do not believe history, your knowledge of what it says has no meaning and no value. No man could know his own name or his age without faith. Knowledge is the most limited thing in the world. All education should be larger by faith. The more men learn of men, the more faith they have in men. The credit of the world is on the increase all the time, and it increases faster than knowledge. Faith has preceded every great discovery and invention. The steam engine was seen in vision before it was seen in fact. The electric light was seen by faith before it was known. Faith is greater than knowledge, because it includes what is known, and more. The exercise of faith is the beginning of knowledge. The child believes before it knows, and men know God only by faith. The greatest school is the school of faith—faith in God, faith in self, and faith in others.

W. W. STALEY.

ELON LETTER.

Commencement brings together an impressive group of visiting people. Fathers and mothers with glad faces that beloved children have completed their courses of study and are about to be decorated by their college are always a welcome contingent on such an occasion. Young people ready for college and wistfully anticipating the day when they too shall be graduating into the world's bustling activities each year constitute a bright and cheery addition to the life and gayety of the commencement season. Trustees charged with heavy responsibilities as the policy-makers and administrators of the college lend their weight and the dignity of their presence. And then the speakers who are to bring the messages and be the pace-setters in the realm of ideals are a never-ending stream of influence and inspiration.

This thirty-fifth was the first commencement to be held in the now completed greater Elon plant, and inevitably it brought back a fine group of alumni and gathered around itself unusual interest. One alumnus had not seen his alma mater since before the fire of 1923. With tears of joy in his eyes, he told me of his impressions and of his gratitude. He wanted to enroll as a freshman, he insisted, and take another college degree, and he is no emotional man either. The address of Mrs. L. E. Smith, '07, on the "New Woman" was right in line with the new plant of her alma mater, and a most opportune message. Elon's alumni are proud of their college, and ought to be.

I was particularly interested to discover the impression of the new plant on the trustees and specialists in education who visited the college. With one accord, the trustees praised the plant after a detailed inspection of it. "It cost a lot of money," one of them said; "but it is worth twice what it cost," and he is a builder of many buildings.

Dr. Albert G. Caris, of Defiance College, said he was proud to see such a plant here, that he was amazed to see it so thorough and complete and so adapted to its special needs. Dr. Robert L. Kelly, who is intimately associated with all the institutions of higher learning in the country, publicly and without any suggestion that he do so, declared that no college plant anywhere could surpass it in its conception, its efficiency, and its beauty. There are great universities that have larger plants, but none better adapted to its program and place than Elon, he declared. A college president who recently visited the new plant expressed himself to similar effect.

There is compensation in this chorus of approval, appreciation, and praise for those who, as members of the emergency and building committees, as trustees and professors and students, and as liberal and generous friends, have worked and suffered and sacrificed through the two years of rebuilding during which this new and better (we devoutly pray) Elon has slowly risen from the ashes of what portended to be her demise into a newness and largeness of life and opportunity. The new Elon, a thing of strength and beauty, as the Hebrew of her name implies, now greets our gaze. God bless her and every one who has contributed in any way to make the vision we behold the gladsome reality that is to be an inspiration perennial to our Christian Church.

W. A. HARPER.

ELON COLLEGE COMMENCEMENT.

The second day of the Elon College commencement was the baccaulaureate day. Three services were held. Dr. Albert G. Caris, Lit. D., president of Defiance College, Defiance, Ohio, delivered the baccaulaureate sermon at the morning service. Miss Katheryn Nolan, head of the organ department, gave an organ vesper service at 4 o'clock in the afternoon, and President W. A. Harper, of Elon, gave the annual baccalaureate address in the evening.

The morning session was presided over by President Harper, who introduced the speaker of the occasion. Special music was rendered by the college choir. Their selection was "Lift Up Your Heads," by J. L. Hopkins. Also Miss Florence Fisher sang a solo, "Ave Maria," by Boch-Gounod, following the sermon.

The subject of President Caris' sermon was "God's School," and is published in THE CHRISTIAN SUN.

The organ vesper service by Miss Nolan was well attended, and is the last vesper service of the college year. Miss Nolan has been giving these services all year on certain Sunday afternoons, and they have been especially pleasing numbers, as was the one today.

At the evening service, as is customary, President W. A. Harper gave his final words of advice to the members of the graduating class in the baccalaureate address. Special music at this service was given by the woman's chorus, singing "The Lord is My Shepherd," by Smart, and also by Miss Pauline T. Nelson in a violin solo, "Nina," by Pergolesi.

Dr. Harper took for the theme of his address the title "Liberty Through Law," and chose as his Scripture text Matt. 12:29, "Take My Yoke Upon You." His words were mainly to the graduates, urging upon them proper respect and appreciation of law, and showing that only through law and order may freedom be achieved. This splendid and practical address appeared in full in THE SUN last week.

The alumni address by Mrs. L. E. Smith, Norfolk, Va., of the class of 1907, was the outstanding feature of the Monday session of the Elon finals. She spoke at the evening session in the Whitley Auditorium, and took as her theme the "Place of Womanhood and the New Era."

Mrs. Smith is the wife of Dr. Smith, pastor of the Christian Temple, at Norfolk. She is a popular and capable member of the alumni, and her election to give the alumni address this year was pleasing to all the alumni.

She spoke on items of interest to women outside the home, but her major emphasis was placed on the home. Her address was well received, and was a fitting close to the third day of the commencement exercises.

Following the alumni address by Mrs. Smith, the Alumni Association held its annual business meeting in the Literary Society hall in the Alamance Building.

The class-day exercises of the seniors began the day this morning at 10:30 o'clock. The welcome address for this occasion was given by J. O. Atkinson, Jr., president of the class. This was followed by the class history by Ruby Atkinson, the class poem by Louise Watkins, and three humorous items, the class prophecy by Rose Howell, last will and testament by Lillian Harrell, and the delivery of trophies by Olyn Barrett.

Leon Williams delivered the senior mantle to Clyde W. Gordon, representing the junior class, charging the members of that class to uphold and faithfully perform all traditional rights and privileges of the seniors.

The afternoon of Monday was given over to

the Literary Society representatives, and to the domestic science and fine arts exhibits. The exhibitions of the dressmaking and painting departments were of especial interest to the visitors on the hill, and were well attended.

Miss Hennie Malone furnished music on the organ for the society representative speakers, playing one solo as an interlude, Pilgrims' Song of Hope," by Batiste.

Two speakers were chosen to represent each of the four literary societies of the college—two societies for men and two for women. Representing the Psiphelian was Ola King Cowing, whose subject was "Beauty," and Lillie Horne, who spoke on "The King of the Forest." The Philologian Society was represented by W. A. Lindley, "Responsibility of Christian Citizenship," and H. E. Crutchfield, whose oration was entitled "The Value of a Vision."

Alma Smith and Annie Simpson were from the Psykaleon, and their subjects were "Twentieth Century Slavery," and "The Modern Girl." For the Clics, G. C. White spoke on "Religious Education in the Public School," and D. L. Harrell, Jr., the "Moral Value of Athletics."

The graduation exercises this morning brought to a close the four-day session of the Elon College commencement season, the conferring of degrees and the literary address by Dr. Robert L. Kelly, executive secretary of the Council of Church Boards of Education of the Federal Council of Churches, being the outstanding features.

Six members of the senior class spoke preceding the literary address by Dr. Kelly in competition for medals, the young ladies giving essays and the men orations. Rose Howell began these speeches with her essay on "The Lights Around the Corner." The other speakers and subjects were as follows: Sallie Mae Oliver, "The Other Half Emerging from the Shadows"; J. O. Atkinson, Jr., "Andrew Jackson"; Kate Vance Strader, "The Call of the City"; J. Newman Denton, "The King's Highway," and Ferry Lee Gibbs, "An Earth Touched by Immortality."

President W. A. Harper, who presided over this exercise, introduced Dr. Kelly, paying tribute to his high place in the realm of Christian education. Dr. Kelly chose as the subject of his address "The New Era in American Education," and his emphasis was on the unifying tendencies of education today.

In substantiation of his discussion on the tendencies toward union, Dr. Kelly cited the boards of education of the Protestant Episcopal Church and the Presbyterian Church, as well as those of the Methodist and Congregational, as illustrations; but particularly did he mention the Board of Education of the Christian Church, of which President W. A. Harper, of Elon, is the head, saying that this board has gone further toward unity than has that of any other Church. "As indicated in its organization," Dr. Kelly stated, "it now undertakes to compass the entire field of Christian education from the standpoint of the Church. There is included in its program religious education in the home, in the Sunday School, in the week-day program, in the vacation schools, in the young people's societies, and not only the schools of the Church at home, but also abroad, work for students in State universities, theological seminaries, recruiting, missionary education, financial campaigns, publicity, teachers' appointment bureau, etc. This is the most daring and challenging gesture toward unity of program yet issued by any Protestant Church."

"Such a college as Elon," Dr. Kelly said, in concluding his address, "not limited by external interference and representing a Church that sees the problem of unity steadily, and sees it as a whole, is most highly equipped for the next great step in American education."

Forty-five academic degrees were conferred upon the seniors by the faculty and trustees, four of which received the master of arts degree. Thirty received the bachelor of arts, ten the bachelor of philosophy, one the bachelor of music, and sixty-three students received diplomas and certificates for completion of the courses in the special departments of the college.

Rose Howell, of Candor, N. C., made the valedictory address, having made an average of 92 per cent on her college course out of a possible 95 per cent. Miss Dorothy Lowe won the salutatorian's place, with an average of 91 per cent on all her college studies.

Bibles were presented to each member of the graduating class by Dr. W. W. Staley, former president, as a graduation gift from their alma mater.

Those who received degrees were: bachelor of arts—S. H. Abell, Richland, Ga.; J. O. Atkinson, Jr., Elon College; Ruby Atkinson, Dendron, Va.; Olyn Barrett, Ponce, P. R.; York Brannock, Elon College; Marjorie Burton, Brown Summit; Thelma Cates, Haw River; J. N. Denton, McCrae, Ga.; J. H. Dollar, Roanoke, Ala.; W. C. Elder, Burlington; Mary Lee Foster, Elon College; F. L. Gibbs, Burlington; Nettie Harris, Macon, Rose Howell, Candor; H. L. Isley, Burlington; Chiyo Ito, Utsunomiya, Japan; Annie Mae Lackey, Fallston; Clarene Lincoln, Broadway, Va.; Dorothy Lowe, Elon College; Bessie Martin, Suffolk, Va.; Doris McLean, McLeansville; Sallie Mae Oliver, Cedar Grove; G. A. Pearce, Youngsville; Margaret Rowland, Greensboro; Mamie Sockwell, North Wilkesboro; Kate Strader, Greensboro; W. B. Terrell, Burlington; Louise Watkins, Suffolk, Va.; L. V. Watson, Kenly.

Bachelor of philosophy—A. I. Braxton, Saxapahaw; E. M. Carter, Wadley, Ala.; C. W. Dunn, Paces, Va.; Lillian Harrell, Suffolk, Va.; Bertha Isley, Burlington; Frances McElroy; Gordonsville, Va.; E. E. Snotherly, Albemarle, N. C.; R. W. Utley, Moncure, N. C.; G. L. Williams, Godwin, and Mary Lee Williams, Franklin, Va.

Bachelor of music—Margaret Corbitt, Sunbury, N. C.

Master of arts—S. C. Deskins, Burlington; S. M. Lynam, Wadley, Ala.; J. E. McCauley, Halifax, Va., and D. C. Woodburn, Pleasant Garden, N. C.

The board of trustees of the college adjourned yesterday following the closing of the commencement exercise. Routine business was translated in which included financial matters connected with the rebuilding work.

The committee on memoirs, of which Dr. I. W. Johnson, of Suffolk, Va., was chairman, drafted special resolutions for Dr. W. S. Long, a member of the board and founder of the college, who had died during the year. These resolutions were read at the graduation exercises by Dr. P. H. Fleming, secretary of the board, and Dr. W. W. Staley announced that the trustees have voted to erect a bronze tablet to his memory in the Alamance Building, and also to place a marble statue of Dr. Long on the lawn of the campus.

The resolutions in respect to Dr. Long were as follows:

During the past year, your board has sustained a great bereavement in the death of Ex-President Dr. W. S. Long. His great work as an educational leader in the founding of Elon College, his untiring devotion and loyal service in the affection and memory of our people. Your committee offers the following—resolved:

"1. That the board of trustees record its sincere appreciation of his life and labor in behalf of the cause of Christian education in general, and Elon College in particular.

"2. That we bow in humble submission to the will of our Heavenly Father, who doeth all things well.

"3. That we express our deep sympathy to the family of our deceased brother.

"4. That a copy of these resolutions be entered upon the records of the board of trustees and that a copy be sent to the family of the deceased."

Those members of the graduating class to win honors and medals were Rose Howell, Candor, N. C., valedictorian; Dorothy Lowe, Elon College, N. C., salutatorian; F. L. Gibbs, Burlington, N. C., winner of the Stanford orator's medal; Sallie Mae Oliver, Cedar Grove, N C.,; Moffitt essayist medal; Dorothy Lowe, Elon College, Morrow thesis medal. Also three members of the junior class won medals from their literary societies for commencement orations and essays—D. L. Harrell, Suffolk, Va., Clio oratorical medal; Lillie Horne, Burlington, N. C., Psiphelian essayist medal, and H. E. Crutchfield, Kernersville, N. C., Philologian oratorical medal.

The officers elected for the Alumni Association next year were H. S. Hardcastle, Suffolk, Va., president; H. S. Smith, Chicago, Ill., vice-president; Pattie Coghill, Boston, Mass., secretary-treasurer. J. A. Vaughan, of New York City, was elected the alumni speaker for next commencement, with H. Babcock, of Williamsburg, Va., as alternate.

The Alumni Association, in its meeting, perfected plans for the completion of the scholarship fund began two years ago, and for erecting class organizations in all of the classes.

C. M. CANNON.

SUNDAY SCHOOLS CONVENE.

The Sunday School and Christian Endeavor Convention will be held at New Hope Christian Church, Chambers County, Ala., Saturday and Sunday, June 27th and 28th. We want a real convention; one of which we will all be proud; one that will send a thrill of enthusiasm back to every Sunday School and Christian Endeavor Society in the Conference.

Can we have such a convention? I answer, yes, on this condition: if every pastor, every Sunday School superintendent, every Christian Endeavor president, in fact everybody, will just get busy and do their part, we may expect the greatest convention we have ever had. We want a full delegation. New Hope is a fine place, is centrally located, and one of the best communities in the State. They are anxious for a large attendance.

Now, let us get busy and talk convention from now until the night of June 26th. Get up early the morning of the 27th; send a large delegation of our young people to New Hope to a great convention. Yours for a great convention,

J. H. HUGHES, *President.*

DALLAS, TEXAS.

Dear Dr. Atkinson:

Mrs. Long is here with me, attending the thirtieth annual convention and reunion of Sons of Confederate Veterans. Several thousand of the old Confederate soldiers remain. Many of them are very feeble. A few are so vigorous that they spring to their feet, give the "rebel yell," and dance when the band plays "Dixie."

The hospitality of Dallas is unbounded. The city claims a population of 250,000, houses from one to twenty-eight stories high, hundreds of new buildings are being rushed to completion, and bountiful harvests are gathered in Texas without the aid of fertilizer. This, you know, is the only State that was annexed to the United States. Texas has the right to be divided into four States. The people are too proud of having a big State ever to divide.

D. A. LONG.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

BY WARREN H. DENNISON, *Secretary.*

Promoting Better Church Methods.

No one rightly questions for a moment that matters pertaining to the spiritual life of the Church should have first and most important consideration. We must never get away from the teaching of the Scriptures, "Not by might nor power, but by my spirit, saith the Lord of Hosts." But that does not mean that a Church shall not avail itself of the best methods, systems and plans. Spiritual Churches are always seeking the best ways to advance the kingdom. Spirituality does not mean lack of system, haphazard methods, obsolete plans. The kingdom is a growing kingdom, and as it unfolds it becomes more complex in all its activities. Witness the financing of the kingdom formerly and now. It was very simple then, for there were no great Sunday School movements, Christian Endeavor activities the world over. Think what great Christian education work, home missions, foreign missions, orphanages, homes of various kinds, hospitals, religious press, week-day schools of religion, colleges, large Churches and other enterprises of the kingdom are carried on now. There were none scarcely formerly. The Church message touches a thousand questions now such as the outlawry of war, Christian unity, evangelism, illiteracy, law observance, destruction of the drug habit, and must help to settle them rightly. Nothing but Christ, His Church, His message can do it. The kingdom work becomes more complex. We are responsible for making our efforts count for the most.

The New Testament Scriptures did not neglect to give basic methods of work, simple and general, but adapted to the needs of the expanding kingdom. No Church can afford to be careless or neglectful of methods needed for the time and in harmony with the Scriptures. For instance, there is the method of dealing with members, the masses, by division into small companies, as revealed in the feeding of the fifteen or twenty thousand with the loaves and fishes. There is method there as well as teaching. The group system of our Forward Movement has been a blessing to Churches using it. It would help many other Churches to use this scriptural plan. Then there is the scriptural method of visitation by twos. It was used many times. God has always blessed its use, whether in soul-saving, the every-member canvass, surveys, social visitation. Then there is the New Testament method of Church finance—"On the first day of the week let each one of you lay by him in store as God hath prospered you, that there be no collections when I come." There it is, weekly, not monthly, not when I sell my crop; every one of you, not husband alone, but wife, children, every man, every woman, every boy, every girl, even the babies; no annual deficits; proportionately, not with as little as I can get by with; there is system, worship, regularity. Methods of discipline and correction of Church rolls are also revealed. It is always better to follow the Bible methods than self-proposed plans. The local Church is within the spirit and letter of the New Testament when it introduces simple, effective methods.

It is the desire of this Bureau to be of service to the Churches and Conferences, to assist them in using scriptural, simple, effective methods of Church organization. Hundreds of Churches have derelict organizations floating around in them. These dead and useless organizations are preventing better methods being used. Many Churches have no constitutions, no regular methods of procedure. This bureau is desirous of assisting the Churches to the use of approved methods of work and to better organization. Our Convention did well when it adopted the fivefold program—devotion; evangelism and life service; Christian education; missions; stewardship-finance. A local Church, large or small, city or rural, does well to so organize itself with these five departments. All the work of any Church among us can ordinarily be well cared for effectively under these five departments. It is simple, all-inclusive, efficient, and scriptural. We would emphasize it.

THE RELATION OF I. C. E. TO THE CHURCH.

There is a time in the lives of most boys and girls when they do not seem to belong anywhere. They are no longer at home in the Junior Society, yet they are strangers in the Senior Society.

The Intermediate Society takes boys and girls at the most important age, which is the age of adolescence. This is the age of decision. Destinies are made at this age, the boys and girls either turn to Christ or against Him. Young people who are led to take a definite stand for Christ during this period usually grow into Christian men and women. Then why should we let them drift during this period and wait until they become seniors, when most likely they will not come to Church at all, much less take any part in the meetings. The reason for this is because they drifted away in the important age.

Some people say the Senior Society does more good for the mother organization than the intermediate. This I have found is not exactly true in my own Church. In our Church the intermediates are always on the job; they have twice as many at their prayer meetings as the seniors, and about one-half of our regular Church attendance is made up of the younger people. They got this training in the Junior Society, and as they did not skip over the most important age of religious training they are still attending the services.

So take a boy out of the Junior Society and place him in the senior and he seems to be lost. When you call on him to pray or take some other part in the meetings, he is awkward and embarrassed, and probably will not come back to the next meeting. Then the people say, "Why, that boy is in high school; he should be able to do better than that." Yes, he may be in high school, and getting along fine in his studies, but in the high school he is not getting the religious training that he would be getting in the Intermediate C. E. Society.

If a Church once loses its grip on its young people, if it lets them drift into some outside organization, good enough in its way, but one that does not keep the boy and girl keyed up to a definite religious youth, the probability is that it will lose them later, so far as the Church work is concerned.

After the boy or girl leaves the Junior Society, you say let him drift until he is old enough and then we will get him into the Senior Society. Yes, let him drift, but nine times out of ten he will join some other organization during the intermediate age and no amount of persuasion can induce him to leave it—then where are our Senior Societies and Church leaders of tomorrow? Lost! Yes, lost; and yet most people seem to think that the Senior Society is more important than the intermediate.

I know of a particular case where there was a boy who went to the Junior Society; then he became too old for it; he refused to go in the Senior Society; he drifted away from Sunday School, and he never came to Christ. Then an Intermediate Society was organized, and he was persuaded to join. The next term he was elected president, and did wonderful work for the society. Now he is nearly always at Sunday School and never fails to attend Church either Sunday morning or Sunday night. Yet where would he be today if it had not been for the Intermediate Society? If we had met him on the street today we would have said "That boy use to belong to our Church, but he drifted away in the adolescent age, and now he cannot be persuaded to return."

Intermediate Christian Endeavor has a special place in a city Church. The pull-away from Church influence is particularly strong in cities. The theater and the movie must be counteracted by entertainments that the intermediates are too glad to get up themselves. The alluring dance must be fought with clean socials, the craving for outdoor activities must be met by clubs and games and hikes.

Now, if the period of adolescence is the impressionable age, when it is easier than at any other time to form religious ideals, to choose your way to live a Christ or a Christless life, then why should we not seek to gather our young people into an organization that provides these ideals so simply, directly and steadily as the Intermediate Christian Endeavor Society. The Senior Society is for older people who should have already had most of their religious training, whose characters are already formed, who have passed the age when training will impress them to a very great extent. They have passed the age when it is so vital that they should have religious training. Senior societies are good; every Church should have them for the older people, but why should we sacrifice the life of the boy and girl today, who will be the seniors and leaders of the Church and the nation of tomorrow.

Newport News, Va. VIRGINIA TYREE.

STATE C. E. CONVENTION.

Virginia has set a registration goal of 1,500 for her State convention at Norfolk, June 18-21.

The convention will be in the new Christian Temple, considered one of the most beautiful Churches in the whole South, in which a wonderful pipe organ has just been installed.

Dr. W. A. Harper, of Elon College, widely known as a great educator, religious leader, orator and Endeavorer, will give the opening address, and other nationally known men will assist in making the program a success.

Every senior society president and corresponding secretary, and junior and intermediate society superintendent, as well as district officers, are expected to attend, as special work will be furnished for them.

Every Endeavorer in the State can help by registering, whether possible to attend or not. Send yours today. The Baxter Avenue Senior Society of Norfolk challenges any society in the State to be the first to register 100 per cent membership.

The registration fees are: senior, $1, and intermediates, 50 cents, and are to be sent to Mr. Meredith Cannon, Box 601, Norfolk, Va.

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GOD'S SCHOOL.

[Baccalaureate sermon delivered at Elon College, Sunday, May 24, 1925, by President Albert G. Caris, D. D., of Defiance College, Ohio.]

Mr. President, Men and Women of the Graduating Class, Students, Patrons and Friends of Elon College:

In our worship together this morning we are recognizing that education and Christianity have been vitally related since the beginning of the Christian era. We may go even farther back in history than the time of the historical Christ and find the intimate relation which has always existed between the religious aspirations of man and what we include in the phrase "his educational development." But since the days when Jesus taught in Palestine, the greatest agency in inspiring and promoting educational effort has been the Church which He founded. In this day of advancement, our public schools, and practically all of our independent and State colleges and universities, although officially without religious function, actually recognize this historical relationship by holding formal baccaulareate services when those about to be graduated meet to worship together. In an institution of this kind whose ideals and purposes are frankly and openly stated as Christian, and within whose walls the student has been confronted with the truths and the challenges of the Great Teacher, Jesus, from the day of entrance until graduation, we come together for this formal period of worship as the most natural consequence of our thinking and learning and striving during the four years just closing. As we come together today in this formal fashion, may we forget for a brief time the forms and ceremonies which very properly dignify the occasion, and worship in simple fiashion the Great Author of our lives and opportunities.

It has seemed to me that a fitting theme for the meditative part of our worship is "God's School." There are so many passages of Scripture that might be chosen for this theme that it is difficult to select the one which shall direct our thought, but of the many let us use as our text a clause from one of the verses of the Sermon on the Mount, "That ye may be sons of your Father who is in heaven" (Matt. 5:45).

God's School.

We are all pupils in this school, and are yet in its lower grades. In our country we have a wonderful system of public schools. A pupil of the first, second or third grade cannot understand its purposes, nor can he comprehend its completeness. He is beginning to undertake some of its aims and ideals, and his comprehension of the system of which he is an insignificant and yet a vital part is developing day by day. So we, as elementary pupils in God's school, are very immature and elementary in our meditation concerning it. Yet as the school teacher is pleased to see in the mind of the youngster the dawning interest in the real purposes of the school and the growing understanding of its workings, so, we believe, is the Great Teacher pleased to have His pupils attempt to appreciate His plans for their development. With humility and reverence, then, but with the consciousness of doing that which is pleasing in His sight we begin our study.

Our own world is our school room, the ordinary tasks and experiences of life are our laboratory exercises, and the vital temptations and periods of critical decisions which come to all are the tests or examinations. We are individual pupils, each succeeding or failing as the case may be, and humanity as a whole is a pupil making its halting progress toward its divine goal. Though the lessons to be learned are infinite in number and variety, it seems to us that they may be grouped into three major classifications. Three great fundamental lessons are set for us; three major courses, each with an infinity of subcourses comprise our curriculum.

There are three great textbooks interrelated and supplementing each other from which our lessons are gleaned. With his finger, God has written the story of His majesty and power, and His love of design, and color and music in the material universe. It is the text in science and art he has prepared for us. He has imprinted His own image and the dawning of His own characteristics in the life of each of us and in the life of the race, in such fashion that our own conscience and God-given intelligence constitute the second text. Through the agency of pupils more apt or more sensitive to His promptings than are the rank and file, He has given us what we reverence as the Word of God—the Bible. From these three texts—the material universe, human nature, and the Bible—we may learn the lessons of life and discover the secrets of success as God sees it.

The Imperative Command to Subdue the Earth.

The first of the fundamental lessons seems to be an imperative command to conquer the material world. It is written in unmistakable terms in all three texts. We find it expressed in one sense in Genesis, in the story of the early race. The command was to subdue and have dominion. It is graven deeply in the hearts and lives of all men. Their very natures prompt them to overcome. Stormy seas exist to be crosses; steep mountains must be climbed; the far corners of the earth must be searched; rivers must be bridged, and their waters harnessed; deserts must be irrigated and swamps drained; artificial channels must join alien seas, and tunnels must find their ways through the mountains; we must find our way under the sea and through the air. A task or a difficulty is a challenge to our God-given desire to overcome, and in accepting that challenge we help make ourselves and the race. We have not only the desire to do—we wish to know. Our curiosity ever pushes us onward. All nature seems to have been designed to feed our curiosity. The glimpses of her secrets lure us onward and ever onward in our desire for knowledge and she spreads before us an ever-increasing array of tempting fields of discovery. Each secret learned, only tells of a host of others to be uncovered. Individual men continue their pursuit of knowledge with zest for a few years, but the race goes on in its pursuit with no lessening of its interest or enthusiasm.

If the desire to conquer and the urge to know are not sufficient to lead us through the tasks of this first course in God's school the stern necessities written in our lives by God drive us to the task. Hunger, cold, and disease are cruel taskmasters and use the lash of pain and suffering without stint. "Conquer the material universe or die," is God's command to individual and race.

While it is impossible to do more than sketch in broad outlines the character of this problem or lesson or task, we must not pass this part of the study without reminding ourselves that it is not alone the external material world which must be conquered.

The materialistic parts of our own lives furnish the strongholds and the citadels which require the most persistent and the most intelligent attack. Many a man has been able to stand high in his list of victories over the external materials of the world, but his own tastes, his own passions, and all the parts of his life which feed on the materials of the world may remain unconquered by him. Put under control and properly subdued, the material world is a willing and profitable servant. Unconquered, it is an enemy, and ten times more potent if within the walls of our own lives. Please keep in mind as we pass from point to point that in every case the application may be made to the individual life and the race life as well, though we need not pause to call attention to it in each case.

It may be profitable for us before naming the second great lesson or course to ask ourselves concerning our success with the first. What progress have we made in conquering and subduing? For individuals, there are as many degrees of success as there are individuals. Men have conquered and are conquering. The race has conquered and is conquering. We cannot even mention the great victories. The globe has been explored; the depths of the sea have been charted; the air has become a highway; electricity has been harnessed and made a servant; thought may be projected round the world in the fraction of a second; and the deeply hidden treasures of the earth are being revealed every day and furnish our structures, our machines and the power to run them. The energy of the atom has been discovered and the time of its harnessing approaches; the cells of living tissue have been found and the laws governing their development are better understood each day; the principles of heredity and of adaptation to environmment are being written in common language for all to read; diseases have been driven back step by step until the expectancy of human life has increased tremendously; food is produced in more abundance and in more pleasing variety; and luxuries, once the possession of only favored few, have become the common heritage of the majority. Yes, the race has been obeying the command. But to subdue the material world is a never-ending task, whose purpose is educational. The development of those engaged in the task is the prime consideration. Mere accomplishment is of far less importance. It is more important that the task shall continue in a vitally important way for the benefit of the oncoming pupils. All indications are that it will so continue, and our children will be confronted with detailed problems which will be much more complex than our own in the same degree that their resources of knowledge and their fund of human experience from which to draw will be greater than ours.

The Insistent Demand for Social Justice.

The second great course or division of studies in God's school involves human relationships. Its central thesis is " Human relationships must be righteous and justice must prevail in the dealings among men, or individuals and the race will fail or perish." It is an insistent demand for social justice, and it is permanently written in God's three great texts.

It is written in the Bible. We find it in the early pages of Genesis. Cain's cry, "Am I my brother's keeper," is only the first of an immense number of puzzling questions which involve human relationships which become increasingly complex as we turn the pages of Scripture. The historical books picture just and unjust dealings and tell of God's laws which should govern. The laws handed down through Moses emphasize retribution. If a man did violence to his neighbor similar violence would be done to him. The psalms voiced many beautiful thoughts of friendship, confidence in fellows, loyalty to common interests and strength through co-operation. In all these early writings, both the positive and the negative sides of the theme are presented. The righteous man prospers, he is revered by his neighbors, and he finds satisfaction, peace, and plenty. The unjust man fails sooner or later. The sturdy prophets voiced the lesson in ringing tones which have echoed through all subsequent history. God requires justice and sacrifice, and formal acts of worship can never take its place.

(To be Continued Next Week.)

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

June 14, 1925.

Subject: "The Church in Antioch."

Golden Text: "The disciples were called Christians first in Antioch."—Acts 11:26.

Lesson: Acts 11:19-30.

Devotional Reading: Isa. 12.

The enemies of Christianity thought that persecution would stamp it out. Instead, it spread it out. And they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phoenecia, Cyprus, and Antioch. And as they went, they preached the word. But they were just a bit near-sighted in their vision of the scope of Christianity, for they preached only to the Jews. We must not be too quick to condemn them, however, for today, even after nineteen hundred years, there are a number of people who have not interpreted Christianity in terms of the world or even in terms of other races.

Some of the disciples, either by virtue of their background or because of a broader vision, saw the larger implications of Christianity, and when they came to Antioch they began to preach the Lord Jesus unto the Greeks. Their names are unknown, but their service is immortal, for in a sense they were the incarnate spirit of modern missions. They had had a vital experience of the living Christ. They were moving in the midst of their fellow-men who had a deep, even though ofttimes unrecognized, need of the Christ who had met their need. And all unconscious of any breach of orthodoxy, they proceeded to tell others, even the Gentiles, the "good news." There was no mistaking their message; they preached the Lord Jesus. And because they did this, the hand of the Lord was with them. It always is. Whenever men undertake the will of God, His resources are at their command. The eternal God is our refuge, and underneath are the everlasting arms.

These men were so earnest and so persistent that great things happened at Antioch. A great number believed and turned unto the Lord; such a great number that the tidings of the great things came unto the ears of the Church at Jerusalem. It was a little out of the ordinary, and the Church had not fully absorbed the implications of Peter's experience with Cornelius, so the Church promptly dispatched a man to look into matters and make a report. They were wise in this, and still wiser in the man whom they selected, for they could have done no better than to select Barnabas, a man already known for his generosity, and already priceless to Christianity because of his kindly interest in Paul. Furthermore, Barnabas was a man who was not only friendly to men, bue to new ideas, and when he came and saw just what was taking place, he recognized the great things that were being done and rejoiced in the work. It takes a great and good man to do that. Perhaps that is the reason why Luke says that Barabas was a good man and full of the Holy Spirit and of faith. We need more men of the type of Barnabas today. The Church is facing a changed and changing world. It is no time for reactionary ideas to dominate Church life. We need men who believe that the gospel has a message for this new age and who show their faith by their works.

The work grew to such proportions that Barnabas saw that it would be necessary to have help. Then departed Barnabas to Tarsus for to seek Saul, or Paulas he was now known. And here again Barnabas showed the stuff of manhood. He knew full well what kind of man Paul was. He knew, too, that Paul would increase while he must decrease. But Barnabas was the kind of man who put the interests of the kingdom above personal ambition and especially personal distinction. It takes a great and good man to do this.

The disciples had been sent to Antioch by a persecution headed by Paul. By a strange turn of chance—no; by a strange providence of God—that same Paul now came back to them as their leader in the Christian movement. God makes the wrath of man to praise Him. For a whole year they worked and grew because of the power of the Lord with them.

"And the disciples were called Christians first at Antioch." It would be sufficient if they were still called only Christians. For what better name could those who are trying to follow Christ have than Christian?—Christ-men, or Christ-like. The Christian Church affirms that "Christian is a sufficient name for the Church." And Christian character is a sufficient test of Church membership.

The Christians showed their faith by their works. When they learned of a famine in Judea they gave, every man—it was universal, according to his ability; it was proportionate, to send relief; it was practical, unto the brethren; it was a gift of love, which they did; it was prompt, sending it by Paul and Barnabas—they were business-like. In doing this, they were manifesting a fundamental characteristic of the genuine spirit of Christianity, for we are to bear one another's burdens.

Teaching Points and Pointers.

1. "The blood of the martyrs is the seed of the Church."
2. Unknown men are often pioneers in Christian service.
3. The experience of Christ gives impulse to tell others.
4. Christianity is for all men.
5. The hand of the Lord is with those who try to do His will.
6. When the Lord manifests His power, men are turned to Him.
7. God needs dependable men for strategic places.
8. The world needs men who are receptive to new ideas.
9. Freedom from jealousy over another's success is a good test of a man.
10. Christian is a sufficient name for those who are Christ's.

CHRISTIAN ENDEAVOR.

June 14, 1925.

Topic: "Leadership—Its Price and its Reward."

Worship Service.

Song: "O Master, Let Me Walk with Thee."

Sentence prayers, the leader closing.

Song: "Love Thyself Last," or "Lord, Speak to Me, that I May Speak."

Leader: For the Son of Man came not to be ministered unto, but to minister.

Congregation: Bear ye one another's burdens, and so fulfill the law of Christ.

Leader: Scripture, 2 Cor. 12:11-21; 2 Tim. 4:6-8.

Prayer for those who are leaders in the world today; thanksgiving for the example and influence of those who have been leaders in days past; for the future leader; for the development of leaders within this Christian Endeavor Society and this Church.

Song: "Have Thine Own Way, Lord."

Suggestions for Leader's Talk.

The aim of the Christian Endeavor movement is that of making Christians and building Christian character, and this embraces all the lesser aims. Without a doubt, the next greatest aim of Christian Endeavor is to develop leadership and to train the members to be good Christians and good Church members. If our Christian Endeavor fails to do this, something is wrong. It may be that one person guides the activities of the Society, giving few others a chance to develop their own qualities of leadership. This shows that even in the training of leadership there should be some one great leader who is helping to make others leaders. What is our society doing to develop leadership? Do we owe that much to the Church?

Ways in which a Christian Endeavor Society may develop leadership:

1. Give every member something to do. Enlist the interest and ability of every one in some definite way. This is the great reason why the committee work (prayer meeting, membership, program, social, missionary and others) is so important.

2. Send some delegates to conventions. They will bring back inspiration to the society, and giving the report when they return, and participation in the work later, will help to make leaders out of them.

3. Help to pay the expenses of some of your members (at least one) to the Chautauqua and Summer School of Methods. There they will have a chance to take courses in the investing of life, Christian Endeavor work, and many other things which will help to make them leaders.

4. Plan a course within the Church on leadership training, or teacher training. Nothing could be more helpful to the Church and the Sunday School. Such a course could be arranged in every Church, and should be. Your minister will no doubt be glad to teach such a course, or some member of the Church who has had some experience and training in that kind of work.

Qualities of Leadership.

Have you ever watched a group of children playing, and noticed which ones of them were natural leaders? There are always children who will be the leaders and exercise initiative, and others who make good followers. These same people will be leaders all of their lives because they are "born leaders." But people who are not naturally leaders may easily become leaders through sympathetic understanding of other people, loyalty to great causes, and a conscious exercise of initiative.

Any leader must have certain things which make him or her a leader. Some of these are:

1. A sympathy for other people and a keen interest in the people around them. A selfish person cannot be a good leader—his activities will be centered around himself. A person who builds a certain piece of assigned work (or a job) around himself to such an extent that the work fails when he gets out, does not mean that he is a great leader; it means that he has more or less failed in his task because inspiring others and developing leadership is one of the greatest tasks of a leader.

2. A good leader will spend time, money, strength, thought for others.

(Continued on Page 11.)

Christian Orphanage

Dear Friends:

The board of trustees, in their annual meeting, passed resolutions, adopting the plans of the architect for the new building and appointed a building committee to take charge of the work and instructed them to commence the construction of the building as early as arrangements can be made.

This building has been made necessary from the fact that our two present buildings are full to the limit of their capacity, and more, and the cry of more than fifty little children, many of them members of our Church, who have been left fatherless and homeless, was too touching to turn a deaf ear to.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." It will take thirty-five thousand dollars to build this building. To be able to pay our bills as we go, we have asked two hundred and twenty-five Churches for a certain amount; we have made a calculation as to the amount we thought would be each Church's part, and have mailed subscription blanks to a member of each Church, and have asked them to present the matter to their Church, and either raise in cash or subscriptions the amount asked for. No Church has been asked for more than it can raise easily, and if each Church will raise its quota, the building will go up and be paid for when completed. Won't it be just grand if each Church will raise the small amount asked for, and every Church have a part in this new building!

If you invest your money in a nice farm, a nice home or a fine automobile, you are interested in it because it is the thing you have invested your hard-earned money in. If you will invest some of your money in this new building and watch the little fatherless children grow up to be splendid citizens and go out to be doctors, nurses, teachers, mechanics, and home-builders, you will be interested because you will see the fruits of your investment. We have two splendid girls who complete their course as trained nurses the 1st of July and will go out to nurse sick humanity. They are trained nurses because you invested in them. They have made good. You ought to be proud of your investment. Now, let us pull together all at one time and raise enough money in the next few weeks to build this new building. Don't fail us. We have heard from a number of Churches, and all heard from seem to be delighted to have this opportunity to help the helpless and will raise their quota and more. May your Church do likewise.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 4, 1925.

Amount brought forward		$9,398.13
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Pleasant Hill (J)	$ 2.06	
Ebenezer	6.25	
		8.31
Western N. C. Conference:		
Zion	$ 1.15	
Pleasant Ridge	1.25	
		2.40
N. C. & Va. Conference:		
Reidsville	$ 9.05	
Bethlehem (A)	4.03	
		13.08
Eastern Virginia Conference:		
Holland	$ 12.00	
First S. S., Norfolk	5.00	
Webster Community S. S.	25.00	
Oakland	6.60	
		48.60
Valley Virginia Conference:		
Winchester		6.85
Georgia and Alabama Conference:		
N. Highlands	$ 1.25	
Beulah	2.00	
		3.25
Easter Offerings.		
First Church, Norfolk	$ 25.00	
Bethlehem, Eastern Va.	6.92	
Center Grove, N. C.	4.75	
Roberta Lockamy, Raleigh, N. C.	5.00	
		41.67
New Building Fund.		
Mrs. J. E. Vincent	$ 10.00	
Nicholas Weber, Irvington, N. J.	200.00	
Bethel Church, N. C.	27.00	
		237.00
Special Offerings.		
Mr. Pervis Tilley	$ 30.00	
One bag fertilizer	2.50	
		32.50
Grand total		$9,791.79

(Continued from Page 10.)

3. Faith in God, who is the source of strength; confidence in one's self and others—the happy way of expecting big things to happen.

4. Humility, willingness to sacrifice for others, a willingness to stay in the background and let others think they thought of one of your own ideas first. Give others the credit for work which is accomplished.

5. A leader should be willing to train himself for worthy leadership (by prayer, planning, thought of others, reading, studying). It it is worth developing, it is worth developing well.

Rewards of Leadership.

1. A consciousness of doing some good for others and making people a little bit happier perhaps.

2. Influence of the right kind.

3. Responsibility and an opportunity to do more and bigger things.

4. A richer life through strengthening one's own character and inspiring other lives. A good leader must also be a good follower. A leader has certain qualities which makes him a leader, and he is responsible to God for his use of these qualities.

Questions for the Meeting.

1. What do you think made Jesus a great leader besides His divinity? A great teacher? A great shepherd of His flock?

2. What do you think a leader in business should be like? A doctor? A lawyer?

3. Name some of the responsibilities of leaders.

4. How do you know a good leader when you see one?

WELL ATTENDED TO.

A boy of twelve went to his teacher and handed in the following note from his mother before taking his seat:

"Dear Sir,—Please excuse James for not being present yesterday. He played truant, but you needn't whip him for it, as the boy he played truant with and him fell out, and he licked James, and a man they threw stones at caught him and licked him, and the driver of a cart they hung on licked him, and the owner of a cat they chased licked him. Then I licked him when he came home, after which his father licked him, and I had to give him another for being impudent to me for telling his father. So you need not lick him until next time."

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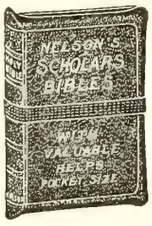

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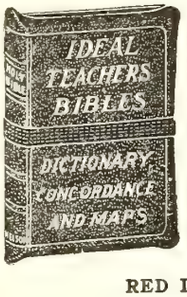

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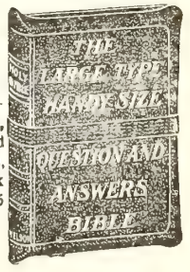

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THE CHRISTIAN SUN

1536 East Broad Street, - - - Richmond, Va.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

"Grow in grace and knowledge of our Lord and Saviour Jesus Christ."—2 Peter 3:18.

Judge Gaynor, an eminent jurist of New York and judge of the Supreme Court, once said: "You cannot force the growth of human life and civilization any more than you can force these slow-growing trees. That is the economy of Almighty God, that all good growth is slow growth."

These words are more than a truism. A child is born with the heritage of a statesman, but not a statesman. It takes a long life of devotion to that calling to attain statesmanship. That is true of any calling. And it is true of Christian character. It comes of a life of consecration to that end. As excelling comes to an athlete by training, so Christian character comes by training. When God made man, He made him innocent, but not perfect in character. He gave him the power of spiritual discernment and the exercise of choice. By this he is to grow in grace into perfection. Our resolution is to make everything we do a choice of the good, so that it may count for growing better every day.

Prayer.—Our Father, give us discernment to see the light and the right the dim shadowy maze of this life. In deep humility, tender penitence and with a contrite heart, may we always come to Thee, and at last be like Thee. *Amen.*

TUESDAY.

THE WORST OF WAR.

What distinguishes war is, not that man is slain, but that he is slain, spoiled, crushed by the cruelty, the injustice, the treachery, the murderous hand of man. The evil is moral evil. War is the concentration of all human crimes. Here is its distinguishing, accursed brand. Under its standard gather violence, malignity, fraud, perfidity, rapacity and lust. If it only slew men, it would be little. It turns man into a beast of prey. Here is the evil of war—that man, made to be the brother, becomes the deadly foe of his kind; that man, whose duty it is to mitigate suffering, makes the infliction of suffering his study and end; that man, whose office it is to avert and heal wounds which come from nature's powers, makes researches into nature's laws, and arms himself with her most awful forces, that he may become the destroyer of his race. Nor is that all. There is also found in war a cold-blood indifference to human miseries and wrongs, perhaps more shocking than the bad passions it calls forth. To my mind, this contempt of human nature is singularly offensive. To hate war expresses something like respect; but in war, man treats his brother like nothing worth while, sweeps away human multitudes like insects, tramples them down as grass, mocks at the rights, and does not deign a thought to their woes.—*William Ellery Channing.*

The only warfare enjoined is against sin.

"Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness. And your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God."—Eph. 6:14-17).

Prayer.—Lord's Prayer (all joining).

WEDNESDAY.

TRUST GOD AND DO RIGHT.

"God is faithful who will not suffer you to be tempted above that ye are able; but will, with the temptation, make also the way of escape, that ye may be able to endure it."—1 Cor. 10:13.

Harriet Beecher Stowe said, "When you get into a tight place and everything goes against you till it seems as though you could not hold on a minute longer, never give up then, for it is just the place and time that the tide will turn."

There are two reasons for overcoming sin—and fight until we do overcome: (1) God's faithful promises to give us the victory; and (2) others have done it. When we give up, we make God a liar. God holds supreme power over temptation. Satan admitted it about Job, and He is faithful who shall establish us and guard us from the evil one and every evil thing.

Prayer.—Our Father, take away our blindness and ignorance and waywardness and help us to be on Thee. Amidst the dispairs and ruins of life, when the heavens do not shine and the stars refuse to give their light in the firmament of our sculs, shine on through Thy promises and teach us to lean on Thee. *Amen.*

THURSDAY.

THE COMING OF ETERNITY.

"Remember thy Creator also in the days of thy youth, before the evil days come and the years draw nigh, when thou shalt say I have no pleasure in them."—Eccl. 12:1.

Age; that lessens enjoyment of life, increases our desire of living. Those dangers which, in the vigor of youth, we had learned to despise, assume new terrors as we grow old. Our caution increases as our years increase, fear becomes at the last the prevailing passion of the mind, and the small remainder of life is taken up in useless efforts to keep off our end, or provide for continued existence.

Whence, then, is this increased love of life which grows upon us with our years? Whence comes it that we thus make greater efforts to preserve our existence at the period when it becomes scarcely worth keeping? Is it that nature, attentive to the preservation of mankind, increases our wishes to live, while she lessens our enjoyments; and, as she robs the senses of every pleasure, equips imagination and the spoils? Life would be insupportable as an old man who, loaded with infirmities, feared death no more than when in the vigor of manhood; the numberless calamities of decaying nature, and the consciousness of surviving every pleasure would at once induce him with his own hand to terminate the scene of misery; but happily the contempt of death forsakes him at the time when it could only be prejudicial, and life acquires an imaginary eternal value in proportion as its real value is no more.—*Oliver Goldsmith.*

Prayer.—All join in Lord's Prayer.

FRIDAY.

HIDDEN RESOURCES.

"And he saith unto them, How many loaves have ye? Go and see. And when they knew, they say, Five, and two fishes."—Mark 6:36-44.

No man knows how much he is worth. Moses had to learn the value of a little rod which he held in his own hand. Now, the disciples must learn their resources when re-enforced by the power of God.

We discover the resources at our disposal only when we turn them over to Jesus. Strike out the word "loaves." It represents anything we have—knowledge, money, character, power. After we have given these to others, in obedience to Jesus, there is an abundance left over.

It will be a great day in your Church if all or any large proportion of the members bring their resources to Jesus, with faith that they will be re-enforced by the resources of God. "The world," said Lyman Abbott, "the world has seen what God and Martin Luther have done, what God and John Calvin have done, what God and John Wesley have done, what God and Dwight L. Moody have done, and what God and many others have done, but the world has yet to see what God and all His people can do."

When we are discouraged at what seems to be the disproportion between the magnitude of our tasks and our resources, then we are to remember this miracle of our Lord. He will be saying to us: "How much can you furnish? What have you to give? Go and see!" Then we will either make the old excuses, or we shall be conscious of the tremendous power and resources of our God to enable us to do the thing which He asks us to do.—*Ernest Bourner Allen.*

Prayer.—O Thou, who dwellest in eternity, we would not fear Thee more than we love Thee. But into our renewed minds pour the grace of that spirit of knowledge and power that we need to understand Thee aright. *Amen.*

SATURDAY.

HOLD FAST TO THE TRUTH.

"Be not carried away with divers and strange doctrines."—Heb. 13:7-9.

Stability is a great virtue. There is no lasting success for the man who lacks it. "Unstable as water, thou shalt not excel." So those who take up with every fad in religion will never come to an adequate, well-rounded conception of the truth. They lack that quality of mind which enables one to judge between lopsided and partial views of the truth, and views that are sane and whole.

Men ought to investigate and come to a knowledge of the truth, and having found the truth, they should stay by it. This is a day when some of the doctrines which many have believed to be unshakable are being questioned. Truth is eternal, and doctrines that are founded upon truth are safe. Honest investigation is scriptural; we are admonished "to prove all things." But when we have found the truth, we should stay by it, and "hold fast that which is good."—*Rev. E. V. Cole.*

Prayer.—We pray for all those who face the rigors of the winter season with fear and dread, because of physical lack. If we are warm and well fed, may it not make us forget those who are suffering. In Jesus' name we ask it. *Amen.*

SUNDAY.

"The Sabbath was made for man, and not man for the Sabbath."—Mark 2:27.

"Today is your day and mine; the only day we have; the day in which we play our part. What our part may signify in the great whole, we may not understand; but we are here to play it, and now is our time. This we know: it is a part of action, not of whining. It is a part of love, not cynicism. It is for us to express love in terms of human helpfulness."—*David Starr Jordan.*

Prayer.—Our Father, we look to Thee for the gold of character today. Fill us with love for Thee and for our fellow-men.—*Amen.*

(Continued from Page 5.)

ter's conversion, and from his impetuous blunderings see gleams of hope for himself. But the Christian can find nothing in Peter's life before his conversion to justify their blunderings after their conversion. The Christian looks at Peter's life after his conversion, and there sees God's challenge to live the overcoming life.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dear Kiddies:

It's time for school to be out now! It's most time to go swimming—and oh, yes indeed, go barefoot too! While you are playing and swimming and eating big red-ripe strawberries, remember that your editor would love to be there too, playing and swimming, and all the rest you are doing.

Oh! I know it would be the best fun in the world to be able to play with all the Kiddies that belong to this Korner.

Now, then, it's most time for you to begin some letters for the Kiddies' Korner. I want to be all covered up in them again this summer, as I was last summer. It was loads of fun.

Who will write the first letter—the first vacation letter? I am looking for it this week.

YOUR EDITOR.

It's not always easy—
To apologize,
To begin over,
To take advice,
To admit error,
To be unselfish,
To be charitable,
To face a sneer,
To be considerate,
To keep on plugging away,
To wear a smile—
But it always pays!

A WORM IN THE BOX.

Hugh stood watching his father put a new ribbon on the typewriter, and when it was done he picked up the little tin box which had the new ribbon.

"What a nice little box! May I have it, Dad?"

Certainly, son; what will you put in it?"

"I dunno—marbles, maybe."

Deep down in the little pocket went the tin box and was soon forgotten by the father, but every time Hugh put his hand in his pocket that day he was reminded of his valued possession.

"I know what I'll do with it. I'll put it in a chair by the side of my bed every night, and next morning I will look to see what is in it; for it is to be my fairy box."

"That's a good idea," said his mother, and maybe the fairies will show you their pleasure or displeasure of your deeds by what they put in the box."

Hugh did not fully understand his mother, but when he undressed for bed that night he put his box close by his pillow, and soon fell asleep.

"There's something in it; I hear it rattle."

The top was tight and it took a long time to get it off, but when Hugh looked inside he discovered a large fat chocolate.

"Oh, mamma; Look! The good fairy did come. Just see what she left."

"Maybe she rewarded you for being so prompt about getting your coal in last night."

"I'm going to do it every night without a fall and see if she remembers."

And Hugh kept his word for several nights, and sure enough there was a piece of candy in the box every morning. Then one afternoon Joe and Knox came for a game of ball, and no one thought of coal. So dark came, and still the bucket was empty. Hugh thought of it when he was undressed for bed, but it was so dark in the shed that he was afraid to go out, so he slipped into bed without mentioning coal.

Next morning he was almost afraid to open the box, for he knew he did not deserve the candy. But still hoping the fairies might have overlooked his neglect, he lifted the box top, only to find a lump of coal in the box. In his disgust, he threw it in the waste-basket and dressed himself and slipped down to the coal shed where he filled his basket.

"Did you get a chocolate last night?" asked his mother when they were seated at the breakfast table.

Hugh had feared she would ask that question, so he pretended not to hear her, thinking she would not repeat her question. But again she asked, "Did the fairies bring you a chocolate last night, dear?"

"I guess they forgot it," was the reply, with downcast eyes.

When Hugh's father started down to his office after breakfast the boy followed him ot the steps to say goodby.

"Here's a dime, son. Give one nickel to little sister and you can have the other."

After thanking his father, Hugh stood looking at the dime, wishing nothing had been said about dividing it.

"I want a nickel for an ice-cream cone and a nickel for candy; so I wont say anything to sister about her part, but will keep it all."

That night he felt very sorry that he had done wrong, and would not sit in the room where his father was for fear some mention might be made of the matter. The boy went to bed early, and hoped the fairies would overlook his wrong against his sister and place the usual candy within his fairy box.

Earlier than usual the next morning he was awake, and on opening his treasure box he found it to be full of ashes.

He did not ask what it meant, for well he knew it was because he had cheated his sister out of her money. He slipped downstairs with a sad heart, hoping he would escape being questioned. He ate in silence, and as soon as he was through, he left the dining-room.

"What's got into the boy?" asked his mother; "he is so quiet of late that I fear he is sick."

"Ah! he's all right," replied his father, who suspected what the boy had done. "Don't question him too closely. There's something on his mind. He'll tell us when he wants to." It had not been so long since the father was a boy himself, so he knew the ways of a boy by heart.

All went well for another week, and Hugh got in the coal, did his chores and errands without complaining. Then one day a little girl came over with her doll to attend a tea party given by Hugh's sister. When the girls had their little table all ready for the feast, they went in another room to bring the dolls. As they left the room, Hugh snatched both hands full of cookies and raisins and ran out in the yard.

"Where's everything we had to eat?" asked the girls, coming back.

Their mother looked up from her sewing and saw what had happened and gave the children some more cookies and raisins. Nothing was said to Hugh about his greedy act, but next morning when he opened his fairy box there was a shiny worm in it, and a little note which said: "Little sins are like little worms; but unchecked, they grow to ruin your life."

Hugh felt ashamed and afraid, so going to his mother he told the story of his sins and promised to do right hereafter, but never again did he place the little fairy box by his bedside, but kept it on the mantle, where he used it to hold his pennies and nickels which he saved for his Sunday School class.

The worm story was never referred to by anybody, but Hugh remembers it to this day, although he has grown to be a man, and one day when he was talking to young people he told the whole story, warning the boys to keep out the little sins so that there would be none to grow into great serpents.—*Arkansas Methodist.*

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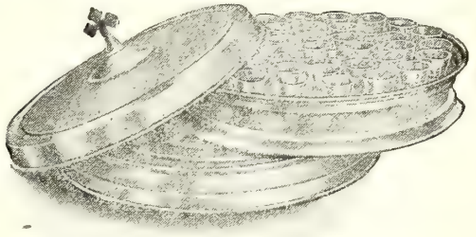

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Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlockink, with 30 plain glasses	6.50
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Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
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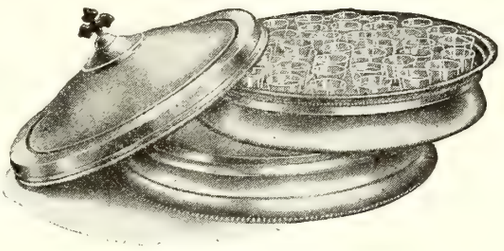

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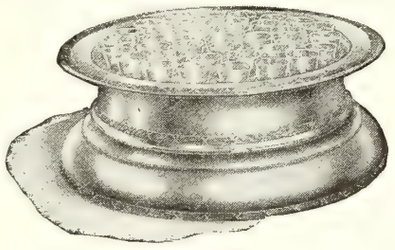

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I LIKE TO GO TO SCHOOL TO GOD.

I like to go to school to God!
I hear such strange, revealing things;
He talks to me where rivers run,
And where a skylark soars and sings.

He teaches me His love and care
Through every tree and blade of grass
Here of the hill where I may sit
And listen while the wild winds pass.

He writes with graciers on the rocks
And with the stars that blaze on high;
With fossil shells and ferns that fall
And leave their imprint as they die.

His books are beds of slate and coal;
His manuscripts are Redwood trees;
Volcanoes punctuate the tale
And turn the pages of the seas!

His blackboard is a canyon wall
Whereon He writes of ages past;
In even lines the strata tell
Of things that shall forever last.

He writes with rivers, and they carve
The crevices He leaves to tell
A story of His living love
In temple, tower and pinnacle.

I like to go to school to God
Because it always seems to me
He talks in every breeze that blows;
Through every bird and bud and bee!
—Wm. L. Stidger, in Christian Century.

THE BIBLE.

This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and happiness of believers.

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It contains light to direct you, food to support you, and comfort to cheer you.

It is the traveler's map, the pilgrom's staff, the pilot's compass, the soldier's sword, and the Christian's charter.

Here paradise is restored, heaven opened, and the gates of hell disclosed.

Christ is its grand Subject, our good its design, and the glory of God its end.

It should fill the memory, rule the heart, and guide the feet.

Read it slowly, frequently, prayerfully.

It is a mine of wealth, a paradise of glory, a river of pleasure.

It is given you in life, will be opened at the judgment, and be remembered forever.

It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents.

Is there no reconciliation of some ancient quarrel, no payment of some long outstanding debt, no courtesy or love or honor to be rendered to those to whom it has long been due? no charitable, humble, kind, useful deed, by which you can promote the glory of God, or good will among men, or peace upon earth? If there be any such, I beseech you, in God's name, in Christ's name, go and do it.—Stanley.

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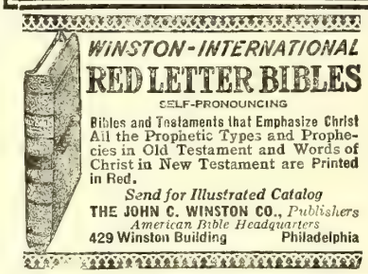

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CATECHISM.

I. Of Religion in General.

First Question. What is religion?

Answer. Religion is a belief in some power superior to man.

2. *What does religion teach us?*

It teaches us to obey this Higher Power.

3. *What name do men give to this Supreme Being?*

God.

4. *Can we have any religion without believing in God?*

We cannot.

5. *Is all religion true?*

No; many systems of religion are false.

6. *Why do men believe in false religions?*

Because of their ignorance, and their proneness to evil.

7. *What does true religion teach us?*

It teaches us what God is, and what we must do to please Him.

8. *How may we tell the true religion from the false?*

By our reason.

9. *What is the aim of religion?*

To make us happy.

10. *Do not all men wish to be happy?*

They do.

11. *Why, then, do they not believe and practice true religion?*

Because they do not all know what happiness is.

12. *How then may we be truly happy?*

By fearing God and doing His will.

13. *How can we find out the will of God?*

We cannot find it out unless He tells us.

14. *Has God ever told us what His will is?*

He has.

15. *Where?*

In the Bible, which is His Holy Word.

16. *Is there no other way of learning the will of God?*

Yes; we have the light of nature, but this is very imperfect and uncertain.

17. *Why do we say that the light of nature is uncertain?*

Because no man has ever learned the will of God from it.

18. *Who wrote the Bible?*

It was written by holy men, who set down such things as were made known to them by God.

19. *Did they write by command of God?*

They did.

II. Our Relation to God.

1. *By whom were we created?*

By God, who made heaven and earth, and all that in them is.

2. *What does God do for us?*

He takes care of us by day and by night, and gives us every good thing which we enjoy.

3. *What do we owe to God for His goodness?*

Love and obedience.

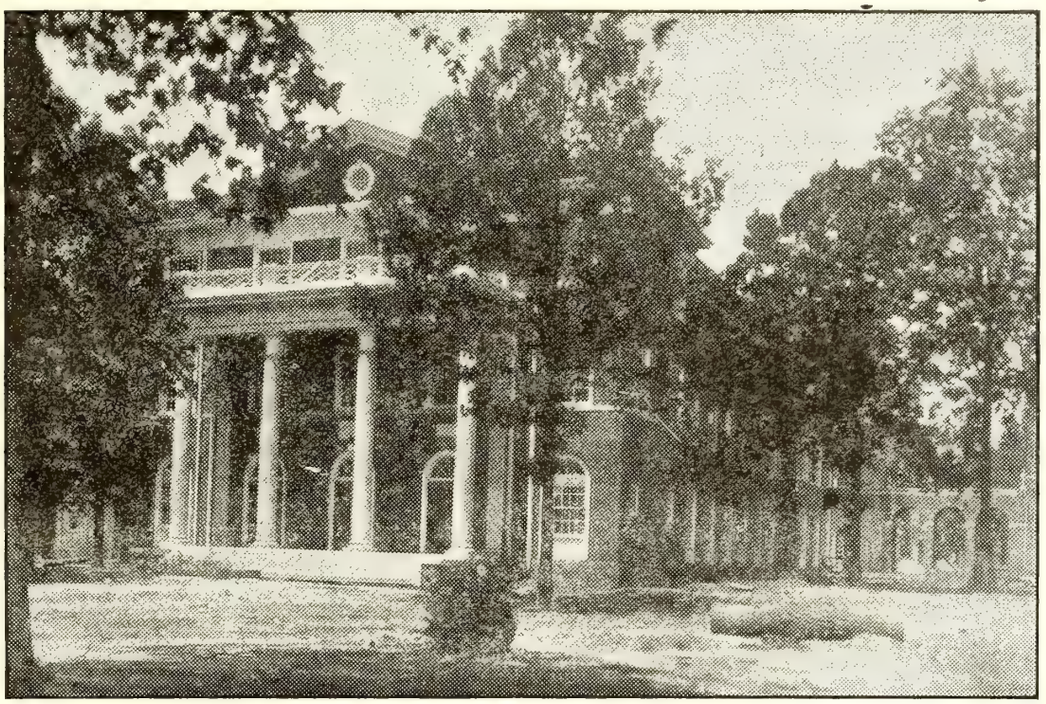
4. *Where shall we learn our duty toward God?*

In His Word—the only perfect rule of duty.

5. *Do you know what God is?*

God is a spirit; we cannot see Him; but He sees us at all times, and He can do all things.

ELON COLLEGE---CO-EDUCATIONAL



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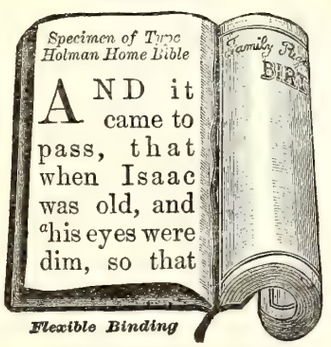

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THOMAS.

Died at her home with her sister, Mrs. D. R. Barber, Elon College, N. C., R. F. D. No. 1, Miss Millie Roxana Thomas, May 24, 1925, in her seventy-first year. She was a daughter of Benjamin and Eliza Thomas and a grandniece of Joseph Thomas, the White Pilgram, a pioneer minister of the Christian Church.

In ear life, she confessed Christ and united with New Providence Christian Church, Graham, N. C., and afterwards moved her membership to the Burlington Christian Church of which she was a member when called home. She was known for her quiet, peaceful, trustful life. Verily, a good woman has fallen asleep . Sweet be her sleep till the Master calls all His loved ones to awake on the resurrection morning.

The funeral services were conducted by the writer, at Shallow Ford Christian Church, assisted by Revs Bros. Green and Gerringer The interment was in Pine Hill Cemetery, Burlington, N. C.

P. H. FLEMING.

Burlington, N. C.

MILLOWAY.

Mrs. Elizabeth Milloway, daughter of Elias and Neoma Melvin, and wife of John C. Milloway, was born April 1, 1832, and died May 23, 1925; aged 83 years, 1 month, and 23 days. She is survived by one brother, Z. T. Melvin; two sons, E. C. and W. H. Milloway; one daughter, Mrs. C. B. Boone, and one stepdaughter, Miss Carrie Milloway.

She was a member of Lee's Chapel M. E. Church. Burial at Hines Chapel, conducted by the pastor, assisted by Rev. Shoemaker. T. J. GREEN.

"We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Rom. 15:1.

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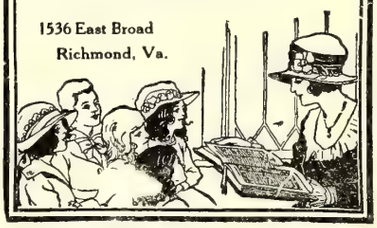

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

EARL OF YPRES DIES.—

The Earl of Ypres, who, as Field Marshal French, was commander-in-chief of the British armies early in the World War, has died at his home near Deal, England, at the age of seventy-two.

WISCONSIN UNIVERSITY HAS NEW HEAD.—

Glenn Frank, the editor of the *Century Magazine*, has accepted the presidency of the University of Wisconsin. Mr. Frank has been at the head of the *Century* for a number of years, and under his editorship this magazine has acquired the reputation of being inclined socialistically.

GOVERNOR DAVIS IS ACQUITTED.—

Ex-Governor Jonathan M. Davis, of Kansas, has been acquitted of the charge of conspiring to solicit bribes for pardons. The charge of accepting a bribe for a pardon is still pending, however, against him and his son Russell. Governor Davis got himself in the limelight several months ago by dismissing the chancellor of the Kansas State University just upon the eve of his leaving office. He was charged with having accepted a bribe for a pardon and with having solicited bribes for others at that time.

A NEW NAME FOR "P. W."—

The Prince of Wales, in his many wanderings about this terrestrial ball, has excited much attention. The latest happening is the bestowing on him by forty thousand natives of a new name. The forty thousand natives of the Union of South Africa met him near Umtata and gave him the name "Likakanya"—the shining sun. The prince had had many honors, but not a new name before. He seems to be well liked by the many peoples of the British Empire, but somehow he hasn't liked any girl well enough to marry, and it seems that he may give England a bachelor king. To say the least, that would be a rare occurrence.

DR. ERDMAN HEADS PRESBYTERIANS.—

When the Presbyterian General Assembly met at Columbus, Ohio, it proceeded to find itself by electing a president. A number of men were nominated, and Dr. Charles R. Erdman, of Princeton Theological Seminary, was chosen president. It will be recalled that Dr. Erdman was nominated for this position last year, but was beaten by Dr. Clarence E. Macartney, a determined fundamentalist. Dr. Erdman is a liberal thinker, but a thorough believer in the efficacy of the Scriptures, and in the great essentials of Christianity. When Dr. Macartney passed the gavel to the new president, instead of saying "It is my pleasure to hand over this gavel to you," he said "It is my duty to hand over this gavel to you." Dr. Erdman is said to be one of the sweetest-spirited men in the Presbyterian Church. Some one has said, "His face shines with an inner beauty." Surely a man of whom that is true, plus tremendous administrative ability, is well fitted to head a great Church.

PROFANITY AN ISSUE IN ITALY.—

The Roman Catholic Church is making profanity an issue in Italy. Signs have been placed in the many cities calling the attention of the people to the folly and uselessness of profanity. Anti-blasphemy days are celebrated, and are marked by processions in which the clergy take a leading part. We are of the opinion that the Protestant Church in the United States needs to do something which will lessen this great evil. It is one which many men indulge in thoughtlessly, and which is corruptive in every insidious way. Profanity is weakening the strength of our speech, and is also weakening the moral power of the people. Clean speech is one of the great needs of this country now.

AN INTERESTING DECISION.—

On June 1st, the Supreme Court of the United States handed down a most interesting decision when it declared the Oregon law, compelling all children within the State to attend public schools, unconstitutional. The law was being contested by the Society of the Sisters of the Holy Names of Jesus and Mary and by the Hill Military Academy. Justice McReynolds delivered the decision of the court, and in doing so he declared that no reason existed for the law, and that parents had the right and the high duty to superintend the education of their children. He pointed out that the children were not merely the creatures of the State, and therefore could not be compelled to accept instruction from public teachers only. He said that the records did not show that private and parochial schools had failed to fulfill their duty to their patrons, the children, and the State. The decision of the court had been awaited with much interest.

GENERAL WOOD RAISING MONEY.—

The War Department of the United States is allowing General Wood to raise one million dollars in this country for the benefit of the Filipino leper colony on the island of Culion. When the Filipinos took over the control of the government, they reduced the appropriation for the leper colony, and the former health officer who had been segregating leper children had to give up in despair, and following the taking over by the Filipinos, more than three hundred babies contracted leprocy. Only two physicians and a few nurses were left to care for more than four thousand sick.

The condition having been called to the attention of the United States government, conditions improved, but now the Filipinos have cut the appropriation by one-third, and General Wood is making his appeal to the American people. In the face of such heartlessness, how can the Filipinos expect us to grant self-government. Instead of self-government, they should be reduced to their former Spanish servitude or forced to care for their sick better.

THOS. R. MARSHALL DIES.—

On Monday, June 1st, Thomas R. Marshall, Vice-President for eight years under Woodrow Wilson, passed to his reward. His death was the result of a heart attack which followed an illness of a week, from which he seemed to be rapidly recovering. His death occurred in Washington, where he had gone on one of his periodical visits. Immediately upon arriving in the city, he complained of exhaustion, and took to his bed. In spite of his seventy-one years, he seemed to be reacting nicely to the treatment of his physician, and the end came as a shock. After a brief service in Washington on Tuesday, the body was placed on a west-bound train and taken to Indianapolis. There a Masonic service was held at the home, and final arrangements made for interment.

Thomas R. Marshall was the first Vice-President to succeed himself in office since John C. Calhoun. He presided over the Senate during one of its most stormy periods, and did it with such fairness and good humor that he left all men his friends.

Like his chief, Woodrow Wilson, Mr. Marshall's rise to political power was almost phenomenal. Five years before his nomination as Vice-President on the Democratic ticket, he was quietly practicing law at Columbia City, Ind. Few knew him, and he seemed firmly established in a quiet law practice. Then suddenly, in 1908, he was elected Governor of Indiana, and went to Indianapolis, where he was serving as head of his State when he and Wilson became yokefellows in 1912.

It is characteristic of the man that he died while reading a favorite passage from the Bible, the Book for which he had the deepest love and to which he had turned for leadership throughout his life. This deep devotion to the simple faith to which he was born, together with his refusal to assume a cloak of dignity, were the two outstanding characteristics of the man. He was given to short and telling speeches. Once when the Senate was worrying itself with much speaking, and many members had stated panaceas for the health of the post-war nation, Mr. Marshall brought silence by his well-known solution, "What the nation really needs," he said, "is a good 5-cent cigar." At the time of his death he had completed the opening of a law office at Indianapolis, and was maintaining a modest home there.

NOTES-PERSONALS

Henderson Christian Church is planning for two weeks of daily vacation Bible school this year, beginning June 29 and concluding July 10.

Rev. A. H. Hcok, pastor of the Christian Church, Henderson, N. C., has recently been elected president of the Ministerial Association of that city.

That is a worth-while Church letter from Henderson. Surely many of our other Churches are doing things that would be suggestive and helpful to other Churches!

The Sunday School of First Christian Church, Richmond, will run its annual picnic excursion to Buckroe Beach June 17th. Train will leave Main Street Station promptly at 8 A. M.

Kingdom Enlistment Week will be observed at the Henderson Christian Church, commencing Sunday, June 7th, with Dr. W. S. Alexander, of Elon College, assisting the pastor, Rev. A. H. Hook.

The lawn party given by the Ladies' Aid Society of First Christian Church, Richmond, at Byrd Park, last week was a success. The object was the raising of funds for Church furnishings, which the society assumed.

"My work this year in going nicely. I am serving the Pleasant Grove Church, and am assisting Rev. J. D. Dollar at the Lowell Church here in Roancke. Our meeting begins here the second Sunday."—*S. D. Lankford.*

The Churches of Henderson joined in a union service at the Christian Church Sunday night, May 17th. The service was devoted to the interest of the Near East Relief, with Mr. Ballou, of Goldsboro, as the speaker.

Our Fancy Gap mission Church has abiding interest in our Christian Orphanage. At their Church services Sunday, May 31th, the offering went to the Orphanage and amounted to $7.90—more than that of some of our well-established Churches.

"Why doesn't THE SUN give more news from the Churches?" Two reasons: First, the editors cannot create the news; second, the pastors are too timid, or something, to write up the happenings at their Churches—except when they are pounded(?).

One good friend, and one, too, who is sorely afflicted, in sending a check of $20.00 to our emergency mission fund, says: "If all our people would tithe, our Church's financial problems would be solved." That brother is correct, and he might have added, "all of us would be happier, richer and better for following this plan of our Lord as touching our finances."

"There is no dodging the fact that our country is the most wasteful country on earth along these lines [losses by fire]. Our annual fire loss exceeds $500,000,000. Approximately 15,000 people are burned to death every year in the United States, or one every half-hour."—*Stacey W. Wade, Ins. Com. of North Carolina.* Our habits of wastefulness along all lines prove fatal indeed in the line of recklessness, wastefulness with fire.

Why should not a Christian Endeavor Society endeavor to do something else than just get its members to speak or lead in prayer or something at its open meetings? All this is good, but it is not good encugh—does not go far enough. Recently our Endeavor Society of Durham, First Church, undertook a definite piece of work at Fancy Gap, Va. It is costing them about $75.00, but they have put it over all right and have paid all now but about $13 00. This is endeavor in the right direction.

The Ham-Ramsay revival services created wonderful interest, drew great audiences, and won the praise and high esteem of thousands in Alamance and other counties. At the close, the *Burlington News* carried this interesting item: "The free-will offering of the community to Rev. M. F. Ham, whose seven weeks' evangelistic campaign here resulted in the conversion of some 3,500 persons, and the union of thirteen different Churches of 650, with as many more expected to join, will reach $8,000, in addition to the expense budget of $6,500. These figures were given out as approximate by Earl S. Rogers, secretary to Mr. Ham, before he left yesterday for Smithfield, where the next campaign will be instituted this week. Exact figures could not be given for the reason that all contributions were not in."

It is learned, with genuine satisfaction and pardonable pride, that Mr. and Mrs. Sam Leonard Davis, music evangelists of our Southern Christian Convention, have just closed a great revival under the auspices of the First Baptist Church at Hamlet, N. C. All the Churches of the city adjourned their services for three successive Sundays to co-operate in the great religious awakening brought about in this revival. Often the spacious Church in which the services were held was crowded to capacity and many were turned away from the service. We are advised that plans are already on foot to have Bro. and Sister Davis return for an engagement at Hamlet next year. Rev. A. R. Brothers, Raleigh, N. C., an engineer of the Seaboard Air Line, and a preacher of the Christian Church, also a recent student of the Moody Institute, of Chicago, led in the preaching-services and delivered messages of power and conviction. If any of our pastors desire the assistance of Bro. and Sister Davis, they should get in touch at once with Rev. J. M. Roberts, R. R. 3, Windsor, Va., who will be glad to supply information and dates.

FAR REACH OF SPIRITUAL AIM.

The Spirit of Jesus Christ is the spirit of missions. Our Lord Jesus Christ was Himself the first missionary. His promise and advent composed the first missionary movement. The missionary spirit is not simply a phase of the gospel, not a mere feature of the plan of salvation; but is its very spirit and life. The missionary movement is the Church of Jesus Christ marching in militant array with the design of possessing the whole world of mankind for Christ. Whoever is touched by the Spirit of God is fired by the missionary spirit. An anti-missionary Christian is a contradiction in terms. We might say that it would be impossible to be an anti-missionary Christian because of the impossibility for the divine and human forces to put men in such a state as not to align them with the missionary cause. Missionary impulse is the heartbeat of our Lord Jesus Christ, sending the vital forces of Himself through the whole body of the Church. The spiritual life of God's people rises or falls with the force of those heartbeats.—*The Essentials of Prayer.*

"MOST PERFECT" GOOD.

Use of the words "most perfect" in advertising matter issued by the Southern Railway System, describing the accommodations offered by the "Crescent Limited," new de lux train between New York and New Orleans, started an argument as to correct usage, which was referred to a number of the leading English scholars of the country, with the result that "most perfect" was given unqualified approval by four out of six savants who replied to a questionnaire sent out by the Southern's passenger department.

Dean John C. Metcalf, of the University of Virginia; Prof. Henry B. Lathrop, of the University of Wisconsin; Prof. Samuel Moore, of the University of Michigan, and Prof. J. Leslie Hall, of the College of William and Mary, upheld the use of "most perfect." Quotations from the Constitution of the United States, the St. James Version of the Holy Bible, the works of Shakespeare, John Ruskin, Carlyle, Irving, Addison, and other standard English authors were given to show the use of this and similar expressions.

Prof. Robert E. Park, of the University of Georgia, and Prof. J. T. Murray, of Harvard University, ruled that "most perfect" is illogical, arguing that if a thing is perfect, it cannot be more so.

Though it was impossible to get a unanimous decision, "most perfect" wins by a vote of 4 to 2.

MOODY BIBLE INSTITUTE.

A group of eight northside Chicago Churches recently united in a successful evangelistic meeting at the Moody Bible Institute, with William E. Biederwolf as preacher. Dr. Biederwolf, recently returned from his nine months' evangelistic tour in the Orient, says the Koreans are the champion Church-goers of the world. Japan is friendly, but wary. China is, he believes, too friendly to the United States and too suspicious of Japan to form any alliance which would menace Western nations.

That Dr. Biederwolf has lost nothing of evangelistic fervor and persuasiveness was proved by the results of the meeting. Hundreds were converted, and many restored. Some characteristic quotations from his sermons follow:

Among scores of reasons why you should say "today," and not "tomorrow," I want to give you one (Prov. 27:1), "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth." It may bring forth death. Two men die every second. But if tomorrow does not bring forth death it will bring forth a less favorable condition of heart and soul to settle this matter. One time in an audience of 4,000 I found by a test that 3,200 had come to Christ before they were twenty years old, and about 400 between twenty and thirty. Of those converted between fifty and sixty, there were only seventeen; between sixty and seventy, there was one, and after seventy, not one in all the 4,000.

Napoleon sat one day in his tent, pondering the loss of half his army. An orderly brought the word, "Cheer up, sire, you've won the victory." "But," replied the general, "another such victory would cost me my empire." If you go out from here without yielding to God, you have gained the victory over mother's prayers, the Holy Spirit's pleading—but I fear for another such victory to you!

The costliest map in the world is in the Louvre of Paris. It has a groundwork of polished jasper, the principal towns marked with precious stones and their names inscribed in gold. Strips of polished platinum represent rivers.

A SENATOR'S OPINION OF STEWARDSHIP.

By Geo. Wharton Pepper,

United States Senator.

This is written with the profound conviction that these three things are true.

First, that our way of raising money for the Church has been eminently unsatisfactory.

Second, that there is a perfectly definite and available remedy for the evil.

Third, that if the remedy is applied, the campaigns which many so much dislike may become things of the past.

Each a Definite Share.

The fundamental trouble with our attempts to enlist men, women, and money for the service of the Church, is that our system falls short of bringing home to each individual his personal share of the entire responsibility; and only partially confronts him with a concrete demand for the discharge of a definite obligation. The loss to the individual, therefore, is quite as great as to the Church. The Church fails to secure adequate support, the individual is left without a definite standard of Christian obligation.

The remedy must be found by providing an exact measure of individual responsibility, and by effecting such an organization as will secure its acceptance not by a few individuals, but by all.

Stewardship Accepted Solves Problems.

Horace Bushnell probably had such a consummation in mind when he said: "One more revival, only one more is needed, the revival of Christian stewardship, the consecration of the money power to God. When that revival comes, the kingdom of God will come in a day." Or as Mr. Gladstone went so far as to say: "I believe that the diffusion of the principle and practice of systematic beneficence will prove the moral specific of our age."

To gauge the possibility of success in such a venture of faith, it is necessary to picture the state of mind in which the individual churchman would have to be in order that this proposal to end campaigns might actually become effective. If the picture represents something obviously and hopelessly unattainable, it is a mere waste of time to pursue the subject. If, on the other hand, the picture reveals a normal human being, managing his affairs in such a way that business principles and Christian stewardship are seen to coincide, maybe it is really worth while to urge Church people to make the picture a reality.

As you study any man who has adopted this principle, you will see that he has taken a long step toward peace of mind. Indeed, the assertion may be hazarded that no single habit conduces more to happy living than the special account habit.

Heretofore, many appeals which have come have been a cause of annoyance because he was asked to give away what he thought was some of his money. Now that he has set aside in a special account God's money, it is no longer his own, but he has become God's steward with the duty of determining how much of the fund shall be devoted to various kinds of charitable endeavor. When an appeal is made to him which he knows to be for a worthy cause, it is not a question of whether or not his household expenses will be large or small this month; the only question he has to decide is this: "Is there a balance in the stewardship account?" Nobody who gives the plan a fair trial will ever abandon it.

Convinced Stewards Should Win Others.

Perhaps by following this line of thought you have convinced yourself that you, at any rate, will register yourself as a steward in fact as well as in name. If so, you will probably be eager to get somebody else to do likewise; for stewardship inevitably breeds discipleship. Having adopted a Christian principle for yourself, you are not content till you have brought others into the same way of living. A convinced steward must make a disciple out of a fellow-churchman, and do it by going after him and getting him. It is the only way.

Let each convinced steward make it his business to win his pastor, if he needs winning, and between them let them bring it to pass that the next canvass of the parish shall have as its objective the report of a hundred per cent enrollment of convinced stewards. This is the kind of an honor roll for a place on which a parish may well strive.

SPEAKING OF COURAGE.

The boy who never is afraid,
Who laughs at danger, calm and cool,
May sometimes do a useful turn,
At other times be just a fool;
But when a chap comes sharp upon
A scary job that must be done—
Done quickly, although his hands are shaky
And both his knees distinctly quaky—
Hops in and does it, all the same,
And takes the plunge and plays the game—
What if his heart was in his throat?
Pin medals on that fellow's coat!

COMING EVENTS.

Bethlehem Chautauqua, Wadley, Ala., August 10th to 17th.

Elon College Chautauqua, Elon College, N. C., July 27th to August 7th.

Eastern North Carolina Sunday School and Christian Endeavor Convention, Oak Level Church, July 14th to 16th; president, C. H. Stephenson, and executive secretary, Rev. J. F. Johnson.

Western North Carolina Sunday School and Christian Endeavor Convention, Shady Grove Church, July 18th to 19th; president, F. M. Wright, and secretary, B. S. Moffitt.

North Carolina and Virginia Sunday School and Christian Endeavor Convention, Shallow Ford Church, July 26th; president, Rev. J. W. McCaulley, and secretary, Miss Gertrude Browne.

Eastern Virginia Sunday School and Christian Endeavor Convention, Antioch Church, July 23d and 24th; president, E. E. Holland, and executive secretary, Rev. J. H. Lightbourne.

Georgia and Alabama Sunday School and Christian Endeavor Convention, First Christian Church, LaGrange, Ga., date to be determined later; president, M. J. Halman, LaGrange, Ga., and secretary, Miss Alymer Goodwin.

Alabama Sunday School and Christian Endeavor Convention; place and date not settled; president, Rev. J. H. Hughes, and secretary, H. Lee Swint.

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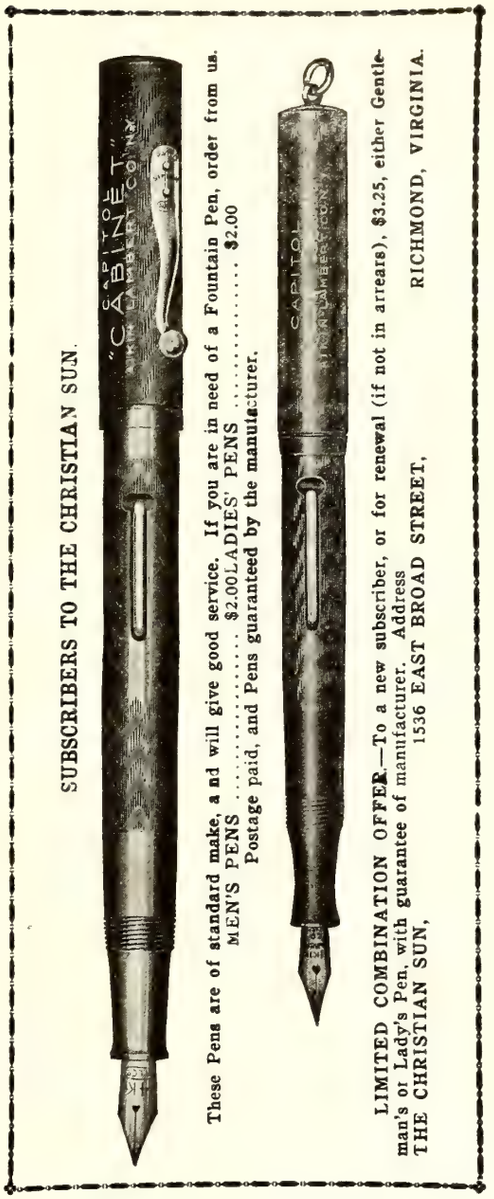
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E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

DESERVED TRIBUTE.

It has been the rather sad observation of THE SUN'S editor that many of us Christians feel that we cannot have institutions, interests and enterprises quite equal to those of other Churches and communions. And positively it rather startles us when we are assured that our very own is equal or superior to the best.

At the recent commencement of Elon College, the distinguished gentleman who delivered the literary address on graduating day, in the course of his address exclaimed with emphasis that, in comparison with the number we sought to reach, to serve and to teach at Elon College, there was not a college plant in the United States so adequate, so efficient, so well equipped as our own. And this gentleman declared himself in position to know, and that he was in no sense flattering or exaggerating the facts in the case.

That speaker was Dr. Robert L. Kelly, secretary of the Council of Church Boards of Education. His business is to know colleges in the United States, and to have in mind and in hand their equipment and character. He is, in all probability, acquainted at first hand with more colleges and universities than any man in our country. So much for the man and his statement.

What interests us here is the fact of Elon College as it is physically equipped and manned today. If one now believes, feels, imagines, suspects that Elon College is not equal to any college plant or equipment and where in the South, in the field and character of the work it seeks to do, then all we have to say is—come and see! The equipment is here. The buildings, laboratories, studios, library, offices, lecture rooms, society halls, club rooms and the rest—the latest and most modern word in college construction and finish are here. These are ours. The Christian Church can have, it does have, the equal of any. In this we indulge a pardonable pride and take courage.

FANCY GAP, ELK SPUR, ROCKY FORD.

One suspects that these rather formidable names are more or less familiar to CHRISTIAN SUN readers. We have not known them long, but we are learning to know them well. And the more we know them the better we like them.

Fancy Gap is really the post-office through which we gain admittance to Elk Spur. The latter is higher up, farther on, and is the local name of our Christian Church, school-house and parsonage.

Our Elk Spur plant is serving a great and good purpose. For seven months, two full-time teachers carried on five days of the week in our day school. Then on Sundays, these teachers, with the assistance of our pastor, Rev. M. T. Sorrell, and his assistant, Miss Margaret H. Morey, conducted our Sunday School and other religious services. We have here an ample and adequate Church and school building combined. The Church auditorium will seat 200; the two large school-rooms easily take care of our week-day school and classes in Sunday School. Then, on the grounds and close by, we have the Morey Building, used as combined parsonage and teacherage—our preacher and teachers live there. It was a splendid audience that gathered at Elk Spur Sunday, May 31st. The people were attentive, well-behaved, orderly, reverential. It was a joy to worship there and have fellowship with the saints there.

Rocky Ford is the name of a congregation, but not of an exact place or building. As yet, the people have no house in which to worship. We have been holding Sunday services and conducting week-day school in the shed of a modest dwelling by the courtesy and kindness of the family living there. It is wholly inadequate, yet a Church organization of over thirty members has been effected. A site for a Church on the Hillsville-Mt. Airy highway has been donated us. Here we are to build. We have promised these people now for two years. If our promise is worth anything and the work here is to continue, we must now build.

What are we doing in these mountains? Giving the people, young and old, a chance at the gospel, the privileges of school and Christian teaching, of the Bible and of the life worth while in Christ Jesus our Lord—a chance they have not had before. That is all. And we will never help a more appreciative or a more worthy or a more needy people of these things.

Our Carroll County work is a Christian work worth while. Do you wish a part in it? Then send a contribution to our Rocky Ford building fund.

GOD'S SCHOOL.

[Baccalaureate sermon delivered at Elon College, Sunday, May 24, 1925, by President Albert G. Caris, D. D., of Defiance College, Ohio.]

Mr. President, Men and Women of the Graduating Class, Students, Patrons and Friends of Elon College:

(Continued from Last Week.)

Jesus voiced a higher expression of the same law. He taught the law of service as the fruit of real love for fellow-men. He said that life, real life, was impossible without love. His disciples continued the theme and traveled through the then known world carrying what they thought spiritual food to starving souls and the water of life to the famished. The impulse was their desire to help, and their cause flourished in the measure that their desire was undiluted by selfish interest and ambitions. In their teaching, life and real love were linked together, while death and hatred were inseparable. The gospels and the epistles are filled with the social message. James' definition of religion, with its emphasis upon assistance for the needy, is only one illustration of many available. The hopeful quality in the world is that human sympathy and love which marks the kinship between God and man. The canker of the world, and the indispensable and ever-present factor in all evil, is selfishness.

But the same story is written in the hearts and natures of men. The gospel message of brotherhood was gospel or good news, because men hungered for that sort of teaching. It is perfectly true that the appetites, the desires for possession and the instincts of self-preservation seem to develop into selfishness. There is really a conflict in each life between the unselfish and the selfish interests, but no one questions the fact that men respond to generous impulses. Sympathy is natural, too, and the love of justice and the demand for a square deal are almost as universal as any other human quality. Who can look with comfort upon the suffering and distress of others? Only those who have developed an armor of indifference, for God has written in our lives this insistent demand of this.

This demand is not only apparent in our tastes and desires, but it is expressed in our necessities. This is especially true of the demand upon the race as a whole. Injustice means danger and death. History is full of examples. The strength of the French Revolution was the unconquerable and uncontrollable feeling that injustice was the portion of the lower classes. The most terrific explosives are composed of elements which, in circumstances are perfectly harmless. So in the many other combinations or in slightly different chemistry of human emotions, some of the noblest impulses may become the most powerful, destructive forces. The race must solve its problem of social justice or die. The problem was comparatively simple in the days of long ago, though the same fundamental principles were involved then as now. Contacts were few, interests were not so intricately involved, and time and distance were barriers between men.

One of the well-known elementary principles of chemistry is that certain substances which do not themselves enter into combination, may, by their presence in a solution, hasten the chemical reactions, though themselves remaining unchanged. The new inventions of today which have brought the East and the West together, the communication of thought round the world, the free interchange of commodities as well as of thought, and the widely distributed knowledge of the life and possessions of other races and classes, act as such catalytic elements in the great test-tube of human society. Reactions between class and class, between race and race, or between nation and nation, come with a new and startling speed and sometimes their reactions are explosive in character and kill and destroy by their force. This is an outstanding problem of today. Justice or death! We might well spend all the time at our command in speaking of a few manifestations of this problem. But only a few need be mentioned.

Artificial and outgrown barriers between States and nations must be eliminated when they block the path of progress toward understanding and common welfare. Some such barriers are built on political advantage which is so solidly entrenched in tradition and habits and customs of men that waves of sentiment and human sympathy dash themselves vainly against them. So long as one nation's prosperity depends upon the lack of prosperity in another, the world is in a dangerous state. Such conditions exist in many parts of the earth. If my fellow-countrymen lack

food because the citizens of another country, through special political advantage, are well fed, my sympathy for my brethren of my own nation wars with my regard for the brethren over the division line. When my suspicions are aroused, my fears break loose. When my fears are rampant, I am willing to take any steps which seem necessary to protect the welfare and the honor of my own. It is in this way that wars arise. It is the history of the world that as civilization has seemed to advance, the occasional failures which have resulted in war have steadily increased in severity and danger. The time rapidly approaches when war must be overcome by the power of human sympathy and universal justice or the race will literally destroy itself. The lessons set in God's school are not mere play.

As men group together in closer and closer relationships, their animal natures are stimulated. When we see some one else enjoying a dish with evident pleasure in the eating, we are tempted to indulge. This is the principle involved in the serious tendency to use, or rather to waste, so much life and energy in the pursuit of debasing pleasures. The world needs play. It should be filled with joy and pleasure. But the intoxication from indulgence in sensual stimulation and other vicious practices, so easy to find, destroys life. In the old days, stories would come from across the seas of certain abandoned groups and their debased pleasures. Those things were away from us. Today such things are spread before the eyes of the whole world. Though far away, they are at our very door in radio message, moving picture, or publication. Is it any wonder that youth, looking upon the exhilaration and evident pleasure of the participants, wishes to investigate? This is a social problem. If the generations soon to follow our own are to be strong and virile, their powers must not be wasted in vain pursuits. If the race is to continue in vigor and strength, our social pleasures must be made wholesome. This is an individual lesson of importance, but it is a racial task which must be solved. Other problems of like importance are at hand. Each of us can think of many of them and find our way into the heart of the task of solving them.

Perhaps we should ask ourselves the same question concerning this great course of study—the insistent demand for social justice—as that asked concerning the first great course—the imperative command to subdue the earth. What progress is being made? The story of the race is a long list of victories. Human slavery has been abolished; knowledge is spreading rapidly into the far corners and the dark places of society; human life seems to be increasing in value and consideration, even though the population is increasing; life is pleasanter and filled with richer experiences; woman has a new dignity and a new freedom, and children are looked upon with a reverence new in the history of the race. Yes, great progress has been made, but there is no danger of completing the entire task and leaving no great challenging social task to our children. Just as each revealed secret from nature's vault whispered of other secrets more carefully concealed, so does the solution of each great social problem bring to our attention new demands to be met and new abuses to be corrected.

The Royal Invitation to Sonship.

The third great course of study which we mention is that which gives value to the other sources. It is a royal invitation to become sons of God! Like the other two, it is written in God's great texts. His universe cries aloud of its Creator, of a builder. We have hands, and we build. Some one, or some power with some characteristics like our own, must be responsible for the world and all that is therein. We appreciate and enjoy the music and the beauty spread before us in God's world. Surely, then, we must be like the one responsible for these things. If the mechanism of the universe, and the physical laws which govern its workings are so interesting to us that some of us gladly devote our lives to studying them, and if the secrets are concealed in such fashion as to develop our curiosity, surely we must be something like the one who planned these things! The universe speaks in unmistakable terms of the majesty and the power of God; but it speaks, too, of our relationship to Him.

The lesson is written in our own lives. Every man is akin to the the Divine one, and realizes it. We are told by reliable authorities that no peoples have been discovered without some religious manifestations. The tribal religious legends picture God as a great man or the gods as exalted men. You can hear today in some groups of people in our own country the expression, "The Good Man," a perfectly reverential manner of speaking of God. It is only an indication of the inherent belief or feeling that God and man are related. Look into your own lives with the knowledge that you have of biology. You are at once confronted with the fact that you are much like the animals. Your bodies are subject to similar laws of growth and development, and many of your tendencies are like theirs. Are you satisfied to rest in the belief that you are animal, and animal only! Your inmost being repudiates even the thought. We are animals with animal natures, but we are more. We are men, in the image of God, and the statement in Genesis to that effect is only, so far as we are concerned, a repetition of what has been written in the lives and consciousness of men for countless generations.

But the message finds its clearest expression in the Scripture. We might start with the early verse in Genesis which has already been mentioned, and continue to read the record all through the entire sixty-six books and it would continually speak of God and His relation to men, at once His creatures and His children. But it is not until we come to the brief messages of Jesus that the thought stands out in clearest fashion. He voiced it in new terms. He came with a message of the Father—not judge, not creator, not an author with regard for his handiwork; but as Father. If He is our Father, we are His sons. This was the message of Jesus, humanity has a heritage of sonship, enter into your heritage. And so we finally come to our text, which we use not only as the text of the entire address, but as the fine expression of the third great lesson: "That ye may become sons of your Father who is in heaven." That was the purpose of Jesus' life; that was His message. The material universe had hinted at the relationship; men had felt it; but how clearly Jesus expressed it!

What of our success with this lesson? Have individual men been hearing and heeding the royal invitation? Has the race understood its glorious opportunity? A dispassionate observer must acknowledge that countless millions have learned to call God Father. They have lived during all the historic periods of man's existence, and though their creeds and special beliefs have varied in countless details, their faith in the Father has been a common one. What shall we say of the failures? Perhaps there are failures, but how grateful we are that we do not grade the examination papers in this school! After all, our own information is so scanty that we are not in position to judge the others. But the race, too, has been journeying toward the Father. Our old world, with all its sins and follies, with its crimes of passion and lust, with its hatred and jealousy and strife between classes, with its spots of degredation—has been slowly learning the lesson. No other is so universally accepted as the ideal as is the Man of Galilee. This is true, even though wills and habits do not succumb as readily as intellects and are not fully conquered. Customs and practices of business today are vastly different from those of generations ago. The sense of justice in business is far keener now than then. Business ethics are developing and the new word in the business code is "service"—the word the Master taught. Is it too much to hope that the day approaches when international relationships and the relationships between classes of society may be governed by the same magic principle? We are steadily progressing toward that goal, and this generation has its contribution to make to the advancement. What a glorious privilege it is!

The Purpose of the School.

But we have been speaking of God's school. We have briefly mentioned its great texts and its outstanding lessons. The three lessons we have mentioned are—

The imperative command to conquer the earth,
The insistent demand for social justice, and
The royal invitation to sonship;

And they are written, explained and illustrated in the three great texts—the material world, human nature and experience, and the Bible. But why the school? What is its purpose? Again our text—"That ye may be sons of your Father who is in heaven." To conquer the universe is an empty achievement in itself. The pride of achievement passes and the victory soon slips from our grasp. In the flush of the contest a fight for social justice seems glorious, but the ardor fades, and the task must be done over and over and again. What is the use of it all? In our great wars it seems that even the victor loses. Some such feeling sometimes comes over a soldier in the cause of social justice. Hard won and dearly bought conquests soon lose their significance and are lost in the dreary waste of human tragedies of which there seems no limit. Is our success, after all, failure? Do the advancing knowledge and the increasing appreciation of men of today only mean greater and keener disappointment because of unfulfilled desires and ambitions? Ah! the world would be a dreary place without the promise of the text. The world is not merely a tread-mill with a ceaseless sound of activities. The human race is not merely a purposeless chain with generations for links. The world is a school—God's school—and though we are links in a human chain of purpose and destiny, we ourselves are pupils in that school. If we are successful pupils, and if we attain the ideals in the curriculum, we will enter into the heritage toward which we have striven. We will become worthy sons and daughters of our Father who is in heaven.

Men and women of the graduating class, this is the message I bring you today. As pupils in God's school, work persistently at its tasks. Keep your intellects growing in strength with their victories over the problems of the material world. Enlarge your sympathies, and forget yourselves and become God-like through the abandon with which you pursue the fruits of justice for all, and let not discouragement or temporary defeat so cloud your vision that you cannot clearly see ahead of you the degree toward which you are striving and which, please God, will one day be conferred upon each son of God.

Union Theological Seminary in New York City, has completed its campaign to raise a $4,000,000 building and endowment fund. Two of the largest gifts were $1,250,000 from Edward S. Harkness, a trustee, and $1,083,333 from John D. Rockefeller, Jr.

CONTRIBUTIONS

SUFFOLK LETTER.

Local Churches have great opportunities and great obligations in their individual and their organic capacity. As members of the Church, individuals could greatly improve their development and usefulness by the adoption and practice of self-discipline and system. In the first place, this could become a fixed habit in Sunday School and Church attendance. To attend in all weathers and under all conditions would be good personal discipline. Such an obligation, self-imposed, would become a system. System grows into habit, and all pleasure grows out of habit. The easiest thing one does is in the field of habit. Church attendance may become such a habit for the individual that absence renders one restless and unhappy.

What is true of attendance is true also of contributions. It is not so much of importance as to what a Church member gives as the manner or system in giving. It is not worth so much to the member or the Church to give $5.20 at the end of the year as to give 10 cents every Sunday during the year. To give all at one time makes the gift seem larger to the giver; but it is really less because everything to which that gift belongs has to wait for it until the end of the year. When paid all at one time, the giver has to think of it only one time; but when given Sunday by Sunday, the giver has to think of it fifty-two times. If all members "laid by in store on the first day of the week" what they proposed to give, the Church would have in hand, month by month, the sum necessary to meet current expenses. The members who are the best satisfied with themselves and the Church are those who are most regular in attendance and payment of dues. Nothing is said about the sum each member should give; that is a matter for the individual after prayerful consideration of the obligation. But what this letter is concerned about is real system on the part of individuals in attendance and contributions. What is true in the Church relation is true in the Sunday School.

The Church as an organization is nothing more nor less than the sum of the individual members. The lake is made up of rain-drops. The Church is made up of individuals. It is of supreme importance that the local Church shall regard its obligations as sacred, and its method of business should be an example for other lines of business. For the local Church to proclaim good doctrine, insist on good character, and strive after spiritual experiences, and then fall down on common business is pitiable if not tragic. The Church should be an example in prompt payment of financial obligations; but she has been afraid to insist on prompt payment by members lest they would think she was after money only. Ministers have been timid for the same reason. But slack payment means slack prayers, slack faith, and small usefulness. Nothing dwarfs a Church member or a Church so much as to neglect known and felt obligations. It is a rare thing to find a complaining member or Church that has met moral, spiritual, and financial obligations fully and promptly. One never feels so happy as when all obligations are met; and a Church has the same experience.

W. W. Staley.

ELON LETTER.

During her thirty-five years of history, Elon has granted bachelors' degree to 595 persons—347 men and 248 ladies. Twenty-one of these have died—16 men and 5 ladies—leaving Elon 574 living graduates.

It is interesting to note that during the first five years, the college graduated twenty-eight persons, while during the last five years 211 have been graduated. The percentage who graduate is slightly larger for Elon than for the colleges at large. Fourteen out of thirty-eight graduate the country over. Slightly more than this number graduates from Elon.

The lifework of Elon graduates, too, is indicative of the idealism that prevails on the campus. The three essentially altruistic professions are teaching, the ministry and home-making. In these three, Elon graduates rank high. More than half are engaged in teaching, or, to be exact, 251. One-sixth are ministers, or 92 in all, while 74 of Elon women graduates have dedicated themselves to home-making. Four hundred and seventeen out of 574 are devoting their lives to the altruistic callings. This fact is eloquent testimony to the kind of motivation Elon gives her students—a motivation our materialistic age stands sorely in need of.

The other callings represented in the roster of Elon's alumni are as follows: business, 79; engineering, 9; fine arts as a profession, as distinct from teaching, 2; law, 17; medicine, 15; and public service, including unclassified callings, 35.

Elon is willing to be judged by her fruits—the finest standard of judging an institution yet discovered; the test which Jesus declared to be fair and ultimate. Some doubt that Christian character is first and always at Elon the consuming aim, goal, purpose, aspiration of faculty and students. The facts set forth above appear to be a clear indication that Elon does realize measurably her motto in the fruits of her alumni. Add to this the further fact that only one of her alumni is not a professing Christian, and you have a weight of evidence that our college is not only in purpose, but also in fact, Christian, which cannot be successfully impeached.

W. A. Harper.

CARROLL COUNTY, VA.

Sunday, May 31st was set for memorial service at Elk Spur. The weather was ideal and a large crowd assembled, filling the auditorium and one school-room. Our pastor, Rev. M. T. Sorrell, gave a cordial welcome. His brother, Mr. Claude Sorrell, of Catawba Springs Church (N. C.) responded in well-chosen words. He had come up the preceding Friday, bringing with him a cousin, Mrs. Jesse Sorrell, and five members of the Junior Missionary Society. Surely their Churches could have sent no better representatives. These Wake County friends helped very greatly in the musical part of our program.

The Hon. Judge Bolen, who, with his family, became a neighbor of ours during the past year, spoke, relating many interesting incidents in connection with the lives of a number of people who had resided in this vicinity, but have passed on. Many of these are not buried in our little cemetery nearby, so it was not possible for us to place flowers upon their graves, but the kind words spoken by the judge and the pleasant memories which he recalled were a beautiful tribute to those friends whom he knew so well and whom he loves still.

We had with us Mr. and Mrs. Lindsay, Mr. and Mrs. Hylton, and Mrs. McCallum, of Mt. Airy, N. C. Mr. Lindsay and Mr. Hylton had a part in our memorial service last year, and made so many friends among our people here that we felt our program would not be complete without their assistance. They had much to say that was helpful and inspiring and all were happy to hear them again.

The last speaker was Dr. J. O. Atkinson, who gave us a message that lingers with us. He spoke from Heb. 11:40, and no one could have listened without having an increased desire to attain to that which is higher and better. Dr. Atkinson is greatly loved by the people here, and nothing could have afforded them more pleasure than his presence at this service.

Our junior choir sang a number of songs, and we hear many words of praise for them. One little girl of five years sang several stanzas alone. The children at Elk Spur always enjoy a song service, never refusing to take part.

Our program was concluded at the cemetery, where flowers were placed on every grave.

At 4 P. M., Dr. Atkinson spoke to an attentive audience at Rocky Ford. Our room there being too small to accommodate those who gathered to hear him, we found seats under a large tree. The most desirable seats were reserved for ladies. These were logs and rocks which protruded from beneath the surface. However, no one mentioned discomfort. They were so happy to hear him say that we are to begin our Rocky Ford building at once.

Dear people of the Christian Church, our Mission Secretary has received only a small part of the money needed for this building; but we are going to launch out on faith, believing that our Father will make it possible for you to invest in this worthy enterprise.

The site on which we are to build was donated more than two years ago, and these people have waited patiently We must have the house completed for the opening of school. We cannot do this without your help. Are we to be disappointed?

Margaret H. Morey.

Fancy Gap, Va.

HENDERSON LETTER.

Under the leadership of Rev. A. H. Hook, the young, energetic and consecrated pastor of the Christian Church at Henderson, N. C., the Church seems to have taken on new life, and the members are trying, and are accomplishing, things worthy of mention in The Christian Sun.

"Mothers' and Daughters' Week" was observed, commencing on Mother's Day, at the morning worship, when all mothers and daughters attending Church sat in a body. Tuesday night following was "Organized Class Night," at which time mothers and daughters met and enjoyed the fellowship of an organized class meeting, after which all joined heartily in playing games together. Wednesday night, the prayer service was made appropriate for the mothers and daughters, with a large number in attendance. Friday night a very successful banquet was held at the Church, at which no efforts were spared to give all a good time, from the decorations to the menu. A very delightful program was given at the close of the banquet. The week ended with the mothers and daughters again sitting together in a reserved section of the auditorium on Sunday morning, May 17th, which was observed as "Daughters' Day," with an appropriate sermon by the pastor. Daughters were used as ushers for this service. The week was so thoroughly enjoyed by all participating, that a committee has been appointed to be planning for a similar celebration next year.

The Missionary Society of our Church now has a membership of thirty-nine. We have been studying "Ming-Kwong" this winter, with Mrs. Hook as leader, and have found it most interest-

ing. At our last meeting we voted to use "Ann of Ava" for our summer meetings, and use the new study book in the fall. Our Ladies' Aid Society has for some time been contemplating the purchase of a new carpet for the Church auditorium. Samples have recently been presented to the society, and the carpet will be purchased in the near future.

Some months ago the Willing Workers' class of the Junior Department of the Sunday School decided to buy a bulletin board for the front lawn of the Church. We feel this is quite an undertaking for a junior class, but they are hard at work and have raised considerable towards it already. They have been selling candy, eggs, securing subscriptions for magazines and using their dues. At present, a class in basketry is being held at the Church every week, under the direction of Mr. Hook and Mrs. W. O. Cunningham, and the children are making lovely baskets, for which they find a ready sale. The True Blue Class of teen-age girls, with Mrs. Hook as teacher, recently had an entertainment, from the proceeds of which they bought and presented to the Sunday School a register board, for which the school had long felt a need. The Gleaners' Class —a class of young married laides—recently purchased a complete four-dozen set of attractive dishes for the Church, with a sufficient quantity of silverware to go with it. The Cradle Roll Department of the Sunday School held a baby party recently, at which time the mothers were the guests of the babies for the afternoon. This came at the time when Miss Lucy Eldredge was visiting our Church, and she gave a most interesting talk to the mothers.

Our Church is proud of its organized junior congregation, to which Mr. Hook tells a story or gives a sermonette each Sunday morning. One May day this congregation carried May baskets of fruit, nuts, candy and flowers to the sick, shut-ins and elderly members of the Church and congregation. A large basket was also taken to the county hospital.

We believe the various departments of our Church and Sunday School are progressing, and we ask the prayers of our Christian friends that we may continue, with God's help, to keep on going on. MRS. W. O. C.

ELM AVENUE, PORTSMOUTH.

It may seem a little queer to the general reader, and especially so to the members of the above-named Church for a visitor to assume the privilege of exploiting their conduct and general demeanor as a band of Christians, but as I had the pleasure of being present with them last Sunday, May 31st, I was so impressed with their manner of work, consecration and devotion, I cannot forego the opportunity of telling THE SUN'S readers about it. When I arrived, the Sunday School had just adjourned. A gentleman (not a very bad-looking fellow) came out, looked real straight at me, came up, offered his hand and said his name was Felton. I gave him my name. He then introduced me to several brethren, and informed me that Chaplain H. E. Rountree was to preach for them at that hour, as their pastor was out of town, but said he, "The time for services is up, and if he does not come we want you to conduct services for us." That made me feel a little shaky, and I almost wished I had not come. Yet I soon decided in my mind that I would try. Just at that juncture, in stepped the chaplain. I said, "Amen," almost loud enough to be heard. Well, Bro. Rountree entered the pulpit and preached one of those strong, convincing, inspiring sermons that is, and has always been, his custom. His subject was "The Philosophy of Contrition." At first the subject seemed a little lofty, but he handled it so beautifully, so wonderfully, that it was ladened with comfort, consolation and sweet inspiration. So helpful, so thrilling were his utterances, that many hearty amens were heard in the audience. Bro. Rountree was once my pastor for two or three years, and I learned to love him as I have a very few others in life. The brotherhood at Elm Avenue seemed to be alive to the work of their Master. They impressed me as being loyal, faithful and ready for any service in the kingdom. They spoke of their pastor as a leader, possessive of the finest qualities; they spoke in terms expressive of the utmost confidence they had in him as a pastor and a leader or counselor; they seemed to love and esteem him for his ability, nobleness, worthiness and loving nature, and also for the progressive spirit manifested since he had been their pastor. It has always been a source of great pleasure for me to mix and mingle with God's consecrated and devoted children, and that pleasure was mine last Sunday. May the Lord ever keep this dear people in the way they now seem joyously moving is my prayer.

Deep Creek, Va. M. W. HOLLOWELL.

PASSING THE TORCH.

BY REV. J. W. WELLONS, D. D.

I have just been thinking about that great, good man, Rev. Isaac Mooney, of Kansas, whom I knew and loved in this life and whom I expect shortly to join in the spirit world. I have often thought of Bro. Mooney, whom I regarded as one of the sweetest-spirited men of our ministry, a man who preached the old-time religion, who was interested in the Church and in the schools and colleges, and who brought up his children in the nurture and fear of the Lord.

I have been thinking of him today and during our commencement here at Elon because a splendid building stands here erected to his memory by his son-in-law, Bro. Orban, and his daughter, the wife of Bro. Orban, a building that has cost, as it now stands, $125,000, furnished with everything necessary to train college students to be Christian workers and preachers and to teach the children of the community here true religion. It has been a pleasure to me to see this building arise out of the ground here and to come to completion and now to full use in the social and religious life of the college and the community.

This building this year had four professors of Bible and religion teaching in it, with more than 200 college students studying to be preachers and teachers of religion. In addition to this, more than 300 boys and girls of the community came to the week-day school of religion in which the college students engaged in teaching them religion in the week under supervision of Prof. Bennett and his assistants. It is a beautiful thought to me that my good Bro. Mooney and his good daughter and son-in-law have in the very first year of the use of this building been able to reach 500 young lives with the gospel message, and I know that the soul of good Bro. Mooney has rejoiced at every good thought that has been presented and every good resolution that has been formed and every good deed that has been done in this building erected to his memory.

As the years come and go, countless thousands will receive their instruction and training in religion in this beautiful building, which, to me, is a torch lighted by Bro. Mooney and passed on to his daughter and son-in-law, and now planted here for the teaching of religion to the glory of God and the saving of souls. How I do rejoice to see this building, and how glad I will be to be able to describe it in the spirit world to Bro. Mooney. And may God bless Bro. Orban and Sister Orban for their generous kindness in making the planting of this torch here at Elon possible. May the good Lord bless them is my prayer.

DIRECT LETTERS PROPERLY.

While it is generally accepted that this is not the age of miracles, nevertheless, there are thousands of patrons of the United States mails who take it for granted that Uncle Sam has many wonder-workers on his pay roll.

The very fact that there are wizards in the employ of the Post-Office Department—men and women who are uncanny, to say the least, in deciphering illegible hand-writing—has caused no end of trouble and expense to the government, as well as to the taxpayer, along with inconvenience in the receipt and delivery of mail matter.

Yet, with all this expert handling and careful study of hand-writing on the part of the postal clerks, the annual revenue from dead mail matter received by the government amounts to approximately $300,000.

Last year, the dead-letter office received $120,000 from the sale of orphaned packages which could neither be forwarded to the addresses nor returned to the senders because of inadequate addresses. The same office turned into the United States Treasury $55,523.96 in cash removed from misdirected letters or found loose in the mails.

Postage stamps were taken from letters or found loose in the mails having a value of $12,165.67, almost double the entire revenue of the postal service in 1789.

Three-cent fees collected for the return to senders of letters which could not be delivered totaled $92,007.54.

But this is not half the story. Checks, drafts and money orders, whose owners could not be located, and amounting to $3,546,542.54, finally found a resting-place in the dead-letter office.

For want of correct or complete addresses, 21,000,000 letters were deposited in the dead-letter office, not to speak of 800,000 parcels which had been improperly addressed or wrapped.

Strange to say, this depositing of letters and packages in the mails with incomplete, inadequate or incorrect addresses and wrapping comes, in a large majority of cases, from those patrons who are the most liberal contributors to this branch of the United States government.

It has been estimated by postal officials that 200,000,000 pieces of mail are given "directory service" every year, which means that employees must take time from the regular handling and dispatching of mail in the endeavor to provide correct addresses for this huge volume of misdirected matter. In New York City alone, the cost of this service approximates $500 every day in the year, and the total amount through the country is stupendous.

While the revenue from the dead-letter office is sufficient to keep that branch of the postal service functioning, it is not nearly enough to pay the annual toll for support of the "nixie."

A "nixie" is a letter or parcel so improperly addressed that it can neither be delivered to the address nor returned to the sender without special treatment. This special treatment costs the Post-Office Department or the taxpayer in the final analysis approximately $1,740,000 every year.—*U. S. P.-O. Bureau of Information.*

The congregation of the Park Avenue Baptist Church, New York, has voted to call Rev. Dr. Harry Emerson Fosdick to be its pastor, and though several speakers expressed strong opposition to the conditions Dr. Fosdick imposed, only seventeen members voted against calling him.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

BY WARREN H. DENISON, *Secretary.*

Financial Aims for a Local Church.

The following aims should ever be kept before a local Church by its stewardship-finance department and pastor. Study them over and see how high a grade your Church would pass now on these important objectives.

1. Every member a giver in accordance with 1 Cor. 16:2.

2. Every member bearing his rightful share both in the local Church and in the world-wide work.
work.

3. An adequate and growing Church budget in both parts, the local current expenses and the denominational benevolences.

4. Thorough preparation of the congregation preceding the annual every-member canvass.

5. An actual every-member canvass of the membership of the Church and its constituency.

6. Weekly giving for both parts of the budget.

7. Two treasuries, with two treasurers and one financial secretary. The financial secretary may or may not be the Church stewardship secretary.

8. A stewardship secretary as one of the regular Church officers heading up the stewardship department.

9. An increase annually of 15 per cent for Church benevolences.

10. Quarterly financial reports to the Church and to all contributors.

11. An efficient follow-up system to secure the payment of pledges regularly.

12. Monthly or quarterly remittance of all benevolent funds.

13. Prompt payment of all bills.

14. All books audited annually in detail by the Church auditor.

15. Every dollar to go for the purpose for which it is given.

16. Opportunity given to add to regular benevolences when a benevolent enterprise is presented educationally on a regular occasion.

17. All business done in a business-like way, using checks, receipts, and other good business methods.

Do You Tithe?

Listen to the testimony of two of the women of our Church on this important matter.

Mrs. F. C. Coffin, Albany, Mo., writes: "I have proven to my own satisfaction, from my own experience, and from the experience of others in whom I have confidence, that tithing embodies a principle that naturally produces material, as well as spiritual, results for the giver, besides the great good it does in other ways. But in order to get such results, one must not give 'grudgingly nor of necessity,' nor with thought of personal gain in even the least sense. Tithing is orderly giving, and order is heaven's first law.' "

Mrs. W. M. Jay, Everett, Pa., says in a recent message: "To me, tithing is the only systematic way of giving; the tithe-box and its contents are sacred because they are the Lord's, and the joy comes in using it as we think the Lord would want it used. We are His stewards in life and service as well."

May we have your personal tithing testimony?

STEWARDSHIP READING CONTEST.

We arranged with Dr. W. H. Denison for a program of a model stewardship reading contest for the month of February. As this program would require too much space to include in this summary, we suggest that our Churches obtain a copy by writing to Dr. Denison, at Dayton, Ohio.

The pastor prepared for and helped during the contest. Our stewardship secretary, a very busy man, Mr. George Good, president of the Exchange Bank, served as general superintendent, and was keenly alive to the success of the contest.

We organized our congregation into twelve groups, divided these groups into two sides of six groups each, appointed a leader and an assistant leader for each group, and a captain for each side. The stewardship secretary, with the two captains, selected the group leaders and their assistants. They prepared a list of all the families of our congregation, divided these families into groups, assigned the leaders and assistants to each group, gave each side a name, and arranged the same number of readers for each side. Mr. J. L. Priddy was captain of the "Reds," and Mr. Guy Huber was captain of the "Blues." It would be difficult for any congregation to obtain two better captains than we had. They were on the job all the time, looking after their group leaders, and each urging his side forward to victory. The finest kind of co-operation of the group leaders and their assistants made splendid results possible.

Each reader was put upon his honor to report his credits to his group leader, who reported to the captain of his side, and each captain reported the total number of credits for his side by groups each Sunday, both captains urging weaker groups to obtain more credits, with an occasional word from the pastor. The interest was as keen as that of an automobile race as a side gained or lost credits each week. The pastor supplied both sides with literature. His study served as a clearing-house from which group leaders obtained literature, and to which they returned the same as soon as read, thus keeping reading material in circulation.

The material we used included everything published by the Layman Company of Chicago, the *Herald of Gospel Liberty,* the *Christian Missionary,* all denominational literature we could obtain, stewardship mottoes, Bible references, sixty-eight different stewardship booklets, in addition to the following books: "Money the Acid Test," "Church Finance," "You and Yours," "The Competent Church," "Modern Church Finance," "A Man and His Money," "The Christian and His Money Problem," "Studies in Stewardship," "The Larger Stewardship," "Stewardship for All of Life," "The New Christian," "The Victory of Mary Christopher," "Life as a Stewardship," "Woman and Stewardship." We also gave credits for attendance at Bible school, Christian Endeavor, preaching services and Church nights, at all of which some phase of stewardship was presented. We used readings, playlets, special articles, talks, discussions, and sermons. We gave special credits for all new and renewal subscriptions for both *Herald of Gospel Liberty* and the *Christian Missionary.* Attendance at all services increased.

A total number of 424 readers participated. There were ten new subscriptions and twenty-one renewals for the *Herald,* there were twelve new subscriptions and eighteen renewals for the *Christian Missionary,* or a total of sixty-one new and renewals for both. Fifty-three signed tithing pledges, and others will do so. We will have a special service soon, at which all who signed tithers' pledges will be guests of honor, and our tithers' honor roll will have a place of distinction. The contest concluded with a stewardship institute conducted by Dr. Denison Saturday night and three services on Sunday. Dr. Denison is the right man in the right place. He will be a benediction to every Church that will arrange such an institute. The total number of credits were 177,708 for the "Reds," and 174,609 for the "Blues."

Our thought was to get the most good out of the contest rather than penalize the side that lost. In keeping with this, we had a "Church Family Night," when an abundant supper was served, our orchestra rendered a beautiful concert, a program of live-wire subjects presented, and a social period enjoyed. All members were urged to attend, and those having been recently received into membership were the guests of honor. No financial consideration was connected with the occasion, as its purpose was a closer fellowship within our Church family. Mr. G. M. Gephart presided as toastmaster in his pleasing manner. As a result of this contest, the Church voted to pay for a lot, build and furnish a chapel in Porto Rico by September, 1925, and I have learned that when the First Christian Church of Warren undertakes a task it does it well. F. E. ROCKWELL,

Warren, Ind. *Pastor.*

CENTENNIAL AT PLEASANT HILL.

BY EUGENE A. THOMPSON.

Sunday, May 17th, a centennial celebration and memorial service was held at Pleasant Hill, southern Alamance County. At 11 o'clock the service started with singing by the local choir. After a few brief remarks by the pastor, Rev. J. E. McCauley, he introduced Dr. W. A. Harper, who delivered the centennial address.

Dr. Harper delivered a forceful address, in which he paid tribute to the early founders of the Church who fought and conquered all opposition that the name of Christ might be carried forth. He gave the Church high praise for the progress it has made, and gave as a reason for this progress that it had always been optimistic.

The Church was warned not to be too proud of her achievements, nor to stand still, because "Pride goeth before destruction, and a haughty spirit before a fall"; also one who stands still impedes progress. After enumerating some of the problems of the past, Dr. Harper entered a plea for some of those facing the present generation. Among those of the present time, he called especial attention to the following five: (1) the problem of war and world peace; (2) racial prejudices as pertaining to individuals and nations; (3) the problems arising from industry as to capital and labor; (4) the right kind of environment for our children, so as to perpetuate our name as a Christian people; (5) a unity of Christian religion that can give facts upon the solution of the national and world problems of our time. This was an address filled with suggestions that fit the needs of the present time.

At the noon hour, a most sumptuous dinner was spread which was very much enjoyed by all. In the afternoon, Dr. Alexander, of Elon College, delivered the memorial sermon, after which a short service was held in the cemetery. After paying proper respect to those of former days, Dr. Alexander challenged the present generation to a life of honest labor and service, that the work they had started might be carried forth and the cause of Jesus Christ perpetuated unto the end of time.

The day was a most enjoyable one, and one to be long remembered in the minds of men. The crowd was said to be the largest ever assembled at Pleasant Hill on any occasion. Old acquaintances were renewed and many new ones made.

The following historical sketch of the Church was read by one of the local members at the morning service:

In the year 1783, Rev. John Allen, of Orange County, a member of the Christian Church and a faithful preacher of the gospel, began preaching in this section of the county, and was soon followed by preachers from different parts of the country. Their preaching was attended with power to the awakening and conversion of many souls. In 1824, Martin Staley got subscriptions for the purpose of building a meeting-house. The house, a one-room frame structure, located just opposite the cemetery from the present building, was built in 1825 and named pleasant Hill by Rev. Nicholas Barrons. From that time to this, regular preaching has been kept up.

Benjamin May and Shubal Evans were the first deacons of the Church. They were ordained in 1827 by Rev. John Allen, the founder of the Church. Up until 1829 no regular time was set for preaching except as men saw fit to conduct services. Upon the motion of Rev. Martin Staley, it was decided to hold a regular service the first Sunday in each month. The first Communion service was held the first Sunday in May, 1861, by Rev. E. W. Beale.

The Church has ever been active in all good works, for as far back as 1855 we have record of it paying money to the missionary society and also donating to the upkeep of THE CHRISTIAN SUN. The first Sunday School was organized the third Sunday in April, 1871, through the influence of Jacob Garrett, Malcom Murchison, and J. N. Farrel, pastor.

December 19, 1874, the idea of a new Church building was introduced. However, it was discussed both pro and con for seven years. Finally, in 1881, under the leadership of Rev. John T. Ball, pastor, the Church decided to build. W. G. Murchison, A. H. Way, and Christopher Teague were the men who had charge of the work. The new Church was a one-room frame house without the present Sunday School rooms and pulpit. It was completed in the early part of the year 1883, under the leader ship of J. W. Holt, pastor. W. G. Clements, a visiting minister, preached the sermon of dedication the first Sunday in September, 1883. The old Church building was sold by W. G. Murchison, trustee, for $16.50. The first sexton to receive pay for his service was William H. McPherson in 1884. He received $1.50 per year to be deducted from his Church assessments.

A centennial service was held the first Sunday in August, 1894, commemorating the one hundredth anniversary of the Christian Church, of which Pleasant Hill is a part. The cemetery was inclosed with a fence in 1901.

August 1, 1908, a committee was appointed to build a recess pulpit and paint the interior of the house. The work was completed in due time. The Sunday School rooms and entrance way at front of house were erected in 1913. Cement steps were built at front door in October, 1915. Chairs bought for pulpit in May, 1916. May 6, 1922, the idea of recovering and repainting the house, staining the pews, and building two Sunday School rooms was introduced. In due time, the house was recovered and pews stained, but the Church did not see fit to paint the house and build Sunday School rooms at this time. However, in 1924, a committee was appointed to build one room at each side of the Church, enlarge the Church windows, repaint the outside of building, and make such inside changes as they thought best for the Church. This work was completed in May, 1925.

The entire Christian Church is only 131 years old, so we see Pleasant Hill is one of the oldest Churches of the Christian denomination. The Church lot was deeded by Martin Staley in 1833. Lovina Vestal gave more land to enlarge the lot in 1859. The lot contains fourteen acres, more or less.

The total membership for the first sixty-five years was 371. The records were incomplete for a period of years during and after the Civil War; therefore, we can't tell the total membership for the whole history of the Church, but a rough estimate gives us between 800 and 1,000.

As before shown, John Allen, Martin Staley, and others had charge of the Church the first eight years. Louis Craven was the first regular employed pastor, at a salary of $9.80 per year. This was a larger salary, however, than some of the pastors received in later years. In all, there has been during the hundred years of Church history a total of thirty-nine different men served as pastors, besides a number of volunteer preachers and co-workers. Twenty-seven of these pastors served only one year. Three, namely: John Farrel, L. T. Cox, and P. H. Fleming, served as much as five years in one ministry. Alfred Isley served eight years, however, at five different times as pastor. A. Frank Isley served eight years in two ministries. L. T. Cox served the longest ministry of any one man, that of eight years. The average ministry of each pastor is 2.5 years. There are twelve preachers living now that have served as pastors. The only one to die while in service here was W. L. Hurley, who died in 1907.

The entire amount paid pastors is $5,706. The lowest salary that we have record of was eight dollars per year. The average yearly salary for the first twenty-five years was $11.23. There has been almost twice as much paid to pastors in the last thirty years as was paid in the first seventy years of the Church's life. The average salary for the whole one hundred years is $57.06.

There has been raised for pastors' salaries, orphanage, missions, and all other benevolent purposes in the last ten years the sum of $5,953. You see, more money has been raised for all purposes in the last ten years than was paid pastors in the whole one hundred years of Church history. The Western North Carolina Conference is composed of thirty-three Churches, and Pleasant Hill is one of them. Of this thirty-three, only three have a larger membership than Pleasant Hill, and six pay their pastors a larger salary. According to reports, the Church has made more progress in material things in the last twelve years than in all the eighty-eight previous to that time. We know that it has grown spiritually as well as materially, for there are more worthwhile members working in perfect harmony than at any time in past history. All worthwhile benevolent organizations receive such aid from here as we see fit to give.

The Sunday School, too, under the leadership of Mr. W. A. Harnaday, is in the most progressive state it has ever been. Located, as it is, in a field where "the harvest truly is plenteous" and under the leadership of its able and devoted pastor, Rev. J. E. McCauley, we see no reason why Pleasant Hill should not continue to grow in "the fear and admonition of the Lord."

WAKEFIELD NEWS.

Many things have happened since we last reported. Our revival was held in the latter part of April. The Christian Church and the Methodist Church in our town united their efforts and put on a ten-day campaign, the services being held in our Church and Rev. Rosco Jones, a Methodist minister of Cape Charles, did the preaching. His messages were well delivered and helpful. All business places closed for one hour in the afternoon, and the attendance, both in the afternoon and evening, was unusually large. Quite a number made their decision for Christ and united with the various Churches of the town, five being added to our Church.

May the 31st was a great day for the Churches of the Wakefield charge, *i. e.*, Wakefield, Ivor, Barrett's and Burton's Grove. All four of these Churches met at the latter at 10 o'clock for a get-together day. The day was started with a union S. S., and there was a large number present. W. H. Clark, of the Wakefield Church, superintendent, and all enjoyed the service fine. At the 11 o'clock hour, Rev. H. E. Truitt, of Wavely, preached a fine sermon from the text "We are Laborers Together with God." He set forth some of the great things man, working with God, had been able to accomplish. His message was well delivered and well received. Following this, Rev. W. D. Howard led in the celebration of the Lord's Supper, this being a very impressive service. Then, for one hour and a half, the crowd enjoyed a fine dinner spread—and a dinner it was! Everybody spread their vitals they had brought together, and there was an abundance. At 2:30 the crowd reassembled for the afternoon service, the congregation was highly favored with two short talks by Revs. W. D. Howard and W. B. Fuller; these talks were short and to the point. Brother Howard spoke on "Copying the Master," and Bro. Fuller on "Union." It was a joy to all to have these brethren present, as both of them have labored in the field before. We esteemed it a great privilege as well as an houor to have Bro. Truitt with us also.

Following these short talks, a short business meeting was held, in which the Churches voted their pastor a month's vacation during the summer. Then it was unanimously decided that the four Churches would hold a fifth-Sunday meeting every fifth Sunday at one of the four Churches. The following officers were elected: president, R. E. Hines; vice-president, W. R. Clark; secretary, Mrs. C. H. Brittle; treasurer, E. W. Carrell. Program committee—Mrs. B. H. Laine, R. U. Laine, F. E. Branch, and Mrs. L. B. Faison, with the writer to assist.

The next meeting is to be held at Barrett's the fifth Sunday in August. We are looking forward to that day, and all the others, to make plans for a larger and more efficient Sunday School work. It is our aim to have some experienced Sunday School worker with us in every meeting to lecture on the best methods of Sunday School work. We are trying also to have our field well represented at the Summer School of Methods at Elon.

G. C. CRUTCHFIELD.

MOHAMMEDANISM SPLITS.

Rev. Mills Rodin, of Upsala, Sweden, who has been at work among the Moslems of Abyssinia, writes: "And what about the results of our mission work among Moslems? When the Swedish mission, about thirty years ago, began work among the Moslems of the Tigre tribes, they could hardly get any children in the schools. The Moslem parents ordered their children to look to the right side, and not to the left where we had our mission station, when they passed on the road. 'That place is dangerous,' they said, and it seems to have been so for Islam. Now the Moslem parents themselves are coming with the children to the school, and when the children wish to become Christians, their parents go forward with their children in the Church, and give them their blessing. They have seen in these thirty years that Christ makes them better than Mohammed—the old folks do not wish to change their religion, but they allow their children to do so. In Somali Land, we have about 250 Moslem converts; in Abyssinia there is a mass movement towards Christianity. About 7,000 of them have been baptized in the Abyssinian Church."—*Alliance Weekly.*

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

June 21, 1925.

Subject: "Peter Delivered from Prison."

Golden Text: "The angel of the Lord encampeth round about them that fear Him, and delivereth them."—Psa. 34:7.

Lesson: Acts 12:1-24.

Devotional Reading: Psa. 91:1-12.

Herod was doing his worst. He had already killed James, the brother of John, with a sword, and because he saw it pleased the Jews, he proceeded to take Peter also. Like many another man in high places, he loved to bask in the sunshine of popular approbation. And like many another man, he was willing to pay almost any price for cheap popularity. What mattered it if he did have blood on his hands! His course of action was pleasing to the Jews. And he layed his itching palms on Peter, the natural leader of the twelve. But even Herod had some compunctions of conscience. He was nominally a Jew—his grandmother, Mariamne, was a Jewess—and Herod was most scrupulous as to all Jewish observances. It would be all right from his standpoint to kill Peter at the end of the Passover, or after Easter, but it would be a vile breach of religious etiquette to kill him during the Passover. What strange freaks the minds of men play on them in order to justify their actions.

"Peter, therefore, was kept in prison." And there was nothing lax in Herod's method of imprisonment. Four squads of four men each were detailed to guard him. Furthermore, Peter was continually bound with heavy iron chains to two of the soldiers. As an extra precaution, he was confined to the inmost ward of the prison. Looking at it from the human standpoint, Peter's case was hopeless. It might be remarked in passing that, in spite of the stone walls and iron chains, Peter was perhaps the freest man in the jail. For stone walls and iron chains do not a prison make. He who is master of himself is freest of the free, while he who is a slave to himself is never free.

Yes, Peter was kept in prison, and his case did seem hopeless. But—and thereby hangs the tale —"prayer was made without ceasing of the Church unto God for him." In another part of the city, a little group of people, warm, personal friends of Peter, and devoted servants of God were setting in motion spiritual forces that should triumph over material things, and which should release and restore him whom they loved and whom the Church needed. Their prayer was a model one. It was earnest; it was united; it was specific; it was intercessory; it was born of faith, and it was directed unto God. Because it was all these things, it was effective. "The effectual, fervent prayer of a righteous man availeth much." The Master has said, "Ask and you shall receive," and the disciples took Him at His word. In all too many cases we have not, because we ask not.

On the night before the morrow on which he would have been brought forth, Peter's delivery took place. Peter evidently belonged to the "I Won't Worry Club," for he was sleeping soundly between two soldiers. He evidently knew whom he had believed, and believed that He was able to bring things to pass. What difference did it make anyhow, for as Peter later wrote, "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God restest upon you." And "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

The spirit of glory and of God did rest upon him, for "An angel of the Lord stood by him and a light shined in the cell; and he smote Peter on the side and awoke him, saying: 'rise up quickly.' And his chains fell from his hands." Freed thus from his bonds, he was able to help himself, and he girded himself, bound on his sandals, gathered his garment about him, and followed the angel. It was a strange procession; so strange, indeed, that Peter did not believe that it could be true, but thought he saw a vision. "God works in mysterious ways his wonders to perform." On and on they went, pass the first guard, pass the second guard, even unto the iron gates that leadest into the city. And lo! it opened unto them, seemingly of its own accord. And they went out. When they had gone through one street, the angel parted from them. God helps men when they cannot help themselves; but He helps them to help themselves. God had helped Peter thus far; it was now up to Peter to help himself.

It may have been coincidence that Peter turned to the house of Mary, the mother of John Mark, "where many were gathered together and were praying." But it is not difficult to believe that Peter was led as truly by the spirit of God as when the angel walked by his side. He had had a great experience, and he wanted to share that experience with those with whom he had so much in common. But may it not be that God wanted to teach His children about to set out on the task of evangelizing the world, that more things are wrought by prayer than this world dreams of.

Now, we come to the strange part of it all. Here were men and women praying earnestly that Peter might be spared, and now that he had been spared and presents himself to them, they do not believe that it is he. In fact, he had a difficult time in convincing them that it was he. "And they were amazed." We are sometimes baffled when God does not answer our prayers. In all too many cases we are amazed when He does answer them. As a matter of fact, no sincere prayer offered in humble faith ever is unanswered. God simply answers according to His will and our needs, and not always according to our understanding and our wishes.

"And he departed and went to another place." Spiritual experiences are not ends in themselves; they are simply the preparation for larger service.

Pithy Paragraphs.

1. Man's extremity is God's opportunity.
2. One of the finest forms of service is prayer for others.
3. If in everything by prayer and supplication, with thanksgiving, we make our requests known unto God, the peace of God which passeth all understanding shall guard our minds and hearts in Christ Jesus.
4. The presence of God lights up dark and dismal places.
5. One with God is a majority.
6. Prayer changes things.
7. Prayer changes men.
8. The ultimate forces of life are spiritual.
9. The providence of God runs on a timely schedule.

CHRISTIAN ENDEAVOR.

June 21, 1925.

Topic: "Life as a Hurdle Race."

Scripture: Heb. 12:1-4.

Worship.

Song: "Stand Up, Stand Up for Jesus."

Scripture: Heb. 12:1-4.

Carry on! Carry on!
Fight the good fight and true;
Believe in your mission, great life with a cheer.
There's a big work to do, and that's why you are here.
Carry on! Carry on!
Let the world be the better for you;
And at last when you die, let this be your cry:
Carry on, my soul! Carry on!

—*Robert W. Service.*

Prayer for strength to overcome temptation, doubt, hatred, fear, misfortune, selfishness.

Song: "I Would be True," or "Lead On, O King Eternal."

Leader: Wait on the Lord: be of good courage, and He shall strengthen thine heart.

Assembly: They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk, and not faint.—*From Hymnal of American Youth.*

Suggestions for the Leader's Talk.

Did you ever see any one run in a hurdle race, when you wondered if they would get over the next one all the way through the race? You wondered if they could possibly go over each one and win the race. You also wondered if they would come out of the race unhurt. The same thing is true of life, which many people choose to call a race. People are constantly meeting obstacles, and either overcoming them or losing out because they fail to overcome them. Some people come out the winner, not only unhurt, but stronger; while others may come out maimed.

Overcoming obstacles is largely a matter of attitude toward life and depends a great deal on one's spirit in regard to meeting them. Here we may distinguish between the optimist and the pessimist. The optimist thinks he can, and this is half the battle. He is constantly looking for the best, and is, therefore, likely to find the best. The pessimist (who sees the hole in the doughnut rather than the doughnut) is not looking for the best; he constantly thinks he can't do things; he hasn't confidence in himself or others; he is afraid to meet facts and face them. He is constantly sidestepping the issue. It is largely, after all, a matter of courage. It is well to think that things always happen for the best, but this can be carried too far if one takes from this moral responsibility for the individual. Each person must fight his battles for himself, and the great joy and comfort in this is the fact that we can commune personally with a loving Father—one who cares for the way we live our lives. Who of us has not been the better person after overcoming some obstacle?

Some Obstacles which We May Meet.

It may be bad health. Many people have been able to overcome this through taking good care of themselves and being cheerful along with it. Others have to overcome a bad temper, a selfish disposition, egotism, carelessness, doing things on the impulse of the moment without thinking of the consequences, thoughtless of others, fear and impatience. All of these may be overcome through patience, a willingness to do it, regardless of how hard it may seem, a reliance on God for strength, and confidence in one's own power to do it.

(Continued on Page 11.)

Christian Orphanage

My dear Friends:

We were very much gratified with the splendid grades our children made in the graded school this year, especially on deportment. Many of them made "A" and "A-plus" during the term.

Last September, when the school opened, we offered a prize to the boy or girl who made the best grades for the entire year, both in deportment and in each study. While many of our children made excellent grades, Clarence McKinney seems to have won the prize. Clarence is a most excellent boy, and worked hard and came out at the end of the school year with the record of "A" and "A-plus" on deportment for the entire year, and only one "B" and one "C" during the year on his studies, making "B-plus," "A," and "A-plus" on the rest of his work.

We are happy to add to our list of monthly contributions this week Elk Spur S. S., our mountain mission, with an offering of $7.50—perfectly grand! We have promised our dear friend, Dr. Atkinson, to go with him some time this year to visit this people. We want to meet them and worship with them. May God's richest blessing rest upon Bro. Sorrell in his great work in this field.

We want to call the attention of our Churches to the special Easter offering. If you have not sent it in, please do so. We depend upon this offering to tide us through the summer months. Don't forget us, please.

Then the pretty new building—you know you want a part in it! See to it that your Church raises the small amount it has been asked to raise to help finance the building. Let us raise it and send it in at the earliest date possible. We can do it. Let us all pull together for the little fatherless children and do a real living service in the Master's vineyard.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 11, 1925.

Amount brought forward		$9,791.79
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Henderson	$ 5.54	
Morrisville	2.00	
		7.54
Western N. C. Conference:		
Antioch (R)	$ 1.25	
Burlington	82.61	
		83.86
N. C. & Va. Conference:		
First Church, Greensboro	$ 29.61	
Elk Spur	7.50	
Mt. Bethel	1.04	
Palm Street, Greensboro	8.00	
Salem Chapel	1.00	
		47.15
Eastern Virginia Conference:		
First Church, Richmond	$ 9.96	
Rosemont	26.85	
		36.81
Valley Va. Conference:		
Linville		6.40
Alabama Conference:		
New Hope	$ 1.56	
Kite, Ga.	2.55	
		4.11
Easter Offerings.		
Rosemont, Ea. Va.	$ 13.29	
New Hope, Va. Val.	8.50	
		21.79
Special Offerings.		
A Friend, Durham, N. C.	$ 15.00	
R. B. Wicker	15.00	
W. W. Brown	15.00	
		45.00
Grand total		$10,044.45

(Continued from Page 10.)

Suggested Topics.

"Some Obstacles which Turn Out to be a Blessing," "Jesus' Way of Meeting and Overcoming Obstacles," "Faith and Determination as Means of Overcoming Obstacles."

Questions.

1. Do you know of any one who has overcome obstacles successfully? How did they do it?
2. What do you think the temptation of Jesus meant in His life's preparation? How is this an example to us today?
3. What are some of the things which this society should overcome and make the meetings better? How can they be overcome?

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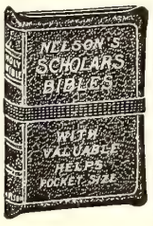

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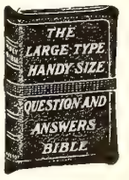

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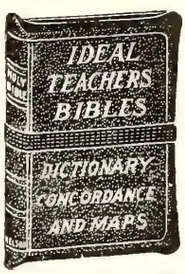

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THE CHRISTIAN SUN

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

"Oh! that my ways were established to observe Thy statutes."—Ps. 119:5.

To travel on, unceasingly—
This is my prayer;
To journey on, though I may be
No flying bit of destiny;
To take the path God marks for me,
Though it lead anywhere!

To travel on, as happily
As life permits—
This is the prayer, I ask, today
On bended knee.
God points the way—
A way that, through His mercy, fits
My every need. —*Anon.*

O Lord, establish our footsteps in Thy way, and let not iniquity come nigh us. Prosper, we pray Thee, our going forth, and have mercy on us. Let it be known every step of the way that Thou art God, and we Thy servants. Preserve us and make Thy face to shine on us in loving-kindness. *Amen.*

TUESDAY.

THE CHRIST FOR A YOUNG MAN.

Let me introduce you to the most attractive, most delightful man in the world. You have never heard Him as He really is; all the pictures ever drawn misrepresent Him. They have made Him out a weakling, a woman's features with beard—He who for thirty years swung an adz and drove a saw through heavy timbers, who for long days tramped the borders of His loved lake and would not sleep indoors if He could slip away into His garden.

An outdoor man He was; a man's man, who could stand watch when all His friends deserted Him in sleep and could face the tempest in a little boat calm-eyed and unafraid.

They have called Him a pacifist. How could they forget the day, I wonder, when in the midst of the hard-faced crowd He stood, and braiding a little whip, drove them out before Him?

Think you it was only the glance of righteous anger in His eye that sent them scurrying? I tell you that behind that little whip were muscles of iron, made strong by many years of labor, and a spirit that never once knew fear, not even in the presence of the cross.

They killed Him, of course, in the end, and sometimes I am almost glad—glad that He died at thirty-three, with youth still athrob in His veins and never an illusion lost or an ideal dimmed by age. Claim Him, you who are young and love life; let no man dispute your claim.

For He, too, was young, and is; He, too, loved laughter and life.

Old age and the creeds have had Him too long; I offer Him now to you (not in deed, but in truth) —Jesus of Nazareth, the joyous companion, the young man whom young men can love.—*Bruce Barton.*

Prayer.—Our Father, give unto us the vision to see Christ, Thy Son, as He is; to know Him in His grace and love, and to share in the fullness of His life today. *Amen.*

WEDNESDAY.

THE IMPORTANCE OF THOUGHTS.

"Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8.

"We learn that any person who will not accept what he knows to be truth, for the very love of truth alone, is very definitely undermining his mental integrity. It will be observed that the mind of such a person gradually stops growing, for, being constantly hedged in and cropped here and there, it soon learns to respect artificial fences more than freedom of growth.

"You have not been a very close observer of such men if you have not seen them shrivel, become commonplace, mean, without influence, without friends and without the enthusiasm of youth and growth, like a tree covered with fungus, the foliage diseased, the life gone out of the heart with dry-rot, and indelibly marked for destruction—dead, but not yet handed over to the undertaker."—*Luther Burbank.*

Prayer.—Our Father, help us to keep the ideals ever before us, looking to Jesus, the author and finisher of faith. Direct our thoughts toward that which is holy. Make us right in all things. In His name we ask it."—*Amen.*

THURSDAY.

"God is Love."—Jno. 4:8; 1 Cor. 13.

"Love is the only bow on life's dark cloud. It is the morning and the evening star. It shines upon the cradle of the babe, and sheds its radiance upon the quiet tomb. It is the mother of art, inspirer of poet, patriot and philosopher. It is the air and light of every heart, builder of every home, kindler of every fire on every hearth. It was the first dream of immortality. It fills the world with melody, for music is the voice of love. Love is the magician, the enchanter, that changes worthless things to joy, and makes right royal kings and queens of common clay. It is the perfume of the wondrous flower—the heart—and without that sacred passion, that divine swoon, we are less than beasts; but with it, earth is heaven and we are gods."—*Robert G. Ingersoll.*

Why didn't Ingersoll say, "God is love?" God is the great underlying, wonderful central channel in which are found the purist elements of beauty that we can offer to the soul. In it, wrong passes away, ugliness is lost, and everything transformed to beauty.

The love of God does not confound the sinners with sin, but raises one to heights where feeblest intentions and the least gesture calls forth His presence.

This means that we shall not be able to tell where the star leaves off and the sky of ordinary thought begins, and in His love we shall walk together in a goodness that shall ever become more and more living, loftier and loftier until complete in Him.

Prayer.—Our Father, nothing shall separate us from the love of Christ; may His love constrain us to love, too, and to do our part to fill the world with love. In His name we ask it. *Amen.*

FRIDAY.

SINGING THE SONGS OF ZION.

"If I forget thee, O Jerusalem."—Psa. 137:1.

It was a genial day in early summer, and the human beehives on the lower East Side of New York had disgorged their denizens. Grand Street was thronged. Baby carriages and pushcarts, trucks and automobiles—what a medley of noises! With the street clangor and the pounding of Second Avenue elevated trains, however, something else was interwoven. It was the voice of a man, singing in a deep, resonant voice. The singer, an elderly Jew, stood by his pushcart, a veritable fruit-store on wheels. He sang in Yiddish, and the words were: "If I forget thee, O Jerusalem, let my right hand forget her skill."

Unmindful of the multitude, the man sang on to the end of the psalm. It was enough to make a Christian pause and think. Here was one who could hardly have a hope of ever again seeing his beloved Jerusalem, the city of his fathers. An alien in a strange land—lately come from Russia—he held to his faith and spiritual vision.

We, who are Christians, might well interrogate ourselves. It is not hard—nay, it is impossible not to sing when the heart has faith. When questioned, the singer affirmed his faith that God would yet restore Israel to the land of his fathers. Could we, under similar conditions, hold fast to the ideal and make melody unto the Lord?—*Rev. John Harrison Allen.*

Prayer.—That we, too, may learn to love the song of Zion, and of the glorious Redeemer who gave His life for us.

SATURDAY.

NEVER GIVE UP.

"And he spake a parable unto them to this end, that men ought always to pray and not to faint." —Luke 18:1; Philip. 4:6-7.

"Not to faint" means never to lose heart, never to give up. Jesus was always inspiring men with hope and courage. In one way or another, He was always telling men, "fear not; only believe."

Here is Luke 18:1-8, this counsel is joined to the exhortation to pray and a parable which beautifully illustrates its meaning. In every danger and difficulty, we are to pray; and we are to keep on praying. Our prayer has not fallen upon unhearing ears nor reached an unfeeling heart. Even now the Father may be answering, and He will not fail us, however great the delay.

This is one of the most needed and helpful truths Jesus ever uttered. In one form or another, the temptation to doubt, to fear, to lose heart, and grow weary and give up, is present with us all; but in whatever form this temptation comes, we may hold it up against this great teaching of the Son of Man who was the Son of God, and in the light of His life and counsel, the power of the temptation will dwindle away. In the midst of earth's trials and hardships, He bids us go sturdily on, believing that God will surely answer prayer and in His own way make things come right.—*Rev. George W. Barton.*

Prayer.—Lord's Prayer, all the circle joining.

SUNDAY.

THE LIFE FARTHER ON.

"I am he that liveth, and was dead; and, behold, I am alive for evermore."—Rev. 1:19.

The hand of Thorwaldsen lost cunning when he had once acquired a masterpiece that satisfied him. If life were finished here, what an insignificant thing it would be! Time is only the infinitessimal arc of an infinite circle.

Once there lived one who did His best, who used every ounce of His energy for the highest ends; and dying in shame and anguish, He cried with a loud voice, "It is finished!" What did He mean? That His life had ended? Oh, no! for "He that was dead is alive for evermore." That His holy empire had come to naught? No; for He sat in heaven, "expecting, until His enemies shall be made His footstool."

Nothing was ended but the beginning. Shall the servant do better than his Lord? This life is an apprenticeship at best. Blessed is he who lays foundations here for success in the life farther on.—*Rev. David James Burrell.*

Prayer.—Lord's Prayer, all the circle joining.

An earthquake in western Japan has caused a loss of life estimated at 500 and the injury of 1,000. The property loss was placed at from $30,000,000 to $40,000,000.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dear Kiddies:

Well, well! how do you do?

How is all the warm weather anyway? It's too wonderful to be able to go swinning; it's wonderful to see all the beautiful earth covered in bloom—pink roses and white blossoms. Oh, my! it's all just wonderful, dears!

Some of us are thinking about vacation time. Some of us are thinking about "Children's Day," too—that's fun for every one. Now, what shall we have this "Children's Day?" Miss Coghill is sending out some beautiful verses, and she wants all the prettiest and sweetest and best little folks to learn them; and, why, of course, dears, say them at your "Children's Day" program.

All the wee-wee little folks in our Church here are giving their mothers a party—a real cradle roll party, with pretty speeches and funny games—and, oh yes, ice cream; all they can hold, too! Sometimes all the cradle roll babies cry—cry out loud and all at once, too! Um-mm, it's the loudest crying you ever heard; but, dears, it's the very best cradle roll, and the prettiest babies on the cradle roll you ever saw. We love them, whether they cry or not; in fact, they wouldn't be babies if they didn't cry, of course, and what do you think! Some grown-up folks gave these precious wee folks a brand-new piano for their baby room. Not a great big ol' piano made for tall mothers and fathers to sing by, but a wee, tiny piano, made for little folks to sing by. Isn't that good news?

Good-by for today, then, Kiddies.

Your editor,

MADGE F. MOFFITT.

FINE WEATHER FOR DUCKS.

By Winifred L. Bryning.

"Oh dear, I hope that it will not rain!"
Said little Bob to his sister, Jane;
"For we must carry the eggs today
To Auntie Megg at Silver Bay."

"O dear, I hope that the sun will hide!"
Said a little duck by the riverside,
"Because I should like to swim and play;
And I can't abide a sunny day!"

Then a few drops fell, and Bob and Jane
Both sadly feared 'twas going to rain;
But the little duck was very gay,
Because he loved a rainy day.

The children walked to Auntie Megg's,
And left with her the nice, fresh eggs;
They didn't like the sloppy wet,
But they were good and didn't fret.

The ducklet saw them as they came back.
He flapped his wings and cried, "Quack, quack!
The weather's fine, so fine today!
Come into the water, and let us play!"

DUTY FIRST.

The summer noonday sun shone broadly and brightly over the hay-fields. The birds sang in the trees. The rabbits ran in and out of the hollows. The insects hummed overhead. The merry little brook went tumbling along, and the fish came leaping out every now and then, their silver sides flashing in the warm light. In the hayfields, the mowers were busy and borne on the gentle wind, softened to a musical murmur, came the voices of the men and the sharpening of their scythes. Ben and his little cousins, Jenny and Jake, were as happy and bright-hearted this bright summer's day as any three children could possibly be. They were in the middle of an exciting game, when Ben heard his mother calling him, and ran to the house to see what she wanted.

"Ben, dear," she said, "It is your father's dinner time, and I have made him some stew. He is working in Farmer Rix's hayfield, and I should be glad if you would take his dinner. Here it is in this little pail. Be careful not to spill any of it, my boy, for it is not often that I can afford to buy meat nowadays."

Ben took the pail and started back, but on his way met some boys. Setting the pot down in a corner of the fence, he began to play with them. It was a good two hours before he remembered the errand on which he had been sent. The game had been so full of fun that the thought of his poor father working in the hot sun had quite escaped his memory.

"Oh, dear me!" he cried suddenly; "how stupid I've been! I don't know what father will say at being kept waiting so long, and the broth is all cold."

When he got to where his father was at work, he saw him standing by the fence, talking to his mother. Both looked anxious, but brightened up when they saw Ben. His father, after waiting some time for his dinner, had gone home, and there heard that Ben had started so long before with the dinner they feared he had got lost or hurt in some way, and his mother had come back to help find him. Mrs. Brown felt very sad when she heard the truth, but thought that Ben's sorrow was punishment enough.

Ben resolved then and there that he would always make duty come before pleasure. We are happy to say that Ben kept his resolution, and through life he found that the happiest, as well as the safest, motto was "Duty First."

THE DAFFODILS.

"It isn't raining rain to me,
It's raining daffodils;
In every dimpled drop I see
Wild flowers on the hills.
The clouds of gray engulf the day
And overwhelm the town—
It isn't raining rain to me,
It's raining roses down.

"It isn't raining rain to me,
But fields of clover bloom,
Where any buccaneering bee
May find a bed and room.
A health unto the happy,
A fig for him who frets—
It isn't raining rain to me,
It's raining violets."

THE WAVES.

"I cannot do it alone,
The waves run fast and high,
And the fogs close chill around,
And the light goes out in the sky
But I know that we two
Shall win in the end—
Jesus and I.

"Coward and wayward and weak,
I change with the changing sky;
Today so eager and brave,
Tomorrow, too feeble to try;
But He never gives in,
So we two shall win—
Jesus and I."

The worm story was never referred to by anybody, but Hugh remembers it to this day, although he has grown to be a man, and one day when he was talking to young people he told the whole story, warning the boys to keep out the little sins so that there would be none to grow into great serpents.—*Arkansas Methodist.*

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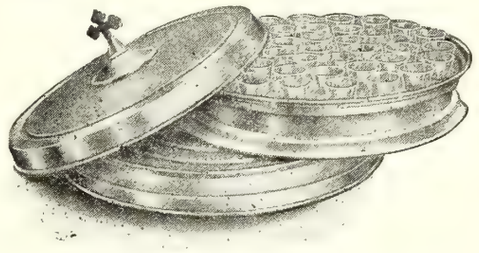

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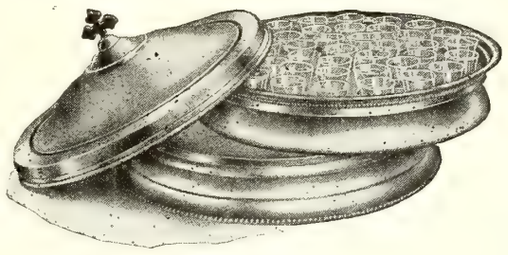

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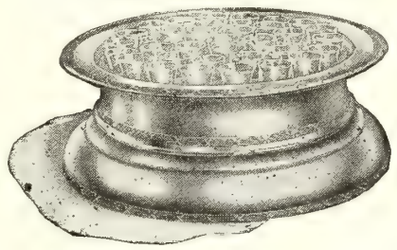

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PUGH.

Mrs. M. E. Pugh died at her home, in Morrisville, May 20th, in her sixty-eighth year. Her children were all with her when the end came. She was a member of the Morrisville Christian Church, and was faithful to her Church, but had not been able to attend services in the past two years. She was a good friend, neighbor and mother. A good woman has left us. She will be greatly missed in her Church, community and home. Her former pastor, Rev. W. C. Wicker, conducted her funeral. Many of her friends and relatives gathered to pay the last tribute of respect to this good woman. Her body was laid to rest in the family burying-ground.

We bow in humble submission to God, who makes no mistakes but doeth all things well. Her grave was covered with beautiful flowers. How sweet it will be in that beautiful land so free from all sorrow and pain to meet those who have gone before! FRIEND.

WILSON.

Sudden death came to a number of men in a mine near Comnock, on May 27th. In this number was David J. Wilson, the son of Henry Wilson. He was brought home and placed in the cemetery to rest until the judgment. He was born February 2, 1894; was killed May 27, 1925; age, 31 years 3 months and 25 days. He leaves a father, brothers and sisters, and many friends and associates to mourn his departure. He was buried at New Center Christian Church, the service being conducted by the pastor, assisted by Rev. W. E. Farmer and Rev. H. F. Way.

W. J. EDWARDS.

WHITE.

Miss Ora White, Moncure, N. C., R. F. D. 1, departed this life on Wednesday, May 13, 1925, and her body was impressively buried at Center Grove Church on the following Friday. She was nearing her forty-fourth birthday. Two brothers and one sister survive. They are Rev. T. E. White, Graham, N. C.; Grover White, Siler City, and Miss Notie, Moncure, R. R. 1.

She became a member of Center Grove Christian Church in early life, and during my pastorate of six years no member has been more deeply interested in and loyal to that Church than was she. She had no compromise for what she believed to be sinful, but was quick to observe and praise the goodness of others.

Many of her friends from several sections of the State attended her funeral.

B. J. HOWARD.

JOHNSON—KNIGHT.

Mr. O. C. Johnson and Miss Hazel Elizabeth Knight were united in marriage by the writer at the home of the bride's parents, in Rockingham County, N. C., May 23, 1925, in the presence of a few relatives and friends.

The ring ceremony was used. Mr. Johnson is principal of Alamance High School, and Mrs. Johnson is the daughter of Mr. and Mrs. J. W. Knight, of Stokesdale, N. C.

They left for a trip to the mountains of western North Carolina. On their return, Mr. Johnson will be connected with Guilford County Board of Health, and Mrs. Johnson will continue work with the Jefferson Life Insurance Company, a position she has held for the past three years.

We join their host of friends in wishing that their wedded life may be long and happy. J. W. KNIGHT.

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CATECHISM.

6. *How can we please God?*

By doing our duty towards Him and towards our fellow-men.

7. *What is our duty to God?*

To fear and honor Him, to love and serve Him, to pray for His mercy, and praise Him for His blessings.

8. *What is our duty to man?*

To obey our parents and those in authority over us, and to be honest in the sight of all men, loving them as ourselves, and doing them all the good we can.

9. *What shall we gain by serving God?*

We shall become His children, and have Him for our Father and friend forever.

10. *What if we do not fear God, nor seek His favor?*

His wrath will come upon the children of disobedience.

11. *Why should we fear the wrath of God?*

Because He is able to destroy both soul and body in hell.

12. *But have we not already sinned against Him?*

Yes; we have all, even the least of us, sinned and come short of the glory of God.

13. *What do we mean by sin against God?*

To do what we ought not to do, or to leave undone what we ought to do.

14. *Will God excuse us, as we have already sinned against Him?*

Yes; if we repent of our sins, and ask Him to pardon them for Christ's sake.

III. The Law of God.

1. *What law has God given to man?*

He has given us the law of the Ten Commandments, which are summed up in two commandments in the New Testament.

2. *What is the First Commandment?*

I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

3. *What does the First Commandment teach?*

That we must love God more than all things else.

4. *What is the Second Commandment?*

Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I, Jehovah thy God, am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing lovingkindness unto thousands of them that love me and keep my commandments.

5. *What does the Second Commandment teach?*

That we must not make any image or picture of God, or any other being, to be the instrument of worship, and that we must worship in spirit and in truth, avoiding all superstition.

6. *What is the Third Commandment?*

Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh His name in vain.

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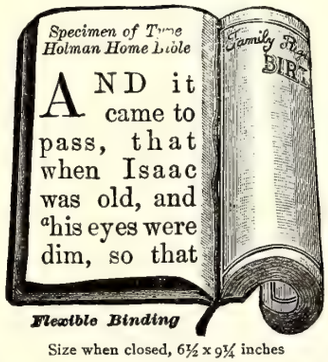
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LASSITER.

The home of Mrs. Spencer Lassiter was saddened on May 27th when the death angel called her father, Mr. Jim Lassiter from labor to reward. Mr. Lassiter was 72 years of age. He married Miss Demarius Huff many years ago, and to them were given three children, namely: Sue, Tom, and Jessie. The last-named died while young. The other two still survive. His wife preceded him to the grave more than six years ago. He had been a member of Liberty, Vance, Christian Church for many years. His health had been failing for some time, and the hand of affliction rested heavily upon him. These light afflictions worked out for him a great blessing, as God used them in a loving way to draw him nearer to Jesus. Mr. Lassiter expressed himself as being ready and willing to go when the call should come. He told his loved ones good-by and requested them to meet him in heaven.

The funeral service was conducted from his Church by the pastor, Rev. J. E. Franks, assisted by Rev. A. H. Hook, of Henderson. The body was laid to rest to await the coming of our Lord. He leaves to mourn their loss two children, ten grandchildren, fifteen great-grandchildren, a host of relatives and a large number of friends. May each of these realize that God's grace is sufficient to help in time of sorrow. The beautiful floral tribute was a token of how they loved him. May God comfort the bereaved ones is the wish of the writer.

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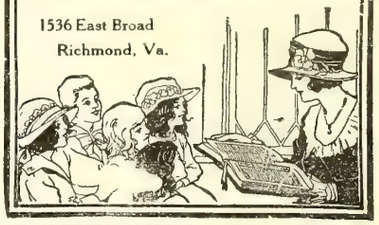

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, JUNE 18, 1925. NUMBER 25.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

SEEING WHAT ABRAHAM SAW.—

Sir Frederick Kenyon, director of the archeological expedition, maintained by the British Museum and the University of Pennsylvania, reports that his expedition has discovered sights with which Abraham must have been familiar in the days when he dwelt in Ur of the Childees. A limestone tablet tells how King Er-Engur set up the tower of the temple of the moon god in the year 2300 B. C., and many documents concerning those times are now in the hands of the excavators. These treasures ought to add much to our knowledge of the Old Testament and lead us out into larger realms of truth.

A WORTHY EFFORT.—

One thousand students of the University of Washington have petitioned the regents of that institution for the abolition of compulsory military drill. They point out that the law does not require that the drill be compulsory, but that it be offered. The student movement has the endorsement of the Seattle Fellowship, an organization working in the interest of peace, in which Dr. Sidney Strong, a well-known Congregationalist minister, has born a conspicuous part. The Washington students may have other reasons for desiring the abolition of compulsory military drill, but, nevertheless, men untrained for war, will not so much desire war. A military organization, well trained, is as dangerous as high explosives in the hands of a child, and it is sooner or later sure to cause trouble. Whatever reasons the students may have, the ultimate effect, we think, would be healthful to the nation and to the cause of peace.

COOLIDGE SPEAKS.—

President Coolidge says but little. He has a reputation for silence, but when he does speak he says something—a thing which many might immitate. In his speech at Arlington Cemetery, on Memorial Day, he said things on which we might think. He pointed out that the government seemed to many to be a back on which all sorts of things were unloaded; but he reminded the States that the Constitution reserved to the States a great many very important duties. Law enforcement, education and the protection and taxation of property are all duties of the several States. He then chided the States for lack of adequate law enforcement, pointing out that we have in this country eight times as many murders every year as does Great Britain, and five times as many as does France. Our burglaries are in the same proportion. He remarked that much ought to be done at home before we undertake the government and direction of other countries. We feel much like the President, and we recommend his suggestions to others.

TROTZKY EMPLOYED.—

While the returned Trotzky has been excluded from the Cabinet position of the Russian government, which would have readmitted him to the governing counsel, he has been placed where his restless energy and tremendous organizing ability may mean most to the Russian people, and where he will at the same time be excluded from the political field until Stalin and the rest whom Trotzky's frank criticisms have offended see fit to reinstate him. He has been made head of the technical division of the Supreme Counsel of National Economy. Dzerzhinskie is now head of the counsel, and it is rumored that he will probably be succeeded in this position by Trotzky. The executive ability of Dzerzhinskie, which organized the secret police, is badly needed elsewhere.

The first problem which Trotzky will attack in his new position is that of the hydro-electric development of Russia. This was one of Lenin's most cherished schemes, and he believed that it would restore the industrial stability of Russia. Russia has suffered much, and is suffering much, but she is trying out a great thing, and if she succeeds, the cost will be as nothing to the gain which will accrue to the world by a new idea in a socialized democracy toward which all men have turned their eyes through all the ages.

A GREAT CAMPAIGN COMPLETED.—

Union Theological Seminary has completed its great campaign to raise four million dollars. The commencement was a time of rejoicing over this fact. The largest single gift during the campaign was made by Edward S. Harkness, who gave a million and a quarter dollars. John D. Rockefeller gave considerably more than a million, and others gave largely. There were fourteen thousand five hundred contributors to the fund coming from thirty-five States and fifteen foreign countries. About a million and a half of this amount will be used in building. The plans call for a refectory, an apartment house for returned missionaries and their families wishing to spend a year in study, and the John Crosby Brown Memorial Tower, which will be erected on the corner of 120th Street and Broadway, overlooking the entire group of buildings owned by the seminary, teachers' college, and Columbia University. The tower will be eleven stories high, and will add thirty per cent to the class-room space of the seminary. The apartment house will have thirty apartments. These additions will guarantee to the students, made up from thirty-nine denominations, and their professors an adequate plant for the reverent search for truth and the effort to apply the gospel of Christ to every phase of human life. The Union Theological Seminary ought now to render an even greater service, if such a thing be possible. New York, with its many types of society and its problems, will aid as a laboratory for the work of the seminary. Christianity needs more schools like this one to train men adequately for the biggest task in the world—that of making mankind understand the matchless love of God and bringing them to respond to it.

THE OIL LEASES AGAIN.—

More than a year ago now, the newspapers were full of the Teapot Dome oil investigations, brought about by the discovery of frauds perpetrated under the Harding administration in the Department of the Interior, at the head of which was Albert B. Fall. The investigation resulted, at the time, in the resignation of Harry M. Daugherty, Attorney-General, and Edwin Denby, Secretary of the Navy. The oil leases then under investigation were held by Harry F. Sinclair and E. L. Doheny, great oil magnates. Court proceedings were instituted to cancel the leases, and in that effort the United States has been successful. Federal Judge Paul J. McCormick has just handed down a decision, ordering that the leases of naval reserve oil fields No. 1 be turned over, together with contracts for the construction of oil-storage bases at Pearl Harbor, Hawaii, for cancellation. A master in chancery will be appointed to adjust matters with the Doheny interests, who will be expected to pay for all oil taken from the Elk Hills, Calif., fields, and who will be paid for all construction work done. This order is based on the fact that E. L. Doheny, Harry F. Sinclair, and Albert B. Fall conspired to defraud the government, and that the exchange of one hundred thousand dollars made voidable all contracts, leases and other grants. The second ground was that the transfer of discretionary powers from the Department of the Navy to that of the Interior was not within the power of President Harding, and is, therefore, null. On the day before this decision, Fall, Doheny, and Sinclair were indicted on another charge of conspiracy to defraud. This takes the place of a former indictment which was thrown out of court, and does not charge bribery, but it does show the transfer of more than two hundred and fifty thousand dollars' worth of Liberty Bonds by the Continental Trading Company to the account of Albert B. Fall. The Continental Trading Company is believed to be a dummy company, organized by the oil interests to serve their ends. Let us hope that those responsible for corruption in high places will be brought to full justice.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

NOTES-PERSONALS

Our Christian forces lost a loyal and always helpful layman, as well as a faithful and devout Christian gentleman in the death of Bro. John King, at Suffolk, Va., Monday, P. M. June 8th.

Burlington Christian Church has received 128 members so far, as a result of the Ham-Ramsay meeting, which makes a total membership in this Church of 620. Other Churches of Burlington likewise received large additions, and the whole city was greatly revived.

One wonders if writers to Church papers, to magazines and in books consider the weight of Roy S. Durstine's words about the worth of the first paragraph. "Careful writers realize that if a first paragraph isn't good, it doesn't matter much what goes into the second paragraph, because mighty few people will read that far."

Sunday, June 7th, was "Memorial Day" at Pleasant Grove, Halifax County, Va. It was a great and good occasion. There were two services, which enabled old friends and acquaintances to have sweet and renewed fellowship. It was indeed a joy and a privilege to THE SUN's editor, a former pastor, to be present and see once more in the flesh the dear friends of other days.

Miss Margaret Alston, Henderson, N. C., of Liberty Church, as president of the Vance-Warren Missionary District, went recently with several associates to Mt. Gilead, Franklin County, and organized a Woman's Missionary Society in that Church. First Sunday in July she goes with her associates from Liberty to Antioch and Bethlehem, in Warren County, to organize the work there.

Word has just been received that Mr. W. F. Corwith, Brooklyn, N. Y., died June 10th, and will be buried June 14th. Bro. Corwith was a trustee and most liberal friend of Elon College, as well as of all the college enterprises and institutions of the Christian Church. He is the type of Christian layman we most need, and his decease is a serious loss to our cause.

In the decease of Bro. John King, of Suffolk, our Christian Church loses more than an ordinary layman. His addresses at annual Conferences and on many other special occasions were always heard with deep interest and to great profit. His able advocacy of tithing and stewardship helped many into the blessed fellowship and experience of Christian liberality. "Elon Letter" this week pays just tribute to this Christian gentleman and devout man of God.

Rev. J. M. Roberts is highly gratified at the progress and promise of the Church at Cypress Chapel, Va. The new building is rapidly going up, and is to be one of the most ample, inviting and adequate rural Churches in the Conference. This is as it should be, since Cypress is one of our oldest Churches and has on its roll of members some of the best and most loyal men and women anywhere to be found.

Suffolk has on a campaign to raise funds to enlarge or rebuild the Christian Church. Count on it that when Suffolk Christians are done with it, there will be a Church edifice and equipment adequate for every need of that growing congregation, and an inspiration to other sections and cities. Suffolk Christians never do any Church work and kingdom service by halves. They go the limit in all good work and may be depended upon in this instance.

One of our loyal and liberal laymen, cashier of a bank in Alabama, very thoughtfully writes relative to our $20,000 emergency mission fund: "I feel sure that the $20,000 can be raised this year. It must be raised! We can never retrench in our mission work. If we do, our Church, as a whole, will finally retrench, and I feel that we have men and women in our Church big enough to carry on the work already begun." To which the editors and thousands of others will give a most hearty amen.

It is learned with real joy that Damascus Church, Gates County, N. C., and Oak Grove, of the same county, contemplate uniting as congregations, sell or dispose of their old properties and unite in building a house of worship in the neighboring town of Sunbury. Dr. W. W. Staley, pastor of Damascus, and Rev. J. M. Roberts, pastor of Oak Grove, both speak highly of the project and think that it will be carried out by the unanimous vote of both congregations. We have not the least doubt but that the future will highly justify the wisdom of the movement.

Rev. D. A. Long, D. D., writing June 8th, says: "Notwithstanding the dry, warm weather, many people were at New Providence, Graham, yesterday. They were there not only from Alamance County, but from Greensboro, Raleigh, Durham, Goldsboro, Winston-Salem, Statesville and other places. Mr. James Harden, in a very impressive manner, read a tribute to Wm. Samuel Long. Bro. White's tribute to Jacob Allen Long and Jeremiah W. Holt, and Mr. Parker's tribute to Benjamin F. Long were all interesting and kept the attention of the large audience. I preached for Bro. White at Providence last night. One profession of faith and the man immediately joined the Church. He is eighty-one."

We congratulate President Beougher, of Bethlehem College, and those who assisted him in presenting to the public in such neat, substantial and attractive form the catalogue number of Bethlehem College Bulletin. It is the June number and carries more than fifty pages. Besides carrying a catalogue of feats and features already accomplished; it is also the third annual announcement, giving course of study, calendar, etc., for the scholastic year '25-'26. The frontispiece is a cut of the handsome proposed new administration building. The roster of the faculty carries fourteen names. The courses of study offered should attract those in reach of the college, and the Bulletin shows a plant of which the Church is naturally and pardonably proud.

The following announcement will be read with interest by the many friends of the young couple: "C. Graydon Foushee, Elsie Marie Garner, married, Sunday, May 10, 1925, Elon College, N. C." Mrs. Foushee has made her home at Elon College for the past two years, holding a position as secretary to Chas. D. Johnston, superintendent of the Christian Orphanage. Mrs. Foushee is a very attractive young woman and was reared at the Knights of Pythias Orphanage, Clayton, N. C., and received her education here. She will continue her work here until the fall opening of school, when they will leave for Atlanta, Ga., where Mr. Foushee goes to complete his course in dental surgery. He is a man of splendid ability and a brother of Dr. L. M. Foushee, of Elon College, N. C.

Bro. W. T. Dunn, superintendent of our Sunday School, Route 1, Lynchburg, Va., writes, June 12th: "Many thanks for the Burnette booklets (on Christian Church Principles) for our library. We are having our 'Children's Day' program next Sunday and have asked all who could to donate a book each to our library. We hope to get quite a few volumes. We hope to see you at the Sunday School Convention at Shallow Ford in July, and at the Elon Chautauqua, which follows. We are getting along nicely here with our Church and Sunday School work. We have organized a cradle roll and have plans on foot for a 'home department,' to be organized before the Shallow Ford Convention in July." Bro. Dunn is a Sunday School man who believes in doing things for his school, and in getting his school to do things.

WEBSTER COMMUNITY CHURCH.

Until 1924, there was no Christian Church in Maryland, or at least not in this section of the State, and had it not have been for the courage and devoted work of our pastor, Rev. Milton W. Sutcliffe, and his co-laborers for Christ Jesus, we would not be here today.

The Church organized is known as "The Webster Community Christian Church," located about four miles from the city of Havre de Grace, near the historical Susquehanna River, in Harford County, Md.

It has been said by those who have visited the Church, and it is interesting to note the great number of tourists that stop and inspect the Church, which is always opened for them—that it is one of the most complete and up-to-date rural Church buildings they have ever seen, and a real credit to the Church of Jesus Christ and the community. The building is entirely of frame and is 46x113 feet in size, with a basement under the entire lengthe; one of the outstanding features of the building is the tower, standing 56 feet in the air, and on top of which is a six-foot electric cross. It is said that persons living 35 miles away have seen this cross as it sends out its beacon rays lighting men and women to the knowledge of Jesus. A bell that weighs over a ton and a half calls the thoughtful ones to God's service, both the cross and bell being given as memorials of Mr. John Montgomery Macklem, who was the oldest member of the Church when it was organized. The Church is standing on ground secured from Robert Tollenger and his wife and Mr. Thomas D. Miller and his wife, and there is standing next to the Church one of the most complete and up-to-date rural parsonages in our Church.

The Church was organized in January, 1924, on the principles of the Christian Church without any of us knowing about the Christian Church principles at the time, but as an independent Church. When our pastor called on Rev. Dr. Roy C. Helfenstein, of Dover, Del., and told him of the Church, it was then discovered we had actually adopted the principles of the Christian Church. Dr. Helfenstein was invited to address a meeting of the congregation and explain the Christian Church to our people, and he did so. That evening we (92 members; now 172) requested that we be received into the Southern Convention of the Church, and the Eastern Virginia Conference. In March, 1924, without a dollar in hand, but with a faith that would remove mountains, we started work on our Church, and on Sunday, August 24, 1924, about five months after work had started, we dedicated the Church, which was entirely completed, Dr. George Christian Enders, D. D., of Defiance, Ohio, preaching the dedicatory sermon in the morning, and Dr. Thos.

V. Wingate, a Protestant Episcopal minister, preaching in the evening. It was not without much trial that we had reached this point in our history, but in it all God has been wonderfully blessing us, and with His help we have gone ahead for Christ and the Church.

To establish the work and erect a Church building that would do credit to the Christian Church, it was necessary for us to go into considerable debt; however, thus far we have done well. We have experienced a coldness toward us from the other Church bodies, and this has somewhat handicapped us in raising money on the Church. But in the face of this, we realize we need to do something for our Church that no other Church has ever done, and thus win a victory for Christ and our beloved Church at large. We are hoping, in August, to celebrate the first anniversary of the dedication of the Church, and on that day free ourselves of the present indebtedness. We realize that we ourselves cannot do this thing, but we are trusting that some of our brethren in the Church will become interested in this work enough to help us at this time. We are perhaps the baby Church of the whole denomination, and need your help, so that when we become strengthened we, too, can give help to others.

Should you desire to help to gain this victory, we would be glad to hear from you. Send all communications to Miss Harriet E. Cooley, Havre de Grace, Md., or to our pastor, Rev. Milton W. Sutcliffe, Havre de Grace, Md.

CONVENTION PROGRAM.

Program of the Christian Endeavor and Sunday School Convention, to be held at New Hope Christian Church, Chambers County, Ala., June 27th and 28th.

Saturday Morning Session.

10:00 Organization.
10:20 Address by President.
10:40 "Preparation for Service," Rev. S. M. Lynam.
11:10 "The Challenge of Youth," by Miss Pattie Coghill.
11:30 "The Prospects of Bethlehem College," by Dr. S. L. Beougher.
12:00 Refreshments.

Afternoon Session.

1:00 Devotional Service, Conducted by Rev. S. D. Lankford.
1:10 "Soul Winning Through Christian Endeavor," Mrs. S. M. Lynam.
1:30 "Why Young People Love Christian Endeavor," by Miss Myrtle Pinckard.
1:50 "How to Organize and Maintain Christian Endeavor Societies in Country Churches," by Rev. G. H. Veazy.
2:10 "Sunday School as a Missionary Farce," by Miss Lois Calhoun.
2:30 Miscellaneous Business.
2:40 Adjournment.

Sunday Morning Session.

9:30 Sunday School, by Superintendent.
10:15 "Holding Our Young People in Sunday School and Christian Endeavor," by Rev. J. D. Dollar.
10:35 "The Value of a Christian Home to Society," by Rev. G. D. Hunt.
11:00 Preaching, by Rev. E. M. Carter,
12:00 Adjournment.

"GET-TOGETHER DAY."

In accordance with the request of our faithful pastor, Rev. G. C. Crutchfield, Barrett's, Burton's Grove, Wakefield and Ivor Churches had a "Get-Together Day" the fifth Sunday in May. The meeting-place was Burton's Grove, it being the most central Church. Previous to the occasion, a program committee, consisting of one member from each Church and the pastor, met and planned a most interesting program.

The morning session was made up of a lively Sunday School, which was composed of the Sunday Schools of the Churches represented; music, sermon by Rev. H. E. Truitt, of Wavely, Va., and Communion.

The dinner hour was most enjoyable, as the spirit seemed to be in keeping with that in making plans for the day. In the afternoon some of the former pastors of each Church and the visiting ministers gave talks on whatever subject they chose. They were much enjoyed; however, we regretted all the old pastors could not be there to take part in the program. The business part of the meeting was well carried out, the idea being to formulate some plan for the building up and betterment of the work in the field.

Special mention should be given the music, which was led by Mrs. B. H. Lane, of Ivor, assisted by Miss Susie Mae Joyner, with violin, and Mr. Richard White, cornet. The day was fine, and everybody did their bit to help the occasion to be a success. It was truly a success and well worth mention and repeating, which will be done at Barrett's the fifth Sunday in August.

MRS. M. H. HARGRAVE.

Burton's Grove.

COMING EVENTS.

Bethlehem Chautauqua, Wadley, Ala., August 10th to 17th.

Elon College Chautauqua, Elon College, N. C., July 27th to August 7th.

Eastern North Carolina Sunday School and Christian Endeavor Convention, Oak Level Church, July 14th to 16th; president, C. H. Stephenson, and executive secretary, Rev. J. F. Johnson.

Western North Carolina Sunday School and Christian Endeavor Convention, Shady Grove Church, July 18th to 19th; president, F. M. Wright, and secretary, B. S. Moffitt.

North Carolina and Virginia Sunday School and Christian Endeavor Convention, Shallow Ford Church, July 26th; president, Rev. J. W. McCaulley, and secretary, Miss Gertrude Browne.

Eastern Virginia Sunday School and Christian Endeavor Convention, Antioch Church, July 23d and 24th; president, E. E. Holland, and executive secretary, Rev. J. H. Lightbourne.

Georgia and Alabama Sunday School and Christian Endeavor Convention, First Christian Church, LaGrange, Ga., date to be determined later; president, M. J. Halman, LaGrange, Ga., and secretary, Miss Alymer Goodwin.

Alabama Sunday School and Christian Endeavor Convention; place and date not settled; president, Rev. J. H. Hughes, and secretary, H. Lee Swint.

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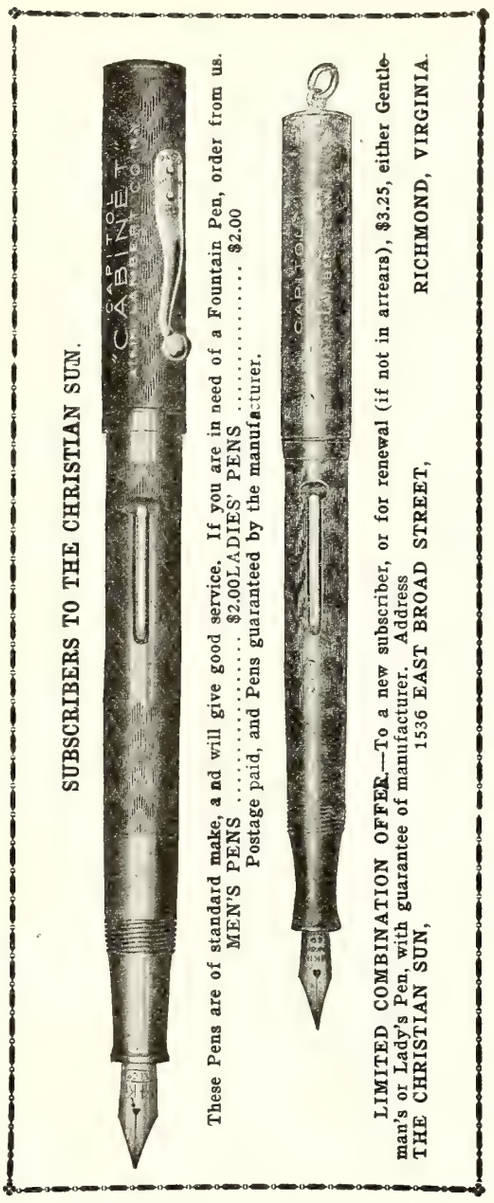
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"Ming Kwong—the City of Morning Light," by Mary Ninde Gamewell. Paper, 50c; cloth .75
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"The Land of All Nations," by Margaret F. Seelbach. Paper, 50c; cloth..... .75
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E-D-I-T-O-R-I-A-L

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J. O. ATKINSON, Elon College, N. C.

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

PRESSING TOWARD THE MARK.

"Go forward!" has been the slogan of the Christian centuries. In fact, the slogan had its birth, and became an integral part of religion long before our Christian era began. It dates back to the command of Jehovah God to Moses. "Wherefore criest thou unto me? speak unto the children of Israel that they go forward."

It may be said with truthfulness that the ringing command from the battlements of glory to the sons and daughters of men is now and ever has been, "Go forward."

The Christians are in a position today to appreciate that command and realize on its assets. Back yonder, it has been only a few years, when the Laymen's Missionary Movement was breaking like a mighty flood over the land, it came out in the pictures and the figures that the Christian denomination stood at the bottom of the column in the matter of contribution to missions, home and foreign. That showing humiliated some of us in the dust, and made us hang our heads in shame in grief. The thought, not the thought memely, but the fact, that the Church to which God had entrusted the noblest and most Christian principles was the Church that stood at the bottom of the list when it came to means and measures of winning this world to Him—that was a thought and a fact that almost broke some hearts amongst us, and produced throughout our communion such a sense of seriousness and sober consideration as we had never known before. The Church wearing the name of Christ—Christian—and teaching that He is sufficient for all the miseries, woes and works of this universe; that this should be the most meager and miserly His gospel and building up His was a blow that crushed, was a slur not to be endured. Smarting under such chastisement, our missionary movement broke out in 1916 and '17.

What has happened? Several things. First of all, this Church of ours which occupied bottom place in the list of a dozen years ago, now stands fifth from the top. Only four other communions are giving more per capita to missions and benevolences now than is our Christian Church. Some other things have also happened. Take inventory of just a few in the field occupied by CHRISTIAN SUN readers.

Instead of a wooden frame that nobody, without knowing, would ever have taken for a Church in Norfolk, a magnificent stone temple, one of the most elaborate and costly of any in that city, has gone up; and instead of being a mission point now to be helped, as was the case twelve years ago, this one congregation sends out and supports three or more missionaries. Richmond, Va., then had no Christian Church; today it has a splendid brick building, a membership of over one hundred, a live, wide-awake Sunday School, Christian Endeavor, Missionary Society, and from its membership has come the largest benefactor that has yet been found in all our Southern Convention. Raleigh was then worshiping in an inadequate and dilapidated building; today it has one of the most substantial, adequate and attractive Churches in that city. Our Churches at Winchester, Va., Reidsville, N. C., Columbus, Ga., and a score of others of less magnitude but of no less import to the kingdom, were struggling with unfinished buildings or unpaid debts. We had not then begun our mountain work in Carroll County, Va., nor the building of our string of Churches in North Alabama. A new Elon College has been built, the most complete and efficient college plant, in comparison with the constituency to be served, that can be found in all our land. A new and beautiful "baby home" at our Christian Orphanage has been erected. And more missionaries have been sent by us to the foreign field within the last five years than we had sent out previously for twenty-five years.

Only a very few of the many marked events and achievements of the last dozen years are mentioned, since that showing went out through the Layman's Missionary Movement to all the world that the people calling themselves "Christians" only were at the bottom of the list in the matter of contributing to mission and to benevolences.

But we shall not be satisfied with climbing, in a dozen years, from bottom place to fifth from the top. The Lord God said to Moses, and is saying to all Christians today: "Wherefort crieth thou unto me? speak to the children of Israel that they go forward."

And Paul taking up the slogan, accepted the challenge, which should be that of all Christians, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

The Lord has a work for us Christians. As we became missionary in spirit, in giving, in activity, and in attitude, we shall do that work. Oh, Lord, help us to obey the parting command of Thy Son, our Redeemer, "Go!"

ROCKEFELLER-FOSDICK CONCORDAT.

The Park Avenue Baptist Church, New York City, of which John D. Rockefeller is a member, has installed Harry Emerson Fosdick as pastor. Dr. Fosdick had recently been ousted from the pastorate of the Fifth Avenue Presbyterian Church because he would not leave the Baptist Church and become a Presbyterian. He said he could not subscribe to any creed as a test of fellowship or Church membership.

When called to the Rockefeller Church, which has long been open-Communion, Dr. Fosdick stipulated that he would not accept unless the congregation should vote to admit members coming from other Churches not baptizing by immersion without rebaptism. This was acquiesced in by congregational vote, whereupon a beloved and honored SUN reader writes jubilantly that Fosdick has come over to our platform.

We rejoice over this Rockefeller-Fosdick concordat. It means much for the progress of Christian toleration. Our Church has always rejoiced in every advance step taken by any denomination in the direction of larger tolerance. But Dr. Fosdick will have to go one step farther before he reaches our platform in its completeness. He and his Church must agree to baptize candidates for membership by any mode they may elect or to receive them into fellowship without any baptism except of the Spirit if they so elect. They have gone a long step in the right direction by this most recent concordat, but they must go the full limit. When they have done so, they will be on our platform, or we will be on theirs—which does not matter, since we will be the same in intent and practice.

Query.—When will the Southern Baptists ever exhibit such brotherly spirit?

PASTORS AND THE CHAUTAUQUA.

It is to be hoped that a very large per cent of our pastors will be able to attend the Elon Chautauqua this year—July 27th to August 7th—and the Bethlehem Chautauqua, Wadley, Ala., August 10th to 17th. We have not seen a program, but are assured that teachers and preachers, expert in the work they are to do, have been secured.

Rev. W. H. Denison, D. D., Stewardship Secretary of the General Convention, is among the number to teach during these sessions, and his work is to be that of stewardship. There is no topic more vital and more necessary to our ministers at present. It will be well worth the while of our pastors to be present if for no other purpose than to take the work offered by Bro. Denison.

One is fully aware that this is revival season in our Churches, but the minister, as well as the congregation, has to be considered some time, and it would seem that every congregation should desire that their pastor have a week of training once a year in one of our Chautauquas and Schools of Methods. It has been the writer's privilege to attend these Schools of Methods for several summers, and he can truthfully say that the courses offered and the work done are highly advisable to every pastor.

Prepare the way now and make plans for attending the Chautauqua.

A BOOK WORTH WHILE.

THE SUN's editor wishes to recommend to every pastor in the Christian Church, and also to about 10,000 laymen, that they sundry, each and all, secure for themselves their study tables, their libraries, and for their children a volume just from the presses of Fleming H. Revell Company, New York and Chicago. The book is entitled "The Foreign Missions' Convention at Washington, 1925," and is sponsored by the Foreign Mission Conference of North America, Fennell P. Turner, secretary, New York. The selling price is $2.50 per copy. The book contains all the addresses and papers presented before this epochal meeting, and carries also a splendid index. It is in itself a whole library of missions, and contains, of course, the best thought of the ablest living authorities on missions. The volume is invaluable to one who cares for the best that the missionary literature of our day has to offer.

EVERY CHRISTIAN A MISSIONARY.

By James Cannon III.

It has been strikingly and too truly stated that the really serious obstacles in the way of the evangelization of the world lie not in heathenism, but in Christianity. While the vast numbers of unevangelized peoples, their diversity of race, their widespread illiteracy, and their preoccupation with inadequate religions are all unquestionable obstacles in the way of the speedy or even the remote winning of the world to Christ, yet these may be expected to give way or be overcome with far greater readiness if Christians once seriously altogether face the fact that perhaps the most effective hindrances to the making of a Christian world order lie in the Christian body itself. For the condition of heathendom is no worse now than it was in the day of Jesus, and yet with certainty He said to His followers that if He were but lifted up He would draw all men to Himself. It is the ineffectiveness of Christians in exalting the crucified Lord to the place of supremacy in their own lives and civilization's which is really holding us back from the great missionary victories throughout the world for which we long.

Stated in rather blunt terms, the obstacles to the Christianizing of the heathen world which lie in Christendom itself and which must first be removed that we may be true physicians in plucking the motes from the eyes of the world are:

1. The indifference of the average Christian to the cause of Christian missions.

2. The failure of Christianity to Christianize its own society.

3. The unworthy lives of "political" or "racial" Christians lived in foreign countries.

These we will consider in reverse order, taking first the fact that thousands of persons reared in lands which are nominally Christian, many of whom would be highly indignant if told they are not Christians, as a matter of fact so conduct themselves and their business as to almost negative the work of the missionaries sent to these lands by the Churches of which the persons first mentioned are often technical members. Roughly speaking, there are over thirty thousand Protestant foreign missionaries in the various mission fields of the world. But these are by no means all the professing Christians who live in those fields. There are at least ten persons who profess to be Christian in their civilization to every one of the missionaries, or about 300,000 members of Christian nations living side by side with the missionaries sent out by Churches to these lands. Let us consider for a moment two classes of these Christians. One class is made up of a few very devout and high-minded laymen who consider it their business to witness for Christ in mission lands at the same time that they are officials or traders or trevelers. For their devotion, no words are too eloquent. Their assistance to missionaries is beyond calculation. The other class, by far the larger number, are those who do not do honor to the name of Christ in life or word or deed. Some of them are simply indifferent. Others live, on the whole, the same kind of life they would lead at home, not attending Church, taking no part in organized Christian work, and not very bad morally. These, however, are a great handicap to the missionary because of their negative attitude. They are stones about his neck. Then there are those who exploit the people among whom they live for a dollar or a vote or a concession. Some of them lead flagrantly immoral lives. They oppose the missionaries, if not actively, at least by their conduct. They are perhaps the greatest single obstacle the individual missionary faces in his field. We say at once they are not Christians, and we are right! but the people among whom they live cannot be expected to see as clearly as do we that in the Christian religion a man cannot be a Christian at all and live a bad life, for in most instances they have not learned the relation between faith and life. If we could but persuade our people who go abroad to do honor to the faith of their native lands and to help present Christ to the world, we would have quadrupled our effective missionary force abroad without sending a single additional man or dollar. If "Christians" would only be Christian!

Again, however, when we look at our own country, we find that our corporate life does not exalt Christ. Non-Christians say to us truly that just as we judge their faith by the life of their communities, so our faith is to be judged by the life of our people. And they do so judge us. But in too many cases they find among us greed, vice, lust, class pride, hatred, "the lust of the flesh, the lust of the eye, and the pride of life." Our people who go abroad and are unworthy simply reflect the life they have lived among us. Christians abroad are not Christian, and Christendom is not Christian. Corruption in government, protected vice, shady politics, and cruel industrialism are all evidences that Christ is not exalted among us at home. Who is responsible? Who but the individual Christians who do not work and pray and seek for the coming of the kingdom of God among us? It is therefore the obligation of every Christian to be a missionary Christian to his world, his world at home and his world abroad. He cannot hope that he himself is doing Christ's will unless he takes an aggressive attitude and carries out the principles of Christ in his own personal mission field, "for all the world's a field, and every man and woman in it" a missionary of Christ.

This brings us, then, to the fact that the average Christian is simply not interested in missions. He thinks of missions as something added on to his profession of faith in Christ rather than as being the very essence of his profession. To be a Christian is to be a missionary. We are said by Secretary Hoover to have contributed $70,000,000 to foreign missions and similar enterprises abroad in 1923. This is a large sum, but it is a very small sum when compared to the things we spend the rest of our money on—not as much as we spend for nonessentials. If each of the 35,000,000 American Protestants were to spend on foreign missions—or rather invest in foreign missions—the price of a good moving-picture show this year, our gifts to foreign missions would be two and a half times as much as they have been in the best year on record.

There are, no doubt, excuses, but no reasons, for this indifference. Ministers are not all interested, but that is an excuse. Each Christian is responsible for his own personal relation to his God. His preacher has a duty to him, no doubt, but the soul is accountable to its maker, and not to its preacher. Simply by examining the sources of information open to him without the services of a preacher, each Christian should be able to determine his responsibility for the evangelization of the world. If one should seek to work out for himself the grounds of this responsibility of his as a Christian to be a missionary Christian, he would find that we are obligated to world missions on the following grounds:

1. We have a missionary God. His chief characteristic is love, forthgoing, redemptive, seeking love, which is not satisfied until it has brought the world to Him in devotion and communion. His love is not satisfied by mere contemplative affection, but must do something to bring to truth and purity and freedom the objects of that love. Throughout the history of the universe he has been seeking to bring us to himself. Yet, in so doing, He has carefully guarded the rights of the human personality so that only through the personal choice of each individual soul does it or may it come into the service of its Lord. He does not force love for Him into our hearts; we are not unwilling slaves even of that love. Just as He cannot save one man without that man's co-operation, so He cannot win a race or a group without human co-operation.

2. We have a missionary Saviour. Saviourhood is missions. The supreme demonstration of the love of the Father is His sending of His Son, through whom we might know the Father. He "came not into the world to condemn the world, but that the world through Him might be saved." Rightly understood, His work is to bring the whole human family into right relations of sonship to God and brotherhood to all mankind. This Saviour went about among men revealing the character of God and doing good to men, serving as a missionary to the world and founding the Church.

3. The Church is a massionary society. There are at least two instances on record of men who, when urged to join in the formation of missionary societies within the Churches of which they were members, replied that the Church itself is a missionary society, and in this they were undoubtedly right. For the Church exists for the purpose of making Christ known to the world. It has works of comfort and mercy to perform, but its chief work is the proclamation of the Gospel to a lost and needy world. So one who enrolls in its ranks is committed to the cause to which it is committed. He cannot shirk his responsibility behind the fact that he has a disinterested pastor or an uneducated Church. His only excuse may be that he tries to interest that pastor and educate that Church until he has done his missionary task perhaps by setting Church and pastor to work in co-operation with himself for the conduct of missions.

Christ, then, must come into his own in the hearts of His professed followers. He must, through those individuals, transform the society of which they are immediate members. This must be done at home and at the same time messengers sent to other lands to publish his gospel there. There are none excused from the task. There is not a passage of Scripture which can be cited in proof of anyone's contention that some must be missionary Christians and that others are excused. There are no two kinds of Christians; there is only one. This, then, becomes the supreme duty of the Christian body, to carry on missions. And by this we do not mean foreign or home missions. One may offer for the foreign field and be rejected. Does that relieve him of the obligation of preaching the gospel at home? One may live all his mature life abroad in a pagan land. Does that excuse him from using his voice and tongue and pen to aid in the Christianizing of the world at home? May not each of these be the more effective because of their relative position to the kingdom of our Lord?—*Christian Advocate.*

NOTICE.

The Sunday School and Christian Endeavor Convention of the Georgia and Alabama Conference will meet with First Church, LaGrange, Ga., July 4th and 5th. It is urged that all Sunday Schools and Christian Endeavor Societies of the Conference have delegates at this Convention. If all have not already elected delegates, they should do so at the first session and urge that those who are elected attend. We are hoping for a largely attended and a profitable Convention.

305 *Tenth Street,* Miss Aylmer Goodwin,
Columbus, Ga. *Secretary.*

CONTRIBUTIONS

SUFFOLK LETTER.

John King dead! No more sudden and unexpected event has occurred in Suffolk for years than the death of John King on Monday, June 8th. Mr. King was born in Nansemond County, Va., June 8th, 1865, and passed away, after a brief illness, on his sixtieth birthday. He is survived by his wife, who was Miss Mary Emma Crump, of Chuckatuck, of Nansemond; one brother, Charles T. King, of Windsor, Va.; two sisters, Mrs. R. W. Nelms and Mrs. Norfleet Harrell; two nephews, W. C. King and C. E. King, of Suffolk, associated with him in business; Mrs. Leroy Coghill, a niece, of New York City, with her husband, and other relatives.

Mr. King was an orphan at an early age, was educated at Suffolk Collegiate Institute, and entered upon business while young. His first position was with Col. J. R. Copeland, of the Farmers' Bank of Nansemond. Having saved some money, he opened a store in Windsor, Va. Later he entered the peanut business, married Miss Crump, who was the daughter of General J. C. Crump, who was for years a member of the Virginia Senate. In 1897 he removed to Suffolk, and with Col. John B. Pinner, Capt. P. H. Lee, Mr. A. T. Holland and others, organized the Suffolk Peanut Company. After years of the successful operation of the Suffolk Peanut Company, Mr. King withdrew and organized the John King Peanut Company and was president of that company at the time of his death.

Mr. King was also interested in farming, meat packing, and the manufacture of candy. Mr. King went abroad as a member of the Commercial Congress in 1923, and during their stay in Berlin his wife was run over by a bicycle and seriously injured. She has just recently laid aside crutches and sticks, and now this greater blow has crushed her heart and crippled her life.

Mr. King was an active member of the Suffolk Christian Church, interested in the general enterprises of the denomination, and more, in the kingdom. He had made a reputation among the Churches as a speaker, and many of his friends called him a preacher. He was especially active as a speaker during the Men and Millions campaign, going from Church to Church with a message. At a social dinner and fishing party of the Ministerial Association of the Eastern Virginia Conference, at Lake Cahoon, on the Tuesday before he passed, he was there with his help and his genial fellowship. His wife also added to the convivial occasion. One pleasantry was his unanimous election as a member of the Ministerial Association. In less than a week he was gone.

Funeral services at the home, on Washington Street, 4:30 P. M., Wednesday, June 10th. Hundreds of friends from far and near, hundreds of floral designs sent by individuals, organizations, banks, and other business concerns with which he had been associated, added to the occasion so full of meaning to all. Eleven ministers were present, a double quartet rendered sweet music, and his mortal remains were laid to rest under a mountain of flowers in Cedar Hill Cemetery.

W. W. Staley.

ELON LETTER.

John King is dead, and many a heart will feel a loneliness that long years will not remove. It is sad to think that this courtly gentleman should be cut off in his sixtieth year and on his sixtieth birthday, June 8th.

It was characteristic of him that he took his bed only a few days before his decease and that those nearest him did not know he was seriously ill till within two hours of his death. At 11 o'clock he was signing checks as an officer of the great corporation his genius had created and over which he presided. At 1 o'clock he passed away, with never a word of complaint, as was his wonted custom.

For the past few years the changes in the peanut business had rendered it impossible for him to make the dividends it had been his pride and joy to earn legitimately and by public service honorably performed for the stockholders associated with him in the John King Peanut Company. Always a hard worker, this inability pressed like a leaden weight upon him. He redoubled his energies and, refusing to regard regular hours for work, devoted himself at all times to his business. It became too much for him, and acute indigestion hurried away, in the prime of his useful and honorable career, such a rare and radiant spirit as one seldom meets. "Just six months more of this hard driving," he promised his stricken companion a few days ago; "just six months more and all will be well." All is well with him; but lonely, aching hearts tell a tale of sadness, of bereavement, of personal loss that language cannot record.

John King was a Sir Galahad in his home. As a host, he had the prime endowment of making the guest feel he was himself entertaining his host. As a husband, his affection for his wife not only beautified her lovely character, but filled every heart privileged to associate with them with the joy that comes of contact with a situation of perfected beauty. In recent years, since Mrs. King's injury, sustained when they were traveling abroad as representatives of our government, Bro. King's devotion to his wife was, if possible, even more tender and pronounced. The best in human companionship clusters around the hearts of such a home.

John King shined with brilliant luster in his religious life. When young and poor, as well as when business success had crowned his efforts, he was the devoted churchman. He had had an experience of God, and it could but radiate in all his life. During the Men and Millions campaign, he developed such excellency as a speaker that his admiring friends styled him "Parson King." He delivered his messages with such fervent zeal and illustrated them with such quaint and telling humor that large audiences always greeted him when it was known he was to speak. Conducting services in out-of-the-way places was his specialty. He looked wistfully toward the day when he should retire from active business and give himself completely to Christian service as a layman.

His funeral, though held in his home, in accord with his modest spirit, was literally thronged by hosts of people who came to show their appreciation for one whom many of them described to me as "a real man." Flowers were banked everywhere. Strong men shed tears and were not ashamed thus to express their sorrow. The colored people, some of whom had been in his employ for thirty years, were there and wept sympathetically for "the best friend I ever had." Every minister in Suffolk was present, and of our own brethren of the ministry besides the four residing in Suffolk, Dr. J. O. Atkinson, Dr. L. E. Smith, Rev. J. H. Lightbourne, and Rev. J. M. Roberts were present. It was sad, but it was spiritually uplifting to be privileged to attend the burial of my beloved friend and to drop a tear of sorrow and sympathy by his flower-covered bier. With a host of others, I shall ever cherish the memory of this noble Christian brother. John King has gone to be with the King, to the progress of whose kingdom his splendid energies of heart and soul were devoutly consecrated. W. A. Harper.

BETHLEHEM LETTER.

Bethlehem College has made a good record for the time the school has been in operation. The number of students were more than double the registration the first year, which numbered this year 110. Twenty-eight graduated from the academic department, and thirteen from the college department.

The commencement exercises of the college and academy were held at the public school auditorium May 16-19. Musicale Saturday night, 16th.

Rev. H. W. Elder, Richland, Ga., preached the baccalaureate sermon Sunday, May 17th, at 8 P. M.; subject, "The Bible the Book of God." He handled his subject in a very acceptable manner, and the discourse was appreciated by all.

The following program was rendered by the academic department May 18, 8 P. M.: anthem, "Rejoice in God," class; salutatory; history, Henry Lee Swint; class poem, Minnie Gray; vocal duet, Gatha Kilgore, Minnie Lee Hearn; class prophecy, Agnes Hearn; last will and testament, Carl Dollar; piano solo, Marie Veazey; oration, "Honor Awaits at Labor's Gate," Buford Jennings; giftorian, S. D. Lankford; mantle oration, Minnie Lee Hearn; receiver of mantle, Loverne Cotney; male quartet, Excelsior; presentation of diplomas, Mrs. S. M. Lynam; valedictory, Iva Hughes.

On Tuesday, May 19th, 10 A. M., the college graduates rendered their class-day program, as follows: welcome address, Dewey Ragsdale; history, Thomas Harris; class poem, Herman Edge; music, Lois Calhoun; prophecy, Elsie Laney; oration, Rea Owen; last will and testament, Frank Schuessler; giftorian, Ruth Stephens; grumbler, Sarah Treadwell; essay, "Not for Self, but for All," Thelma Henry; key orator, Annie Huey; response, Lois Hudson.

College graduating exercises, May 19th, 8 P. M.: hymns, class; salutatorian, Elsie Laney; literary address, Dr. W. W. Staley, Suffolk, Va., "An Education Without Money." He handled his subject in his usual interesting and profitable manner to the delight of all. Valedictory, Thos. Harris. Presentation of diplomas, President S. L. Beougher.

Summer school opened May 25th for the purpose of preparing students for the State examinations, academic and college credit. Faculty: Prof. A. R. Jones, Prof. S. M. Lynam and Mrs. S. M. Lynam.

Summer School of Religious Education, or the Chautauqua and School of Methods, will begin Monday, August 10th, and close Sunday, August 16th. It is hoped that many of our pastors, Sunday School superintendents, Christian Endeavor workers, and lay members will avail themselves of the help to be derived from this school.

The regular fall term of school will open at Bethlehem College September 7, 1925. We expect not less than 200 students to register for work in the college and academy on that date.

Wadley, Ala. S. L. Beougher.

A warm current, sweeping southward along the west coast of South America, brought torrential rains to sections that have not known rain since 1551, causing the desert to bloom in profusion.

LIFE AND DEATH.

By Joe W. Stout.

Memorial Address.

My subject today is "Life and Weath," and I wish to discuss first the subject of "Life."

The time, place and condition under which we receive life are all beyond our control, and for which we are not responsible.

Life is indeed a strange fight, and its privileges are mysterious. When we first receive it, our admiration and delight prevent us from reflecting upon the great gift we have received and from seeing ourselves as nothing in comparison with the great giver of life. Our first and strongest impressions are gathered from our first experience in life, and while in childhood the splendor of this newly found treasure so enthralls us that we forget that it may be taken from us. We know our existence only by ourselves, and the feast of reason and the flow of the soul, of which we are presently possessed, prepare us to observe the great pageant of nature which is soon to be unveiled before us. It is a glorious privilege to live, to know, to love; to see the golden sun, the blue sky, the outstretched ocean, the green earth; to see the sun sinking slowly behind the line of the horizon; to look down the yawning precipices; to study the history and the glory of nations and cities that preceded us; to be a spectator and a part of this ever-moving scene; to witness the change of the seasons; to have pleasure and pain; to see beauty and deformity; to know right from wrong; to gather up the wisdom of the ancient, or to pry into the future; to hear the trump of war and shouts of victory; to plead the cause of humanity; to observe the world in action, as nature pours her treasures at our feet. To be and to do this is life.

Men differ from each other much in life. It is true that some are given more years than others; but that is not the important part of life. Quality of life, rather than quantity, makes for success. We would rather live and know and love for a year than to be a plant for a century. In looking back over life, we often find a day or a week standing out longer in memory than months or years that have followed or preceded it. It was longer in significance and meant more to us in memory than years of mere routine existence. Life is always measured in terms of quality and the standard of the soul. There is, however, one encouraging and consoling thought in connection with the human life—that is its growth; and as we grow, we develop our mental and spiritual faculties, becoming thereby able to overlook the weaknesses in our fellow-men and completing our preparation for living in the world without sorrow and trouble.

No one has success in life until he has possessed the abounding life, made of activity, energy, enthusiasm and gladness. It is to arise in the morning with joy that you are living, and go forth to meet your fellow-man with happiness and a smile. The life that is worth living is the honest and useful life, the unselfish life; the battle that is worth fighting is the battle for justice and equality, the breaking of bands that strangle real liberty and cleanse the fountains of our national life from commercial, social and political corruption; to teach our children by precept and example the honor of serving our home, our Church and our county.

To the young people, I would like to say that life is before you. Two voices are calling—one coming from the camps of selfishness,, greed and force, where success itself is a failure; the other voice calls from the hilltops of justice and progress, where even failure brings glory. Two lights can be seen in your horizon—one is the fast-fading light of power, greed and gain; the other, the slowly rising light of human brotherhood. Two ways are open for you—one leads to the lower plains, where will be heard the cries of hunger, despair and agony; the other leads to the highlands of the morning, where are heard the glad shouts of humanity and where honest effort is rewarded with immortality. And remember this: if your progress in life, in the fight for the high ideals set forth herein, is slow, that you cannot hurry the growth of civilization; that it is the economy of Almighty God that all good growth is slow growth.

The successful life must be generous in its praise and appreciation of the efforts of others; to give without expectation of return; practice humility and self-restraint and seek truth and righteousness, aspire to greater things daily, labor cheerfully, and when you have done this you will have eternity as a rest, revenge will never worry you, injustice will never crush you, and you will live the useful, calm life, looking to the end.

Death.

We are spirits. We are passing from God to God through this life, and bodies are loaned us for the purpose of making this journey, so long as they can afford us pleasure and assist us in doing good to our fellow-creatures, and it is a kind and benevolent act of God to allow us the use of these bodies; but when they become unuseful for the purposes for which they were given us and furnish us pain instead of pleasure, and answer none of the purposes for which they were intended, God has provided a way by which we are relieved of them, and that way is the way of death. The poet has said:

"Leaf after leaf drops off, flower after flower,
Some in the chill, some in the warmer hour;
Alive they flourish, and alive they fall,
And earth, who nourished them, receives them all.
Should we, her wiser sons, be less content
To sink into her lap when life is spent?"

In the democracy of the dead, all men at last become equal. There is neither rank nor station in the realms of the grave. There the song of the poet is silenced, the philosopher ceases to be wise, the rich relinquish their millions, and the poor give up their rags; the creditor loses his interest, and the debtor's debts are paid; the proud surrender their dignities, the great men their honor and power; the sick are relieved of their suffering, and the laborers rest from their toil; the strong have no supremacy, and the weak need no defense. And, as we look back from the threshold of the grave, we will recognize that the river of life flows on with regularity. We would be glad to give all we possess if we could call back a few hours and check the flow of its waters. Perhaps there have been times when we would have liked to speed the waters more rapidly on, but all efforts are futile, and it is only while the river flows over the mill-wheel of today's life that we can utilize it. Once it is past, it enters into the great sea of eternity.

In conclusion, let me say that this sacred spot grows nearer and nearer to me each year, and I long for the time when I may find the trail that leads back to this place on Memorial Day. I am proud to claim you as my people, and I wish to congratulate you upon the spirit and reverence that prompts you to come here once each year to commorate the memory of those who have passed the great threshold and have entered into the democracy of the dead. It proves to me that you stand solid for the distribution of education among our people, solid for the great character instead of the material wealth, solid in sentiment for noble womanhood and manhood, and solid for the love of home and fireside and for the maintenance of pure Christianity, and I hope that it shall be my pleasure and privilege for many years yet to come annually to visit these grounds and meet these people, and when finally I am called and my eyes shall look for the last time upon this sacred spot, I trust that I may see a united community for home, Church, State and country, and a community dedicated to the upbuilding of liberty, generosity and Christianity in the human heart—and remember that the record of a generous life twines itself like a vine around the memory of our dead, and every unselfish act will bloom into a perfumed flower.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.

For though from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

BURLINGTON CHURCH.

Just a line to say to The Sun that the Ham-Ramsay evangelistic meetings which closed on Sunday, May 31st, brought a great revival to Burlington and to this section of the country. And the Christian Church is having a great harvest these days as a result of the same. We have received to date a total of 128 new members, with some others to follow. Present membership of the Church is 620.

Last Sunday was indeed a great day in the Burlington Church. We had present in the Sunday School 465. Received fifty-five members at the two Church services—fifty-one in the morning and four at night—and baptized sixty-five persons at the night service. A great work has been done, and is being done, in our midst.

G. O. Lankford.

OREGON SCHOOL LAW INVALID.

The Supreme Court of the United States, on June 1st, declared invalid the Oregon compulsory education law requiring children between the ages of eight and sixteen to attend the public schools. Associate Justice W. C. Reynolds wrote the decision. The court sustained the decision of the Federal district court and held that the State cannot compel attendance of children in public schools to the exclusion of private or parochial schools.

Intense interest has been aroused in the case throughout the country, partly because of its bearing on such laws in other States which have been either passed or proposed. The court finds that the Oregon law "unreasonably interferes with the liberty of parents and guardians to direct the upbringing and education of children under their control." This decision is of vital interest to all who are concerned over the Christian education of the young.—*Ex.*

"I want to thank the doctors, nurses, superintendent and matrons at Christian Orphanage for their kindness shown us during the serious accident to my little boy. We appreciate your help, also the flowers and other nice things. We thank every one for rendered help. God bless you all."
—*Mrs. C. L. Alphine.*

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

By Warren H. Dennison, *Secretary.*

In the Western Convention.

Following May 3d and 4th at Urbana, Ill., where an institute was held for the Urbana Church and the Churches of the Central Illinois Conference that were within reach of Urbana, we spent the entire month of May in stewardship institute work within the bounds of the Western Convention. Eight pastors were at the Urbana institute, and there were representatives from a goodly number of Churches. The writer was a guest of the Champaign-Urbana Ministerial Association at a luncheon, at which he was a speaker. From May 6th to 21st we conducted institutes as follows: Avon, Western Illinois Conference, Rev. J. B. Speaker, pastor; Clemons, Central Iowa Conference, Rev. R. L. Raybourne, pastor; in Western Iowa Conference at Madrid, Rev. J. M. Kaufman, pastor; at Hill of Zion, Rev. Rue Burnell, pastor; at Fairview, Rev. O. C. Huff, pastor; in Northern Kansas and Nebraska Conference at Wayland, Rev. J. W. Fix, pastor; at Red Cloud, Rev. C. G. Nelson, pastor; at Lincoln, Rev. John A. Stover, pastor; at Oronoque, in the Northwest Kansas Conference, Rev. C. E. Huff, pastor; at Towanda, in the Southern Kansas Conference, Rev. R. L. Hendrickson, pastor.

Then we went on to Palmer College, where we gave the commencement sermon before a graduating class of twenty-seven, and from May 26th to 31st we conducted seven stewardship periods at the Western Convention Summer School. Mr. C. E. Booz, stewardship secretary of the Western Convention, directed the itinerary, and it was done in a splendid way. He is doing splendid work and the Convention wisely re-elected him. Pastors and laymen alike co-operated heartily and showed every attention to help make the strenuous itinerary most pleasant and helpful. With the exception of three Churches, there were three sessions a day, with an average attendance of 47 plus at each session. The workers ordered many stewardship books and charts. A number of pastors from our other Churches attended. Some pastors attended two or more institutes.

The Questionnaire.

A very important stewardship questionnaire has been sent to every Church, to its pastor, if there is one; otherwise to the Church clerk. This is very important to make a full survey of our Church financial methods. Many have been carefully answered and returned. Some have forgotten about returning them. Please attend to the matter at once. It will take but a few minutes. They are needed now, and your delay costs us further time and money. Thank you.

Home Missions.

This is the home mission period of our Church, and every Church should not be satisfied with doing less than the 15 per cent increase requested and urged by the General Convention. Our home missions are doing some most important things, and all of us should stand behind that necessary work.

Mrs. Nelle Foust, Warren, Ind., writes this personal message about their stewardship reading contest, and we take the liberty to quote from this private letter: "We have profited and benefited so much by the stewardship reading contest in our Church during February! It has inspired us so much that we are anxious to do things for the kingdom. People are ready and willing to do when they know. Every Church that has had a large ingathering should follow it with such a stewardship program. I do not believe that so many would be lost to the Church and kingdom."

We would call attention to our Lord's word, recorded by Matthew in chapter 6, verse 21: "For where thy treasure is, there will thy heart be also." Where is your investment—treasure?

MEN AND MILLIONS.

As the following report shows, many of our loyal and faithful people are exerting themselves to pay their pledges to Men and Millions. As stated before, while the original time set for the payment of the pledges ended April 30th, the Convention voted to extend the time limit to one year.

Very many wish to pay and will pay their pledges, which they consider as sacred and binding, but have met reverses and have been hindered. We should exert ourselves to pay off all these pledges before April 30, 1926. Every dollar now counts for a most worthy cause and is deeply appreciated. The payments during the month of May, as turned into the hands of Executive Secretary C. D. Johnston, Elon College, N. C., are as follows:

North Carolina Conference.

Morrisville	$ 10.00	
Randleman	22.00	
Henderson	70.50	
Greensboro, First Church	5.00	
Bethlehem (W)	.25	
Burlington	57.20	
Ingram, Va.	120.50	
Happy Home	10.00	
Haw River	15.35	
Asheboro	10.00	
Graham	55.50	
Hines Chapel	4.80	
Monticello	10.00	
Mt. Zion	5.00	
New Center	5.00	
Shallow Well	5.00	
High Point	10.00	
Turner's Chapel	13.00	
Zion	9.00	
Wake Chapel	50.00	
		$ 488.10

Eastern Virginia Conference.

Damascus	$100.00	
Spring Hill	10.00	
Johnson's Grove	4.80	
Barrett's	2.00	
Windsor	10.00	
Newport News	59.50	
Norfolk, First Church	23.50	
Holy Neck	3.00	
Memorial Temple	5.20	
Union, Surry	10.00	
Dendron	47.00	
Mt. Carmel	50.00	
Portsmouth, First Church	11.00	
Berea, Norfolk	102.00	
Liberty Spring	393.40	
		831.40

Valley of Virginia Conference.

Leaksville	$ 36.00	
New Hope	72.00	
Mt. Olivet (G)	2.00	
Bethlehem	15.00	
Palmyra	2.00	
Newport	25.00	
Antioch	86.00	
		238.00

Georgia and Alabama Conference.

Pleasant Grove, Ala.	$ 38.00	
Beulah	1.00	
New Hope	13.50	
		52.50
J. Fuller Johnson, refund		25.00
Total for month		$1,635.00

Chas. D. Johnston,
Executive Secretary.

TITHING.

Christian people declare the Bible to be their only rule of faith and practice, yet in the matter of Christian finance, many have ignored its plain teachings and tried every substitute that man has devised. And as a result, every department of Christian activity is suffering for lack of funds.

The Scriptures contain the best system of Church support ever devised.

God's laws are universal. They apply to all times and all places. They are equally binding upon the Gentiles and the Jew, the Roman and the American, the African and the Chinese. These laws do not create duties, they define them. They are the very essence of justice, kindness, and good will toward men. The more we study them, and the better we understand them, the more fully do we realize that they are enacted for our best good, and highest development, physically, morally, and spiritually.

The great God, our Father, who created us, who loves us, and who understands what is best for us, asks for one-seventh of our time and one-tenth of our income.

Religion, experience, and science teach us that if a man is to live an higher existence than an animal, he must take one day in seven to rest his body and time to consider his relations to his Creator and his fellow-beings.

Do you think a person who works seven days each week, and keeps or spends all his income for himself and family, will develop into a better citizen than one who "remembers the Sabbath Day to keep it holy" and pays one-tenth of his income to help win the world to Jesus?

It is a well-recognized principle of law that when a law has once been in force, and the conditions which called it forth still exist, the law is binding till it is repealed. The law of tithing has never been repealed, and was never in greater demand than at the present time.

The law of the tithe, like the law of the Sabbath, was not instituted for the benefit of others, but for ourselves. God does not require the tithe just to keep the treasury full, but to win us from selfishness and covetousness, which were the bane of the Church in both the Old and the New Testament times.

In the Ten Commandments, covetousness is ranked with theft, murder, and adultery. Paul classes this sin among the vilest of sins. In writing to Timothy, Paul warns him against the sin of covetousness, saying, "The love of money is the root of all evil, which some reaching after have pierced themselves through with many sorrows." Judas, being covetous, betrayed our Lord for thirty pieces of silven, then went out and hanged himself.

The supreme purpose of the tithe is to develop character and test our loyalty to God. The payment of the tithe when there is no compulsion and no pressure brought to bear, when it is a matter of a clear conscience between yourself and God, will develop in you those sterling qualities that will make you worth while in the kingdom.

The Bible designates two sources of revenue—tithes and free-will offerings. The tithe is the Lord's whether we keep it or pay it to Him, not

because it is dishonest to keep what does not belong to us.

The tithe is our just debt to God and should be paid promptly and cheerfully like any other debt. God has no need of our money (seeing all is His), but requires His share just to remind us that we are in partnership with Him. Just as the tribute money paid to Caesar was an acknowledgment of his authority, so the tithe is the acknowledgment of God's interest in every dollar we receive C. Vernon Fox, M. D.

A CHALLENGE.

"Therefore let us not sleep as do others, but let us watch and be sober."—I. Thes. 5: 6.

Paul was a srong and noble Christian character, immovable in the faith of God, untiring in his efforts to help others by bringing them the glad tidings of the living God. He was subjected to the cruelties of enemies and beaten to death as they suppsoed him to be, and left by the roadside. Again he was arrested and cast into prison, there to live a secluded life of prayer and praise to God as his onlp fortune. Amid all his struggles, his persecutions and adverse criticims he was always a man of good cheer and encouragement. He was a man that had a challenge. He had a challenge to a high ideal a noble purpose and a worthy cause. He had a challenge to love God with all his soul, mind and strength, and his neighbor as himself. A challenge that he could do all things through Christ which strengthened him; a challenge to press forward to the mark of the high calling of God inChrist Jesus. A challenge to help a weak and discouraged brother. He was a man who was always awake to seize every opportunity to render service to Christ and humanity; a man of prayer, of faith of love and sympathy and a friend to all. His life's pathway was not a bed of roses, but of many throns. He was confronted with some of the most perplexing questions that could have been asked a theologian of his day and time. He was forbidden to preach the gospel of Jesus at times, in which service was his joy. His best friends would become discouraged and forsake him as John Mark did on his first missionary journey.

We need more Pauls in our churches today; men that stand unfalteringly when duty calls and, with a faith like Abraham, march forth to battle against sin, vice, immorality, crime. Our communities are filled with too many parasites who want to enjoy living from those things that are degrading to society. They want their children taught by Christian teachers; they want to see the community prosper, their school to be a modern one and their church to be a wide awake enthusiastic, growing and outstanding among the churches in their community. Their pastor must be a highly educated, refined sympathetic, sober and conscientious Christian. The thing they need is to realize their own responsibility as a member of that society in which they are participants. We need to be more consistent in our relationships—being awake to service; contributing to society by lending our lives, our wills, and our influences. If we enjoy living in a Christian community, let us help it be Christian by being Christians ourselves. The sad story about so many of us is that we have gone to sleep. We have professed Christ as our Saviour and joined the Church. We have merely sown the seed and have failed to cultivate our spirits. Men do not attain the highest spiritual experience all at once. It is not a spontaneous, miraculous happening bloomed into full in a moment's time. It is a continual development through association with Christian men and women, by prayer and meditation, and learning to serve by serving. Here is a challenge to service.

Then we have a type of Church members who are good at heart, who are honest and clean in their living, but are careless in their habits of Church attendance. They never have time to go to a business meeting of the Church, but wait for some one else to do that. They are unconcerned about the kind of officers they have in the Sunday School; they are indifferent about the training of the young people; they are too conservative in their methods of teaching. They are more concerned about the worldly kingdom. The thing that our Church members need to inculcate in their lives is that of making lives instead of a mere living. They are afraid, if they lose an hour or so working for God, they will perish. They can find time to go for sport, recreation, joyriding and all that is conducive to a good time; but, the things that are most worth while, they are inclined to leave undone.

There has never been a day in all the history of our land that the Church has had a greater challenge than it has today, when the world is charged with growing worse, when atheism was so strong in the world about the Church and its undertaking, when law and disorder was so prevalent, when education stood on such a high pedestal, when we need the definite training of our young people that they may grow in the nurture and admonition of the Lord. We need to wake up to our responsibility, to answer the call of God. The reason the world isn't any better is because we are not any better. The reason the Church seems to be asleep is because we are asleep. Arise, quit yourselves like men, throw off the shackles of doubt and fear, cease from walking in your sleepy watch and be sober.

Lastly, there is a challenge to press forward. Paul said: "I press forward to the mark of the high calling in Christ Jesus our Lord." With all that he accomplished, amid all the trials and tribulations, the ruggedness of the path which he had traveled he had always persisted in going forward. He never turned backward.

We are living in an age when we must move forward. As the tide of time moves on, we must move with it or soon we will be caught in deep water, there to be tossed to and fro by the waves of sin, discouragement, and ignorance. We must grow in grace and provide spiritual food for the coming generation by living nobly before them. As Jesus has lived and nobly died for us, giving His very life that we might have life, and have it more abundantly, we cannot help but move forward, and as we move may we, as Paul did, press forward, giving our best to the Master. In this gift may we, with the words of the poet, say, as he in duty heard the stern voice of God—

"Serene will be our days and bright,
And happy will our nature be
When love is an unerring light
And joy its own security."

This is a challenge to professed Christians; a challenge to serve, to press forward; a challenge to duty. May we ever keep in mind the noble character referred to in our short discussion, and in keeping in mind this life, heed our challenge as he did his. F. D. Ballard.

Walters, Va.

PROGRAM.

Following is the program of the Convention of Sunday Schools and Christian Endeavor Societies, Eastern Virginia Christian Conference, to be held at Antioch Christian Church, near Zuni, July 21st and 22d:

Tuesday—Morning.

10:00 Call to Order—Pres. E. E. Holland, Suffolk.
10:05 Song Service—Rev. O. D. Poythress, S. Norfolk.
10:15 Invocation.
10:20 Address of Welcome—Dr. W. D. Harward, Windsor, Va.
10:30 Response to Welcome—Pres. E. E. Holland.
10:50 Presentation of Program.
Appointment of Committees.
Treasurer's report—Mr. J. W. Folk, Suffolk.
11:05 Song Service—Rev. O. D. Poythress.
11:10 Devotional Service—Rev. F. C. Lester, Franklin.
11:30 Analysis and Digest of Reports.
Round-table on Reports—Directed by Recording Secretary B. J. Earp, and Exec. Secy. J. H. Lightbourne.
Adjournment.

Afternoon.

2:00 Song Service—Rev. O. D. Poythress.
2:15 Invocation.
2:15 Department Reports and Discussion—By Secretaries of Departments.
2:45 Devotional Period—Rev. F. C. Lester.
3:00 Song Service—Rev. O. D. Poythress.
3:05 Address—"The Educational Program of the Department of Christian Education," Dr. W. A. Harper, Pres. Elon College.
3:35 "The Sunday School and the Orphanage," Dr. Charles Johnson, Elon, N. C.
3:50 "In the Interest of Scouting," Mr. Lewis Kirk, Suffolk, Va., Field Secy. Boy Scouts.
4:15 Reports; Business.
4:30 Entertainment Committee Introduced.
Adjournment.

Night.

8:00 Song Service—Rev. O. D. Poythress.
Address—Rev. V. T. Crawford, "Evangelism and Youth," Portsmouth, Va.

Wednesday—Morning.

10:00 Call to Order—Pres. E. E. Holland.
10:00 Song Service—Rev. O. D. Poythress.
10:15 Invocation.
10:15 Departmental Reports and Discussion—By Department Secretaries.
10:30 Devotional Period—Rev. F. C. Lester.
10:50 Song Service—Rev. O. D. Poythress.
11:00 Leadership Training—Rev. H. S. Hardcastle Presiding.
Recognition Service:
Presentation of Candidates—Rev. H. S. Hardcastle, Suffolk, Va.
Reception of Candidates—Rev. J. G. Truitt, Norfolk, Va.
Address—"Training for Service," Miss Pattie Coghill, Field Secretary Board of Religious Education.
Address—"The Claim of Education," Dr. W. A. Harper.
Adjournment.

Afternoon.

2:00 Song Service—Rev. O. D. Poythress.
2:15 Invocation.
2:15 Christian Endeavor Report—Secretary W. H. Baker, Newport News, State President C. E. Union.
2:40 Devotional Period—Rev. F. C. Lester.
2:55 Song Service—Rev. O. D. Poythress.
3:00 Grading and Organization—Executive Secretary J. H. Lightbourne.
3:30 Missions in the Sunday School—Mrs. M. L. Bryant, Norfolk, Va.
4:00 Board of Religious Education—Dr. W. T. Walters, President, Richmond, Va.
4:20 Final Reports and Business.
Closing Hymn.
Adjournment.

NOTE: Tentative program, not yet accepted by Executive Board. J. H. Lightbourne, Executive Secretary, Holland, Va., will be glad to receive suggestions from any one relative to the program. Special musical numbers will be provided.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

June 28, 1925.

Review: "In Judea and Samaria."

Golden Text: "Ye shall be my witnesses, both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth."—Acts 1:8.

Devotional Reading: Psa. 98.

A review really means to view again. If the review is thorough and sound, it will help to fix the view. There are a few fundamental and vital truths in the lessons of the past three months that we ought to fix firmly in our minds and hearts and make them a permanent part of our lives. "For whatsoever things were written aforetime were written for our learning," and "they are able to make us wise unto salvation through faith which is in Jesus Christ."

I. The Blessing of Pentecost.

1. Christianity is a spiritual religion.
2. Jesus Christ, a living personal Saviour, is the life of Christianity.
3. Christianity is for all men.
4. The Church is the organization to carry out the will of Jesus Christ.
5. Christianity went far because it went deep.

II. The Cripple at the Beautiful Gate.

1. There is value in regular attendance at worship.
2. Church worship ought to prepare for Church service.
3. Human need lies right at the door of the Church.
4. God meets human need through men.
5. Christianity helps men to help themselves.
6. There are some things more valuable than silver and gold.

III. Life in the Early Church.

1. Unity of spirit is possible where unity of belief is not present.
2. Christians who have whole-heartedly accepted Christ hold life and possession in stewardship.
3. Material things are important in establishing the spiritual kingdom.
4. Jesus Christ is able to unite mankind.
5. There is always a danger that tares are in the wheat.

IV. Stephen the First Martyr.

1. Christian convictions demand Christ-like courage.
2. Force is sin's argument against truth.
3. A consecrated life has no measure in time for influence.

V. The Benefits of Total Abstinence.

1. It pays to live clean.
2. It takes courage to live up to ideals.
3. The fact that we live with others is a challenge to live for others.
4. Christianity stands the test.

VI. Philip and the Ethiopian Treasurer.

1. One soul is invaluable.
2. He who puts himself at the disposal of God will find large opportunity for service.
3. God needs men to do personal work.
4. Preaching Christ is a most effective way to win men.

VII. Saul Becomes a Christian.

1. If any man be in Christ Jesus, he is a new creature.
2. Conversion is a personal experience.
3. God often chooses the most unexpected vessels for His use.
4. New converts need human help.

VIII. Saul Begins His Great Career.

1. He who would be great must be servant.
2. Greatness is a matter of character and service rathen than of possessions.
3. Jesus Christ capitalizes all the good qualities of life.
4. It is hard for a man to live down his past life.
5. The world needs more men of the Barnabas type.

IX. Peter at Lydda and Joppa.

1. If we have the Master's spirit we will, like Him, go about doing good.
2. Christianity has a ministry to the helpless.
3. New life follows in the wake of Christianity.
4. One good test of our lives is whether people send for us when they are in trouble.

X. Peter's Broadening Vision.

1. The gospel is for all men.
2. Visions usually come in the quiet places of life.
3. Duty follows hard on vision.
4. God Himself is the author of progressive thought and action.

XI. The Church in Antioch.

1. Christian is sufficient name for the Church and for disciples.
2. Christianity is self-propagating.
3. Christianity can meet the needs of men of diverse races.

XII. Peter Delivered from Prison.

1. Spiritual forces are more powerful than material forces.
2. Intercessory prayer changes men and things.
3. Answered prayer sometimes causes as much amazement as unanswered prayer causes doubts.

CHRISTIAN ENDEAVOR.

June 28, 1925.

Topic: "My Answer to the Missionary Challenge."—Isa. 6:8-9; 1 Thess. 2:8.

Some Bible Hints.

We hear the voice of the Lord in the heart only when we commune with Him. V. 8.

God does His work in the world through men, lifting them to fellowship with Him in His tasks, and so training them for higher things. V. 8.

We must make some answer when God calls, either in words, or by act. V. 8.

Our answer must be the response of love, or it is worthless. The missionary giveth his very soul. 1 Thess. 2:8.

Suggestive Thoughts.

Christian Endeavor has led many hundreds to answer "Yes" to God's missionary challenge. What else can a heart pledged to do the will of Jesus say?

Many answer the missionary challenge with the widow's or the widower's mite. That is surely a mean answer to God.

Our answer to God need not be that we will go to the mission field. It may mean the dedication of time to work at home for missions, to "hold the ropes."

We can answer God's challenge by resolving to know more about missions than we do, and then spread our knowledge. We can make a study of missions.

A Few Illustrations.

When a man forgets to wind the clock, the clock stops. We forget missions, and that is why they slow down. We need to wind up our interest.

We dare not send an unprovisioned ship to sea. Dare we send out missionaries without prospect of support? The field calls for men; the Church calls for money to keep them. What is our answer?

Full surrender to God is the only answer we should make to missions. That means that we go if He wants to send us, or give if He wants our gifts.

Some people who are shortsighted have far vision. They do not see what is near them, but what is far away. Are we wishful of attacking distant tasks and forgetting the tasks in our own community?

To Think About.

What is our society doing for missions?

How can we increase missionary interest in our Church?

What story of missions has most interested me? Why?

A Cluster of Quotations.

The Mohammedans are not converted, because we ourselves have not been sufficiently converted.

He needs them all—the open hand,
The willing feet, the asking heart—
To work together and to weave
The threefold cord that will not part.

Fellows, we can if we will.

We can talk about missions; find out new facts about them; read articles and books and tell of them; learn something about the heroism of missions.

A Challenge Contest.

Divide the society into two sides for this meeting. The leader will prepare a large number of questions on the topic and will ask them in the meeting. The sides will answer turn about. If one side cannot answer a question, the other side gets a chance at it. Every question correctly answered counts one point. If a side fails to answer a question, one point is deducted.

ELON CHAUTAUQUA.

Special Attractions for Pastors.

Morning worship conducted by Dr. W. W. Staley.

Courses in stewardship and Church organization by Dr. W. H. Denison.

Course in evangelism by Dr. R. C. Helfenstein.

Course in missions by Dr. J. O. Atkinson.

"Teaching Values of the Old Testament," by Dr. Harper.

"Youth and the Church" (for leaders of young people), by Rev. F. C. Lester.

ALL THINGS TO ALL MEN.

Christ was a home missionary, in the house of Lazarus.

Christ was a foreign missionary, when the Greeks came to Him.

Christ was a city missionary, when He taught in Samaria.

Christ was a Sunday School missionary, when He opened up the Scriptures and sent men to studying the Word of God.

Christ was a children's missionary, when He took them in His arms and blessed them.

Christ was a missionary to the poor, when He opened the eyes of the blind beggar.

Christ was a missionary to the rich, when He opened the spiritual eyes of Zaccheus.

Even on the cross, Christ was a missionary to the robber, and His last command was the missionary commission.—*Amos R. Wells.*

Christian Orphanage

Dear Friends:

Harvest is here, and the reapers are gathering in the grain. While we were in the field looking after the cutting of our wheat, we could not help but think of the difference now and thirty-five years ago in harvesting wheat. Then we used a hand grain cradle, and it was slow and hard work to swing it all day long in heavy wheat and then, too, another came along and picked up the wheat and tied it in bundles and that was hard work, too. I have done both, and it was mighty hard work on a hot day.

Now we have a self-binder, pulled by a Fordson tractor. Two men required, one to drive the tractor and the other to handle the reaper. How easy it looks now. The Fordson doing all the pulling and the reaper doing all the cutting and binding, but the little boys had an awful hard time gathering the bundles in piles of ten bundles each, and it was hard for them to keep up .

The Orphanage had thirteen acres in wheat this year, the best we have been able to raise at all on our farm. The shocks are thick on the ground and make us feel proud of our farmer boys. Our oat crop is very good, too.

The continued drouth has about fixed our garden vegetables, and it makes it hard on us, as we depend much on our garden to supply our table in the summer.

Don't forget our pretty new building to care for about forty children! Help your Church raise the small amount asked for, and send it in so we can commence our building. Just a little help from you.

The following has been sent in since last reported: Liberty, Vance, Church, Henderson, N. C., 10 cans fruit, 20 capes soap, 2 tablets; Wadley Missionary Society, Wadley, Ala., 12 pillow cases, 1 sheet, 2 towels; Woman's Missionary Society, Shallow Well Church, Jonesboro, 13 sheets, 6 pillow cases, 3 towels, 2 yards bleaching; W. B. Madison, Howard's Chapel, 12 cans fruit; Mrs. O. W. Hines, McLeansville, N. C., 100 pounds flour; Young People's Missionary Society, Franklin, Va., 12 pillow cases; Woman's Missionary Society, Mrs. Beale, treasurer, Holland, Va., 1 box clothing for Irene Boone.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 18, 1925.

Amount brought forward		$10,044.45
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Main Street, Durham	$ 5.00	
Catawba Springs	7.60	
Pope's Chapel	5.00	
Hank's Chapel	2.00	
Damascus	1.10	
		20.70
Western N. C. Conference:		
High Point	$ 1.37	
Ramseur	7.18	
		8.55
N. C. & Va. Conference:		
Elon	$ 2.50	
Berea	6.71	
		9.21
Eastern Virginia Conference:		
Suffolk	$ 25.00	
S. Norfolk	5.40	
Elm Avenue	3.85	
Franklin	5.00	
		39.25
Valley Virginia Conference:		
Leaksville	$ 4.17	
Mayland	5.26	
Timber Ridge	2.40	
Dry Run	3.31	
		15.14
Georgia and Alabama Conference:		
Rose Hill, Ga.	$ 1.10	
Richland	1.00	
Lanett	5.00	
		7.10
Northern Church:		
Pleasant Hill, Ohio		5.57
Easter Offerings.		
Newport News, Va.		13.17
New Building Fund.		
W. L. Fitzgerald, Reidsville	$ 5.00	
C. W. Gerringer, Reidsville	1.00	
Mrs. A. M. Johnson, Va.	10.00	
T. Holt Haywood, N. Y.	100.00	
		116.00
Special Offerings.		
Sale of hens	$ 6.00	
Garland Horner	6.50	
Sale of pigs	18.00	
Omer S. Thomas, Secy.	5.90	
		36.40
Grand total		$10,315.54

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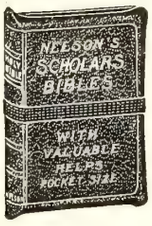

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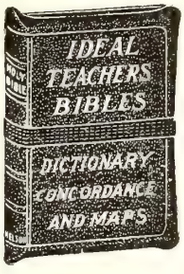

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MONDAY.

SECRETARY WILBUR ON PRAYER.

In a recent address, Curtis D. Wilbur, Secretary of the Navy, disclosed a familiarity with the subject of prayer that should prove helpful to many. He said: "It is clear that every prayer cannot be answered by granting it, not only because different people would pray for exactly the opposite things to happen at the same time, but also because if a mere petition were sufficient to bring about a result asked for, God would virtually be yielding His sovereignty and jurisdiction to any and every one who happens to be interested enough to submit a petition, even if that request conflicted with His sovereign purpose.

"There is, however," he pointed out, "a law of prayer, and it is suggested that the statement of Christ, 'Ask and ye shall receive,' means that we must ask "according to His will"; that is, if we pray according to the will of God, we then will receive an answer. But we may well say, if we pray according to the will of God, why do we need to pray at all? If it is God's will that things shall come to pass, why do we need to concern ourselves about the result, or to pray for it to come to pass? I think there is a much deeper significance in the principle involved. It is clear that throughout all times, from the very dawn of creation, the laws which bring about radio communication were established, and if there had been creatures knowing enough to bring together the necessary material and to properly operate that material, there would at any time through all the centuries have been the same result as there is upon which our radio communication is based today. We may, therefore, say that it was always according to the will of God that men should be able to transmit intelligency through space. The thing necessary was to ascertain the plan or method of transmitting the voice, and, having done so, to follow that plan."

One of the fundamental requisites of prayer, he pointed out, is that we shall ask for the help, for the light, for the prosperity, for the health, for the preservation which we crave. It may be said, as Christ said, "Your Heavenly Father knoweth that you have need of these things." Some one who is rather skeptical may say: "If God knows that we need these things and loves us, why need we ask Him?" The question is a mere attempt to substitute our way for God's way. We must learn the law of prayer if we are to pray successfully, and the first and most clear requisite of prayer is that there shall be prayer; there is a relation between the asking and the receiving.

"Prayer," he held to be "the greatest problem of life, for in it is hidden the relationship between man and his Maker—the co-operation of the created thing with the Creator—in the working out of the complicated problems in the life of the individual and his relationship to other human beings. Christ said that we should pray without ceasing. It is clear, then, that our attitude, our lives should be one of prayer. We should live a prayer; and to live a prayer, one must seek to have his life and his purpose acceptable to God."

TUESDAY.

NO NEED OF ARGUMENT.

"Let all bitterness and wrath, and anger and Clamour, and evil speaking be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4:31.

Stop it! Drop it! Drop the subject when you cannot agree. There is no need to be bitter because you know you are right.

Prayer.—God, help us to do this, and to live so close to Thee and so full of Thy spirit that we shall not fail. *Amen.*

WEDNESDAY.

SICKNESS TO BE ELIMINATED.

For 6,000 years the race has been on the "broad road to destruction," going down into death. But it is a long lane that has no turn. The Messianic kingdom has Jesus the Great Physician for its ruler; and He who has the right and power to restore the race to perfection of health will gladly do so when the clock strikes the hour. There is a set time for that great work to begin; and when it is started, nothing can stop its operation for the following thousand years. We have thought of the Great Physician as being interested only with "soul" disease; but the Bible shows that He will also cure every physical ailment. "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, . . . the lame man (shall) leap as an hart, and the tongue of the dumb (shall) sing." "The inhabitant shall not say, I am sick." "Deliver him from going down to the pit (shackath, destruction, decay, death); I have found a ransome. His flesh shall be fresher than a child's (in the resurrection); he shall return to the days of his youth."—Isa. 35:5-6, 33:24; Job 33:24-25.

Prayer.—Lord's Prayer, all the circle joining.

THURSDAY.

IN *a* FRIENDLY SORT O'WAY.

When a man ain't got a cent, and he's feeling kind o'blue,
An' the clouds hang dark an' heavy, an' won't let the sunshine through,
It's a great thing, O my brethren, for a feller just to lay
His hand upon your shoulder in a friendly sort o'way.

It makes a man feel curious, it makes the teardrops start,
An' you sort o'feel a flutter in the region of your heart.
You can look up and meet his eyes; you don't know what to say
When his hand is on your shoulder in a friendly sort o'way.

Oh, the world's a curious compound, with its honey and its gall,
With its cares and bitter crosses—but a good world, after all.
An' a good God must have made it—leastways, that is what I say,
When a hand is on my shoulder in a friendly sort o'way.

—*James Whitcomb Riley.*

FRIDAY.

SUCCESS.

"Whatsoever ye do, do it heartily as unto the Lord."—Col. 3:17.

"If thou doest not well, sin coucheth at the door."—Gen. 4:7.

He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has looked for the best in others and given the best he had; whose life was an inspiration; whose memory is a benediction.—*Mrs. A. J. Stanley.*

Prayer.—Our Father, may we have the love and the joy of all. May we fill our place well, and help somebody along life's way. Give unto us to do our best and inspire others to their best. *Amen.*

SATURDAY.

THE SADNESS OF THE EMPTY SEAT.

"Thou shall be missed, because thy seat will be empty."—1 Sam. 20:17-18.

David had decided not to go to Saul's feast. There was good reason. The king might try his javelin on him again. But David had his own seat at the table, and Jonathan said to him, "Thou wilt be missed, because thy seat will be empty."

The empty seat revives many memories and teaches some important lessons. You remember the time you came back from the cemetery, after those sad days? You found that the sad days were just beginning. It is the empty seat that hurts.

There is the empty seat in the house of God, when you stay away without cause. It is your place, and no one else can fill it. If people only knew how they are missed in the sanctuary! Perhaps you are habitually absent. If you could but visualize that gaping vacancy in the sanctuary, you would not be able to stay away. There is an empty seat at the Lord's table, too, and it is for you. It belongs to no one else. No other can fill it. How many communions must pass by in the Lord's house until you come and take your appointed place? The individualism of the gospel is tremendous in its appeal. God wants the vacancies taken. "That my house may be filled."

How many empty seats there are in the world! Some place of duty has been summoning you, lo! these many days, and your seat is still empty. We are missed when our places are empty.—*Rev. Edgar Whitaker Work.*

Prayer.—Lord's Prayer, all the circle joining.

SUNDAY.

WHEN GOD REBUKES.

"Remove thy stroke away from me."—Psa. 39:7-11.

The word "rebuke" does not sound good to us, and the chief reason for this is that we have grown to think of the word apart from its original meaning. To rebuke is really to keep back, to restrain. So that the thought of the passage is that God finds it necessary to restrain us, or keep us back from something that would not be for our good. There is one motive only in His rebukes—to correct.

Time would fail to tell of all the ways in which the dear Lord may rebuke us. When He met Saul of Tarsus in the way, He rebuked him. Paul tells us that he was "apprehended," but the meaning is the same. The prophet was rebuked when God asked, "What doest thou here?" And every one of us is rebuked when God, through His great grace, lifts us from "the horrible pit and the miry clay."

And so on through our lives, we are rebuked again and again, always and ever with the desire to correct us. And if we could only see this in the proper light, we would as gladly invite the rebukes of God as we do the criticism that we know is designed to help us. It would naturally follow that the more willing we are to be corrected, the less need there would be for correction.—*Rev. I. D. Lyttle.*

Prayer.—Lord's Prayer, all the circle joining.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dear Kiddies:

Bobby Bear asked his Scout-master to help him buy a Scout uniform; and now since Bobby is a Scout, he is trying to find something to do for other folks all the time. Isn't he a dear little Bear? And what do you s'pose! Bobby's father bought him 'nuff lumber to build an ice-cream stand in the front yard, with a counter to lean up against, and real ice cream, and all Bobby's friends come around and talk, and talk, and talk, just like their grown-up papas! And all day it's the mostest fun! I forgot to say that Mother Bear helps Bobby have a good time. Isn't that grand? She looks after all their sore toes and cut-off fingers, and she hopes Little Brother Bear, when he grows up six years longer, he won't like to sell ice cream. But, oh! all little brothers try to be like their big brothers; so look out, Mother Bear!

I forgot to tell you that Bobby Bear has a beautiful little sister that loves Bobby a lot—oh, my! she does indeed! And just the other day she kissed Bobby in the eye, and it hurt Bobby Bear's eye-blinkers, and he cried.

Dear me! the park is full of Kiddies, playing and swimming; and how happy they are! Come and play in our park, dears. It's a wonderful place for summertime Kiddies to stay.

Here we go now. Your Editor,
MADGE FLEMING MOFFITT.

FROM THE KIDDIES.

Franklinton, N. C., June 6, 1925.

Dear Editor:

Our school closed yesterday. We are out until next September. I like to read the "Kiddies' Korner." I am writing you my vacation letter. I guess I will go to Georgia for my vacation. I guess I will go to Norfolk, too. I would like for you to be with me. Your friend,
KATHRYN WHITAKER.

Reidsville, N. C., June 9, 1925.

Dear Editor:

This is my first letter to THE CHRISTIAN SUN. I am ten years old. When school starts I will be in the sixth grade. My mother takes THE SUN. I read the "Kiddies' Korner" every week. I like the story about "Old Witch Neda," which was published a long time ago. I liked the story about Mr. Barton in China.

We have a Willing Workers' Society in our Sunday School. I go to the Montgomery Street Christian Church, of Reidsville, N. C. I go to Sunday School every Sunday I can.

I want the children of the "Kiddies' Korner" to write to me. I will put my address at the last. I hope my letter will be well enough to publish in THE SUN. I will close. From
One of your Kiddies,
115 Montgomery St. LOUISE MITCHELL.

NO SIGN OF A POUT.

By Frances L. Johnson.

With a scowl on her face, Dorothy May Peterson awoke. It was Saturday morning, and her mother was going shopping without her. That was why the scowl was there. Because Dorothy did not like to be left at home, she had made up her mind to pout all day long.

As she lay there frowning, her big sister called to her from the foot of the stairs: "Hurry down to breakfast, Dorothy, before it gets cold."

"I don't want any breakfast," answered Dorothy, as cross as she could be. But she got up and dressed and looked at her cross little face in the mirror.

"I don't care!" she muttered.

When she went downstairs she found that her mother had left on the early train. Her sister tried to make her smile. "Come, Dotty, eat your breakfast," she said and pulled out Dorothy's chair.

But Dorothy wouldn't smile, and she wouldn't sit down to breakfast. She took a piece of bread and butter and went outdoors and slammed the door behind her. Presently she started down the street toward her friend Elsie's, but she was still scowling.

Elsie saw her coming and ran to meet her. "Dorothy, just look at Daisy's new dress!" she cried, and she held up her favorite doll.

Dorothy gave a little sniff. "I don't see why you made a new dress for such a pug-nosed doll as Daisy," she said. "She's very homely!"

The happy smile left Elsie's bright little face, and her lips began to quiver. Very slowly she turned away and went into the house.

Dorothy had not meant to hurt Elsie's feelings, but she still felt cross; so she only said, "I don't care!" and went on to her cousin Ruth's.

She found Ruth in the back yard, singing at the top of her voice. No wonder she sang! All her doll's clothes were hanging on the line so early in the morning.

"Hello, Dorothy!" she called, gayly. "Come and look at my wash. Doesn't everything look lovely?"

"The stockings are hung up the wrong way," Dorothy grumbled.

For a moment, Ruth looked as if she wanted to be cross, too; but she changed her mind and went into the house.

"I don't care!" said Dorothy, sullenly, and went into the next yard, where Rose Day was combing the snarl out of her little dog's hair.

Rose looked up with a smile when she saw Dorothy. "Doesn't Jip look sweet?" she asked.

"He looks dirty," answered Dorothy, though her voice wasn't quite as cross this time.

Still, Rose got up and carried the dog into the kitchen. It was hard to keep Jip clean. He seemed to love the dirt.

"I don't care!" Dorothy said again as she saw Rose go. With her head in the air she walked out of the yard and across the street to Jeanette miller's. Jeanette was practicing on the piano, and so Dorothy walked right in. Of course, Jeanette was glad to see her. "Listen to my new piece," she said, and began to play it.

Dorothy listened just one minute. Then she cried out: "That isn't the way to play it. You don't keep the right time."

Jeanette stopped playing and wheeled around on the stool. Her dark eyes were flashing. "If you don't like the way I play it, play it yourself," she said, and ran upstairs.

"I don't," began Dorothy, but she didn't get any further, for two big tears rolled down her cheeks.

She wiped them away and turned back toward home. She was thinking hard. When she passed Elsie's house she saw Elsie on the porch with Daisy in her arms. The doll's long curls shone in the bright sunshine. Suddenly Dorothy crossed the street and called out: "O Elsie, Daisy's hair is beautiful!"

Right away Elsie ran down by Dorothy. "Isn't it?" she cried.

"And the new blue dress is lovely," Dorothy added.

By that time, Elsie had her arm round Dorothy, and Dorothy had her arm round Elsie, and Dorothy felt a great deal happier.

She stayed and played with Elsie awhile, then went back to Ruth's house, where Ruth was just taking down the wash.

"Ruth, I wish you would tell me how you keep the colored dresses from fading," Dorothy said, and this time she smiled instead of scowling.

"Why, I just wash them by themselves and hang them in the shade," Ruth explained, and she smiled too. "Will you help me fold them?" As soon as the clothes were folded, Dorothy went over to see Rose, who was tying a big red bow on Jip's collar.

"Jip looks so soft and silky. I don't see how you got all the tangles out," Dorothy said.

Rose looked pleased. "Jip is very good," she answered. "He lets me comb him until every tangle is gone."

A little while later, Dorothy crossed the street and called on Jeanette again. Jeanette wasn't very friendly at first.

"Will you please play your new piece for me again, Jeanette?" Dorothy asked shyly. "I like to hear you play the runs. You play them ever so much better than I do."

Jeanette sat down to the piano. "I'll play it if you will help me get the time right," she answered with a smile.

In a minute both little girls were as interested as could be. They made a duet of the piece that sounded so good that Jeanette's mother came in to hear it.

Dorothy went home at luncheon time. She was smiling happily, for every one of the girls had promised to come and play with her in the afternoon. When she brushed her hair and changed her dress, there was no scowling face in the mirror, and when she went to meet her mother there was no sign of a pout.

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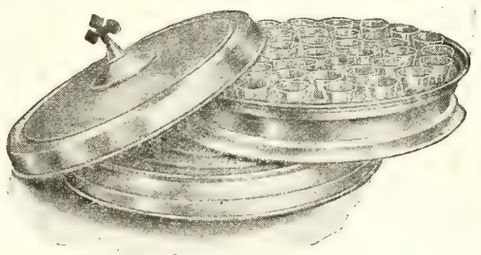

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FLEMING.

Mr. Pendleton Fleming was born December 7, 1841, and died June 7, 1925, being 83 years and 6 months old. He had been a member of the Primitive Baptist Church for about twenty-five years. For the last few years he had been a great sufferer from cancer on his face, which caused his death.

The funeral was conducted in Leaksville Christian Church Wednesday, une 10th, and his body was buried in the Leaksville Cemetery. He is survived by his widow, four sons, four daughters, twenty-one grandchildren, and nine great-grandchildren. He was a man of sterling Christian character, a good neighbor, and a good husband and father. He was not only a member of the Church, but a man of prayer. Funeral services were conducted by the writer, assisted by Elder R. H. Pittman, of the Primitive Baptist Church.

Linville, Va. R. P. CRUMPLER.

HERRING.

Mary D. Herring was born May 6, 1850, and departed this life May 9, 1925, at the age of 75 years, 3 days. She was a faithful member of the Mt. Olivet Christian Church, near McGaheysville. Her husband, Bro. Edward Herring, is one of the leading members there. Their home has often been the preacher's pleasant stopping-place when in that community.

The funeral services were held May 12, 1925, at Elkton Methodist Church, and the body laid to rest in a beautiful mausoleum in Harrisonburg. Surviving are her husband, one son, and one grandson.

A. W. ANDES.

BAKER.

Allen Leroy Baker, son of Bro. and Sister J. B. Baker, of New Market, was born December 21, 1921, and died May 19, 1925, aged 3 years, 4 months, and 28 days. The parents are members of Concord Christian Church, and the little body was conveyed to that place May 20th, where funeral services were held and interment made in the adjoining cemetery.

A. W. ANDES.

MASON.

Mabel Kathryn Grubbs Mason was born April 10, 1903, and died May 28, 1925, aged 22 years, 1 month and 18 days. It was my privilege to receive Sister Mason into the Timber Ridge Church about seven or eight years ago, and she remained a faithful member until death. She is survived by her husband, her mother, three brothers, and two sisters.

Funeral services were held at Timber Ridge May 31st. A large congregation attended the services, thus showing the high esteem in which the deceased was held.

A. W. ANDES.

HOLMES.

Miss Longenia Holmes, age 81, daughter of William and Nancy Holmes, a devout Christian from young girlhood, and member of one of the leading families in North Carolina, passed peacefully away at her home on June 10, 1925. Funeral services were held at Pope's Chapel on the 11th. Miss Eliza Holmes is the only surviving sister. "Old age walks thoughtfully upon the silent shore of that ocean upon which it must sail so soon."

D. A. LONG.

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CATECHISM.

7. *What does the Third Commandment teach?*

That we must not swear falsely, or speak of God in a light and careless way, and that we must not use blasphemous words of any kind whatever.

8. *What is the Fourth Commandment?*

Remember the Sabbath Day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore, Jehovah blessed the Sabbath Day and hallowed it.

9. *What does the Fourth Commandment teach?*

That we should keep one day in seven as a day of rest from our worldly labors, and as a day of special worship to God.

10. *What is the Fifth Commandment?*

Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

11. *What does the Fifth Commandment teach?*

That we should fully obey our parents so long as we are under their authority, and that we should love and reverence them so long as we live.

12. *What is the Sixth Commandment?*

Thy shalt not kill.

13. *What does the Sixth Commandment teach?*

That we shall not take the life of our fellow-men, except in self-defense.

14. *What is the Seventh Commandment?*

Thou shalt not commit adultery.

15. *What does the Seventh Commandment teach?*

That we must not yield to the unholy lusts of the flesh.

16. *What is the Eighth Commandment?*

Thou shalt not steal.

17. *What does the Eighth Commandment teach?*

That we must not take what belongs to others without just pay, and that we must in no way deceive them in order to deprive them of their property or money for less than its worth.

18. *What is the Ninth Commandment?*

Thou shalt not bear false witness against thy neighbor.

19. *What does the Ninth Commandment teach?*

That we shall not slander others, nor misrepresent them, to their injury.

20. *What is the Tenth Commandment?*

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

21. *What does the Tenth Commandment teach?*

That we should not envy others in the possession of anything that is theirs, nor seek to deprive them of it; that we should be more willing to give than to receive.

22. *What is the sum of the Ten Commandments?*

(1) To love God with our whole soul, mind, and strength.

(2) To love our neighbor as ourselves.

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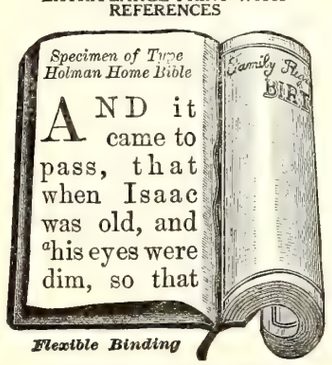
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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Christian Church.

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BRITT.

On Thursday, June 4th, Mr. Mills Britt passed from this life to his reward. He had just entered his ninetieth year in this span here that we call our earthly life, or life in the flesh. He was a faithful soldier in the Civil War. I am told by those that knew him best that he was a faithful soldier for his Christ and always ready to testify, as he had an opportunity, to His saving grace and abiding love. In his last days, his physical sight was almost gone, but his spiritual sight was clear and his hope firm.

He leaves two daughters, Mrs. Lewis, of Suffolk, and Mrs. Eulice Hall, of Walters, as well as many relatives and friends. May God's richest blessing rest and abide with his children and those that are left to continue life's toils on earth.

ELISHA BRADSHAW.

MATTOCK.

Mrs. Rebecca R. Mattock, relict of the late-lamented R. A. Mattock, of the Stoney Creek community, Alamance County, N. C., was born August 22d, 1842, and departed this life June 8, 1925. Her age was 82 years, 9 months and 14 days. Three daughters and two sons survive her, namely: Mrs. Frank Barker, Mrs. Mamie Rice, J. W., R. J., and Miss Sallie Mattock. The deceased was a member of Mt. Vernon Methodist Church, and was a most pious and exemplary Christian woman. The funeral services were conducted from Stoney Creek Presbyterian Church by the writer Tuesday P. M., June 9th, there being a large company of neighbors, relatives and friends present to pay their loving tribute of respect. Truly a good and noble woman has gone to her reward.

J. O. ATKINSON.

"Be strong and of good courage, for there is with us the Lord our God to help us and to fight our battles."—2 Chron. 32:7-8.

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Official Organ of the Southern Christian Convention

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, JUNE 25, 1925. NUMBER 26.

THE SUN'S OBSERVATORY

REV. S. M. LYNAM.

Religion the Nation's Great Need.—

"Government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of man. Peace, justice, humanity, charity, these can not be legislated into being. They are the result of divine grace."—PRESIDENT COOLIDGE.

Delaware Law To Be Tested.—

The recently enacted Delaware law compelling the reading of ten verses of scripture in all the schools of that state daily is to be tested by Dr. Clarence B. Skinner, chairman of the committee on Academic freedom of the American Civil union league. Since it is customary to use the King James Version, the law means that only Protestantism can be taught in Delaware, which makes a test imperative. It seems that the Supreme Court is destined to be busy with religiously inclined laws very soon. Dr. Skinner is a professor in Tuft's College.

Law Upon Law.—

During 1924, 38,844 laws were proposed in the Congress of the United States and the legislatures of the various states, and 10,809 of these were actually enacted. This is, we believe, the largest output of our legislative branches in any one year up-to-date. It is absurd to attempt to reform mankind from the outside in. The process must be reversed. There is some chance perhaps, of reforming mankind from the inside out, but that is not done by law upon law. It is done by the love and power of Christ, the one great thing which the church has to offer the world. No set of men or sets of men have a right to waste so much time as our legislative branches wasted last year, besides, all this vast material has to be printed, and we wonded why taxes are so high. The citizens owe it to themselves to send sane men to the capitals of the nation and the states. That is the least which could be expected of them.

Newspapers Win.—

The supreme court of the United States has decided that Newspapers have a right to publish income tax figures. The decision was handed down in test cases of the government versus the Baltimore Post, and the Kansas City Journal Post. The act of the last Congress authorizing the posting of tax lists for public inspection did not mean newspaper publication the government maintained. The newspapers said that it did, and they won both in the lower courts and in the supreme Court. Now we shall know how much income tax the many millionaires of this country pay each year, and that will give us some idea of how wealth is accumulating in the hands of a few. It will probably cause the average man to do some thinking, and some thinking along such lines is needed. When wealth accumulates, men decay, and there is facing this country a genuine problem in this direction.

Clergy Blamed For Tennessee Affair.—

The fear of clergymen to preach what they believe to their congregations is the direct cause of the condition of the State of Tennessee, Dr. Lynn Harold Hough contended in a speech in connection with the Garrett Biblical Institute at Evanston, Ill., where he was formerly a professor. Dr. Hough said: "We are paying a price for our lack of honesty. For twenty-five years the evolutionary conceptions of the old Testament have been accepted by preachers as a. b. c.'s, but we have not preached them to the people as we ought. The same is true of our preaching on the subject of sex. The doctrine of Freud that reproduction is the central motive power in the universe may be true, but it has ruined millions by confining the subject simply to physical reproduction. We must teach young people to face the reality of their fundamental instincts, but they must also be taught the higher motives which transcend the physical."

A Red Letter Day.—

On June 10, three great historical churches of Canada came to an end as individual entities. The Methodists, Congregationalist, and Presbyterian churches came together on that day as the United Church of Canada. This union is the consummation of more than a quarter of century of effort, and has been fraught with many difficulties. The Methodist and Congregationalist churches went into the union as a whole, but the Presbeyterian church split about half and half on the question. The irreconcilables will form a new church, but the United Church of Canada will go on triumphantly. Never before has any considerable number of Christians undertaken so literally to aid in the fulfilment of our Lord's prayer. June 10 is not only a red letter day for the Christians of Canada, but is such a day for all Cristendom. Nothing so stirs the imagination as does such an adventure in brotherhood and understanding as this. It is the most significant thing in the religious life of modern times, and means that a better day is dawning on the world.

The Y. Has Come Back.—

Raisin' was the work in the Detroit Campaign a few weeks ago. Some of the men thought it was California fruit propaganda, but it wasn't. It was the Y. M. C. A. after five million dollars to build in the Motor city a great central plant and seven branches to care for the 141,000 young men and the 60,000 boys. They got it all, and $502.000 besides. The campaign was headed by Honorable Edwin Denby, former Secretary of the Navy, and the most notable Y. men in the country spoke for it from 110 pulpits on the opening Sunday. There were secured in this campaign two gifts of three-quarters of a million each, two of half a million and four of one hundred thousand dollars. 12,400 persons contributed to this gigantic Y. fund. It is the largest Y. M. C. A. fund ever raised any time, anywhere, with the exception of the war fund. It shows that all the criticism which the Y. underwent just after the war on account of alleged mismanagement does not affect the great motor kings of Detroit, Michigan. Most of that criticism emanated from sources which never finds anything good in Protestantism, but the one thing which it shows is that the Y. has come back stronger than before, and that people appreciate what it has to offer the young men of a great city, and are willing to stand behind it to the amount of five and a half million dollars. That spells confidence, and spells it in capital letters, too.

Another Defense Day.—

After having suggested Armistice day for Defense day, and finding that real Americans could not quite stomach the combination of a day set apart to the hope of ending war with preparation for wholesale murder, the War department had to look for another day. The Fourth of July has been determined upon as Defense day. Somehow the War department forgot that the document said that ALL MEN are endowed with certain INALIENABLE RIGHTS, and that among these are life, liberty, and the pursuit of happiness. The Department is evidently relying on noise to drown out whatever the church may have to say on the matter. They want us to believe that when you get down to the bottom of the question that national security depends on guns, submarines, airplanes and poison gas, and that all this talk of righteousness, love and brotherhood is of no account. Every Christian who is in touch with the Father knows that nothing in all the world could possibly be falser than this. The church which stands for righteousness, love and brotherhood ought to speak out brave and clear on this point. We are the government, not Secretary Weeks, and as for that matter, all the Washington officials, and we as a people have a right to assert ourselves. Defense day is a militaristic gesture. We fought Germany because she was militaristic, and now we are developing a case every whit as bad. How strange are men, but let us stand firm as a church for the eternal things. Guns, submarines, airplanes and poison gas will pass, but the truth of God is eternal with the Heavens. It shall not pass away. Peace hath its victories no less than war; let us win them. Peace hath greater tests of manhood than battle ever knew; let us stand in the testing.

NOTES-PERSONALS

The Ladies' Aid Society of First Christian Church, of Richmond, Va., will give a Lawn Party on the Church lawn, July 2.

President W. A. Harper made an address last Thursday p. m., before the Virginia State Christian Endeavor Convention in Norfolk.

Rev. W. T. Walters, pastor of the First Christian Church, of Richmond, made an address before the Eastern Virginia Ministers' Conference at Norfolk Y. M. C. A. last Monday.

Miss Pattie Coghill, Field Secretary of the Board of Religious Education, who has been spending a year in the Boston University, stopped over in Richmond and led the Sunday evening Christian Endeavor service.

There were added to The Christian Sun's mailing list twenty-one new subscribers, besides renewals, as the result of the interest developed in the Reidsville Christian Church. We desire to thank the good people of that church through their pastor.

The program for the Elon College Chautauqua is about completed. Those in charge have endeavored to make it the strongest and most practical program presented since the inauguration of the movement. This session will be held July 27 to August 7.

Elsewhere, President C. H. Stephenson, of the Eastern N. C. S. S. and C. E., Convention writes about the next session at Oak Level with interest and enthusiasm. This is one of our best and biggest Conventions and every School, Church and Society in the conference is most likely to be represented, or should be at any rate.

The following is acknowledged—"Mr. and Mrs. John Morgan Darden have the honor of announcing the marriage of their daughter, Gertrude, to Mr. Ford Hopkins Whelden, on Thursday June 18, 1925, 104 Broad Street, Suffolk, Va.," We extend heartiest congratulations and best wishes to these good friends. After August first the happy couple are to be at home at Detroit, Mich.

Rev. P. T. Klapp, who gracefully declines to grow old, in spite of his years, recently supplied for the pastor, Rev. G. C. Crutchfield, at Wakefield, Barretts and Ivor, Va. Brother Klapp reports a pleasant journey and a royal welcome among the faithful ones in these congregations. Brother Crutchfield was away assisting in an evangelistic meeting with our North Danville Church.

In the untimely death of Brother William Frank Corwith at his home, Hempstead, Long Island, N. Y., June 10, our Chrisitan Church and all its enterprises lose a devoted friend, a liberal benefactor, and a generous patron. Dr. W. A. Harper attended the funeral on Sunday June 14, and in his Elon letter of this week pays fitting and beautiful tribute to this worthy and noble character.

More than 600 delegates from different parts of Virginia were in attendance last week at the State C. E. Convention, which met in Christian Temple, Norfolk. President W. A. Harper, of Elon College, was the principal speaker Thursday night, using as his subject, "Youth Facing the Religious Situation of our Time." Brother W. H. Baker, from Newport News Church is president of the Convention.

The Centennial session of our Christian Conference in Ontario, Canada, was held at New Market, June 17-21. Revs. C. J. Felton and E. T. Cotten, from the South, now holding important pastorates in Ontario, had prominent places on the centenial programs, as did Dr. J. F. Burnett, of Dayton, Ohio, and Dr. Fletcher, of our Christian Educational Board.

Rev. Roy C. Helfenstein, D. D., attended the great conference on Evangelism at Northfield, Mass., June 16-18, and presided over the session of Wednesday a. m. the 17th. Dr. Helfenstein is one of the outstanding figures in the field of Evangelism in our country and is rendering great service in that capacity. Other ministers of the Christians attending the Conference were: Brethrens Howsare, Hull and Depor.

Rev. J. M. Roberts, Windsor, Va., was a caller at Elon last week. Brother Roberts has two fine daughters who are making arrangements to enter Elon College at the opening in September. Not having been at the college for several years Bro. Roberts was not prepared to comprehend the progress and improvement made here since he left. He seriously contemplates moving his family to reside here while his daughters are in college.

It is learned through The Herald of Gospel Liberty that Mr. and Mrs. M. Orban, Jr., are to erect a handsome church building in Towanda, Kansas, in memory of Mrs. Orban's father, the Rev. Isaac Mooney. The plans call for a building to cost $100,000, to be begun at once. The Elon College campus is adorned with a building erected by these same generous souls in memory of the same devout man and costing a sum equal to that to be erected at Towanda. Ours is the Mooney Christian Education Building, and is said to be the most unique, efficient for that purpose, and beautiful of any similar building on any college campus in the United States.

Our Reidsville Church having recently received over 100 members, a reception to the new members was given on the evening of June 16, and the following program was carried out:

Song—Blest Be The Tie.
Scripture Reading—Miss Laura Turner.
Prayer—D. H. Hazlip
Song—Onward Christian Soldiers.
Welcome Address—Miss Rosa Walker.
Response to Welcome Address—Miss Bernice Whitten.
Church History Pastor—Rev. R M. Whitten.
Children's Song—Group of Children.
Quartette—Mrs. D. E. Mitchell, Mrs. Annie Andrews, Mr. E. L. Andrews, Mr J. H. Turner.
Address—Rev. Chas. H. Rowland, D. D.
Special Song—Choir.
Benediction—Dr. C. H. Rowland.

After Benediction, refreshments were served on the Church lawn. It was a glad and glorious occasion in which the new members were made to feel "at home and welcome."

The Christian Sun, Richmond, Va., "official organ of the Southern Christian Convention," under the heading, "Bible Reading for Ohio Schools," says:

Just before adjournment, the Legislature of Ohio passed the Buchanan bill, providing that ten verses of the Bible shall be read in the opening exercises in every classroom, and that the Ten Commandments shall be learned by every school child. The bill will now have to be signed by the Governor, and if he vetoes it, it will be dead until 1926.

It would not be a bad suggestion if somebody would intorduce a suggestion that "the Bible be read" in the churches. And especially would it be a good thing if somebody would suggest to our popular "pastors" the great propriety of reading, in their churches, the various passages from Jesus and the apostles telling sinners what they must do to be saved.—*Gospel Advocate.*

NOTICE

Those who expect to attend the Sunday School and Christian Endeavor Convention of the Eastern Virginia Christian Conference, which meets at Antioch, July 21 and 22, and wish entertainment over night should notify W. E. Garrison, R. F. D. Windsor, Va.

State whether or not you have your own conveyance. Those who come by rail will be met at Windsor, Va.

NOTICE.

To the Pastors, Church and Sunday School officials, Sunday School teachers and Christian Endeavor and Mission workers of the Christian Church in Georgia and Alabama:

The Bethlehem Chautauqua and School of Methods, Wadley, Alabama, August 10-17, offers special courses for your benefit. Under the direction of the Board of Religious Education of the Southern Christian Convention; Dr. W. T. Walters, Chairman; Rev. E. M. Carter, Chautauqua president.

For further information address Miss Pattie Coghill, Secretary, Elon College, N. C.

THE PREACHER AND THE SCIENTIST.

There is no conflict, or should be none, between the preacher and the scientist, or the preacher and the philosopher. They are friendly co-workers in the fine business of glorifying human life. Each one should stick to his own calling and in that way make the most of both.

The scientist is engaged in showing the meaning, the greatness, and the wonders of the world in which we live—and in teaching us how to make the most of it. The preacher works in the spiritual realm and aims to acquaint men and women with God in order that they may have eternal life and enjoy him forever.—*Selected.*

NOTICE

The Sunday School and Christian Endeavor Convention of the Eastern North Carolina Christian Conference will hold its next session with the good people of Oak Level Christian Church, near Youngsville, N. C., the second week in July, beginning Tuesday evening the 14th. If you live in the bounds of this Convention and belong to the Christian Church, it seems to me that you owe it to yourself, your Sunday School, your Christian Endeavor Society and your God, to be represented at this Convention, and lend your every possible effort toward making it a great success. Of course we are going to have a big Convention whether You go or not, but think of what you will miss if you stay away, and persist in holding a protracted meeting, going fishing, or making some other excuse. It is YOUR CONVENTION as well as mine. Therefore, I am urging you to be there when it opens, and remain until it closes. The program promises to be a good one. Let all our Schools and Societies get busy NOW, elect a full delegation of live and progressive members, and see to it that they are on the job. I shall expect you, do not disappoint me. Thanks.

C. H. Stephenson, *President.*
Raleigh, N. C.

WHAT PROHIBITION ACTUALLY DOES.

"Years ago," said Judge E. Y. Webb, of North Carolina, "I stood on historic King's Mountain and saw the smoke of thirty-eight government distilleries. I saw no macadamized roads, scarcely a school house. I saw saloons everywhere. There were only two or three factories, giving employment to two or three hundred people. Some years after the people had driven out this curse, I stood in the same place. I found macadamized roads in almost every part of the county. I saw magnificent churches of almost every denomination. I found school houses in every district of that county. There was not the smoke of a single distillery, but instead I saw the smoke of forty-three of the largest cotton factories in the United States."—*Exchange.*

NOW I LAY ME DOWN TO SLEEP.

Half a century ago nearly every child in the American Christian home was taught a little prayer of four lines. Notwithstanding the shafts of criticism more recently aimed at this little prayer, it is still enshrined as a gem in the memories of many, and still extensively taught the new generation. Two beautiful illustrations from life indicate how precious this little prayer is to many, both young and old.

A dear old gentleman, over 90 years of age, infirm of body, but mentally as alert as ever in youth, was a frequent guest in the home of his nephew. The door of the guest chamber was left ajar when he retired, that he might the more readily call some member of the family should he be in need during the night. Before he retired he made his evening prayer, and always audibly. And it was the child's prayer:

"Now I lay me down to sleep;
I pray Thee, Lord, my soul to keep.
If I should die before I wake,
I pray Thee, Lord, my soul to take."

He was perfectly familiar with the Lord's Prayer and gifted in extemporary prayer, but in his old age no prayer was so precious to him as that first learned at his mother's knee.

In one of the great city hospitals, says the *Youth's Companion,* a little girl of eight years awaited a most serious operation, the result of which would be either death, or life with restored health and happiness. The attendants expected a somewhat distressing scene when the ether was administered and were preparing themselves for the cries of fear that frequently occur at such a time. The moment came, and when the attendant approached with the ether, the child lay watching with close attention. Then, suddenly, instead of a cry from her lips, a most beautiful and winsome smile, like the opening of a flower, overspread her small white face. She closed her eyes and reverently repeated in a low sweet voice the child's prayer, "Now I lay me down to sleep," and so on through. There was silence for a moment as tear-filled eyes turned away. Then gently and confidently the serious work began, and the spirit of the little prayer fell as a benediction upon all present.—*Exchange.*

CONVENTION PROGRAM.

Program of the Christian Endeavor and Sunday School Convention, to be held at New Hope Christian Church, Chambers County, Ala., June 27th and 28th.

Saturday Morning Session.

10:00 Organization.
10:20 Address by President.
10:40 "Preparation for Service," Rev. S. M. Lynam.
11:10 "The Challenge of Youth," by Miss Pattie Coghill.
11:30 "The Prospects of Bethlehem College," by Dr. S. L. Beougher.
12:00 Refreshments.

Afternoon Session.

1:00 Devotional Service, Conducted by Rev. S. D. Lankford.
1:10 "Soul Winning Through Christian Endeavor," Mrs. S. M. Lynam.
1:30 "Why Young People Love Christian Endeavor," by Miss Myrtle Pinckard.
1:50 "How to Organize and Maintain Christian Endeavor Societies in Country Churches," by Rev. G. H. Veazy.
2:10 "Sunday School as a Missionary Farce," by Miss Lois Calhoun.
2:30 Miscellaneous Business.
2:40 Adjournment.

Sunday Morning Session.

9:30 Sunday School, by Superintendent.
10:15 "Holding Our Young People in Sunday School and Christian Endeavor," by Rev. J. D. Dollar.
10:35 "The Value of a Christian Home to Society," by Rev. G. D. Hunt.
11:00 Preaching, by Rev. E. M. Carter.
12:00 Adjournment.

COMING EVENTS.

Bethlehem Chautauqua, Wadley, Ala., August 10th to 17th.

Elon College Chautauqua, Elon College, N. C., July 27th to August 7th.

Eastern North Carolina Sunday School and Christian Endeavor Convention, Oak Level Church, July 14th to 16th; president, C. H. Stephenson, and executive secretary, Rev. J. F. Johnson.

Western North Carolina Sunday School and Christian Endeavor Convention, Shady Grove Church, July 18th to 19th; president, F. M. Wright, and secretary, B. S. Moffitt.

North Carolina and Virginia Sunday School and Christian Endeavor Convention, Shallow Ford Church, July 26th; president, Rev. J. W. McCaulley, and secretary, Miss Gertrude Browne.

Eastern Virginia Sunday School and Christian Endeavor Convention, Antioch Church, July 23d and 24th; president, E. E. Holland, and executive secretary, Rev. J. H. Lightbourne.

Georgia and Alabama Sunday School and Christian Endeavor Convention, First Christian Church, LaGrange, Ga., date to be determined later; president, M. J. Halman, LaGrange, Ga., and secretary, Miss Alymer Goodwin.

Alabama Sunday School and Christian Endeavor Convention; place and date not settled; president, Rev. J. H. Hughes, and secretary, H. Lee Swint.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

1. Bible Lesson Picture Roll, 21x32 inches, per quarter $1.25
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Group Uniform Series, Primary Course.

1. Group Bible Lesson Picture Roll, 16x20 in., per quarter 1.00
2. Group Pupils' Lesson Stories, Primary, per quarter ..... .07
3. Group Lesson Pictures, per quarter..... .04

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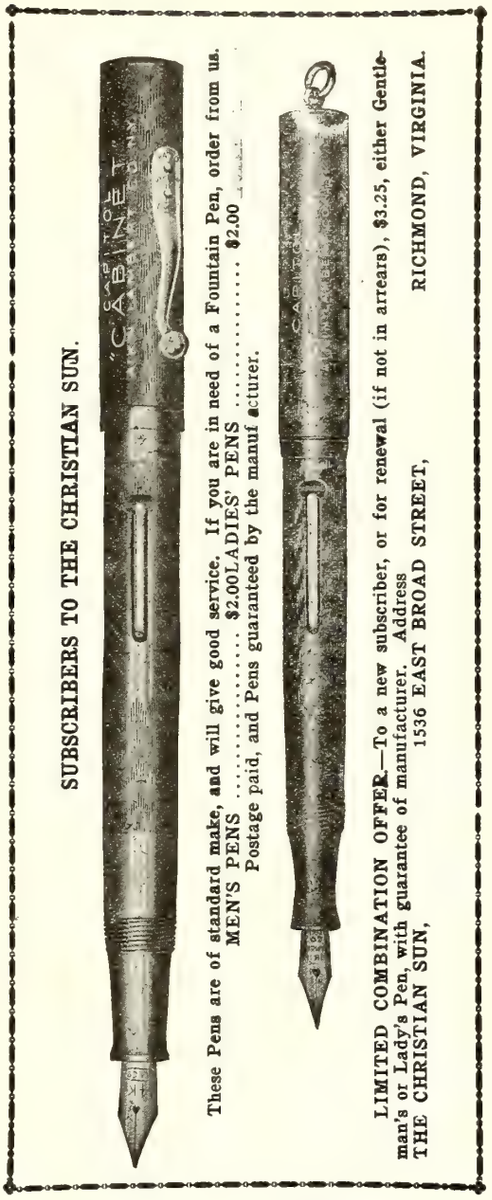
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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

MEN AND MILLIONS AGAIN.

As the report of the Mission Secretary last month showed, and the one for this month will show, many of our faithful and loyal subscribers to Men and Millions are making a worthy and sacrificial effort to meet their obligations. Surely this gives heart and courage to our entire membership. One of our faithful and loyal pastors, living on meagre salary, writes under recent date:

"I am enclosing my check for $25. as another payment on my Men and Millions. I did my best to pay this off before the time was out and I still hope to do so before the year ends through which the Convention has extended the time."

This portrays the spirit of loyalty and devotion worthy of consecrated heart and devoted souls. There are hundreds yet who this year will make a similar sacrificial effort to meet their obligations to this most holy and worthy movement. The Mission Office is sending out statements now to all who are due, advising them exactly how much it will take to pay their pledges *in full* and discharge their obligations. It is well known beforehand that many will make a desperate effort to discharge this obligation in full, as they learn exactly what the amount is. Many others, of course, because of affliction, will not be able to pay.

Dr. Staley, has well said, "Some, as they look at their pledges to Men and Millions now, may be discouraged, but the remedy for such discouragement is to keep the obligation alive, and bravely and patiently strive to meet the payments. It will not pay to disown these obligations nor to separate them from the real spiritual life. A Christian can no more drop his pledges than he can drop his prayers or his church membership. Misfortune may make it impossible to meet financial obligations. 'When they had nothing to pay, he frankly forgave them both,' Luke 7:42; but not till 'They had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges." And very many of our loyal and faithful ones are doing their best to keep their pledges.

ARE OUR CHRISTIAN COLLEGES WHAT THEY OUGHT TO BE?

To ask this question is to answer it. Is it not strange that people easily take a fall out of their College simply because they think "it is not what it ought to be." This writer, a while ago, heard a great Christian statesman, orator and scholar, declare emphatically, "Nowhere across the world have we today a single educational institution that is what it ought to be, that is what the men in control of it would like to make it."

When a college establishes itself as a Christian institution, it invites the scrutiny of each Christian within the range of its knowledge. Many have a very high ideal of what a Christian College is or should be, and if there is an event or an occurrence which falls below this high ideal, one is ready to lay the blame at the door of the college. Apply the matter to other institutions. Is there anywhere in the world a local church that is what it ought to be? Is there such a Sunday school, is there such an Endeavor or Missionary Society? Where in all the land is there just such a home as it ought to be, even from the point of view of those who are doing their best to make their home what it ought to be? Where in this world is there a man who is just what he ought to be, from the point of view of all who know him and make inventory of his life and activities?

It was a very good, and now deemed a sainted man, who wrote "Not as though I had already attained, either were already perfect, but I follow after, if I may apprehend that for which also I am apprehended of Christ Jesus. (Phillipians 3:12)

The Christian College touches life at infinite angles and deals at first hand with a multitude of folks. On this account, the way of criticism is broad and easy for its standard of excellence is high and holy. We agree with the Christian statesman who said that no where across the world is there an institution that is ever what the men who are in control of it would like to make it. This does not argue against the institution but for it, for we live in a practical common-place world in which the working out of our high ideals is a dangerous and difficult task.

Our ideals are not to be discarded, however, because they are not attained, but are to be striven for with the greater zeal and effort because they are high and holy and worthy of the very best that we can give to them.

LEARNING THE SPEECH ABOUT CHRIST.

In delivering the closing message at the Washington Conference last February, before an audience that numbered several thousand of our country's most zealous Christian workers, Robert E. Speer used a very significant sentence. It came as the culmination and the grand climax of several days conference in which each speaker had sought to magnify the name of Jesus Christ. It is doubtful, if in any conference of an equal number of days, so many marvelous and superb descriptions and definitions and portrayals of the power of Jesus Christ, were ever given. Then Speer came with this declaration, "There is nothing that can be said about Him (the Christ) that we are not prepared to say about Him, if only we may learn the speech by which to say it." One wonders if this does not to a degree explain some of the accusations and re-criminations Christian brethren in the same camp are using against each other in these days. All are trying to learn the highest and the noblest speech to employ in describing the power, the weight, the influence in the world of our blessed Lord.

Not long since, one who was seeking to magnify His name, a Name which he declared he regarded as above every other name, and the all sufficient Name through faith, that was able to save and redeem mankind, that one would not have to believe in the virgin birth to realize that this was indeed and in truth the Son of God and the Redeemer of Man, for His works and His influence in the world, apart from any incident of birth, substantiated his deity. Was not this brother seeking to learn and employ the speech by and through which he might convey to the world his high ideal and holy estimate of the man Jesus Christ? Immediately, however, there were others equally fair and just who declared this man was a heretic and not true to his Lord.

On the other hand, there are those who according to their own thinking and in the light of their own understanding, are like-wise seeking to employ the speech that will give the finest and most illuminating portrayal of the power of their Lord, an in order to do this they declare that all the halo and all the glory and all the mystery of the virgin birth must be attributed and confessed, both because an authentic prophet had prophesied it, and two of His biographers had declared it as a fact and because the Savior himself by His works had lived up to all the might and the majesty that a wonderous and mysterious and unique birth could confer upon Him.

May not this exaltation, this supreme and unique position of our Lord in the ideals and in the thinking of our day, to a degree, explain some of the divisions, some of the accusations and re-criminations that are being employed among Christians of the same following and household? Get once more the illuminating words of that matchless fundamentalist, but liberal and aggressive Christian Statesman, "There is nothing that can be said about Jesus, the Christ, that we are not prepared to say about Him, if only we may learn the speech by which to say it." One has in mind in this connection the wonderful, the inspired words of St. Paul, in his exhortation to the disturbed Phillipians, "Some indeed preach Christ, even of envy and strife; and some also of good will: . . . What then? Notwithstanding everyway, whether in pretense or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice. (Phillipians 1:16-18.) Be it said then, in the clamor and tumult of our day, that Jesus Christ is being preached, by some maybe in contention and in strife, by others in all good will and righteousness. May we not with Paul take heart and courage from this fact and with him rejoice, because in it all, Jesus Christ is preached, and the world is seeking a new language and a better speech in and through which to picture and portray Him in all his might, main and majesty to the world?

EVANGELISM.

"He that winneth souls is wise." (Proverbs 11:30)

That was written by a very wise man a long time ago. And the strength of this statement across the centuries has not weakened, but greatly confirmed the wisdom of the wise man's words, He is wise in his day and generation who gives the labor of his hand, the thought of his mind, and the wisdom of his heart to the work of winning souls.

It takes no student of theology, and requires no treaties on science, to convince us that we are in a world of sin. It gets us nowhere to split hairs about total depravity, the fall of man, the innocence or the gilt of the new-born babe. Anyone who has arrived at the years of thinking, or at the period of responsible activity, has confronted the fact of sin. Sin is in the world. The subtlety of its temptations, the allurement of its seduc-

tions, the hideousness and the viciousness of its powers are obvious to all who are in the world, and who are capable of observing the experiences and the destinies of mankind. Surely the wise man spoke in the light of infinite wisdom in declaring, "He that winneth souls is wise." The soul is subject to the wiles and allurements of sin, and unless the soul can be won from the ways thereof, only darkness and death await it.

He also was wise and wrote in the light of holy inspiration who said "The wages of sin is death." It is, therefore, contrary to human experience, as it is the height of folly, to ignore the prescence and power of sin. No philosophy, no theology, no science, can obscure the awful fact, the abiding prescence and the deep damnation of sin.

To this end, through all the ages, our God has presented to man a way of escape. Prior to the advent of our Saviour and Redeemer into the world, priestly ceremonies and sacrificial offerings on the sacred altars of God were given through revelation, as the way of man's escape. Since the day of the Cross and the supreme sacrificial offering, there has been a sufficient Name through and by which all who knew Him might escape. The Word tells us that Peter was full of the Holy Ghost and he was, when he declared "Neither is there salvation in any other, for there is none other name under Heaven given among men, whereby we must be saved." (Acts 4:12). That this name might be proclaimed to all men across the centuries that were to come, and may yet be, the Church was estblished.

We shall bear in mind then that while the Church has many other functions, its chief duty is this; namely, to win souls to Jesus Christ. Unless the Church can do this there is no room left for it in the world, it has no function worthy of the name.

The Church may have and must have its auxiliary societies, its schools of training and equipment, its ornamentations and its armament for the training and development of those whom it may reach and of the community it would serve. Nothing, however, can obscure the one primary purpose for which the Church was born in the world and has its place amongst men. "He that winneth souls is wise." That Church membership alone is wise that winneth souls.

As to the methods of evangelism, different periods and different communities require changes, variety and adaptation. However, these may be to suit the conditions, though, attitude and temperament of the times, one fact still remains, that the great objective is winning souls to Christ. The further fact is the proper training of these souls when they are won. It was of these the inspired writer was speaking when he said "Work out your own salvation with fear and trembling." One has no salvation to work out until the same has been given true grace and belief in the Lord Jesus Christ. Yes, the Church must go forward with its training of those who have been won, and seek to help them as they fear and tremble in the process of working out their salvation, but evangelism is the process of wisdom in winning souls, and to this many of our Churches within the next few weeks will be giving themselves with zeal, fervor, and we trust, with prevailing faith and power.

REV. WILLIAM SAMUEL LONG, D. D.

(Prepared for Providence Memorial Association, Graham, N. C., Sunday June 7th, by J. O. Atkinson, and printed by request of the faculty.)

The one who gives to the world an idea compels the respect and wins the esteem of mankind. It is this that gives one weight and worth in the world. Man does not live by bread alone. His meat and his drink are ideas. This is what is meant by doing the will of God—having ideas, and giving them to the world, which ideas help to make strong men and women, able, worthwhile, robust characters in the world who do the will of God in serving well their fellow-man.

Consider him a moment who contributes to the world an idea, a real, stalwart, stubborn, strong, enduring idea. Moses was such a man; likewise David, Isaiah, Daniel, Peter, John, Paul. In times more modern, Martin Luther, John Wesley, John Knox, James O'Kelly, Dwight L. Moody. I speak of men in the moral and spiritual realm. It will be found that each of these men, and all of their kind gave to the world, or were the heroic and uncompromising champions of an idea. The torchbearers of the world have been and are those who go forth with an idea in their minds, hands and hearts. Such men, I say, compel the respect and win the undying esteem of mankind. Why?

The answer is simple. The man with an idea gives other men an opportunity and a chance. Moses had an idea that gave him the name of "Law Giver"—that great law giver. Moses, in giving his idea of law to the world, gave more than a million slaves and bondsmen the chance and the opportunity to become a nation of freemen, and to build up a royal priesthood that was to be famous and noted for all time. David, by giving to his world the idea of poetry, music, sweet songs, all inspired by a simple faith in God, that made a ruddy shepherd's lad a victorious conqueror over a blaspheming Goliath, this man gave a whole nation the chance and the opportunity of becoming, as it did become, a nation of heroes in the armies of the Lord God of Israel in their successful efforts to establish in the world a throne and a standard of righteousness that never should end nor perish from the world. The man who champions heroically or contributes to that world a real, stalwart, worth-while idea gives other men a chance in the world and opportunities they never had before.

In all that has now been said, one who was well acquainted with him is thinking of William Samuel Long, later and better known to the world as Rev. W. S. Long, D. D., teacher, preacher, character-builder. He was born on his father's farm, not far from where we are assembled today, on October 22, 1839, and fell on sleep, in a hospital at Sanford, N. C., Sunday afternoon August 3, 1924, thus making the span of his days on earth eighty-four years, nine months, eleven days. The Word of God tells us to honor our father and our mother, that the days of our life may be long on the earth that the Lord our God hath given us. William Samuel Long honored his father and his mother, and God verified His promise in extending on the earth the life of this man nearly fifteen years beyond our allotted threescore years and ten. Honor, esteem, admiration for his father and mother was a passion with this man, and one would not be in his company long without learning that father and mother were words with him that carried weight, worth, power, respect, honor and reverence. This man believed that parental authority meant something, and that there was no other authority that should or could supplant it, or take its place. He believed with all his heart and soul that obedience was the first plank in the platform of right character-building, and that there was no better place to inculcate obedience than to plant it where it had been planted for him, namely: in the home and in early childhood. We shall never get away from, nor improve upon, this as a necessary and fundamental virtue—that of obedience. William Samuel Long, himself obedient to the best rules of a cultured, dignified and refined manhood, required obedience in those who came under his tutilage and authority.

The nobler and more austere virtues found place in this man's heart and found favor in his sight. He was born of sturdy and austere stock, and was reared in a family whose members came to usefulness, and several of them to fame and distinction in the professions that claimed their talents. Dr. George W. Long, Colonel Jacob A. Long, Joseph Long, John H. Long, Judge Ben F. Long, Mrs. J. N. H. Clendenin, all deceased, and Dr. Daniel Albright Long, the only surviving member of this remarkable family, are names with which all of us are familiar, and all of whom served their day and generation well.

In the person of William S. Long, an idea came to fruitage and to fame that will ever make his memory cherished and his name honored in Alamance County among all citizens, and throughout the length and borders of the Christian Church everywhere. I refer to the idea of Christian education in general, and of thorough and adequate preparation for those entering the ministry in particular. This idea drove this stalwart soul to found, to father, and to foster Elon College. In season and out of season, through rain and shine and shadow, through trials, tears and triumphs he carried, he championed and he challenged this idea. Those who opposed a college, an institution of higher learning, where Christian character should be first and foremost in those who taught and those who learned these, in this section of the Christian Church, could not conquer this man, nor could their indifference and lack of support daunt or deter him. When friends and foes alike said it could not be done, that there were no funds with which to build it, and no students to patronize it, he said with all the mind, means and manhood he could command, "Yes, but it shall be done." And it was done! There is no human power or agency to conquer a man who carries in his heart sealed orders signed and delivered by Him who said, "All authority in heaven and on earth hath been given unto me. Go!" "All things are possible with God."

William Samuel Long believed that one who was right and had God on his side was a majority. And what such a majority said must be done, could be done. And it was done! So the critics wavered and waned and fell by the wayside. Elon College was built and this man's idea took concrete form in brick and mortar and stone and in human character.

This was this man's firm and fixed idea—that the youth in the Christian Church should have a chance at a liberal education and higher learning under Christian influence and guidance. And his idea has prevailed.

True greatness in any man is measured, not by what that man in himself achieves, but in the chance and opportunity he affords to others. George Washington gave a whole country the chance and the opportunity to be free. Hence, we magnify his character and call it great. He gave others a chance—that's all.

Abraham Lincoln we call great and exalt him among the mighty. He gave others a chance—that's all. We always honor men who, by their achievements, give others a chance. All true greatness is measured by this standard.

One is thinking now of hundreds and thousands to whom Dr. W. S. Long gave a chance to achieve in live the opportunity to do and to be. These honor him, and will honor him, as one of nature's and God's noble men because he held to and lived for an idea, which idea resulted in giving many thousands a chance. A clear, forceful and able preacher of the Word, a profound scholar and capable teacher, a gentleman, a man of dignity, refinement and culture, a consistent Christian who, by precept and example, practiced the high principles of Christian-building laid down by our Lord, he lived well and nobly in his day, and the world will not forget him now that he is gone.

CONTRIBUTIONS

SUFFOLK LETTER

This is the age of locomotion and distribution. The world is round and the people go around it. Great men have given place to great things. Men are no longer great because they wear crowns, but because they invent, discover, or produce great things for great uses. Kings vanish and people become great. Men are great in what they represent. Democracy produces that kind of great men. Christianity produces great organizations that benefit mankind. Locomotion is seen on land, on the seas, and in the air. By these means people come in contact with one another, and learn from others. We know nothing except what we learn from others. All teachers and all books simply put us in touch with the thought and achievements of others. Then we learn from nature which is another teacher and another source of information. There are no oustanding scholars in this day as there were a hundred years ago. Education, like material products, has been distributed on such a wide scale that a great scholar does not appear as great as he did years ago.

A diploma does not mean what it once did. High schools graduate students by the thousands all over the country. These graduates wear gowns and Oxford caps and receive their parchments just as university graduates do. The multitudes make no discrimination between diplomas. Hence, a diploma does not have the same value it did when a few people used to have them framed and hung on their walls. The day of diploma aristocracy has gone forever. The public does not want to see your diploma, but you. What you are, what you can do, and the sacrifice you are willing to make for others is the touchstone of this age.

Wealth is greater than ever before, but the rich man is not as great as he used to be. There was a time when the rich were known by the clothes they wore, the houses they lived in, the vehicles they rode in, and the resorts they patronized and the parties they attended. The products of modern civilization are so widely distributed that the rich and poor meet together; the Lord is the maker of them all. The public school educates all alike; the merchant sells to all alike. Human distinctions, other than real distinctions, vanish as civilization moves forward. Among the savages and the semi-civilized, rulers and rich men stand out in bold relief and ladies shine in royal robes; but the day comes on apace when character, ability and willingness to work, are chief factors in human standing. The day of a few big men has passed and the day of many useful men dawns. Christian democracy has lifted all men to a higher level and a better life. Discords vanish and harmonies blend in one common life of service and peace.

W. W. Staley.

ELON LETTER

"Isn't it so, Frank?" queried the boss who was exceedingly anxious to conclude a real estate deal with a hesitating customer. "No, it isn't," instantly returned Frank.

Frank was at that time in his 18th year and had been employed in his present position about a year. During that time, though a mere lad in years and size, he had built for himself an enviable record for integrity. People who dealt with the firm, preferred him to the boss.

When the prospective customer had gone, the boss turned savagely on Frank and demanded to know what he meant by not helping him put his deal across. "You must never do such a thing again," the boss demanded. "I am sorry, sir," said the boy, "I will work for you, but I cannot tell an untruth." "Get out of here," yelled the boss, "you will never make a real estate man."

The brokenhearted boy went to his father's home and then to his minister's. Both assured him he had done right. Within a few days the boss sent for Frank. He went, fearing and trembling, but was delighted to be asked to return to his work. "You are young and inexperienced," the boss told Frank. "You will eventually learn the game." "I will come back, sir," said the boy, "on condition that I work hard for you, but that I always tell the truth." The boss agreed and Frank went to his desk.

Within a year the boy's popularity was such that the boss offered to sell him the business. Being then barely eighteen, and without funds, he felt he could not buy. His father however, mortgaged his home to supply him the money and the business ran for three years in his father's name. When he was twenty-one Frank had repaid his father and began the business in his own name. Later his brother was associated with him in the business, first as an assistant and then as a stock-holder and partner.

On June 7, 1924, W. F. Corwith, for that was the Frank of 1873, celebrated the fiftieth anniversary of Corwith Brothers as real estate and insurance men. The policy of honesty and integrity which Frank Corwith, lad of seventeen, had insisted on had been consistently followed for half a century and with remarkable success in business achievement. Once when I was visiting the head of this firm at his Manhattan office, we went to a bank where he had business. While I was waiting for him the president of the bank engaged me in conversation. One remark I especially remember was that " Corwith Brothers is one real estate firm in Brooklyn whose word is better than many bonds."

My first acquaintance with Brother Corwith came in 1919, when the Elon College Standardization Fund was being raised. He was spending the winter months at Southern Pines. Brother Corwith was always a delicate man and had to garner his strength with sedulous care. For thirty-five years he had been under necessity to winter in a warmer climate than New York,though the last time we talked which was in April, 1924, he assured me he expected to live five years more. My introduction to my friend came through the mails in the form of a simple message. "Will you permit an unknown friend from the North to help you in your campaign? I enclose my check for $1,000." I wrote him my thanks and suggested he might wish to give a subscription for $1,000. each year for four more years. He wrote by return mail for the blanks. Later he visited Elon and voluntarily added another five thousand, for an additional period of five years. This was the beginning of his benefactions to the College, which have reached well up toward the one hundred thousand dollar mark, with full intention to add still more largely in those remaining five years which he confidently expected to live. It was characteristic of him as a giver that he did not require any solicitation. All he desired was a statement as to need and plan. His greatheartness did the rest. He was generous to other Colleges, to the orphanages, to the mission and Church-building enterprises, to the General Convention and its causes, to all that in any way represented the Christian Church. He loved to give. It was a joy to see him modestly donate twenty-five thousand dollars and then quietly add: "Please see that no publicity is given this gift." He made the same reservation with reference to his noble bequest to the General Convention of his Church.

As a friend and guest in the home he was most charming and engaging. The slightest attention brought an immediate expression of appreciation. He loved his friends and they loved him. It was a benediction to them to have him visit them. He communicated the beautiful atmosphere of his own fine character to all in the home in which he was even the most casual visitor.

He was truly a gentle man. The word is now compounded in old English tongue, but you always thought of the adjective and of the noun when you associated the concept with William Frank Corwith. He was all that any man should be an he was gentle. He rarely talked about his affairs, not because he was a recluse, but because he was too gentle and modest to intrude them upon his friends. He talked little, except to his bosom friends, but when he did talk it was an inspriation to be privileged to listen to the flow of his elevated conversation. I count it no small distinction that Brother Corwith felt free to unbosom himself to me.

But it was as the Christian that this good man appeared to best advantage. To him the Christian profession was the highest vocation to which a man could be called. Early in life he felt that God called him to His service. He was organist, trustee, and deacon in our Brokklyn Church for more than fifty years. The most casual stranger would have unhesitatingly classed him as a Christian. His countenance, his voice, his movement, his every demeanor declared "Here is a man who knows Christ and tries to represent Him in his business and in his daily life and aspiration."

William Frank Corwith loved the Bible. To him it contained God's word. He loved his Church papers and admitted to me once that he enjoyed them thoroughly, even to the advertisements. He loved the worship of the sanctuary. He loved to meditate on the goodness of the Lord. He loved to pray. It was his habit to be much alone since the death of his wife in whose memory he founded a professorship in Elon and of his only daughter some years past. Those hours were not lonely some of us knew. They were precious opportunities of happy converse with his Master. What an inspiration his prayer life was to him and to those who were privileged to know of it! His last illness reached from New Year's Eve to June 10, five months and ten days. His translation to the spirit world I am sure was but an unbroken continuance of the spiritual fellowship of thoose long months of affliction. During his confinement, he uttered no complaint. He was prepared and only abided till the curtain should rise upon the dawn of the glorious day when he was able to see his Master face to face.

The Corwith family settled in East Long Island in 1639. They were of ancient and honorable lineage in the land of their origin. It is safe to say that no finer representative of their line ever lived and loved and wrought than William Frank Corwith, born in Brooklyn, N. Y., in February 1855, died at his home in Hempstead, Long Island, on June 10, 1925, and laid to rest in the beautiful cemetery hard by, on June 14. No words of mine can add embellishment to the life of so splendid a man and Christian as he, worthy scion of a worthy race of noble men and women.

That his day and generation rated him high is attested by the honors they thrust upon him. He was director of the Brooklyn Y. M. C. A., director of the Brooklyn Home for the Aged, a member of three Chambers of Commerce and of a

long list of fraternities and clubs. He was trustee of the Francis Asbury Palmer Fund, of the Starkey Seminary, and of Elon College. He was a membr of the Board of Christian Education and also of the General Board of the General Convention of the Christian Church. Every cause in the Christian Church has sustained a great loss in the passing of Brother Corwith. Life is poorer by his taking away, for men of his size and character are few and far between. God rest his noble soul in peace!

W. A. HARPER.

REIDSVILLE.

A very interesting service was held at our church on the evening of June 16, at 8 P. M. which was a reception for the members who had recently united with the church.

The program rendered for the evening included special music by the choir, the address of welcome by Miss Rosa Walker, the response by Miss Bernice Whitten, church history by the pastor, referring to the local church which was organized on July 14, 1913. The late Rev. L. I. Cox, pastor at the time of organization, continuing until 1917. It was in 1914 that the church was built, and following Rev. Mr. Cox, Rev. W. L. Wells served as pastor for a term of four years, who was succeeded in 1921 by the late Rev. J. Presley Barrett, D.D. Brother Barrett served for one year and was succeeded by Rev. J. A. Leadbetter. who served for two years, up until the time of the present administration.

It was April 30, 1922, during the pastorate of Dr. Barrett that the Church was dedicated, and in connection with reference to our dearly beloved, and lamented leader, Dr. Barrett, it is quite a coincident that the writer has succeeded, both him and Brother Wells for the second time, as both Dr. Barrett and Bro. Wells served as pastor of Rose Hill Church, Columbus, Georgia, and both of them came directly to the Reidsville church from there, which was almost true in my case, as I received a call here in less than 90 days after locating in Greensboro. Therefore I feel that I came from Rose Hill to this work.

At the last conference our church reported one hundred and fifty-one members. This was the number on roll December 1, 1924, at the time of my taking up the work. Since that date we have received into the church here one hundred and twenty eight, 120 of this number were received in our recent meeting. Since my coming, the grim reaper of death has taken from our midst one of our first members, but we have great consolation that our loss is Heaven's gain, Mrs. E. R. Rascoe, being one of the charter members, died in March this year. Of the thirty-one members whose names subscribed to the charter, five have passed to their final reward, but today we have sixteen of that faithful number on the firing line with us. We have granted letters to four, one name by request has been dropped from the roll, and at the present our membership is TWO HUNDRED AND SEVENTY THREE.

As we review the work that has been done in the past, we are conscious that those faithful servants of our Lord did not realize the great work they have done. They have sown the seed and some of them have entered into their rest, but we thank God for the work they have done, and it gives us fresh courage to take a forward look, forgetting the errors of the past, we press forward to greater things in the name of the risen Lord.

A few days ago we ordained four new deacons, which makes nine, a good board of splendid deacons. (Good looking too). Besides we have just organized a finance committee, consisting of sixteen of the most loyal and faithful of our good people. The ladies too are organizing to do some mighty fine things, and we are hoping to hear more from them later. Our Sunday School, well I would not have room here to explain, but briefly we have an average attendance of 250 with as many one Sunday as 287; teachers that are always present and on time, and the Superintendent, well we don't care to exchange with any school, Mr. T. J. Mitchell is our Superintendent.

Going back to the service that I started to write about, our good friend and dear brother, Dr. C. H. Rowland was the principal speaker of the evening, and he brought us a wonderful and inspiring message from the subject, "A fair field and no favors."

The Lord bless the Christian Sun and its readers.

Fraternally yours,
R. A. WHITTEN.

TAXES TOOK 5.4 CENTS OF EACH DOLLAR EARNED BY SOUTHERN IN 1924.

Out of every dollar received by the Southern Railway Company during 1924 for freight charges, passenger fares and other services to the public, 5.4 cents were paid in taxes—federal, state, county and municipal. These figures are taken from the annual report of the board of directors, just issued, covering operations for the year.

"There was no halt in the upward trend of taxes," says the report. "The tax bill of the Southern was $7,702,699. in 1924, compared with $6,994,407. in 1923. This levy called for no less than 5.4 cents out of every dollar of gross revenue of 1924, against 4.6 cents in 1923, a comparative increase of 17 per cent. What this means is apparent from the fact that one-fifth of the net operating revenue was appropriated to government.

"In such a perilous situation the only comfort is that public sentiment seems to be now alive to the vital importance of so reducing governmental expenditures as to make possible relief from the current heavy burden of taxation."

THE CALF PATHS.

BY SAM WALTER FOSS.

One day through the primeval wood,
A calf walked home, as good calves should,
But made a trail all bent askew—
A crooked path, as all calves do.

The trail was taken up next day
By a lone dog that passed that way;
And then a wise bell-wether sheep
Pursued the trail o'er vale and steep,
And drew the flock behind him, too,
As good bell-wethers always do.

And from that day, o'er hill and glade,
Through those old woods a path was made;
And many men wound in and out,
And dodged and turned and bent about
And uttered words of righteous wrath
Because 'twas such a crooked path.

But still they followed—do not laugh—
The first migration of that calf,
And through the winding roadways stalked
Because he wobbled when he walked.

So men prefer to go it blind
Along the calf-paths of the mind,
And work away from sun to sun
To do what other men have done.

"What are you crying for, Bud?"
"I g-g-got a lickin'!"
"Well, don't you mind."
"Aw, gwan! That's what I got licked for!"

EMINENT SURGEON CLAIMS CANCER CAN NOW BE PREVENTED

"Cancer is the great human menace. It is increasing by leaps and bounds. If anything, it is increasing more rapidly in the United States than it is in the British Isles. Of those now in the British Isles, 5,000,000 are doomed to die of cancer if they do nothing to prevent it. In the United States the doomed number is 10,000,000 and might easily rise to 15,000,000 or 20,000,000."

This remarkable statement is made by Sir W. Arbuthnot Lane, Bart., one of the world's most eminent surgeons and dietitians, in an article appearing in the June 20 issue of the Dearbon Independent.

According to Sir Arbuthnot, cancer is not caused by the baccillus that scientists have so long sought and not yet found, but rather by poisons created in the body by the food that is eaten. It is a filth disease, and its prevention is accomplished by keeping the digestive tract thoroughly drained of its accumulations.

Continuing the Doctor says: "What we should do then, if we would avoid cancer, is to eat wholewheat bread and raw fruits and vegetables, shunning all meat, first that we may be better nourished, second that we may more easily eliminate waste products and thus adequately drain the house in which our cells live. Whoever foregoes white bread will perform a great service for himself. It is deadly."

It is a difficult task to change the food habits of a nation, or to induce the people to take sufficient exercise each day. Sir Arbuthnot says, however, that "Whoever will correct his diet to a reasonable extent, take reasonable exercise and keep his digestive tract absolutely clean, need have no fear of cancer."

THE PATIENT CREDITOR.

They were making a device to raise funds for an addition to the Missionary Baptist Church. Two colored sisters called on old Uncle Berry, an aged negro who lived on the outskirts of the village, and explained the purpose of their visit and asked him to give something toward the cause.

"Lawsy, sisters. I sho would like to help you-all along," he said, "but I just ain't got it. Why, I has the hardest time to keep paying a little something on what I already owe round here."

"But," said one of the collectors, "you know you owe the Lord something, too."

"Yes, dat's right, sister," said the old man, "but he ain't pushing me like my other creditors is."

NOTICE.

Will it mean better preparation for work in your Church?

The Elon College Chautauqua, July 27-August 7, offers courses for leaders in Bible, Sunday School work, Christian Endeavor, Church Organization, Missions, Stewardship, Evangelism and Music.

A good program.
A strong faculty.
An enjoyable vacation.

Under the direction of the Board of Religious Education of the Southern Christian Convention. Dr. W. T. Walters, chairman.

For further information and room reservations, write: Pattie L. Coghill, Elon College, N. C. Expenses moderate.

Any old steam engine can run so long as the going is downhill, but it takes force and power to make progress when the going is uphill.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

Warren H. Denison, *Secretary.*

A Heart of Appreciation.

Mr. John J. Kyle, Perlee, Iowa, Secretary of the Western Christian Convention and Secretary of the Union Iowa Conference, a busy layman, takes time to write this word of appreciation and to bear a tithing message of high import. It will do you good to read them both.

An Appreciation.

"You and the problems of administration and otherwise that you face are in my thought and prayer, and I would only be so happy if I could ease your load in a large way, but I cannot. Some one else must have that joy. Whether it be he or they, may that joy be full. And you stand not in the breach alone. This may have its encouragement for you, but we of the Church should blush for shame that you, the members of our various boards, the heads of our colleges, our workers in the field, should stand there receiving the shafts for us and having your service lessened by our lack of support. May God bless you, and may the day star of hope again arise for us."

The Joy of Tithing.

As one of the rewards of bringing all the tithes into the storehouse, the writer cannot point in his own experiences to barnes filled with plenty and vats overflowing with new wine, nor has there, from the windows of heaven, been poured to him in profusion our Father's gifts of houses and lands nor the riches of earth that he holds in His hands. Indeed, he may have not met the conditions, for to him "all the tithes" carries a much larger content than just a tenth of his income measurable by his country's unit of value. It does contain this; but if this be all, another unfaithful steward places himself in the long, long line. I pay what I owe to my fellows not for business success primarily, but because I owe it for the same reason and because I love Him who has given me the trust. I try to meet the conditions of His covenant with me—my note to Him.

One who, through a long life, had tasted God's promises, wrote, "I have not seen the righteous forsaken, nor his seed begging bread," and he would have thought no Jew righteous who did not pay the tithe. Another singer through whom God spoke to men wrote, "I know where His islands lift their fronded palms in air. I only know I cannot pass beyond His love and care." These speak my faith and my reward.

We believe that Stephen paid "all the tithes." Yet the windows of heaven opened to view the shower of stones cast by the enemies of him and his Lord. But beyond and above, at the right hand of Him who sat upon the throne, was the face of Him whom his soul loved, and it brought an answering rapture to the face of the martyr. Were the blessings that he had not room to contain denied him, or were they to Paul in his trials oft, and perils many, or to the faith heroes of the ages whose reward was the opportunity to do and dare and die for Him who did all this and more for them? Their rewards measured not by commercial units, but by the throbs of a loving heart are the ones I like to keep most prominently in mind and to look for, that in some measure at least, by God's grace, I may attain to them.

A GOSPEL THAT WILL NOT STAY PUT.

One of the most striking things about the Gospel is that it is always bursting the bounds of place. Its universality manifested itself almost immediately. It came to Jerusalem, but Christ had hardly given it to His disciples before it began to spread into the other cities of Judea. It was given to Jews, but Christ had hardly ascended before it began to seek out Greeks and Romans. So powerful was this element of universality that it swept away deep-rooted prejudices from the hearts of the apostles, and they who were Jews at heart and would confine the Gospel to the Jews became the most ardent missionaries to the other nations. The book of acts is both a revelation of this transforming process in the hearts of the apostles and the record of a gospel reaching out to claim the uttermost parts of the then-known world. Not many years after the ascension of Jesus Christ, the Gospel had spread through Asia Minor, leaped the seas to Greece, and claimed Rome for its own.

This has been its history for the last two thousand years. The Gospel never stays put. Christ commanded His disciples to go and teach all nations, but even this command has never been the chief missionary motive. Had Christ never given it, yet would His followers have gone; for the Gospel is like a spring of water in the heart in which Christ is born—it overflows its banks and the streams flow in all directions.

One of the most significant things in the religious history of the last century was the rediscovery of the missionary character of the Gospel. As a result, the book of acts was reproduced in history. Modern St. Pauls went into India, China, Japan, and Africa. The romance of the acts came back into religion. Today there are twenty-eight thousand foreign missionaries at work, and there are thousands of Churches, hospitals and schools in what were, until recently, non-Christian lands. There were those who would confine it to the Anglo-Saxon, Teutonic, and Latin races, just as in New Testament times there were those who would confine it to the Jews; but, just as Paul was right in insisting it was for the Greeks and Romans, so Judson and Moffat and the rest were right in insisting it was for Asia and Africa. Their claims were justified, and today there are millions of Christians in Asia. Who can doubt, in the light of history, that these lands are destined to become Christ's, as Greece and Rome became Christ's? And just as Rome, as soon as it became Christian, reached out to claim Gaul and Britain, so these new outposts of the Gospel in China and Japan will some day be sending missionaries of their own, begetting into non-Christian lands. So the unending outreach of the Gospel goes on. The acts is an unfinished book. The Gospel is, in its very nature, universal, insistent, and reproductive as nature itself. It will not rest until all peoples have at least known it, even if they do not accept it. Yet in the light of history, its adaptability to all human needs is so manifest, its unlimited power for the victorious life so evident, its divine origin and nature so self-revealing, that we dare predict that to know it will be to receive it. "I, if I be lifted up (made known) . . . will draw all people unto myself."

One should not leave the study of the book of acts without remembering two things. So energizing is the Gospel, so permeative is its nature, so universal its claim, that not only does it make converts; it transforms the ideals and institutions of every land it touches. Not only has it claimed thousands of souls in Japan, for instance, but far out and beyond this it has transformed the ideals and institutions of Japan itself. Japan is a different nation after a century of contact with the Gospel. New ideals, new enthusiasms, new outlooks on life, new standards of conduct, new philosophies, new customs have come, so that—so powerful is the Gospel, so outreaching, so permeative—millions, who know not Christ's name, are living under the truth He taught and the spirit of the life He lived.

The other thing to remember is that at just this time we are witnessing another revelation of this insistence of the Gospel in claiming everything for itself. It is not content in determining our individual ideals and controlling our personal relationships; it insists on claiming the spheres of social, industrial, and international relationships as its own. Some people are resisting this, but the Gospel will not stay put. Everywhere in the world today it is claiming, for instance, that the nations must hold themselves just as accountable to the judgment of Christ as does the individual. There is the same test for national greatness as for personal, namely: service. When Woodrow Wilson said, "There have been other nations as rich as we; there have been other nations as powerful; there have been other nations as spirited—but I hope we shall never forget that we created the nation, not to serve ourselves, but to serve mankind." There was the Gospel claiming a new world. It is insisting that the nations shall put behind them the law of individualism and recognize the community life, as it has set the individuals of the world in communities, where, under the divine principle of the Gospel, they live, "each for all and all for each," instead of each for himself. So the swift, outreaching, inescapable, inevitable Gospel goes on. It is always seeking new worlds to conquer.—*F. L.*, in *Christian Work.*

OUR OPPORTUNITIES IN CARROLL COUNTY, VA.

To us, at this time, the words of the Apostle Paul stand out in bold letters: "As we therefore have opportunity, let us do good unto all men."

Five years ago, Miss Iola Hedgepeth came to Fancy Gap, Carroll County, Virginia. She found the people of Elk Spur anxious that they might have a school. The way was open, the fit time had come. Many of our people of the Southern Christian Convention have followed the work since the beginning. You will recall that a suitable building for school and for church services was needed. The call for money was made and the response came readily.

More than forty children were enrolled during the past year. The course of study prescribed by the State of Virginia was followed as nearly as was possible. Some of our pupils have completed the eighth grade. Through the day school, Sunday school, and Christian Endeavor these children are being trained for Christian service.

Our equipment at Elk Spur is by no means complete. We should like to see these children of the mountains have an opportunity to finish high school without leaving their homes. But we cannot ask for many improvements at Elk Spur while our people at Rocky Ford are so handicapped by the lack of a suitable building. It is impossible for the children of that section to attend other schools because of the long distance. There is no church near and but few have any means of conveyance.

Soon after the work began at Elk Spur, a day school was opened at Rocky Ford, about four miles away by road. A Sunday school was organized also. The only available place for meet-

ing was an old abandoned cabin. This was also used as a worker's home. There was no permanent location and the crude benches used for seats were carried from place to place. Finally, a small room (12 x 14) was added to the house occupied by Mr. H. T. Rigney and family. Many times it seats only a part of the crowd that gathers for Sunday School and preaching service.

It is for this section that we make a special plea at this time. The land on which to erect a church and school building was donated two years ago, but because the money could not be secured, the members of our Rocky Ford Church, and others who are interested, have faced disappointment time after time.

By establishing a permanent work at Rocky Ford, we shall be able to keep in touch with Sandy Ridge which is contiguous. There is a great need of the gospel at that place.

For us to delay building another summer will be detrimental to our work here generally. We who are on the field can hardly face the situation and continue to apologize for neglect, as it may seem to them.

We have not lost faith in our beloved church, and we believe as the great need is made known, efforts will be renewed and our hopes will become a realization.

"As we therefore have opportunity, let us do good."

MARGARET H. MOREY.

Fancy Gap, Va.

ANTIOCH AND OTHER ALA. CHURCHES.

Yesterday we had a fine service at Antioch Church, and also last night.

We had a very happy time in the Worship of God. Yesterady p. m. I preached for the colored Christians at Sweet Home Church, just a few miles north of Antioch. A goodly number of white brethren from Antioch and Roanoke attended. The colored friends seemed to enjoy the meeting very much. I trust great good will come of the services.

A great meeting is in progress at Roanoke, in the auditorium of the Baptist Church. Evangelist Ham, of Atlanta, is doing the preaching. All the churches are cooperating in the meeting and we are praying for great results. Practically every business house, and all of the banks are closing at the hour of service. It is such a beautiful spirit of Christian fellowship and union. Surely, God is well pleased with the effort.

Our Sunday-school and Christian Endeavor Convention meets with New Hope Church the fourth Saturday at 10 a. m. May every school and Society be there in full force. We have a good program arranged and we expect a great time.

Encourage the young people to come, for they will soon take our places in the Kingdom work so let us not be afraid to commit unto them the great work of our Lord. Every body meet us at the Convention.

G. D. HUNT, Pastor.

PROGRAM.

Following is the program of the Convention of Sunday Schools and Christian Endeavor Societies, Eastern Virginia Christian Conference, to be held at Antioch Christian Church, near Zuni, July 21st and 22d:

Tuesday—Morning.

10:00 Call to Order—Pres. E. E. Holland, Suffolk.
10:05 Song Service—Rev. O. D. Poythress, S. Norfolk.
10:15 Invocation.
10:20 Address of Welcome—Dr. W. D. Harward, Windsor, Va.
10:30 Response to Welcome—Pres. E. E. Holland.
10:50 Presentation of Program.
Appointment of Committees.
Treasurer's report—Mr. J. W. Folk, Suffolk.
11:05 Song Service—Rev. O. D. Poythress.
11:10 Devotional Service—Rev. F. C. Lester, Franklin.
11:30 Analysis and Digest of Reports.
Round-table on Reports—Directed by Recording Secretary B. J. Earp, and Exec. Secy. J. H. Lightbourne.
Adjournment.

Afternoon.

2:00 Song Service—Rev. O. D. Poythress.
2:15 Invocation.
2:15 Department Reports and Discussion—By Secretaries of Departments.
2:45 Devotional Period—Rev. F. C. Lester.
3:00 Song Service—Rev. O. D. Poythress.
3:05 Address—"The Educational Program of the Department of Christian Education," Dr. W. A. Harper, Pres. Elon College.
3:35 "The Sunday School and the Orphanage," Dr. Charles Johnson, Elon, N. C.
3:50 "In the Interest of Scouting," Mr. Lewis Kirk, Suffolk, Va., Field Secy. Boy Scouts.
4:15 Reports; Business.
4:30 Entertainment Committee Introduced.
Adjournment.

Night.

8:00 Song Service—Rev. O. D. Poythress.
Address—Rev. V. T. Crawford, "Evangelism and Youth," Portsmouth, Va.

Wednesday—Morning.

10:00 Call to Order—Pres. E. E. Holland.
10:00 Song Service—Rev. O. D. Poythress.
10:15 Invocation.
10:15 Departmental Reports and Discussion—By Department Secretaries.
10:30 Devotional Period—Rev. F. C. Lester.
10:50 Song Service—Rev. O. D. Poythress.
11:00 Leadership Training—Rev. H. S. Hardcastle Presiding.
Recognition Service:
Presentation of Candidates—Rev. H. S. Hardcastle, Suffolk, Va.
Reception of Candidates—Rev. J. G. Truitt, Norfolk, Va.
Address—"Training for Service," Miss Pattie Coghill, Field Secretary Board of Religious Education.
Address—"The Claim of Education," Dr. W. A. Harper.
Adjournment.

Afternoon.

2:00 Song Service—Rev. O. D. Poythress.
2:15 Invocation.
2:15 Christian Endeavor Report—Secretary W. H. Baker, Newport News, State President C. E. Union.
2:40 Devotional Period—Rev. F. C. Lester.
2:55 Song Service—Rev. O. D. Poythress.
3:00 Grading and Organization—Executive Secretary J. H. Lightbourne.
3:30 Missions in the Sunday School—Mrs. M. L. Bryant, Norfolk, Va.
4:00 Board of Religious Education—Dr. W. T. Walters, President, Richmond, Va.
4:20 Final Reports and Business.
Closing Hymn.
Adjournment.

NOTE: Tentative program, not yet accepted by Executive Board. J. H. Lightbourne, Executive Secretary, Holland, Va., will be glad to receive suggestions from any one relative to the program. Special musical numbers will be provided.

POLYCARP

The venerable Polycarp, Bishop of Smyrna, was father of the Eastern Church. He was ninety years of age; he had heard the Apostle John discourse upon brotherly love, and he had spent many years in doing good to his fellow men. But neither his old age nor his saintly purity could save him from persecution. In 167 the hue and cry was raised against him. The persecutors tracked him to a neighboring village, and by putting a child to torture found out his place of refuge. He was set upon an ass, and was hurried along a road thronged with pleasure hunters going towards the festive city. By the way, two dignitaries took him up in their chariot, and urged him to change his religion, and on his persistent refusal they threw him out upon the ground. Lame and exhausted, he was dragged into the crowded amphitheatre, and was received with a yell of exultation from rows above rows of excited faces. "Blaspheme Christ!" urged the proconsul. "Eighty and six years," said Polycarp, "have I served Him; nor hath He ever done me wrong. How, then, can I blaspheme my King and Savior?" "Swear by the genius of Caeser," shouted the mob. "I am a Christian," replied Polycarp. "Burn him!" was then the universal cry; and the pile was prepared. When the executioneers would have fastened him to the stake with nails, he said, "It is needless; leave me alone. He who gives me strength to endure the flame will enable me to stand firm on the pile." And from the midst of the fire his voice was heard, praying in almost jubilant tones. when the flames rose, it is said they curved round him, as if unwilling to touch him; and it was necessary to call in the aid of the executioner. —*Pryde's "Great Men of European History."*

"A FENCE AROUND THE BIBLE."

In a recent address a public speaker inferentially accused the defenders of "the faith once delivered unto saints" of trying to build a fence around the Bible. They are attempting no such thing. And what is more, they don't need to. A fence, or rather a wall, was thrown around the holy scriptures at their completion nearly nineteen centruies ago. And this was done by their Author, the eternal Word. The record of this transaction is found in Rev. 22:18,19: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." It is high time for every lover of the truth as it is in Jesus Christ to enter a most solemn, earnest, and prayerful protest against the diabolical and damnable program of the extreme wing of the modernists to rob the Son of God of His deity, the Holy Spirit of His personality, the Godhead of its trinity, the atonement of its efficacy, Christianity of its spirituality, hell of its torment, faith of its privilege and power, the Holy Scriptures of their inspiration and supernatural content, and the believer of his only well-grounded hope of everlasting life.—*The Word of Life.*

THE VALIDITY OF RELIGION.

The liberty, the freedom, the democracy we speak so much about are big ideas and require more of those enjoying their benefits than we are apt to realize. I see no vehicle but the church, with its message to the secret spirit of men, by which to fashion an essential character. This institution, imperfect as it is, divided as it is, partial, priest-ridden, pew-rented, full of dry-bone doctrine and deadly traditionalism, is, in spite of all its defects, the one institution dedicated to making character and basing its message upon the Sermon on the Mount. This badly battered, upheaven world needs nothing so much as a high type of integrity and lofty character, the making of which is the real work of religion.—Dr. Carl Reiland.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

July 5, 1925

Subject "The Beginning of Foreign Missions."

Golden Text: "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation."

Lesson: "Acts 12:25 to 13.12.

Devotional Reading: Isaiah 55:1-7.

The foreign mission program of Christianity is a big thing. The average layman, or the average minister for the matter, hardly realizes just what a big thing it is. It involves 27,000 men and women, the majority of them cultured and highly trained, it embraces 125,000 native workers, the product of missions themselves, it has over 40,000 principal stations, over 35,000 substations, 20,000 churches, nearly 3,000,000 communicators, 30,000 Sunday Schools, a Christian constituency of 7,500,000, nearly a hundred colleges and universities, some of them the equal of any university or college in the world, and about 550 theological and training schools and normal schools. The program also includes industrial schools, elementary schools, kindergartens, hospitals, dispensaries, medical schools, orphanages, leper asylums, institutions for the blind and deaf and for opium refuges. The budget for all these things runs between $40,000,000 and $45,000,000 dollars per year. Inasmuch as these figures are based on statistics gathered over ten years ago the present scale of missionary work is considerably greater than even these richly suggestive statistics indicate. It is more true now than ever that the Foreign Missionary Enterprise is the vastest enterprise of the Christian Church.

And it all grew out of such a simple and small beginning. For the foreign missionary enterprise began in a way when Paul and Barnabas, two men who at the time were obscure in a sense, members of a little group of men and women who were persecuted and scattered because of their religious beliefs, started out, they knew not where, to tell others of the good news of the gospel of Christ. The lesson today tells The Beginning of Foreign Missions. As one reads the statistics given above and then thinks of the humble beginning of this great movement his mind goes back to those words spoken by an humble Galilean peasant two thousand years ago, "The kingdom of heaven is like a grain of mustard seed which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Or again, "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." One who reads the story of foreign missions learns not to despise the day of small beginnings.

Foreign missions began, of course, in the heart of God. The Father's heart was big enough for all and from the beginning He had included all in His program of redemption. He sent His only begotten Son that whosoever believeth on Him should not perish but have everlasting life. And when in the fullness of time the Son was about to ascend into the spiritual realm where He would be accessible to all, that Son had commanded—He did not request—His immediate disciples to go into all the world and preach the gospel to the whole creation.

Two or three things stand out as high lights in this simple story. First of all, it was while the church at Antioch was "ministering unto the Lord and fasting," that the Spirit said unto them, "Separate me Saul and Barnabas for the work whereunto I have called them." Visions of the whereunto I have called them." Visions of the larger aspects of the kingdom do not come to worldy-minded churches. If we would see visions in our day—and God has visions for us—we must put aside everthing that would have the effect of deadening the response to the Divine Voice.

In the second place, the Church at Antioch gave its best. Barnabas was a man of no mean ability. Judged by any standard he was an able man and he was probably badly needed at Antioch. It was perhaps even more true of Paul, for when one names over the list of really great men from the standpoint of mental equipment and achievements, Paul stands high in the list. The church may well have wondered how it could dispense with the services of two such able and consecrated men. But God wants the best. And He wants the best even where the pagan world is concerned. He who thinks that any kind of man can go to the average mission board. Foreign mission work demands real men and women, the best the church has.

In the third place, the whole enterprise was conducted on a spiritual plane. The Holy Spirit called the men forth. The Holy Spirit guided them and went with them. That is the secret of the phenomenal success which these two men had as they made their initial impact on the pagan world. When will we learn that the mission enterprise is not primarily a matter of dollars and cents and programs, but of spiritual forces.

The first contact of Christianity as represented by Paul and Barnabas is typical of what happens when Christianity touches life. Superstition must give way to truth. Jesus Christ is the Way and the Truth and the Life. He that doeth truth cometh to the light.

Much has been done in foreign missions, but much remains to be done. The challenge is even more pressing in our day than ever before. Let us be about our Father's business.

CHRISTIAN ENDEAVOR.

July 5, 1925.

Topic: "What Makes a Nation Great? Deut. 28:1-14.

Some Bible Hints.

If a nation fully followed the will and commands of God it would be invincibly prosperous. V. 1.

The nation obedient to divine law does not need to hunt prosperity; prosperity runs after it and overtakes it. V. 2.

True happiness comes to a nation as to an individual, not through self-seeking (America first!) but through right-doing. Vs. 3-6.

Envy may attack a righteous nation (and no nation has yet reached the ideal), but will not overthrow it. Justice stands. V. 7.

Suggestive Thoughts.

Among the influences that make national greatness is the church, which stands for truth, justice, generosity, and all holy ideals.

Men of vision make nations great. They lift the people to see what they see and to strive for high purposes rather than selfish ones.

Industry makes for greatness of a material kind, but it must be allied to justice or the workers will turn rend the nation, or power will blind it. Think of Germany.

No nation is greater than its leaders. Honest public servants are a necessity. Graft in high places, or even in politics is a destructive and disintegrating element.

A Few Illustrations.

Reformations often lead to national greatness. Luther made Germany as much as Bismarck did; but had Luther been fully followed, German history would have been better than it is.

One author writes pleading for a "school of little nations to develop and learn government and self-control. The so-called "great" nations have made this impossible.

Nations set goals, like individuals, or ends they seek. Not a single nation has ever set its goal the life of the kingdom of God and the practice of the Golden Rule.

France has loved and still loves Napoleon and the things for which he stood, and that has colored her thought. If a nation loved Christ in the same way it would be transfigured.

To Think About.

What is true greatness?

How can we as individuals help to make our nation great?

How did Lincoln help to make America great?

A Cluster of Quotations.

They who love their country in the world, when they die love heaven, which is then their country. —*Swedenburg.*

One danger in patriotism, its deadly enemy, is self-glorification. This does not make a nation great. It belittles it. Patriotism is love of the national good that the nation may serve the world. —*Anon.*

Equality of opportunity makes for greatness, because true greatness has a chance to rise to the top. Lincoln was a poor man. Grant was a storekeeper, and Garfield was born in a log cabin.—James.

Praise we the peaceful men of skill
Who builded homes of beauty,
And, rich in art, made richer still
The brotherhood of duty.

—*W. G. Tarrant.*

A SMALL POTATO.

A small potato is a small affair; but it is not wise to despise small things; they may contain the elements and beginnings of greatness.

A man in Tolland, Ct., found a very small potato in one of his pockets when he came in from his work. "Here," said he laughingly, to a boy twelve years old who lived with him, "plant that, and you shall have all you can raise from it till you are of age."

The bright little boy cut the potato into as many pieces as there were "eyes" in it and planted it. In the autumn, he dug and laid by the increase of it and planted that in the following spring. Next year he planted the larger crop gathered the previous autumn.

The potatoes grew healthily and did well, and his fourth year's harvest amounted to four hundred bushels. The farmer asked to be released from his bargain, for he saw the boy's planting would cover all his land.

Small things may be a power for good or evil. Let us foster the good and crush the evil at the beginning.—*Selected.*

Christian Orphanage

Dear Friends:

The continued dry weather is making it hard for us to give the children a variety of vegetables. It is the first year since we have had charge of the work here that we did not have all the beans and other vegetables we needed and to spare. This spring has been extremely dry on the orphanage farm and cabbage and irish potatoes are about the limit of our vegetables. Our blackberry crop that has always served us so well at this season for pies and dessert is almost a complete failure. We will make some peaches a little later on and the children are wishing every day for them to get ripe so they can enjoy some good old homemade peach pies.

Our farmer boys finished cutting wheat and rye June 18, and the weather was so hot. They were so tired they asked me to tell any one who wanted them to cut wheat for them, that the binder was broke, and it was.

Encouraging news continues to come to us from churches in regard to raising their quota on the new building. Every church that has reported, says they will raise their quota in full. Who is it that has a heart too small to help a little fatherless child? Are you going to see that your church raises the small amount asked for?

CHAS. D. JOHNSTON, *Superintendent.*

REPORT FOR JUNE 25, 1925.

Amount brought forward		$10,315.54
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Lebanon	$ 1.25	
Mebane	1.25	
Piney Plains	9.50	
Shallow Well	2.45	
Sanford	4.16	
		18.61
Western N. C. Conference:		
Randleman		2.25
Va. & N. C. Conference:		
New Lebanon	$ 2.00	
Baracca Class	2.00	
Eure	10.50	
Mt. Zion	2.29	
Howard's Chapel	1.00	
Ingram	5.00	
Happy Home	2.20	
Durham	10.08	
United Christian S. S., Va.	7.22	
		42.29
Eastern Va. Conference:		
Isle of Wight	$ 2.50	
Wakefield	3.29	
Berea, Nansemond	10.00	
Ocean View	2.12	
		17.91
Valley Va. Conference:		
Concord	$ 4.86	
Palmyra	1.49	
Antioch	4.00	
		10.35
Ga. & Ala. Conference:		
N. Highlands		1.56
Easter Offering.		
Antioch		1.00
New Building Fund.		
R. L. Fonville	$ 2.00	
Ben Gibson	1.00	
Mrs. Sallie E. Holland	6.00	
Margaret H. Morey	5.00	
		14.00
Special Offerings.		
Reidsville birthday bank	$ 12.27	
F. M. Carlton	15.00	
Boone Bible Class, Sanford	15.00	
Chas. D. Johnston, Gdn.	30.00	
		72.27
Grand total		$10,495.78

FIRST AMERICAN SHOEMAKER.

The first recorded American shoemaker was Thomas Baird, who arrived on the second voyage of the Mayflower in 1628. He was under contract with the Plymouth Cocmpany to make shoes for the colonists. One Philip Kirtland, a Welshman, came to Lynn, Mass., in 1636, and John Adams Dagyr, a celebrated shoemaker, settled there in 1750; so Lynn got an early start in the industry for which it is now famous.

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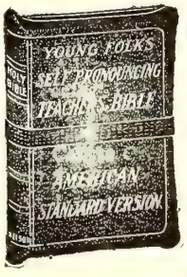

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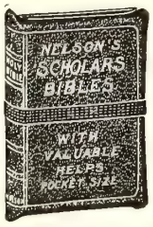

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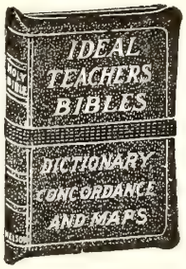

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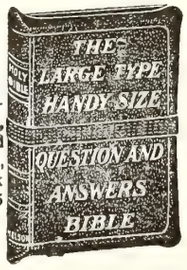

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

"Be strong and of good courage, . . . for there . . . is with us the Lord our God to help us, and to fight our battles."—2 Chron. 32:7-8.

If, when in your endeavor to achieve a high purpose, you meet with difficulty, troubles, misunderstanding, misfortunes, and apparent defeat, let your solace be found in the memory of Him whose mission on earth was frought with opposition, difficulties, dangers, and reverses and culminated in Calvary.

Prayer.—Our Father, help us not to trust in the arms of flesh, but in Thee who is our light, our salvation and the strength of our life. This we ask for this day and this week. In His name. *Amen.*

TUESDAY.

PRESSING ON FAITHFULLY.

"Be ye steadfast, immovable, always abounding in the work of the Lord."

"I count not myself yet to have attained: but one thing I do, forgetting the things which are behind, and the thing forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." —Phil. 3:12-14.

"From strength to strength go on, wrestle and fight and pray; lead all the powers of darkness down, and win the well-fought day."—*Chas. Wesley.*

Prayer.—Our Father, hold before our eyes all day the supreme value of heavenly citizenship and the glory of any sacrifice and the power of any effort to attain it. In His name we ask it. *Amen.*

WEDNESDAY.

START WHERE YOU STAND.

When a man who had been in the penitentiary applied to Mr. Ford for employment, he started to tell his story. "Never mind," said Mr. Ford; "I don't care about the past. Start where you stand!"

Start where you stand, and never mind the past,
The past won't help you in beginning new.
If you left it all behind at last,

Why, that's enough, you're done with it, you're through!
This is another chapter in the book,
This is another race that you have planned;
Don't give the vanished days a backward look,
Start where you stand.

The world won't care about your old defeats
If you can start anew and win success,
The future is your time, and time is fleet,
And there is much of work and strain and stress;
Forget the buried woes and dead despairs,
Here is a brand-new trial right at hand,
The future is for him who does and dares,
Start where you stand.

Old failures will not halt, old triumphs aid,
Today's the thing, tomorrow soon will be;
Get in the fight and face it unafraid,
And leave the past to ancient history;
What has been, has been; yesterday is dead,

And by it you are neither blessed nor banned.
Take courage, man, be brave and drive ahead—
Start where you stand!

THURSDAY.

GOD AND BEAUTY.

Lesson: Ps. 19.

"Beauty is an all-prevading presence. It unfolds to the numberless flowers of the spring; it waves in the branches of the trees and in the green blades of grass; it haunts the depths of the earth and the sea, and gleams out in the hues of the shell and precious stone. And not only these minute objects, but the ocean, the mountains, the clouds, the heavens, the stars, the rising and the setting sun, all overflow with beauty. The universe is its temple, and those men who are alive to it cannot lift their eyes without feeling themselves encompassed with it on every side. Now, this beauty is so precious, the enjoyment it gives so refined and pure, so congenial with our tenderest and noblest feelings, and so akin to worship, that it is painful to think of the multitude of men as living in the midst of it, and living almost as blind to it as if, instead of this fair earth and glorious sky, they were tenants of a dungeon. An infinite joy is of this spiritual endowment. The greatest truths are wronged if not linked with beauty, and they win their way most surely and deeply into the soul when arrayed in this their natural and fit attire."—*W. E. Channing.*

Prayer.—Our Father, as the sun rises in the East the beauty and glory of the day, so rise Thou in our lives and make glorious all that is Thine, and may we rise from strength to strength in Thy likeness until we shall be perfected in Thy glory. In His name we ask it. *Amen.*

FRIDAY.

FEARLESS TRUST IN GOD.

"Though an host should encamp against me, my heart shall not fear."—Ps. 27.

"Life appears to me to be too short to be spent in nursing animosity or in registering wrongs. We are, and must be, one and all, burdened with faults in this world; but the time will come when, I trust, we shall put them off in putting off our corruptible bodies; when debasement and sin will fall from us and only the spark will remain, the impalpable principle of life and thought, pure as when it left the Creator to inspire the creature; whence it came, it will return, perhaps to pass through gradations of glory.

"It is a creed in which I delight, to which I cling. It makes eternity a rest, a mighty home; not a terror and an abyss. Besides, with this creed, revenge never worries my heart, degradation never too deeply disgusts me, injustice never crushes me too low: I live in calmlooking to the end."—*Charlotte Bronte.*

Prayer.—Our Father, one thing we ask of Thee; of this we are confident, and earnestly seek after, that we may dwell with Thee all the days of our life and that we may be hiden in Thee when evil would beset us. In His name we ask it. *Amen.*

SATURDAY.

MAN'S SEARCH AFTER GOD.

"Verily, every man of his best state is altogether vanity."—Psa. 39:4-7.

Wonderful are the achievements of man, as we view his progress in science and invention, the books he has written and the songs he has sung, the buildings he has erected and the structures of steel he has put up, the cures he has made and the institutions he has founded—in these and countless other things. We can also discern man's greatness in his degradation. He is a strange mixture of idealism and grossness. He is a gazer on the earth. His capacity for sinning is one mark of his superiority and daring and initiative. A mere animal—a brute—cannot sin. Sin is possible only to free moral agents and is an unimpeachable witness, though a sorry and tragic one, to the greatness of man.

Rebellion against God is an act of titanic effrontery. The records of sin show a brilliance of imagination which takes a wrong direction. Yet it is man on his knees which reveals him in his highest estate. Man is "incurably religious," says Sabatier. In his aims and ambitions, his reach and grope, his prayers and aspirations, his hopes and dreams, he is nearest his God and Maker; no matter what else man may have done, this is his highest achievement. He has built an altar and knows that God is. Therefore, there is a confident hope for the spiritual future of the human race. Its temples and its forms of worship are an evidence that it has taken a decided step forward.—*Rev. Richard Braunstein.*

Prayer.—That the spread of the gospel in the homes of America, and throughout this whole land, may bring in many thousands from unbelief and indifference to a closer walk with God.

SUNDAY.

THE SPIRIT OF WORSHIP.

"I was in the Spirit on the Lord's Day."—Rev. 1:10.

There may be a thousand ships at sea, but to only one of them may come the wireless message. That is because that one ship has an instrument which is properly attuned to the instrument from which the message comes. The same music has different effects on different minds. Everything depends upon whether we are in the spirit to enjoy a song or a symphony. There must first of all be the spirit of understanding, and afterward the spirit of sympathy, sensibility, admiration, appreciation.

It is an adage that some things have to be seen to be appreciated. It is quite as true that many things—perhaps most things—have to be appreciated in order to be seen. One visitor carried away with him from the British Museum cherished memories of precious manuscripts he had seen. The other remembered only the immense size of a rubber mat in one of the hallways. To confess oneself unimpressed by some things is a vital admission of mental or moral incapacity.

On the first page of the calendar of a certain Church is an exhortation to all worshipers to preface their public worship with a personal prayer for preparation for communion with God. It is largely within our own power to determine the spirit in which we engage in worship. A preliminary prayer for the minister and for the choir will effectually cast out the spirit of captious criticism. A young bridegroom was waiting in the minister's study for the opening strains of Mendelssohn's Wedding March before meeting his bride at the altar. As the moment for the service grew near, the young man said to the pastor, "Please lead us in a word of prayer, that I may be worthy of her." Such a spirit sanctifies as nothing else can the union of hearts and hands. —*Rev. C. C. Albertson.*

INTERESTING AND SUGGESTIVE.

Roger W. Babson says church people control 80 per cent of the buying power of the country, and that 80 per cent of the business buildings are owned by active church members. They own 76 per cent of bank savings, 62 per cent of the factories and 81 per cent of the farms. Verily the Lord blesses those who serve Him.

Think of a woman by the side of a dying sister, or a sick child, or a sorrowing friend, or a broken-hearted and broken-spirited man, without a word of heaven in her mouth—without so much as the ability to whisper, "Our Father," or even to point her finger hopefully toward the stars.—J. G. Holland.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dear Little Boy Blue:

Your little sheep are calling you, so you better wake up—come out in the fresh morning air, and blow your horn, as loudly as you can—the cows need you, the sheep need you too, and best of all your mother needs her Little Boy Blue to help her find the new hen nest, and all the baby chicks, and father is so proud of his Little Boy Blue—he told me so! Oh-oh, what fun it is to live in the summertime.

Little Bo-peep lives just across the street from you Little Boy Blue! And listen, she has lost her sheep—can't you help her find them? It seems I can hear them, now away off, somewhere. Where are those sheep Bo-peep? Oh yes, there they are! They are in the meadow—won't you take them to the barn?

I konw you are having the bestest time, these summertime days. While you are so happy, please do not forget your little animal friends—feed your kitty-cats, and play with your big brown doggie—and Boy Blue please 'tend to your sheep.

Goodbye dears,

Your playtime Editor,
MADGE FLEMING MOFFITT.

Dead Editor:—

I am a little girl eight years old. I have been going to school and I will be in the third grade next year. We are giving a cradle roll play. Francis Boland and I are going to sing a song.

My home is in Charleston, S. C., but I am staying with my grandmother. I am going home soon, and I will be so glad to see my mother and father and little brothers and sister. We all want you to come to our cradle roll play next Tuesday afternoon at 4 o'clock.

Your little friend,
MARILLA ROSEMOND.

Burlington, N. C.

Dead Kiddies:

I am a little boy five years old. I have been going to kindergarten all year, and I like my teacher just fine. I go to Sunday school every Sunday and to story hour every Wednesday afternoon. I like to go to story hour because Miss Moffitt gives us such a good time. I play a saxaphone in the childrens orchestra every Sunday morning and am going to play it in a Japanese costume at our cradle roll exercise next Tuesday afternoon.

Be sure to come and hear us.

Your little friend,
GORDON MALONE.

THE LESSON

One day when my grandmother was a little girl, dressed in a bright red-and-yellow checked dress that she liked very much, she was out in her mother's garden amusing herself by poking a toad about with a sharp stick. Now toads have feelings and don't like to be poked in the back with pointed sticks any more than you or I should like it; and this particular toad hopped about, forwards and backwards, from side to side, trying to get away from the long sharp thing that was tormenting him. But the more he hopped the more my grandmother poked him.

My grandmother's mother went from the house into the garden and saw what her daughter was doing.

"Child," she said, "I am ashamed of you. Do you not know that to torment any living thing is to be cruel, and that to be cruel is wicked? Yes, I am ashamed, but I shall not punish you. What you have hurt does not belong to me, but to Nature; and Nature always punishes those who injure her."

With that my grandmother's mother went back into the kitchen where she was baking pies, and my grandmother on poking the toad.

Next to the garden was a wide field where sheep were grazing. Among them was an old ram, with great horns and an ugly temper, and just then his temper was bad because some one of his flock had found the particular patch of grass that he had picked out for his breakfast and had eaten it.

In the garden next door he saw a bright pretty object bobbing up and down.

"Just the thing!!" growled the ram to himself. "How I hate that color! What right have people to wear that color when they know it annoys me?"

With that he kicked up his heels, uttered a terrific snort and started at full speed for the bright thing in the next door.

The bright thing was of course grandmother's red-and-yellow checked dress. Grandmother was still poking the toad, though her mother had told her not to. When she heard the ram snort she looked up, and the next moment she was no longer poking the toad.

Instead, she was running up the walk to the house faster than she had ever run before. The ram had rushed through the garden and was pounding up the walk after her.

The front door of the house stood open. Directly in front of the door were the stiars, leading to the second story, and from there a flight of back stairs led down again; so that you could go up the front stairs to a little landing and then down the back stairs into the kitchen without turning to the right or to the left. But if you wanted to go to the part of the house where the bedrooms were, you turned and went up a few more stairs, and there you were.

Grandmother ran into the house without stopping to shut the door, and the ram after her. She ran up the front stairs to the little landing, and still the ram kept on. She turned and ran up the rest of the stairs and on into her bedroom and slammed the door. But the ram knew nothing of the turn and the landing and the back stairs on the other side of it. Besides, he was going so fast that he could not have turned or stopped himself on the landing if he had known of them. When he reached the landing he kept straight ahead. The back stairs were before him, and, like a great white snowball rolling down the whole flight into the kitchen, where grandmother's mother was baking pies.

My grandmother's mother was so startled when she saw a ram tumble head over heels down the stairs into her kitchen that she screamed and upset her pies, and because of that my grandmother, who was fond of pie, had no dessert for supper.

My grandmother lived to be a very old lady, but from that day to the end of her life she never tormented a living thing, not even a mosquito.

Mrs. Dash: Is this a pedigree dog?

Dealer: Pedigree? I shoul just think 'e is. Why, if 'e could talk 'e wouldn't speak to either of us.

Just grin—when you come in,
And make it wide—not tight and thin.
Say, "Hello, Bill," and "Howdy, Jack."
And slap the other fellow on the back.
Stick out your mit and crack a joke,
If no one laughs ther's no bones broke.
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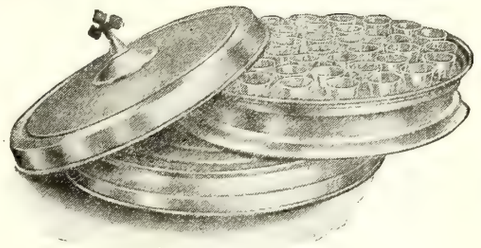

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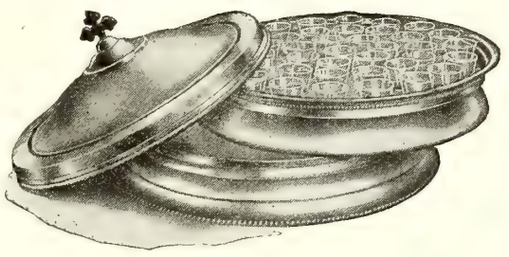

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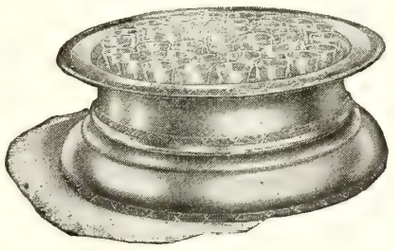

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CAMPBELL—DAVIDSON.

Mr. Russell Arndt Campbell, of Hagerstown, Md., led to the marriage altar Miss Lois Baird Davidson, at the bride's home, in Greensboro, N. C., Tuesday P. M., June 16th. The Davidson home was very tastefully decorated for the occasion, and there were many friends present to rejoice with and shower their congratulations upon this well-known and happy pair.

The attendants at the marriage were two bridemaids, Miss Mary Pearl Mood, of Smithfield, Va., and Miss Winifred Campbell, sister of the groom, Hagerstown, Md.; Mrs. Fred Shumate, Danville, Va., sister of the bride, dame of honor; Miss Elizabeth Davidson, sister of the bride, maid of honor. The bride was given in marriage by her brother, Mr. B. D. Davidson, of Greensboro, and Mr. C. M. Campbell, brother of the groom, was best man. Mrs. W. N. Huff, of Charlotte, N. C., just prior to the marriage, beautifully sang three appropriate selections, and Mrs. Bascom Whitaker, of Oak Ridge, accompanied her at the piano and also played the wedding march.

An enjoyable reception was tendered immediately after the ceremony. The presents to the bride were numerous and costly.

Miss Davidson was a former graduate and teacher of Elon College, and Mr. Campbell, now a successful business man, is also a graduate and former bursar of the college. The ceremony making the two one was performed by the writer.

J. O. ATKINSON.

"To do our work well, or to be careless in doing it, is as different as working hard is from being idle."

SIMPSON—WATKINS.

Mr. James Vance Simpson, of Burlington, and Miss Beulah Watkins, of Altamahaw, were united in marriage at the bride's home Sunday P. M. June 7th, by Rev. J. F. Apple, the bride's pastor. Mrs. Simpson is the attractive daughter of Mr. and Mrs. Esker Watkins, and Mr. Simpson is a successful and popular business man of Burlington, N. C.

Rev. J. E. McCauley is pastor of the groom and assisted in the marriage ceremony. Both bride and groom are prominent in Church and social circles and have the best wishes of a host of friends for a long and happy married life.

FRIEND.

KING.

We, the members of the Christian Endeavor Society, wish to extend to you our heartfelt sympathy in this, your sad bereavement, and to point you to our Heavenly Father, who can give grace sufficient to supply all your needs. He will help you to say even now, It is the Lord our God; let Him do what seemeth best.

We, too, are losing a good friend, but our loss is His eternal gain. May the Heavenly Father comfort you is the wish of the Christian Endeavor Society.

CLIFTON JOYNER.
EDWIN RICHARDSON.
SADIE POWELL.

WATKINS.

Mrs. Catharine Watkins passed from this life to her reward Monday, June 1st, at the home of her son, Bro. J. G. Johnson. She was 93 years of age, her husband having gone several years before.

She professed faith in Christ at an early age, and had been a member of the Christian Church for eighty-one years. There were born to her and her husband three children. She leaves behind Bro. J. G. Johnson and Sister Dona A. Ballard, both faithful members of Mt. Carmel Church. She leaves twelve grandchildren and fifteen great-grandchildren. She will be greatly missed, but we do not mourn as those that have no hope. May God's richest blessings abide with her children and loved ones left behind.

ELISHA BRADSHAW.

DUCK.

On Monday, June 1st, Margaret Louise Duck, the little daughter of Bro. John I. Duck and his wife, Sister Martha E. Duck, took her flight from earth to be with Jesus. She was 2 years, 2 months, and three days old. She was a bright child, and had won its way to the hearts of those who knew her. She was sick for about two weeks. The doctor, parents, friends and nurse did all they could, but God had called, and she must go.

The funeral service was conducted at Mt. Carmel Christian Church by the writer. May God's richest blessings rest and abide with her father, mother and friends, and may we so live that we will meet her in that home that God has prepared for His children.

Walters, Va. ELISHA BRADSHAW.

HICKS.

Bro. Wesley Hicks was born August 28, 1847; departed this life June 8, 1925; age 77 years, 7 months and 10 days. He had been a member of the Pleasant Grove Christian Church since 1866, and served many years as deacon and sexton, and was loyal and faithful to his obligations and to his Church.

He leaves to mourn his departure a wife and nine children, besides many other relatives and a host of friends, among them 3 sisters, 31 grandchildren, and 2 great-grandchildren. A good man is gone, and he will be much missed by his Church and community. The Lord comfort and bless his loved ones. Burial by the writer, assisted by his pastor.

T. J. GREEN.

RUSSELL.

Died at their home, Graham, N. C., June 9, 1925, Robert Norman Russell, son of Mr. and Mrs. R. L. Russell, age 4 months and 22 days. Robert was a bright child and a great joy to his fond parents. His death was a great sorrow to them. Their only child has fallen asleep; but his parents live in the glad hope of meeting him in the Christian home in glory. The funeral services were conducted from the home by the writer, assisted by Rev. Mr. Permar, of the Friends Church, and the interment was in the cemetery at Graham. May the blessed Christ comfort the sorrowing parents.

P. H. FLEMING.

Burlington, N. C.

TERRY.

Little Walker Terry, son of Mr. and Mrs. Oscar Terry, departed this life at the early age of 4 months and 26 days, on June 9, 1925. Jesus takes care of the children, and may this be a means of drawing the hearts of the parents unto Himself. Burial was at Shallow Ford Church, conducted by the pastor.

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MOFFITT.

Mrs. Ella Rhodes Moffitt was born (Ella Mary Rhodes) October 8, 1875, at Mauzey, Shenandoah Valley, Va. Her parents were J. B. D. Rhodes and Emma F. Rhodes, deceased. She was married to Dr. E. L. Moffitt, of Asheboro, N. C., at her parental home, Linville, Va., December 14, 1897. To this union were born three children—Stewart Rhodes, Margaret, and Emmet Leonidas, Jr., all of whom and the husband survive her. Of her parental family surviving are Miss Sara B. Rhodes, Asheboro; Mrs. J. K. Ruebush, Dayton, Va.; Charles E. Rhodes, Harrisonburg, Va.; Mrs. Robert G. Cooke, Rochester, N. Y., and Miss Bruce Rhodes, Dayton, Va. She joined Linville Christian Church in early life, and later transferred her membership to Asheboro Christian Church.

She was a gentle and humble, but willing and ready follower of the Lord Jesus. She quietly fell on sleep June 15th, and her body was interred in the cemetery of the Methodist Church at Asheboro Wednesday at 11 A. M. June 17th. The funeral services were conducted in the Presbyterian Church, led by Rev. Mr. Smith, pastor of the Church, assisted by Dr. C. H. Rowland, pastor First Christian Church, Greensboro, and J. O. Atkinson. The floral designs were numerous and exceedingly beautiful. They placed her body in earth's silent sepulchre underneath the covering of fragrant flowers and evergreens, but those who were acquainted with this noble spirit realized that no offering of flowers or of growing plants could ever symbolize the fragrance and living influence of this good woman.

Dr. Moffitt was president of Elon College for several years, and hundreds of Elon students, as well as others who made her acquaintance, bear testimony to the fact of her gracious bearing, her cultured and refined dignity, her unselfish and devoted life. She has run the race of life faithfully and came to a quiet and peaceful end, leaving behind loved ones for whom she lived and who throughout their lives will cherish and revere her sacred memory. J. O. A.

RESOLUTIONS.

The following resolutions in memory of Bro. J. S. Rascoe, who died March 21, 1925, were passed on by his Church:

Whereas, God, in His all-wise providence, has seen fit to take to his eternal reward our friend and brother J. S. Rascoe; be it resolved:

First, That we bow in humble submission to Him who doeth all things well.

Second, That the Church has lost a faithful member and deacon, the wife a devoted husband, and the children a loving father.

Third, That we extend our deepest sympathy to the sorrowing ones, and urge them to look to Him who alone can comfort us in sorrow.

Fourth, That a copy of these resolutions be sent to the wife of the deceased, a copy be sent to The Christian Sun for publication, and a copy be placed on the Church record.

IDA PINNIX MURRAY,
W. L. MILES,
J. F. O'FERRELL,
Committee.

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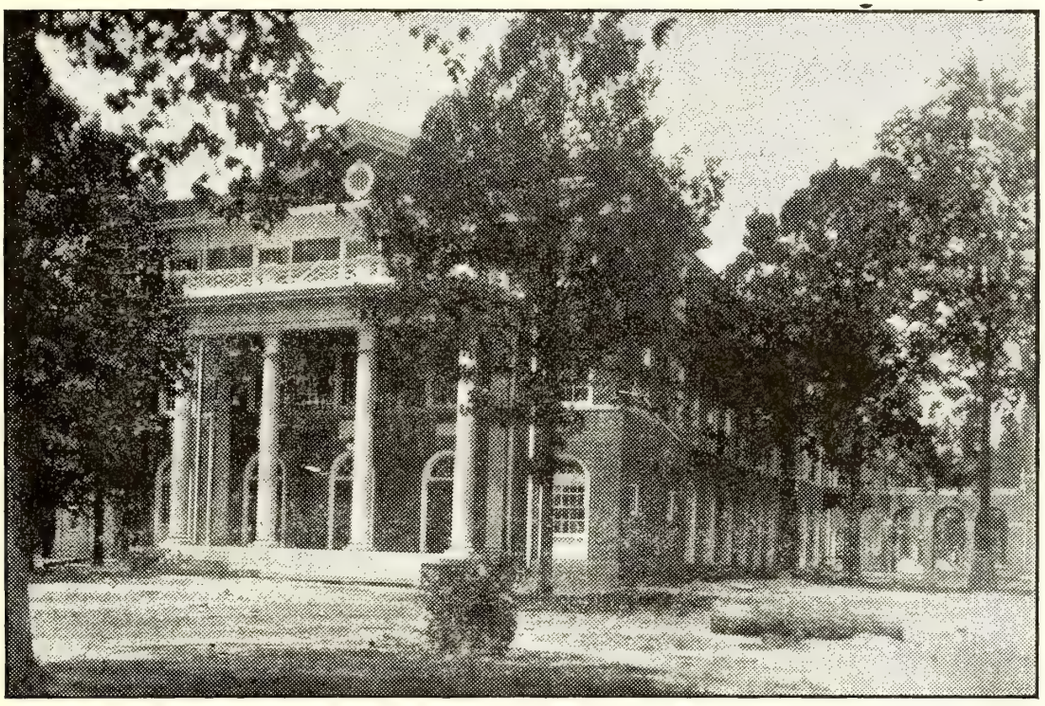

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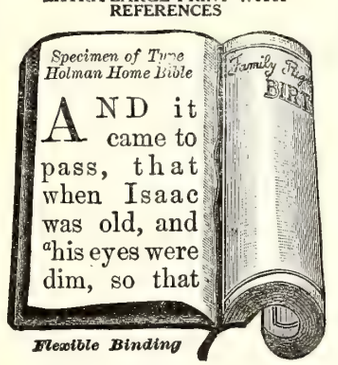

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BURTON—CHANDLER.

At the home of the bride's mother, Mrs. Rosa Chandler, Virgilina, Va., on Saturday, April 9th, 1925, at high noon, a very beautiful home marriage was solemnized when Miss Esther Katharine Chandler became the bride of Mr. Aubrey Baxter Burton, of Sutherlin, Va.

The home was beautifully decorated with roses and potted plants. Just before the wedding party entered, Miss Mary D. Atkinson sang, accompanied on the piano by Miss Margarette Parbitt, of Sunsbury, N. C. The wedding march was played by Miss Corbitt. Little Rubie Smith, a niece of the bride, made a beautiful and charming ring-bearer. Mrs. Emrun King, a cousin of the bride, was dame of honor, and Mr. Gardner, of Danville, Va., was best man. The bride wore a handsome ensemble suit.

The ring ceremony of the Christian Church was read. The popularity of the young couple was evidenced both by the many beautiful and costly presents and the large number of guests.

Immediately following the ceremony, a delightful luncheon was served to all present. Mr. Burton was educated at Elon College, and has been a successful teacher in Granville County, N. C., for two years. The bride has been an active leader in both the social and religious life of her community. Mr. Burton is an excellent Christian man and holds a responsible position with the Farmers' Co-operative Association. Seldom has it fallen to my lot to marry a more popular couple and one that begins life with such bright prospects. May heaven's blessings attend them.

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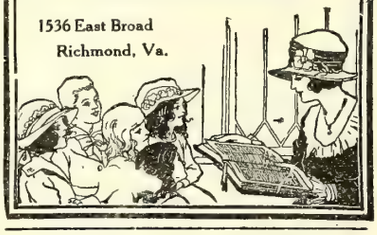

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, JULY 2, 1925. NUMBER 27.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Mrs. Montgomery Honored.—

Wellesley College, at its recent commencement, honored Mrs. Helen Barrett Montgomery, a former president of the Northern Baptist Convention, and internationally known leader of woman's missionary work, by conferring upon her the LL. D. degree. The degree was conferred largely because of her work in translating the New Testament, which is receiving a wide reading.

Honor Only English Pope.—

Adrian IV was the only Englishman ever to attain the office of the papacy, and to his memory a tablet was unveiled at the Church of Abbot's, Langley, Hertfordshire, on June 13th. The short service was conducted by the archdeacon of St. Albans. Many years ago, Nicholas Breakspar, a boy of eighteen, applied for admission to the abbey of St. Alban. He was refused, and made his way to the continent, where he won the highest honor within the power of the Catholic Church to confer. Adrian IV is chiefly remembered for his contest with Frederick Barbarossa, a fierce German emperor.

United Presbyterians May Now Sing Hymns.—

The General Assembly of the United Presbyterian Church, in session at Topeka, Kans., will probably be remembered for the reason that it granted, upon the overture of the presbyteries, the privilege of singing hymns in the Church. The Churches, however, are enjoined against the use of hymns until the Church has time to make a selection, which is to be bound with the Psalter. It will be surprising to some to know that there is a denomination which did not engage in the singing of hymns during its worship service, but this was true of the United Presbyterian Church until the very recent general assembly which convened at Topeka.

Many Missionaries.—

The United Church of Canada begins its work with 667 missionaries on the foreign field. Of this number, 333 had been under Presbyterian control, 310 under Methodist control, and 24 under the control of the Congregationalists. In a few instances, two of the Churches have been occupying the same territory, but the merger of the three Churches will greatly extend the sphere of influence of the new Church. More than thirteen hundred native mission workers are engaged in the same missions. The Canadian Church is attempting to do in a practical way in this country what the many missionaries of many Churches have known was wisest for the foreign field for many years.

Some Mouth-Shutting Facts.—

Collier's Weekly is publishing an unbiased account of the success of prohibition, and in the issue of May 2d a few facts and figures are given which ought to shut the mouths of some of those wet gentlemen who believe, or rather attempt to make the innocent believe that prohibition is a success in name only. "We can," the writers in Colliers say, "trace only nineteen million gallons of liquor and ten million gallons of wine to American mouths, and not that much. Now, if we allow five million gallons to moonshiners, and six million gallons to hoochmongers, bringing the grand total up to thirty million, that is but one-fifth of our former supply." These figures show that so far as whiskey is concerned, prohibition is, at worst, 80 per cent successful, and the others prove that in regard to wine it is 75 per cent successful, and in beer's case almost 100 per cent so. These findings are most interesting, and in spite of the many newspaper reports of captured distilleries, we ought to take courage and keep up the good fight. After all, it will be, in the last analysis, the Christian men and women of the country, rather than the law-enforcement officers, who will utterly wipe the liquor business off the earth.

Japan Justly Displeased.—

The proposed plan of Secretary Wilbur to have a fleet of fifty-three vessels sail down to Australia next August is looked upon as a menace by the press of Japan. They are expressing themselves in no uncertain terms in regard to it. The Japanese Pacific Civilization League has proposed that July 1st be celebrated as national humiliation day as an anniversary of the exclusion act passed discriminating against the Japanese.

The Japanese will play fair, however, and will inform the whole people of the efforts of the Federal Council of the Churches of Christ in America to obtain a revision of the law which will place Japanese on a par with Europeans. The people of Japan are also protesting against the fortification of Hawaii in the interest of peace. They are feeling keenly the discourtesies of the United States, and the militaristic movements which this country is making. They feel that their interests—in fact, their national honor and existence—is being jeopardized. They, perhaps misunderstand much, but we have done enough for them to feel justly displeased. There is a ray of hope left, however. President Coolidge and Secretary of State Kellogg are seeking some excuse for not allowing the plans of Secretary Wilbur to mature. It seems that our secretary ought to recall that hurried return which he made to Washington from Denver about a year ago. His chief's ideas were spoken straight, we were led to think, and he needs another reminder of the same sort. He would have made a good right-hand man to Bismark, but this isn't Germany yet.

Senator La Follette Dies.—

On June 18th, Senator Robert M. La Follette died in Washington, D. C. His death was the result of an attack of pneumonia in connection with a heart disease which had troubled the senator for many years. His body was taken to his home at Madison, Wis., for burial, and lay in state in the State Capitol during Sunday at the request of Governor Blaine. His funeral services were held from the capitol of his native State. Senator La Follette was born on June 14, 1855, on a farm near Madison. He grew up in the face of poverty, and was admitted to the University of Wisconsin on special waiver of the entrance charges. He was called upon after his graduation to support his mother and sister while he taught a country school and prepared for the bar examination. He was admitted to the practice of law in 1880. Very soon he entered politics, and in the teeth of bitter opposition was elected prosecuting attorney of his district. In 1884 he was chosen a member of the Forty-ninth Congress, and was a contemporary of Cleveland, Harrison, McKinley, Roosevelt, Taft, Wilson, Harding, and Coolidge. He began at the age of twenty-nine, and as the youngest member of Congress, his life-long fight was against special privileges. In 1901 he was elected Governor of Wisconsin, and launched a campaign against the railroads and other special interests. In 1904 he was elected to the Senate, and resigned the governorship of the State. In the presidential convention of the Republican party in 1908, Senator La Follette received twenty-five votes for President, and forty-one in 1912. In 1912 he began the Progressive movement, but his health gave way, and in spite of the fact that he kept up the fight, his cause was lost. He voted against the entrance of the United States into the great war, and because of a speech at St. Paul in that year a great mass of petitions were filed, asking for his expulsion from the Senate. Due to gross misquotations by the newspapers, the investigation was dropped. Mr. La Follette opposed the Versailles treaty, and was among the twelve willful men named by President Wilson. The work of Senator La Follette has been on the side of opposition rather than construction, but he has rendered a great service, and is much beloved by the people of his native State. The death of Senator La Follette reminds us that within less than a year five of the veteran Senators have passed across the border—Senators Henry Cabot Lodge, Reed, McCormick, and Brandegee. These men were old in statecraft, and will be seriously missed about Washington, where they were known for so many years.

NOTES-PERSONALS

Notices are going out now to all subscribers to Men and Millions who have not payed up in full, showing them just what the balance due on their pledge is. "If ye know these things, happy are ye if ye do them."

Is your Church preparing to send its pastor to Elon or Bethlehem Chautauqua? Is your Sunday School or missionary society preparing to have one or more representatives present for the session? If not, why not? It is a mighty wise thing to do.

The daily vacation Bible school began at First Christian Church, Burlington, N. C., June 29th, conducted by Miss Madge Moffitt, with efficient and capable helpers. This school proved quite a success last year, and will no doubt prove even more successful this year. In addition to Bible teaching, there are to be classes in cooking, basketry, and sewing.

Rev. C. E. Gerringer, pastor, Jackson Springs, N. C., writes that all debts are paid and the Church at Bennett, N. C., is to be dedicated about August 30th. Bro. Gerringer has been teaching and preaching the past year and for some years previously, but is willing and anxious to give all his time to pastoral duties and preaching should there be a field demanding or desiring his full-time service.

Reidsville Church and Sunday School show their wisdom, as well as their devotion and liberality, in giving their pastor, Rev. R. A. Whitten, a vacation and then present him with a purse sufficient to defray his expenses to attend a summer course in study at the Moody Bible Institute, Chicago. One is in doubt as to which the more deserves congratulations, the fortunate pastor or the wise Church and Sunday School.

"You will find my personal check enclosed for $50.00, one-half of which I wish to go to the Rocky Ford building fund and the other half to mission work, as needed." So wrote a loyal brother to the Mission Secretary the past week. If a hundred others would do likewise, that Rocky Ford Church would be built in a hurry, Bro. Sorrell and our mountain friends would be happy indeed, and our mission work would not have to retrench.

The Mission Secretary received a strange notice the other day: "I have transferred my membership to another denomination. So please cancel my pledge to Men and Millions." Reminds one of the man who, getting behind with his accounts at his bank, notified his bank that he has decided to open up an account at another bank, "so please cancel my obligations incurred in your bank." A rather easy way to cancel an obligation if one disregards all sense of honor.

A dear, good sister, sending an offering for our emergency mission fund, writes: "Retrench —never! Let's not do that. I say, go forward. May be I can help some more during the year. I pray that each one of us may do our part, that our denomination may do greater things for our Master." If all CHRISTIAN SUN readers had the spirit of loyalty and sacrifice as their sister has it, our mission work would not have to suffer nor retrench, but all would go forward.

Dr. P. H. Fleming, pastor, recently received forty-nine members into the Haw River Christian Church as a result of a revival there growing out of the Ham-Ramsey meetings at Burlington. Many revivals have sprung up in neighboring Churches as result of the wonderful Burlington revival.

Mrs. W. A. Harper, wife of President Harper, of Elon College, underwent an operation for appendicitis at a Burlington hospital Thursday, June 25th. The operation proved successful, from all appearances, and the patient, at last reports, was doing well. Her host of friends, regretting her sudden and serious illness, will rejoice at the prospects of speedy recovery.

One of our faithful men of God is Rev. Albert Godley, Tenafly, N. J., who is vice-president and purity evangelist of the International Purity Association. "I am much interested," he writes THE SUN, "in all of our faithful workers in the Christian Church, and often I am led to thank God for the progress I notice." Bro. Godley is doing valiant service in promoting "Graded Purity Booklets"; is devoting his time, talents, and energies to helping make us a purer, better land to live in. Any SUN reader desiring to examine the "Graded Purity Booklets" should address their request to Bro. Godley.

The Lynchburg, Va., *Advance*, reporting the session of the State Sunday School Convention of Virginia, recently held at Roanoke, says: "Dr. Walter S. Athearn, dean of the Boston University school of religious education, in an address at a denominational conference yesterday, declared that Sunday School teachers and Church leaders on a denominational basis has failed; that competitive denominational rivalry is a sinful waste of the Lord's money, and that the only solution to the problem is for all denominations to put the resources together and secure the best teachers they can find, regardless of what Protestant denominations they belong to. He said all Protestant denominations have a great body of common material that needs to be taught."

HENDERSON.

"Kingdom Enlistment Week" was held at the Henderson Christian Church, starting Sunday, June 7th, with Dr. W. S. Alexander, of Elon College, in charge. The meetings were well attended throughout the week, and fifteen teams of personal workers rendered splendid service.

Fifteen names were presented for membership the closing Sunday, and there are from five to ten more who will unite with the Church next Sunday. Considering the circumstances under which this meeting was held, it was a most successful week, and the Henderson people heartily endorse this form of revival. PASTOR.

FORTUNATE PASTOR.

For several years I have hoped that the good fortune would be given me to attend the Moody Bible Institute summer course. However, up until a few days ago, this was only a dream of the future; but I am sure you will be interested in my story, and rejoice with me that I have the privilege of going to Chicago, and attending this course during July this year.

The Reidsville Church decided a short time ago that either the people or pastor (perhaps both) needed a vacation. Therefore, they voted the pastor a vacation. A few days after the action of the Church, the Sunday School, in that generous and magnanimous spirit that is characteristic of such noble people, raised funds to send me to the Moody Bible Institute, for which I feel deeply grateful, and pray that this effort on the part of the Sunday School may be as bread cast upon the waters, that shall be gathered up again, yielding a large increase.

While I am happy to have this great opportunity and will leave early in July, I am not forgetting the Chautauqua at Elon, and expect to attend this also.

R. A. WHITTEN.

TO OFFICERS OF S. S. & C. E. SOCIETIES.

With Sunday, June 28th, our Convention year comes to a close. Now is the time of reports. Secretary Earp has already mailed the blanks, and they should be in the possession of the secretaries of the schools and societies. They, because there are two of them—our own Convention blank and the survey blank from the Department of Christian Education. Both can be filled out in a matter of an hour, two hours at the longest, and we would like to have them back to the desk of Secretary Earp by July 10th at the latest. Can you do it? Yes, if you want to, and I trust you will want to co-operate with us in this. Secretary Earp will form an honor roll of the ten? We trust some SUN-reading member of every Church of the Eastern Virginia Conference will call the attention of the above-named officers to this notice, for sometimes these notices are unnoticed. J. H. LIGHTBOURNE,

Executive Secy', Convention of S. S. & C. E. S.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION OF WESTERN N. C. CONFERENCE TO MEET AT SHADY GROVE CHURCH.

The following is the program of the annual Sunday School and Christian Endeavor Convention of the Western North Carolina Christian Conference, which meets Saturday and Sunday, July 18th and 19th, at Shady Grove Christian Church, Ether, N. C.:

Saturday Morning Session.

10:00 Worship, Conducted by Rev. W. C. Martin.
10:20 Greeting by the Pastor, Rev. J. W. Knight.
Response—Rev. G. R. Underwood.
10:45 Roll Call of Churches, Enrollment of Delegates.
11:00 Address—"Men and the S. S.," Rev. G. O. Lankford, D. D., Burlington, N. C.
Appointment of Committees.
Benediction.

Saturday Afternoon Session.

1:30 "Cradle Roll," Gertrude Browne.
"Sunday School and the Children," Madge Moffitt, Burlington, N. C.
2:00 Address by E. Carl Brady.
2:30 Address by Rev. J. C. Cummings.
Reports of Departmental Superintendents.

Saturday Evening Session.

8:00 Worship.
Congregational Singing; Scripture and Prayer.
8:15 "Organized Classes," Gertrude Browne.
"Stewardship in the S. S. & C. E."—Dr. J. O. Atkinson, Elon College, N. C.
Benediction.

Sunday Morning Session.

10:00 Devotional.
10:20 Address—"Mission in the S. S. & C. E."—Dr. J. O. Atkinson.
11:20 "The Christian Orphanage," Chas. D. Johnston, Elon College, N. C.
Benediction.

Sunday Afternoon Session.

1:30 Congregational Singing.
1:40 Sermon—Rev. T. J. Green, Elon College, N. C.
2:10 Address—Ralph O. Smith, Asheboro, N. C.
2:30 "Christian Endeavor," J. W. Stout, Sanford, N. C.
Miscellaneous.
Benediction.

F. M. WRIGHT, President.
B. S. MOFFITT, Secretary.
Ramseur, N. C., Route 1.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR JUNE.

Rosemont, Rt. 3, Berkley, Va., $26.81; Mt. Auburn, Manson, N. C., $2.63; Henderson, N. C., $4.40; First Church, Greensboro, N. C., $33.56; Richmond, Va., $4.22; Wentworth, McCullers, N. C., $2.76; Palm Street, Greensboro, N. C., $3.73; Reidsville, N. C., $8.66; First Church, Portsmouth, Va., $10.31; Ocean View, Va., $2.12; Liberty, Vance, Henderson, N. C., $3.80; Elm Avenue, Portsmouth, Va., $5.50; Wake Chapel, Fuquay Springs, N. C., $6.50; Rose Hill, Columbus, Ga., $2.94; Pleasant Hill (A), Liberty, N. C., $1.50; Graham, N. C., $5.00; Franklin, Va., $18.00; South Norfolk, Va., $5.41; Antioch, Harrisonburg, Va., $5.27; Linville, Va., $5.01; Salem Chapel, Rt. 2, Walnut Cove, N. C., $1.12; Richland, Ga., $1.00; Durham, N. C., $8.95; United Christian S. S., Rt. 1, Lynchburg, Va., $5.17; Rock Stand, Roanoke, Ala., $1.78; Turner's Chapel, Colon, N. C., $1.10; Leaksville, Luray, Va., $2.54; Berea (Nansemond), Driver, Va., $7.30; Suffolk, Va., $41.61; Haw River, N. C., $10.34; Citizens' Bible Class, Elon College, N. C., $4.45; Winchester, Va., $5.63; Elm Avenue, Portsmouth, Va., $3.40; Beulah (Ala.), Wadley, Ala., $1.10; Holland, Va., $10.50; Randleman, N. C., $1.25; High Point, N. C., $1.63; Liberty, N. C., $1.00; Class No. 3, Rosemont, Berkley, Va., $20.00; Burlington, N. C., $94.78; Christian Temple, $425.00—total S. S. collections for June, $807.78.

While we are profoundly grateful to the schools named for their liberal offering and to the other schools which contribute monthly to missions, it is noted with regret that there are quite a few schools in the Southern Christian Convention not yet sufficiently interested in enlarging the kingdom and building up schools and Churches elsewhere to make a monthly contribution. For the next few months these contributions, not otherwise designated, will go to the support and extension of our mountain work in Carroll County, Va., and it is devoutly hoped that many of our schools not already doing so will vote for and send us one offering a month for this most worthy and needy work of the kingdom.

Fraternally,

J. O. Atkinson,
Mission Secretary.

NOTICE

The Sunday School and Christian Endeavor Convention of the Eastern North Carolina Christian Conference will hold its next session with the good people of Oak Level Christian Church, near Youngsville, N. C., the second week in July, beginning Tuesday evening the 14th. If you live in the bounds of this Convention and belong to the Christian Church, it seems to me that you owe it to yourself, your Sunday School, your Christian Endeavor Society and your God, to be represented at this Convention, and lend your every possible effort toward making it a great success. Of course we are going to have a big Convention whether You go or not, but think of what you will miss if you stay away, and persist in holding a protracted meeting, going fishing, or making some other excuse. It is YOUR CONVENTION as well as mine. Therefore, I am urging you to be there when it opens, and remain until it closes. The program promises to be a good one. Let all our Schools and Societies get busy NOW, elect a full delegation of live and progressive members, and see to it that they are on the job. I shall expect you, do not disappoint me. Thanks.

C. H. Stephenson, *President.*

Raleigh, N. C.

NOTICE.

To the Pastors, Church and Sunday School officials, Sunday School teachers and Christian Endeavor and Mission workers of the Christian Church in Georgia and Alabama:

The Bethlehem Chautauqua and School of Methods, Wadley, Alabama, August 10-17, offers special courses for your benefit. Under the direction of the Board of Religious Education of the Southern Christian Convention; Dr. W. T. Walters, Chairman; Rev. E. M. Carter, Chautauqua president.

For further information address Miss Pattie Coghill, Secretary, Elon College, N. C.

PLEASANT RIDGE.

A very elaborate program was carried out in the "Children's Day" observance Sunday, June 21st, at Pleasant Ridge Church. The service continued throughout the day, dinner being served on the Church ground.

There was much evidence of very fine talent in the delivery of the recitations by several of our boys and girls, and the program was well prepared by the committee, which must have required a great deal of labor and patience to produce.

I regret that I am unable to give more information regarding this splendid service, but am confident that all in attendance enjoyed the occasion.

An offering was taken for the Orphanage.

R. A. Whitten.

COMING EVENTS.

Bethlehem Chautauqua, Wadley, Ala., August 10th to 17th.

Elon College Chautauqua, Elon College, N. C., July 27th to August 7th.

Eastern North Carolina Sunday School and Christian Endeavor Convention, Oak Level Church, July 14th to 16th; president, C. H. Stephenson, and executive secretary, Rev. J. F. Johnson.

Western North Carolina Sunday School and Christian Endeavor Convention, Shady Grove Church, July 18th to 19th; president, F. M. Wright, and secretary, B. S. Moffitt.

North Carolina and Virginia Sunday School and Christian Endeavor Convention, Shallow Ford Church, July 26th; president, Rev. J. W. McCaulley, and secretary, Miss Gertrude Browne.

Eastern Virginia Sunday School and Christian Endeavor Convention, Antioch Church, July 21st and 22d; president, E. E. Holland, and executive secretary, Rev. J. H. Lightbourne.

Georgia and Alabama Sunday School and Christian Endeavor Convention, First Christian Church, LaGrange, Ga., date to be determined later; president, M. J. Halman, LaGrange, Ga., and secretary, Miss Alymer Goodwin.

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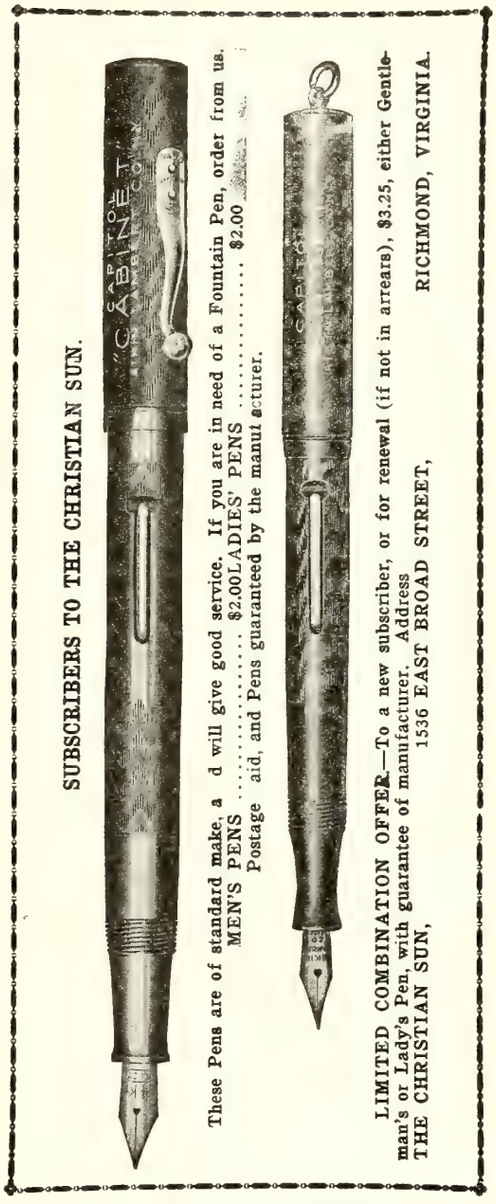
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E-D-I-T-O-R-I-A-L

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J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE SENSE AND GUILT OF SIN.

In reading the biographies of preachers and others who have moved the world with their messages, one inescapable trait stands out. They were all men who had the sense of sin and who held sin up as the curse of the human race. Unless the preacher has a horror of sin, and is seeking, by all he knows, to picture to his people its hideous consequences, he does not get very far.

How John the Baptist did everlastingly lay it on to the folks and Pharisees who came out into the wilderness to hear him: "O generation of vipers, who hath warned you to flee from the wrath to come?" John had a sense of the awfulness and the hideousness of sin. So did Jesus. So did Peter. So did Paul. So did Martin Luther. So did John Wesley and James O'Kelly. So did Jonathan Edwards. So did Dwight L. Moody. So does Billy Sunday, and all others who in the pulpit have moved men and women up toward God.

It has often been pointed out that the very word "sin" has in it the hiss of the serpent. It is real, it stings, it burns, it poisons. Nor is this all. It is universal. The inspired writer says so: "All have sinned, and come short of the glory of God."

It is not sufficient, then, to declare that we should have the sense of sin. We must needs point out the guilt of sin, and realize that this guilt is common to the human race. "As by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned."—Rom. 5:12.

The whole country now has gone to school. We are debating academic, scientific, philosophic questions. Whatever the results may be, whatever the findings are, we shall still be confronted with the stubborn fact of sin, its power to destroy and its fearful consignes as it does destroy.

Shailer Matthews, dean of the divinity school of the University of Chicago, says, and truly: "It is a sense of the reality of sin that alone can make the gospel anything more than a graduate lecture course in Christian ethics. A religious message that cannot stir sinners to repentance is not the gospel of the New Testament."

There is a smooth, easy, sweet, peaceable, comforting side to the gospel; but there is also a side that has fire, brimstone and dynamite in it. He who does not recognize this fact preaches only half of the gospel, and that half not very effectively. That is what a recent writer had in mind when he declared that there was enough dynamite in the gospel of Jesus to blow our civilization into atoms. Sin is an awful fact in the world, and our preaching is to poor purpose if we reveal not that fact.

THE MOST CHRISTIAN THING.

That must be a good sentence. At any rate, President Coolidge used it in addressing the Missionary Conference at Washington, January 28th. Giving the exact words of the President makes it even more striking. "One of the most Christian things I have observed about organized Christianity is the missionary spirit which pervades it. It was this spirit which, from the beginning, gave the gospel of Christ power over the hearts of men."

Now, what our Christian Church has lacked these past few years was, and is, power over the hearts and lives of men. And this lack has come because we have not been missionary in spirit and in activity as our Lord commanded that we should be.

This writer is told that many of our pastors preach for weeks or months without mentioning from their pulpits, or in anywise emphasize, the missionary teaching of our Lord and His gospel. Not a few of our Sunday School teachers go before their classes Sunday after Sunday without ever driving home to the minds and hearts of their pupils any missionary message whatsoever. This may seem strange, and it is strange, when one considers that the Bible is a missionary Book throughout, and the characters mentioned therein as heralds of our Lord's gospel are missionary characters in a most marked manner.

The people who wear the name Christian only should be the most thoroughly and active missionary people in the world. And they would be if they lived up to their name and profession. To be missionary is to desire with a consuming zeal that the blessed name of Christ should be carried to all parts of the earth. This is the most Christian thing in the world.

IN THE MATTER OF MONEY.

A keen English critic recently declared that America was no longer a country—it was a picnic. This was said in the light of our accumulating luxuries, holidays, short work hours, high wages, exorbitant salaries and abounding wealth.

The mind of America has turned itself to wealth-getting, and it is getting the wealth at a furious and frightful speed, such as was never before witnessed in all the world.

According to figures given out recently by the American Bankers' Association, in 1912 there were 12,584,000 people in the United States having savings deposits in the banks. These accounts amounted to $8,125,000,000. Twelve years later, in 1924, the number of savers had gone to 38,867,000, and their savings accounts to $20,873,000,000. In addition to this, there are 18,000,000 who have insurance on their lives, amounting to $40,000,000,000.

When it is called to mind that wealth carries with it the weight of responsibility, and the further thought is added that it is riches, and not poverty, that destroys a nation, we begin to realize the necessity of teaching in our Sunday Schools and preaching from our pulpits the lesson of stewardship—that all our wealth is a trust put into our hands by our Creator, and He holds us responsible for the way and manner in which we employ it. Unless Americans can learn from the Word of God the necessity of diverting an ever-increasing ratio of our resources into the channels of Church and benevolence, there is no hope for America to prevent its going the way of Babylon and Greece, and Rome, and the other civilizations that grew rich and forgot God.

"ONWARD CHRISTIAN SOLDIERS."

How It Came to be Written by a Clergyman

Although we have as many, if not more, public holidays as they have in England, they have some which are little known here. One of them is Whitsuntide, which falls seven weeks after Easter.

On Whit-Monday, 1865, the children from two small villages in Yorkshire were uniting in a school festival. Among other events of the day there was to be a procession, and those in charge were anxious to have a hymn with such a good swing that the young people would heartily join in singing as they marched along. The clergyman of the Anglican Church in one of the villages was Rev. S. Baring-Gould, and, as he had already written several hymns which people liked, he was asked to white one for the Whit-Monday procession. He sat down and worte "Onward Christian Soldiers," which is one of the best known and most-looved hymns ever written. The hymn was written especially for boys and girls, but grown-up folks appear to like it juss as well. During the days of the Great War, it was a great favorite with the soldiers and must have been sung thousands of times.

"Onward Christian Soldiers" is not the kind of hymn people care to sing sitting in their seats. There is a grand swing to it and a heartiness about the words themselves which makes everybody want to sing and do his best. It was said of a great military leader that when his soldiers grew weary during their long marches, he used to order the band to play and the music seemed to put new life into the men. That is just the kind of thing that this splendid hymn does. It puts new life into people, and many an audience which had become listless has had new life brought to it when everybody was asked to stand and sing this hymn.

The author of the hymn did not live in a great city. Practically all his life was spent in a few small villages. In 1881 he was appointed vicar of a small parish where the total population was only about 250, and there he remained until his death, January 2, 1924. He wrote a great many hymns, the best known of which are "Onward Christian Soldiers," "Now the Day is Over," "On the Resurrection Morning," and "Throough the Night of Doubt and Sorrow."

The idea of hymn suggests that all Christians are engaged in a great battle—the greatest of all battles—the conflict against evil. An army is divided into many regiments and every regiment has its own uniform and its own part to play. This hymn recognizes that there are many regiments in Christ's army, but emphasizes the truth that when it comes to the great question of loyalty to the Master all the regiments are united. This is the idea expressed in the lines:

"We are not divided,
All one body we;
One in hope and doctrine,
One in charity."

There have been many great empires in history. The Egyptians once were a great people, but their

glory has long since passed and they can scarcely be called a nation today. Assyria terrified Judah with a cruel tyranny, but the prophet's prediction of their doom has long since been fulfilled. The great Babylonian empire has completely vanished and men today scarcely know where the great city stood. Greece and Rome also have long ago ceased to have more than a shadow of their former glory.

In contrast with these passing kingdoms, the hymn sets forth the truth that the church of Jesus continues to grow, and the gates of hell shall not prevail against it. There is a magnificient ring in that stanza:

"Crowns and thrones may perish,
Kingdoms rise and wane,
But the church of Jesus
Constant will remain;
Gates of hell can never
'Gainst that church prevail;
We have Christ's own promise,
And that cannot fail."

There is a good deal of evil in th world, no sensible person denies that, but there is also much good, and the forces of evil will eventually be overcome. That fine courageous note sounds in the last verse of the hymn. As brave soldiers fight even in the face of great odds. Christians must fight looking on and being inspired by the magnificient example of Jesus. Christians must follow the flag of Jesus ever going on before:

"Onward, then, ye people,
Join our happy throng,
Blend with curs your voices
In the triumph song;
Glory, laud, and honor
Unto Christ the King;
This through countless ages
Men and angels sing."

—*Selected.*

MAKE YOUR CHURCH ATTRACTIVE.

In a recent issue, the *American Lutheran* puts in a plea for clean and more attractive Churches. It says:

"Some people refuse to believe it and stubbornly maintain that the Word of God must do the work and that the Word is operative, irrespective of external conditions and surroundings. We have no intention of questioning the efficacy of the Word as the sole regenerating agency given to man. But we do desire to emphasize that the package in which the pure goods of the Word are to be offered to men, is a matter of weighty consideration. In our office as stewards of the mysteries of God, we are dealing with human beings, and we are unfaithful stewards when we offer the precious heavenly treasures in a way which from the outset antagonizes all decent tastes and instincts and arouses all normal prejudices. An attractive house of worship, kept in perfect repair, well-equipped, clean and cheerful, with orderly arrangement of its appurtenances, is the proper setting for the effective preaching of the Word. Of course, the Word does the work, but a Church that in every phase of its physical appearance represents carelessness, that never begins its Church services on time, that presents dusty pews, dirty windows, torn hymnals, an untuned organ, an indifferent organist, an ill-prepared sermon, languid deacons and a general air of slovernliness, will not impress the unchurched much by the claims about the purity of its message.

"Let us pay attention to the attractiveness of our house of worship and to the details of the Church service. The precious treasure which we have to offer to the children of men deserve the most attractive setting we can possibly give it. No Church has the right to advertise the preciousness of its message to the outside world unless it gives tangible and ocular demonstration of its own appreciation of its vaunted preciousness by clothing it in the best possible garb."

Without indulging the spirit of fault-finding, we would say that the well-kept Church, which is clean and comfortable, whose aisles and pews are cordially inviting, and which is well ventilated and lighted, has attractions that cannot be gainsaid. We have seen in some Churches, however, stained walls, dirty windows and dusty pews, the whole structure draughty and ill-heated. The Lord's house should always be inviting; it should never be a place which we are ashamed to have our friends visit and worship with us. Its pews ought to be well stocked with Bibles and songbooks, and these should not be of the last generation, but clean and attractive. Dusty pews and badly kept books in a Church make one feel instinctively that he is worshiping with an indifferent audience. Nothing is too good for the house of God!

ABIDE IN CHRIST.

As we have recently been studying what that really means, we desire to give a few thoughts as obtained therefrom. "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me" (John 15:4).

First, let us understand. To abide means to stay. If we request company to abide, to stay, we at once understand that those addressed are already there. Now, Christ's word to the sinner is "Come," because he is out of Christ; but His word to the believer is "Abide," stay, because he is already in Christ. No one can be in Christ and not have received the Holy Spirit. It is impossible, for He is the giver of the Spirit. In Him is life, and the instant we are united to Him by faith, we must receive the Spirit. "I am the vine, ye are the branches." What must the branches do? Be submissive to the life of the vine.

If we fail to abide in Him, we become a dead branch, that is good for nothing but to be cut off and cast away. Then, what must we, as the branches, do? Be fully surrendered to the life of the true vine. If we would bear fruit, we must be filled with the Spirit. To be filled with the Spirit, we must be willing to say, "Here, Lord, I give up all my plans, and purposes, all my desires and hopes, and accept Thy will for my will. Wherever Thou mayest lead, I will follow. Whatever Thou wouldst have me do, reveal it. I come to do Thy will."

To be filled with the Spirit means to be unfilled with worldly things. A vessel cannot be refilled if it be already filled. Often we wait, crying and petitioning to God for His blessings when we have no right to expect them. Prayer is all right with obedience, but not instead of it. Obedience is better than sacrifice. God is asking for you and me, and there is no substitute for our act of surrender. So obedience is better than prayer if it is the thing God is asking. We need give ourselves. "My son, give me thine heart." That is what our Lord wants; not time, or gold, but our hearts. When He wins the heart, He will have control over all, for "where your treasures are, there will your heart be also." Our God is a jealous God, and therefore wants first place in everything. Our Lord is worthy of trust, absolute trust, and He wants us to trust Him fully. It is God that worketh; for the Spirit must work in you ere He can work through you. He must purify the gold before He can send out the sterling coin. Trust Him as He works in you and trust Him as He works through you.

Now, what is it to abide in Christ? The difficulty here, as always, is that we seek men's thoughts instead of God's thought about the truth. God's definition of it is as clear, simple and practical as He alone could make it. We find in 1 John 3:24: "And he that keepeth His commandments abideth in Him and He in him."

Abiding is thus the constant keeping of His commandments. Some one says if abiding in Christ depends upon my keeping the multitude of commandments, I can never do it. Turn again to 1 John 3:23, "And this is His commandment, that we should believe on the name of His son, Jesus Christ, and love one another." To us who are under grace, all the commandments are fulfilled in the twofold commandment of faith and love. Do we realize that our walk in the Spirit is to be a constant momentary life of faith, as truly as our salvation was by act of faith? Faith is the doorway of communion with God. Love is the doorway of ministry to men. Faith is thus the channel of divine inflow. Love is the channel of divine outflow. Through faith, God has all power to work through us. Faith, which worketh through love, is the way Paul puts it in Gal. 5;6. The faith that looks hourly to Jesus, constantly receiving His inpouring life, and then pour it out through love. Faith is the one great thing needed in this day. Oh! that we might have faith to take God at His word, believing each promise given, and then through love for Him tell others the glad story. Faith and love, the two doorways into the state of happiness. He who keeps them both open has learned to abide in Christ. Through faith the doorways open God-ward, that we may receive the divine communion. Through love the doorway opens manward, that we may ever give out the divine life in ministry and service. The channel which shuts either door ceases to be a channel. As inflow and without outflow means stagnation, and outflow without inflow means emptiness, we must pass from the inflow of communion to the outflow of service.

The life of Jesus was twofold—that of communion with the Father, and service to others. Are we following His example? If not, why not? We realize that "He is love"—love of others. He wants us to be like Him, and therefore says, "A new commandment I give unto you, that ye love one another, even as I have loved you." Are we obeying this command by giving up self-love and making the supreme purpose of our lives to love and serve others for His glory? How did Jesus love? His love covered all things. He did not rebuke, find fault, criticise, make fun, but rather he saw the good and forgot the bad. Would to God that the people of this day would do that! Jesus said, "Love one another, even as I have loved you." How can we obey him? To do this, we must renounce self—all self-seeking, self-praise, striving, toiling and scheming for self. Crown Jesus and seek to suffer, sacrifice, plan, plead, pray and live for others. Are we asking ourselves day by day, "Did I do this in love for others? Did I speak this in love for others?"

Won't you work and pray for this love to be shed abroad in the hearts of all men, and especially in the lives of those professing to belong to His Church? The world can only see this love (Jesus) through the Church. Are you keeping both these commandments continuously? Are both doors open? If so, let us rejoice, because we have the promise as His Word declares: "Hereby we know that He abideth in us by the spirit which He hath given us."

MRS. R. J. NEWTON

Henderson, N. C.

CONTRIBUTIONS

SUFFOLK LETTER.

Many young people are thinking of what they will do for a life-work. That is a vital question not only for parents and young people, but for the people among whom they will live and work. There are three ways by which life-work is determined. These are by choice, finding one's place and circumstances.

The majority of the young want to choose their life-work, and the greatest number of mistakes are made by this method. There is in this method the largest element of selfishness. The mind looks over the field and prefers the best paying and most prominent position. The expression, "I would like" such and such a place enters largely into a position which is entered by choice. Of course, choice is a factor in the determination of life-work, no matter what method of determination is employed; but where choice is the main factor, the leading element, there is great danger of mistake. If a human being gets into the right place, or the right occupation, success is assured. It may not be the success the individual would choose, but it will be the best for the individual and society.

Finding one's place in life is a very different thing from choosing one's place. Capacity has something to do with decision. It is all-important to discover one's capacity by himself or by the help of teachers. The music teacher can help to discover musical talent. The mathematician can help discover that gift. The mechanical gift can be discovered in the same way. Bent of mind may help one to find his place. Never hunt an easy place. Never hunt for a big-pay place. Hunt for the place where the best work can be done. Many young men would do well to follow the leading of the Holy Spirit, inner convictions, especially in relation to the ministry. This is no place for choice. It is the place to hunt for the right line to follow. God will take care of this work. Do not enter this path if you can keep out. When the life feels the call, "follow me," follow; when the life feels the call to "go preach," answer it with the whole being and the whole life, and "go preach." Never choose preaching; but do not resist the call to preach. Moral obligations are felt: commercial obligations are chosen. More mistakes are made in setting life-work than in any other honest field.

Circumstances may determine duty in the field of service. Government may call for men in time of war. Mother and sister may be on a farm and son may find it necessary to remain with mother to care for her and sister. This is a common experience. It is not a matter of choice, and not a matter of talent, but of circumstances. No matter by what road one gets into life-work, if into the right place, life is satisfactory to self, approved by others, and useful to mankind. The most important step in life for the young is to find his true place. When the decision is once made, preparation should follow with thorough surrender to the work, no matter what that may be. There would be no failures, if all men and women were in their right places.

W. W. Staley.

ELON LETTER

Twenty-six years ago, J. L. Cash, of Granville County, moved to Durham. Before leaving the country for the city, he was what he called a "sawmill chauffeur." The automobiles he drove were decorated in front with a pair of horns each and made about four miles per hour. He sometimes drove six such "automobiles" at the same time, but his rate of locomotion remained the same. From them he learned the grace of sticking to it.

The first thing he did after arriving in the city was to find a Church and join Sunday School. J. L. Cash's religion was not left behind when he moved to town. He has the original quarterly now that was given him when he became a member of the Sunday School of the Durham Christian Church, and money cannot buy it. Bro. Cash has not missed Sunday School a single time during the past twenty-six years. If any one else can surpass that record, I wish to be informed and will promptly write of it in the "Elon Letter," which is a real honor. Only great folks and great events and great thoughts find place in the Elon Letter. This is a well-known fact.

Bro. Cash is not only present at Sunday School, but he believes in preparing his lesson. He delights in finding the truth in the passage of Scripture set for study. He endeavors to live that truth all the week. He is a deacon in our Church, more than a tither in his generosity, and never passes up an opportunity to help the enterprises of the Church. He is an easy mark for everything but the ladies. For some unaccountable reason, he is still "batching it." Persons interested in relieving his sad and lonely condition may apply to the writer. Their sympathy will be broken to Bro. Cash gently and confidentially. I wish I could also say confidently, but I fear he is afraid to attempt to be happier than he now is.

A man who is thus loyal to the kingdom is bound to succeed in business. Bro. Cash is a furniture dealer and has the confidence and respect of all in his business dealings. There is not a man in his city who enjoys a higher reputation for integrity and the square deal than our genial brother of the bald-head-and-full-moon face who would rather be in Sunday School than in bed, even when he is sick.

The fine and devoted loyalty of Bro. Cash deserves every commendation. We need more such men in our Sunday Schools. May his good example continue unbroken and his good life be spared for many useful years of devoted service and fidelity. W. A. Harper.

ARE WE LIVING OFF OUR CHILDREN?

Should We Pass On Our Financial Burdens to the Rising Generation?

By Russell Bryon Williams.

No we are not living off our children in the sense that we depend on them for our everyday requirements of meat, coffee or shoes. But we are more and more obligating our children with indebtedness for the municipal, state and Federal pleasures we have today. When we float a bond issue to pay the cost of a war, defray the expenses of a soldier's bonus, build roads or dredge rivers, we are living on money borrowed from our children, for they are the ones who will have to retire those bonds.

If you walked into a clothing store, outfitted yourself with a suit of clothes at a cost of $100, then said: "My son here, who is four years old, will pay for this suit when he is 24 years old"—you would be doing personally what you do when you permit your legislature, your county board or your city council to walk into a "good roads" store, order a thousand miles or so of concrete highways, then say to the bankers who advanced the money: "This loan will be paid back in twenty years"—knowing full well that in 20 years your sons, not yourself, will be footing the bills.

To just what extent we have obligated ourselves with debt is best shown by the figures recently compiled by the National Industrial Conference Board. They, better than anything else, reveal the extent to which we are living on borrowed capital. While our national wealth has increased 72.2 per cent during the ten years from 1912 to 1922, our total indebtedness increased almost 300 per cent. In terms of dollars, the increases are as follows:

National wealth:	
1912	$186,299,664,000
1922	320,803,862,000
Net total indebtedness (municipal, county, State, Federal):	
1912	4,850,862,000
1922	30,845,626,000
State indebtedness:	
1912	345,942,000
1922	935,544,000
Counties, cities, villages:	
1912	3,475,954,000
1922	7,754,175,000

History shows there to be three distinct stages in the financial status of every empire. In the first stage tax receipts balance expenditures; in the second stage bills are paid by borrowing, and in the third stage bills are paid by issuing paper money. The United States is just now leaving the first stage; France is nearly through the second and Germany has almost completed the third. When the final stage has been passed, the nation is bankrupt, as is the case with Russia, Poland, Austria, and some of the smaller European principalities.

Time was when our taxes paid our governmental expenditures and left a little surplus—when our government lived within its income. The reverse is true now, due in large measure to the heavy bonded indebtedness. In 1890 our taxes amounted to 7.2 per cent of our national income while our govenmental expenditures totaled 7.1 per cent. Since 1890 the trend has been in the opposite direction, as is shown thus:

Year.	National Income.	Taxes. P. Ct.	Expenditures.
1890	$12,082,000,000	7.2	7.1%
1903	20,000,000,000	6.7	7.7
1913	34,400,000,000	6.4	8.5
1919	66,251,000,000	12.1	23.4
1921	50,000,000,000	16.7	20.5
1922	58,500,000,000	11.9	16.5
1923	67,000,000,000	11.5	15.0

By these figures we see how, since 1890, the government has been developing the habit of spending from one to ten per cent more than the governmental income. Only by governmental divisions, however, do the figures reveal the real reason why our taxes no longer cover our total governmental expenditures. The following table shows that except for the war period, which greatly increased the national expense, the blame for the discrepancy between governmental income and outgo can be laid at the door of the state legislatures, the county courthouses, and our city halls.

Year.		Taxes. (in millions of dollars)	Expenditures.
1890	Local	405	487
	State	96	11
	Federal	374	291
1903	Local	706	913
	State	155	182
	Federal	521	487
1913	Local	1,219	1,844
	State	307	383
	Federal	668	692
1919	Local	2,395	3,557
	State	570	640
	Federal	5,069	11,333
1923	Local	3,601	5,139
	State	892	1,450
	Federal	3,223	3,459

A study of the above figures will show that our state and local governments are chiefly to blame for this piling up of indebtedness, and in the mismanagement of credit. Borrowing money through issuance of bonds is too easy. It is becoming a habit with our city, county and state

authorities. And the result is something like this:

In 1912 the per capita indebtedness of the United States was $49.97. Today the per capita indebtedness stands at $283.70.

Including interest, the Illinoois roads provided for by a recent bond issue of $100,000,000 will probably cost, before the issue is retired, in excess of $300,000,000.

There is nothing of news in the remark that the financial standing of European nations is not healthy. Here is one reason, found in an analysis of figures presented by the New York Trust Company: Of the $788,005,000 financed in this country by foreign governments during 1924, over $210,000,000 was for the purpose of refunding old debts. The total of all classes of financing in the United States last year was $6,3327,086,000—of which almost one billion dollars, or nearly one-sixth, was for refunding. Unless we reverse our tactics, that one-sixth will grow to a much larger fraction by 1935, 40 or 50 per cent, when many of the road, school, bonus, and "improvement" bond issues mature.

We have developed a terrific credit inflation—and somebody must pay the fiddler. In business the man who misuses credit fails. In government, unfortunately, the politician who misuses credit "points with pride" to his supposedly administration of economy. When we see 16.5 cents out of every farmer's dollar going for taxes (as against 8.7 per cent in 1910) we wonder how long we can stand the strain—how long it will be before something cracks. We are not paying as we go, and unless we get back to that fundamental principle soon, we will leave posterity a fine crop of promissory notes as heritage. Just now we are living pretty much off the kids.—*Russell Byron Williams in the Dearborn Independent.*

THE "GREAT ADVENTURE" IN CANADA.

After nearly a quarter of a century of discussion, three great Protestant denominations in Canada—Methodists, Presbyterians and Congregationalists—have at last made their union effective. It might have been accomplished in half the time, but our Dominion brethren wisely decided that the basis of the new movement ought to be thorough and satisfying to all, even down to the minutest point.

To put aside the traditions of a past age, including a train of memories that have been held as almost sacred, is not an easy task; but Canada's Christian leaders have shown themselves men of strong faith and clear foresight. They regarded co-operation as indispensable to the progress of the Church, both in the home and foreign fields, and did not hesitate at sacrificing such denominational differences as stood in the way. Nothing vital or essential is affected, and the same faith is held by all the three great bodies of believers under the new order of things that has been treasured from the beginning of Christian Church history in the Dominion.

We congratulate the United Church of Canada, which has taken so important a step in full faith and courage! Who can foresee the mighty influence that may be awakened by these three denominations, two and a half millions strong, when the union sets its face to the work before it in earnest! The "great adventure" may become a guide to the nations to follow. Our American Churches, several of which were discussing organic Church union seven years ago, will be interested observers, and the Churches of Scotland and Australia are said to be already moving in the same direction. Canada's experiment may prove to be the forerunner of the great movement in the Churches of Christ which Jesus foreshadowed in His prayer: "that there shall be one fold, one Shepherd."—*Christian Herald.*

PROGRAM.

Following is the program of the Convention of Sunday Schools and Christian Endeavor Societies, Eastern Virginia Christian Conference, to be held at Antioch Christian Church, near Zuni, July 21st and 22d:

Tuesday—Morning.

10:00 Call to Order—Pres. E. E. Holland, Suffolk.
11:05 Song Service—Rev. O. D. Poythress.
10:15 Invocation.
10:20 Address of Welcome—Dr. W. D. Harward, Windsor, Va.
10:30 Response to Welcome—Pres. E. E. Holland.
10:50 Presentation of Program.
Appointment of Committees.
Treasurer's report—Mr. J. W. Folk, Suffolk.
10:05 Song Service—Rev. O. D. Poythress, S. Norfolk.
11:10 Devotional Service—Rev. F. C. Lester, Franklin.
11:30 Analysis and Digest of Reports.
Round-table on Reports—Directed by Recording Secretary B. J. Earp, and Exec. Secy. J. H. Lightbourne.
Adjournment.

Afternoon.

2:00 Song Service—Rev. O. D. Poythress.
2:15 Invocation.
2:15 Department Reports and Discussion—By Secretaries of Departments.
2:45 Devotional Period—Rev. F. C. Lester.
3:00 Song Service—Rev. O. D. Poythress.
3:05 Address—"The Educational Program of the Department of Christian Education," Dr. W. A. Harper, Pres. Elon College.
3:35 "The Sunday School and the Orphanage," Dr. Charles Johnson, Elon, N. C.
3:50 "In the Interest of Scouting," Mr. Lewis Kirk, Suffolk, Va., Field Secy. Boy Scouts.
4:15 Reports; Business.
4:30 Entertainment Committee Introduced.
Adjournment.

Night.

8:00 Song Service—Rev. O. D. Poythress.
Address—Rev. V. T. Crawford, "Evangelism and Youth," Portsmouth, Va.

Wednesday—Morning.

10:00 Call to Order—Pres. E. E. Holland.
10:00 Song Service—Rev. O. D. Poythress.
10:15 Invocation.
10:15 Departmental Reports and Discussion—By Department Secretaries.
10:30 Devotional Period—Rev. F. C. Lester.
10:50 Song Service—Rev. O. D. Poythress.
11:00 Leadership Training—Rev. H. S. Hardcastle Presiding.
Recognition Service:
Presentation of Candidates—Rev. H. S. Hardcastle, Suffolk, Va.
Reception of Candidates—Rev. J. G. Truitt, Norfolk, Va.
Address—"Training for Service," Miss Pattie Coghill, Field Secretary Board of Religious Education.
Address—"The Claim of Education," Dr. W. A. Harper.
Adjournment.

Afternoon.

2:00 Song Service—Rev. O. D. Poythress.
2:15 Invocation.
2:15 Christian Endeavor Report—Secretary W. H. Baker, Newport News, State President C. E. Union.
2:40 Devotional Period—Rev. F. C. Lester.
2:55 Song Service—Rev. O. D. Poythress.
3:00 Grading and Organization—Executive Secretary J. H. Lightbourne.
3:30 Missions in the Sunday School—Mrs. M. L. Bryant, Norfolk, Va.
4:00 Board of Religious Education—Dr. W. T. Walters, President, Richmond, Va.
4:20 Final Reports and Business.
Closing Hymn.
Adjournment.

NOTE: Tentative program, not yet accepted by Executive Board. J. H. Lightbourne, Executive Secretary, Holland, Va., will be glad to receive suggestions from any one relative to the program. Special musical numbers will be provided.

CONVENTION PROGRAM OF GEORGIA AND ALABAMA CONFERENCE.

Program of the Sunday School and Christian Endeavor Convention of the Georgia and Alabama Conference, to be held at First Christian Church, LaGrange, Ga., July 4th and 5th.

Saturday Morning Session—9 o'Clock.

Song Service—Conducted by Song Leader Mr. P. J. Carpenter, Assisted by Moon Brothers' Orchestra.
Devotional Service—Conducted by Devotional Leader Rev. E. W. Hanson.
Welcome Address—Rev. C. W. Hanson.
Response—Rev. C. L. Reese.
Business Session—Enrollment of Delegates.
President's Annual Address—Mr. M. J. Halman.
Address—"The Value of Clean Sport in Religious Training," Rev. E. M. Carter.
Appointment of Committees.
Address—"Training for Definite Service," Dr. S. L. Beougher.
Benediction.

Saturday Afternoon Session—2 o'Clock.

Song Service—By Song Leader, Assisted by Orchestra.
Devotional Service—By Devotional Leader.
Address—"Sunday School Training and its Value," Rev. J. B. Rice.
Departmental Reports.
Address—"The Church's Greatest Needs," Rev. G. D. Hunt.
Response—By Rev. J. H. Hughes.
General Reports.
Address—"What Connection Has Christian Endeavor to Church Welfare?" Rev. C. A. Dickey.
Address—"How I Did It," W. M. Crowder.
Address—Dr. J. O. Atkinson.

Saturday Night Session—7 o'Clock.

Vesper Service—On Church Ground, Rev. J. T. Dean, Leader.
Song.
Address—"The Bethlehem Chautauqua: A School for Training," Miss Pattie Coghill.
Address—"Christian Endeavor's Opportunity in Rural Churches," Rev. W. T. Crowder.
Address—"Shall I Invite Them, Live the Life for Them, or Both?" Rev. Henry Smith.

Sunday Morning Session—6 o'Clock.

Sunrise Prayer Meeting.
Song Service (9 o'clock).
Address—"Religious Training for Children," Rev. W. H. Brewer.
Address—"The Teacher's Chief Objective," Rev. S. D. Lankford.
Sunday School.
Sermon—"The Supremacy of God in the Program of Our Colleges," Prof. S. M. Lynam.
Benediction.

Sunday Afternoon Session—2 o'Clock.

Address—"Religious Education," Prof. C. W. Coleman.
Separate Conferences:
1. Sunday School—Executives, Teachers, etc; Rev. E. M. Carter, Leader.
2. Missions—Miss Pattie Coghill, Leader.
Assembly.
Address—"Welfare Leadership," Mr. R. L. Render.
Address—"Daily Vacation Bible School and its Connection with S. S. & C. E.," Miss Lois Halman.
Address—"Christian Endeavor for Character Building," H. T. Quillian.
Consecration Service.
Benediction.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION

WARREN H. DENISON, *Secretary*

Lieutenant Governor of Virginia Recommends Tithing.

J. E. West, Lieutenant-Governor of Virginia, a member of our Suffolk Church, and President of the Mission Board of the Southern Christian Convention, takes his stand with other outstanding laymen and ministers such as Roger W. Babson, U. S. Senator, George Wharton Pepper, William E. Gladstone, Dean Brown, of Yale Divinity School, Dr. J. H. Jewett, Dr. Robert E. Speer, upon the scriptural duty, joy, blessing of tithing when he says, "I believe in the tithe as a minimum standard for giving unto the Lord and I have practiced it for twenty-five or thirty years. The Old Testament clearly taught it and the New Testament did not abrogate it, but seems also to teach stewardship, a still higher standard. The Christian who does not practice the tithe will not have a proper conception of stewardship. Tithing brings joy to the giver and solves all financial problems of the Kingdom of God. Try it."

Renewing the Forward Movement Subscription.

Celissa Griffith, Annapolis, Illinois, writes, "I Shall never be able to move a mountain, but I hope always to be able to renew my pledge to the Forward Movement of the Christian Church as the years go by; so you may count on me to make an effort every year to renew my pledge."

Such interest, real appreciation of what the Forward Movement work has meant to the Christian Church and the Kingdom is what helps to maintain the work. If you have so far failed to renew your subscription let there be no further delay. The work needs your personal, sacrificial, annual subscription. We would kindly request all Conference Presidents to emphasize the great need for such funds in their annual address.

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Rev. A. W. Hirby, Walnut Hills Church, Dayton, Ohio, with his finance committee, sent out a series of five letters, one a week for five weeks, to each family in his church constituency, preceding his annual every member canvas. It was one of the best series of letters we have ever seen sent out for such a purpose. They will be very suggestive to pastors and copies of them may be had from Mr. Hirby by requesting them. You should send postage at least.

A Stewardship Atmosphere

Every leading denomination, so far as we know, is stressing the importance of Christian stewardship. It is an outstanding message and need for our day and our own people. The following methods will greatly help this Bureau create such a stewardship atmosphere in our churches and homes:

a. A thorough presentation of the subject on the Conference program this year.

b. The election of an active Stewardship Secretary as one of your regular conference officers.

c. A simultaneous Every-member canvas by the churches of your conference.

d. Arranging for a series of stewardship institutions in your conference this year.

e. Putting on a regular stewardship program in your church this year, apart from the raising of money, during November and December, a well planned program.

These things will greatly help our work of arousing our people for a great spiritual blessing.

LIVING EPISTLES.

I began tithing when working in a store for $5.00 a week and was paying $3.50 for my board and washing. Fifty cents a week was a lot to give but then I had a dollar margin. The practice has been a great blessing.

HERMON ELDREDGE, *Dayton, Ohio.*

Tithing is the most spiritual, scriptural, inspirational, practice, and helpful method of giving known. For almost eight years I have found great joy and blessing in tithing.

A. W. SPARKS, *Everett, Pa.*

Giving becomes a joy when one gives according to the plan God gives to us. I have been tithing for a number of years and would not think of going back to the old method of giving.

MRS. C. W. JOHNSON, *Urbana, Ill.*

The principle of tithing became my rule when a struggling student for the ministry and it has never ceased to be a blessing. It gives me the consciousness that I am square with God and that my stewardship is being accounted for in a systematic, constructive, and spiritual manner.

W. P. MINTON, *Dayton, Ohio.*

I have been a tither for five years. I really believe that I accomplish more on the nine-tenths by laying aside one-tenth for God than I can by using all God has given me for my own desires. If Christians would try this one year they would never go back to the old hap-hazard way of giving.

C. E. BOOZ, *McPherson, Kansas.*

Tithing means the spiritual enrichment and enlargement of the tither. It means the consecration of both self and substance to Kingdom service. It puts system into Christian activity, provides for the needs of the church and sends the Gospel to those who know not our Christ.

G. O. LANKFORD, *Burlington, N. C.*

Before I became a tither, giving was something of a burden. Now after paying the tithe there is a joy in giving and both the joy and the giving grow from year to year.

CARRIE ROBISON, *N. Springfield, Pa.*

I supposed, thought and estimated for years that I was a tither. However, I finally decided that my financial attitude to the Church and the Kingdom deserved the same consideration and exactness in accounting and bookkeeping that any other financial dealings or investments should have. Then, I began to keep accounts and render strictly to the Lord His tenth as it came to my mind.

Since then tithing has had a new meaning: 1st. By having something to give and knowing what I could give to every church and benevolent appeal. 2d. By being enabled to give cheerfully and systematicly because the Lord's treasury in my accounting always had something. 3d. Whatever beyond the tenth I have been permitted to give has been a scource of real joy and sacrificial delight.

J. O. ATKINSON, *Elon College, N. C.*

From Tithing Testimonials.

CHRIST, THE MODEL TEACHER.

Jesus said to the world: "Follow me." He spoke as man never spoke. He made no mistakes in judgement, committed no faults in morals, his exemplification of divine life in toil, and teaching, in trials and suffering, in self denial and self sacrifice find no parallel in the history of the world's best men. And He uttered a doctrine, and gave a system of religion which is absolutely faultless.

Perfect God he was, at the same time perfect man. He became so allied to human nature and all its wants that He lived and died with a perfect human experience, and a perfect character. We have a living and loving teacher who knows and helps us to learn of Him. With such advantage of discipleship how rapidly we may develope into his likeness. No other being since time began could have said "Follow me." Paul said, "Follow me as I follow Christ," but in this injunction he held up first of all before us, Christ as the model whom he himself illustrated. No human being, in himself, and in the light of his own excellence, could say, "Follow me"—that is in the sense of a pattern for eternity.

He could say, "Come unto me and learn," for in the school of Christ the soul could find rest and refreshment from God's wisdom.

As teacher and exemplar, Christ eclipses all the school masters of time, tells and shows us how to live, and how to die, and brings with mind reality, and accuracy the panorama of eternity before our eyes. He was the impersonation of meekness and humility always found in greatness and goodness. His child-like innocence and simplicity, coupled with the lion-hearted courage and majesty of manhood, brought together two extremes of human nature, between which pride and ambition, ignorance and prejudice have ever marred the glory and happiness of the human family.

It is through the example of Christ that we behold today the sublimest illustration of manhood on earth, in imitation of our great and only Master.

The sublimest triumph over the world was taught us in this doctrine of forbearance and forgiveness, and the best way to hurt an enemy was to heap coals of fire on his head by returning good for evil. In all things Jesus demonstrated the value of happiness of passion, in its control and subordination to good. He is the way, the truth and the life, and no other finger has ever pointed us across the hills of time to the hills of eternity. The way of the cross is the only truth, the life of the cross is the only life. Nothing but perfection incarnate could have ever transformed the Cross, the symbol of human iniquity, human shame and human punishment into an ensign of divine grace, divine honor and divine justification. However hampered by the infirmities of the flesh, or tempted by the devil, and crucified by the world, Jesus Christ lived and worked and died the Son of God. If Christ had not been the absolute one He would have said "I am the moon shining by night." Finally, how inspiring and transforming to stand perpetually before this model, under the chisel of truth, handled by the Holy Spirit.

What is the world by the side of Christ, the living stature of perfection, before the gaze of every Christian and of the world? Are you sorrowful? Behold the man of sorrows, who bore our griefs and takes them away. Are you sinful? Look upon Him by whose stripes you are healed. Are you weary and heavy laden? There He stands, who said "Come unto me and ye shall find rest." Are you ignorant? He only is wisdom and truth. Are you proud and ambitious? I am meek and lonely of heart." Are you full of hate, malice and revenge? Return good for evil, blessing for cursing, love your enemies. Are you guilty, ruined, lost in despair? Behold your Redeemer and Saviour.

What is it that Jesus is not to, or does not for, the saint or the sinner? He is all and in all. There are wonderful teachers here on earth, none preaching and teaching the wonderful works of Jesus, but they are obliged to teach after Him. If not, their teaching will not amount to any thing in this, or in the other world to come.

MRS. W. D. FOSTER, JR.

Henderson, N. C.

THE ESSENTIALS OF PROGRESS IN THE BIBLE SCHOOL.

By J. E. Foster.

1. Better building equipment.

Our Sunday School buildings are more and more being constructed from the inside out than from the outside in, that is, we are building more for efficiency and convenience than outward looks Many farmers make more preparation for their stock than their children. We must prepare to teach through the eye-gate as well as the ear-gate, the world recognizes this. It is estimated that ninety-three per cent of the crime committed originated on the screen of the moving pictures. Our churches should be built four square, that is, we should keep the physical, mental, social and spiritual needs in mind. This is indicated in the life of Christ as recorded in the second Chapter of St. Luke, and Jesus increased in wisdom and stature and in favor with God and man.

2. A vision of the possibilities of the Bible School.

We do not have the right conception of the Bible School. This is indicated by the fact that only one member of the Church in four attends the Sunday School, and of every dollar contributed by the Church only two cents goes to the Bible School. The Church has not yet fully realized that a Christian education is the only thing that will save this old world from ruin. The very life of the church itself depends on Christian education and training of children and young people. The Honorable Lloyd George has said, "All that I am and whatever I have accomplished I owe to the Sunday School." It is estimated that the average criminal case in the United States costs enough money to maintain a Sunday School of one hundred members for ten years. Judge Fawcet said, "I have had 27,000 boys before me and not one of them was a regular attendant of the Sunday School at the time he committed the crime," he said, "Sunday School scholars do not come to see me."

Eighty to eighty-five per cent of our Church recruits come through the Bible School, eighty-five out of every one hundred of our Churches was once a Sunday School and developed into a Church. A member of the international staff was holding a Sunday School Convention in Idaho a few years ago, when he met an old gentlemen somewhat crippled who was then seventy-three years of age, by the name of Benjamin Dix. He seemed very much interested in the Sunday School and Mr. Waite asked him what his happiest Sunday School memory was, he replied my happiest Sunday School memory is a class of four boys in a Methodist Sunday School in Ohio. I still receive letters from them on my birthdays. He said the first he received on his last birthday was from Central Africa, where Charles Conway a missionary sent his message; from D. R. Chrissinger, who has since become the chairman of the Federal Reserve Board, came the second message; third, George J. Chrimmon, President Harding's private Secretary, wrote from the White House, and the fourth one was from none other than Warren G. Harding. the President of the United States.

3. Conquest.

Dr. Dawson says, "Churches like armies live by conquest, when conquest ceases meeting begins." There is about 120,000,000 people in the United States and about 20,000,000 of them in the Bible School, what a challenge. There must be a definite program of conquest there is no warrant in Gods Word for simply opening doors and expecting them to come in, the command is to go out and bring them in. We must go after them systematically, personally and persistently.

Steven Paxton was saved by the Bible School, and he founded over 1300 Sunday Schools before he died and hundreds of them developed into Churches. It is stated that the United States Government spent enough money in its campaign to catch Villa to build a Church, an orphanage and a school house in each of the twenty one states in Mexico and maintain them for ten years and then they did not catch Villa.

Every child, yea every church member, in the bounds of this Conference is a challenge to this convention and we go forward only as we meet the challenge of the outstretched arms of youth and childhood.

4. Trained Leadership.

Study to show thyself approved unto God a workman that needs not be ashamed, rightly dividing the word of truth. The tasks of the world are done by the people that know how, knowledge does not come by chance or in tin cans; it comes by study, hard study, and preparation. The Sunday School teacher has entered the greatest work in the world, that of teaching immortal souls, made in the image of God, who will tell the tale in another world. Using the Bible, the greatest text book in the world, and teaching in the Church, the greatest institution, is the world-work. The office of the teacher cannot be over estimated. Christ himself was a teacher and in his great commission he sent his church to teach everywhere, everybody. We meet in conventions and discuss the big boy and other problems, but in the last analysis there is no big boy problem it is a question of leadership. I am convinced and more thoroughly convinced as the days go by that outside of the presence of the Holy Spirit the greatest need in the Church today is a trained leadership. I went to a little church by the name of Bethel two weeks ago to help organize a Sunday School and one at Vaughan last Sunday. We had two efforts at the latter place, the parents and children were there, but nobody to lead them. We finally succeeded in getting a man to come up from Rileysville two Sundays in the month and the Layman's League from Luray supplied the other two. There are scores of such places as these. We have not the time to emphasize training classes, institutes, summer camps and other places as these, but the only way to get competent leaders is to train them.

A father on one occasion had been telling his little boy the Bible story of the sheep that went astray. To make it a little more real to the boy he indicated that the sheep had probably got out through a hole in the fence, the boy listened with keen interest and when the story was finished he asked Papa did he fix the fence. The last thing I would do would be to knock Sunday School teachers and workers, because I have a warm place in my heart for them and I believe that if you would try to find another body as large, loyal, consecrated and efficient, you could not find them in this old world, but what I am pleading for is that we fix the fence.

5. Our teaching must lead to service.

The organization that goes forward must have plenty of exercise as well as good food. The church building should be a beehive of activity. The teacher that succeeds must lead his pupils into service, I am thinking of one of the best teachers in Page. He makes great preparation and is a splendid instructor, yet he is a failure because he fails to lead his scholars into activities. I paid his school a visit sometime ago and his class was small, and as the boys say, there was nothing doing. I am thinking of another young man less brilliant, I talked with him sometime ago about his class of boys. He said they were getting along fine, he just asked them a short time ago what they could do to help the school and one boy said we can put in a cement walk in front of the Church and work was done nicely. We are living in a new day, the teacher that was an ideal teacher ten years ago is not an ideal teacher now, unless he has the vision and tact to service. Excuse me for reference to my home School, Leaksville, sometime ago they put in a lighting system, they are now helping the church to buy song books, they have tested and tried Dr. Atkinson's challenge of a monthly offering to the orphanage and one to missions, and I would like to say that his offer has been a blessing to the orphanage and missions, but a far greater blessing to the local school that accepted it.

A new day is dawning. This is layman's day. What do all of these Billy Sunday Clubs, Crusaders, and all kinds of layman's organizations mean? It means that the great sleeping giant of the Church is being aroused and going forth to translate the teachings of Jesus and his Church into service. The Chairman of the Layman's League at Luray said to me a few days ago, "wasn't that a wonderful spirit in our social." I said, "yes; the Master has said, 'if we go he will go with us.'" Let me say as I close, we get life by giving life. You are familiar with the story of the man that was freezing to death in the Alps. He had lost his way, when he lay down in the snow to die, he discovered a log ahead of him covered with snow and decided to creep to that log and lay his head upon it for a pillow as he died. As he laid his head upon the log, it did not feel like a log, and brushing away the snow he found a man he supposed was dead, but upon examination he found signs of life and with energy he went to work to bring that man back to life. He did everything he knew, rolling, slapping, and rubbing him, for two hours he worked with this man and finally he came back to life, but the first man who had given up to die was tingling with life he had no thought of dying now.

Young men this convention may be the challenge for which you are waiting, it may be the best place to invest your life. And now get the last two words of my message to go forward, but first get ready, forget every thing else that I have said, but remember those two little words "get ready."

TUBERCULOSIS CAN BE AVOIDED.

You can avoid tuberculosis by:

Not moving into a house or working where a person who has had tuberculosis has lived until it has been disinfected by the board of health or your doctor. Fumigation alone will not kill the germs. The free use of disinfectant, followed by sunlight and fresh air, and then whitewash, calcimine or fresh papering will remove danger of infection from germ-laden rooms.

Not spitting yourself or allowing anyone about you, sick or well, to spit where it cannot be burned up or thrown into the sewer.

Admitting sunlight and air to every room in your house or work place, and keeping these rooms as clean as possible.

Taking care of your body and those of your family. Eating good, not poorly cooked food, taking a warm bath once a week, avoiding late hours and dissipation of all kinds, spending as much time as possible out of doors.

Wearing loose, light clothing that does not cramp your lungs. Not stooping your shoulders or allowing your children to do so.

Not letting your children come in contact with people who cough, because children take tuberculosis easier than grownups. You need not be afraid of a careful, cleanly consumptive, but avoid the careless and keep your children away from them.

North Carolina Sanatorium.

Exercise goes hand in hand
With good health, you understand,
Exercise then, up and down,
On the way to keep WELL TOWN.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

July 12, 1925.

Subject: "Behold, I have given him for a witness to the peoples, a leader and a commander to the peoples."—Isa. 55:4.

Lesson: Acts 13:13-52.

Devotional Reading: Isa. 9:1-7.

Paul and Barnabas had the impulse to go into all the world and to preach the gospel to every creature. And they obeyed that impulse. They left the Island of Paphos, where we found them last Sunday, and went on to the mainland, to Perga, in Pamphylia. For some reason unknown to us, John Mark left the company here and returned to Jerusalem. Paul thought his action was unjustified, for when he and Barnabas were to start out on a second missionary journey, Paul refused to take Mark along, and the contention became so sharp that Paul and Barnabas separated, Paul choosing as his companion Silas, while Barnabas took Mark. It is interesting to note, however, that Mark later became a "faithful minister" unto Paul. Many men will redeem themselves if given another chance.

The method of the missionaries was simple. They went to the Jewish synagogue, knowing that they would have a point of contact there. When they came to Antioch they went into the synagogue there and took a seat in the congregation. It was customary for some member of the congregation to expound the Scriptures, and either because Paul and Barnabas gave evidence of being unusual men, or because they may have spoken in advance, the rulers of the synagogue called on them to speak. So Paul, as the spokesman, stood up and addressed the people.

It is always refreshing to read one of Paul's sermons. He takes many texts, but he has only one theme—Jesus Christ. For Him to live was Christ, and both in his living and in his preaching he made Christ central. His sermon at Antioch was no exception. Starting with the early history of the Hebrew people—he knew that the Jews would never tire of hearing that—he led the people up to the culmination of that history in Jesus Christ risen from the dead. He declared that "God hath fulfilled the promise unto us, their children," and said that the message was "glad tidings," of which they were witnesses. Knowing that he was speaking to men who were under the law, he declared that through faith in Christ men were justified from all things which they could not be justified from in the law of Moses. So convincingly did he speak that after the Jews had gone out of the synagogue—the Jews, like many people today, were not open to new ideas in religion, or elsewhere—the Gentiles besought him that he would declare these things on the following Sunday.

But by the time the next Sabbath had come, religious bigotry and prejudice had done its work, and the Jews spake against the things which Paul had spoken, and contradicted them and blasphemed against Paul. Paul saw in all this a fulfillment of an eternal principle in religion. "He came unto His own, and His own received Him not." As for Paul and Barnabas, they saw that their mission was to be to the Gentiles, and they henceforth gave themselves to this great work. Many of the Gentiles believed, and through them the word of the Lord was published throughout the region.

Jealousy goes to extreme ends at times, especially when it is born of religious sentiments. The Jews stirred up the leading citizens of the city and raised a persecution against Paul and Barnabas and expelled them from the region of Antioch. They shook off the dust of their feet against the city in obedience to the Master's commands and went on to other cities to preach the word. It is a serious thing to have committed to one the gospel to be preached, and every minister should spare no pains to declare the truth in sincerity and love. But it is also a serious thing to hear the gospel and not to respond to its appeal. The human will is the sealer of its own destiny, and men should take care how they choose.

Teaching Points.

1. Christianity has as its genius the impulse to go to others.
2. The Scriptures culminate in Jesus Christ.
3. The gospel is good news.
4. God fulfills His promises.
5. God presents the way of life, but men must choose it.
6. The man with a closed mind presents a tragedy.
7. All men do not want to hear the gospel.
8. The most bitter persecutions have often been made in the name of religion.
9. Preaching the gospel has its obligations, and so does hearing it.
10. He who cannot work in one place can find another place to work.
11. Christian living demands courage.

CHRISTIAN ENDEAVOR.

July 12, 1925.

Topic: "The Beatitudes of the New Testament."—Matt. 5:1-12; John 20:29; Rom. 4:7.

Some Bible Hints.

Admission to Christ's kingdom does not depend on legal acts, but upon a mental condition. (V. 3.)

Christ's road to happiness is the very opposite of the world's road of ambition, power, wealth. (Vs. 4-9.)

The doubting mind is not happy. Joy belongs to faith and trust. (V. 29.)

The sense of sin is a gnawing misery. Happiness comes when we know it is forgiven. (Rom. 4:7.)

Suggestive Thoughts.

The word "blessed" means "happy." It suggests the clean happiness of goodness and of pure love.

Jesus spoke from experience when He said that they are happy who know the word of God and keep it (Luke 11:28). It was one source of His own joy.

The faithful are happy (Luke 12:43). There is joy, even in secular toil, in the consciousness that work is well done, and that employers' desires are fulfilled.

In 1 Tim. 1:11, Paul daringly speaks of "the gospel of the *happy* God." Yet, how natural it is! God is the Fount of all true happiness. Happy Himself, He wishes to make His children happy.

A Few Illustrations.

How beautiful, how strong that tree is! Yes, but to be what it is it has had a long struggle against wind and storm. Sometimes happiness comes *after* struggle. "Happy he who has endured temptation" and come through (Jas. 1:12).

As young animals and children find happiness in activity, so in the Christian life joy comes through deeds (Jas. 1:25).

The moment the sea stops giving up its water to the sun, all life begins to wither. Life demands a constant giving forth, that the world may be blessed (Acts 20:35).

Our dead friends, who, indeed, are not dead, are happy, for heaven is happiness, and knowledge of the will of God, seen in that clear light, is fullness of joy (Rev. 14:13).

To Think About.

What New Testament blessedness have we experienced?

What often brings discord and pain into our lives?

How can we and our society make others happy?

A Cluster of Quotations.

To climb a thousand mountains seeking joy,
Then find her in the valley, at your call;
To delve in stubborn mines in search of wealth,
Then find it, bared, within a garden wall!
—*Thomas Curtis Clark.*

Let us never forget that an act of goodness is of itself also an act of happiness.—*Wisdom and Destiny.*

The girl had a wrong impression of Christianity who said to her toy donkey: "My dear donkey, I am sure you are a Christian; you have such a nice long face."—*Lucy Elms.*

To be happy, we do not need a great many things. A multitude of things may bring misery. What we need is the right attitude toward things, few or many.—*J. P. Squires.*

NEW SCHEDULES IMPROVE SERVICE.

Schedules of a number of important Southern Railway passenger trains were shortened and improved on Sunday, June 28th, when the full summer tourist service was inaugurated.

Trains Nos. 3 and 4 were placed in service for the summer on the following schedule: leave Columbia 12:10 A. M., Spartanburg 4 A. M.; arrive Asheville 7:40 A. M.; leave Asheville 8:15 P. M.; arrive Spartanburg 11:40 P. M., Columbia 2:50 P. M. They handle sleeping cars between Charleston, Wilmington, Macon, Atlanta and Asheville.

Thirty minutes was cut from the schedule of the south-bound Crescent Limited, No. 37, putting it in Atlanta at 5:20 P. M., and in New Orleans at 8 A. M. No. 39 now arrives Atlanta at 5:10 P. M. instead of 5:30 P. M.

Better service between Asheville and Augusta and Washington and the East results from shortening the schedules of Nos. 31 and 32 and 15 and 16.

No. 31 arrives Salisbury 5:10 A. M., Charlotte 6:40 A. M., Columbia 9:50 A. M., Augusta 1 P. M. No. 32 leaves Augusta 2:05 P. M., Columbia 5 P. M., Charlotte 8:30 P. M., behind No. 38, Salisbury 9:50 P. M., arriving Washington at 7:45 A. M., and New York at 1:30 P. M., as formerly.

No. 15 leaves Salisbury at 5:20 A. M., arriving Asheville at 10:00 A. M., forty-five minutes earlier than formerly; and No. 16 leaves Asheville at 4:30 P. M., forty minutes later, arriving Salisbury at 9:30 P. M., connecting with No. 32 for Washington and New York.

Christian Orphanage

My dear little Friends:

For a long time I have been writing letters to the grown-up folks, but this week I am going to write to my little friends and tell them something of our work here and something of our one hundred and thirteen little children we have here. Think of it—one hundred and thirteen little children here together, to play together, and sleep together, and just be together all the time! Don't you know they have a wonderful time here. We have little girls and boys here from eight months old on up—just think of a little baby eight months old, can't even walk or talk! How would you like to be here to help look after our babies? Maxine is the name of our baby here, and she is the sweetest and one of the prettiest and best babies I know of; all the children just love her to death, and she loves the little girls who play with her and rock her to sleep each day.

Now, little friends, I want to tell you that, although our little folks are happy, they are not so happy as you are, because they do not have a real father and mother to love them and care for them as you have. A real mother to put them to bed each night and cuddle them close to her; but they are happy that they have a good home and kind friends who will do their best to take the place of their good mother. Now, just let me tell you something else. We have about fifty little folks begging us for a home; they have lost their dear mother and father and have no home and no one to love them. Think of them, little children like you, not only without a mother to love them, but without a home and friends. Now, don't you want to have a part in giving these little children a home? I just wish that all the little girls and boys who read this letter would ask their father to let them have a little part in building a home for these little children who are all alone. Just think—a very small amount from a crowd of little boys and girls would be a great help to us in giving a home to the fifty little homeless boys and girls! Let's just see how many little boys and girls will fall in love with our little folks here and send a small contribution to help us on our new building. Watch THE SUN and see if any of your little friends' names appear on the list. Let's just see how many will send 10, 25, 50 cents, or so on, to help us and to help our babies at the Christian Orphanage.

UNCLE CHARLIE,
Superintendent.

REPORT FOR JULY 3, 1925.

Amount brought forward	$10,495.78

Sunday School Monthly Offerngs.

Eastern N. C. Conference:		
Liberty, Vance	$ 5.70	
Turner's Chapel	1.86	
Wentworth	9.39	
Mt. Auburn	6.56	
Christian Light	5.96	
Bethel	1.54	
Bethany	2.02	
		33.03
Western N. C. Conference:		
Pleasant Ridge	$ 8.40	
Union Grove	3.00	
Center Grove	4.60	
Liberty	3.48	
		19.48
N. C. & Va. Conference:		
Third Avenue, Danville	$ 4.62	
Haw River	8.04	
Reidsville	8.21	
		20.87
Eastern Virginia Conference:		
First S. S., Portsmouth	$ 8.01	
St. Luke's, Del.	4.00	
Berea, Norfolk	3.00	
		15.01
Alabama Conference:		
Pisgah		2.12

Easter Offerings.

Chapel Hill	$ 33.00	
Hebron	5.00	
		38.00

New Building Fund.

S. Y. Spain, Manson, N. C.	$ 20.00	
Etta Fleming, Manson, N. C.	5.00	
S. M. Roland, Raleigh, N. C.	1.00	
D. F. Wilson, Madison	1.00	
Myrta L. & Maggie M. Gove, N. Y.	25.00	
Mrs. Mamie Farmer	2.00	
		54.00

Special Offerings.

Chas. D. Johnston, Gdn.	$ 16.00	
Citizens' Bible Class, Elon, N. C.	1.55	
		17.55
Grand total		$10,695.84

AMERICAN STANDARD BIBLES.

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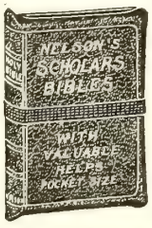

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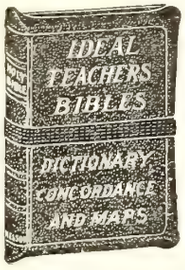

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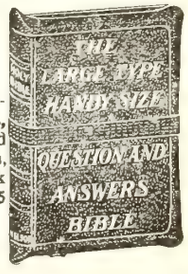

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

THE FAITH OF A CHRISTIAN.

"And Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see."—John 1:35-51.

Jesus constantly makes appeal to a man's reason. He is eager that they shall discover all the facts for themselves. For him, there is no warfare between reason and faith. Religion is not intended to divorce these two. The infidel terms himself a "free thinker." None are more free in their thinking than the Christian. Some boast that they are "rationalists," if by this is meant that they use their reason. "Come and see," says Jesus; "I will prove to you that my claims are true."

The challenge of Christianity to an open-minded faith, after the amplest inquiry, is clear. "O taste and see that the Lord is good. Blessed is the man that trusteth in Him." Paul says, "Try the spirits. . . . Prove all things. . . . Tell the things you see and hear. . . . These things were not done in a corner."

These are two methods by which we arrive at truth. One, on the authority of others, and the second by our own experience. All truth comes to us through our faculties. The appeal to experience is legitimate.

There is nothing at the heart of modern science more rational than this. What comforted Nathaniel? A personal interview with Jesus. He might have refused to see Him. The cry of prejudice, which is prejudgment, would be: "How can any good come out of Nazareth?" The cry of the Christian is this: Come and see." It is a scientific challenge. It is an appeal to reality. It means that the Christian challenges the worldly man to examine the Bible, to study the historic Christ, and to read the long pages of Christian history. When they do this they change their minds. They repent. They follow Jesus!—*Ernest Bourner Allen.*

Prayer.—Lord's Prayer.

TUESDAY.

THE MAN WHO RAN AWAY FROM GOD.

"Jonah rose up to flee . . . from the presence of the Lord."—Jonah 1:36-6.

Jonah was annoyed because God told him to warn the people of Nineveh. He tried to run away from God. Where would he go? If God made the world, He should be at home any place in it.

God had done much for Israel. Jonah did not show gratitude in refusing to do what God asked. Perhaps, because the Ninevites were not Jews, he did not wish them to have God's favor and protection. He was renouncing that favor so that they might not be favored. That was ruining himself to injure them.

Many are running away from God these days. Jonah seemed to be seeking some place where God would not think it worth while to trouble him. In one day, men try to go to some place or get at something in which they will forget God. But will forgetting God make Him forget them? If He does not forget them, it is like closing their eyes and stepping into disaster. Closing their eyes does not remove the danger. It is not likely that God will ignore the disobedient. It is safer and wiser and pleasanter to warn a thousand Ninevehs than say to God: "I'll not mind you." His requirements are for our good, and our obedience will be richly rewarded, but it is utter folly to refuse when God says "Go." If gratitude and the sense of duty are not enough to make men obey, fear should. "If thou wilt not observe, Jehovah will rejoice over you to cause you to perish."—*J. H. Mills.*

WEDNESDAY.

"First of all, we must observe that in all these matters of human action the too little and too much are alike ruinous, as we can see (to illustrate the spiritual by the natural) in matters of strength and health. Too much and too little exercise alike impair the strength, and too much meat and drink, and too little both alike destroy the health, but the fitting amount produces and preserves them. So, too, the man who takes his fill of every pleasure and abstains from none becomes a profligate; while he who shuns all becomes stolid and insusceptible.—*Aristotle.*"

THURSDAY.

A JOY OF WORK.

"Even so let your light shine before men, that they may see your good works and glorify your Father who is in heaven."—Matt. 5:16.

"Do your work—not just your work and no more, but a little more, just for the lavishing's sake; that little more which is worth all the rest. And if you suffer as you must, do your work. Put your heart into it and the sky will be clear. Then out of your very doubt and suffering will be born the supreme joy of life."—*Dean Briggs.*

"The man who reaches the top is the one who is not content with doing just what is required of him. He does more.

"Every man should make up his mind that if he expects to succeed, he must give an honest return for the other man's dollar.

"Grasp an idea and work it out to a successful conclusion. That's about all there is in life for any of us."—*Edward H. Harriman.*

Prayer.—Our Father, reveal to us, all the way, that we are created for good works, and help us to walk in them, and whatsoever Thou givest us to do may we do it with all our might. In His name we ask it. *Amen.*

FRIDAY.

THE LOVE THAT NEVER FAILS.

"And I, if I be lifted up from the earth, will draw all men unto me."—John 12:32-36.

There is one force in the world which never fails. It is the force which wins hearts and grips them like cords of steel. It stirs them and brings them to tears of penitence and loyalty. It is the force of suffering love.

We remember the story of the prodigal. What was it that set him on his feet with his face toward home? Was it not the vision of his loving father, hoping for his return, praying night and day, loving him and caring for him still, even though he was in a far country? That suffering love of his father was a powerful force which the wayward youth could not resist! The richest experiences of our religious life are centered about the love which suffers, endures and is patient. It is the quality which makes great friendship possible, the virtue which cements homes together, the only power that can hold any human group permanently together.

The most dynamic spiritual symbol in history is the cross! As the innocent Christ was lifted up in agony, there was set going a spiritual force there on Calvary which will forever continue to draw men to Him. His love was perfect, wonderful, tender, unlimited! But He crowned it all when He suffered. He has been lifted up, the supremest example of uttermost love, and that love will be for humankind perpetually irresistible.—*Rev. Vincent G. Burns.*

Prayer.—Lord's Prayer.

SATURDAY.

THE PURPOSE OF SUFFERING.

"For in that He Himself hath suffered being tempted. He is able to succor them that are tempted."—Heb. 2:16-18.

The most fortunately situated human life is beset, sooner or later, by suffering. It has been said, "God had one Son without sin, but never one without sorrow." The purest life, the holiest heart, was that of Him who is described as "a man of sorrow and acquainted with grief."

If we seek to know the uses of adversity, to apprehend its meaning, and to extract from it what there is in it of good, we may discover the solution of the ancient riddle, "Out of the eater cometh forth meat, and out of the strong, sweetness." A recent author discusses the purposes of suffering and suggests three possible solutions of the problem. The first is that which regards suffering as nature's method of securing the survival of the fittest. The second considers it as nature's method of limiting the population. The third is the Christian thesis that all life, with its admixture of pain and pleasure, suffering and ease, is a field for the development of the discipline of the soul.

This is the interpretation that outshines and overshadows the others, and satisfies the hunger of our hearts as no philosophic or scientific theory can. Now we understand what life is for. Now we see the soul's high destiny. Now we know how sublime a thing it is "to suffer and grow strong." "Through the closed prison bars of pain that shut thee from thy kind, God stoopeth down to make thee one with Him."—*Rev. C. C. Albertson.*

Prayer.—"Our Father, we would learn anew the habits of devotion and worship. May we learn to seek Thy blessing in the early hours of the morning. May we come to Thee again at the close of the hurried day, to lay at Thy unsleeping presence our thanks for the day's victories over evil. And the praise shall be Thine. *Amen.*"

SUNDAY.

KEEPING THE HEART.

"Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4:23.

All our actions are determined somewhere in the deep place of our nature. What we are there, we become in word and deed. All the destinies of life are born in the hidden depths of our hearts. The human heart is to the person what the kernel of the seed is to the plant; it determines whether the seedling will grow to be an oak tree or a jimson weed.

There are hundreds of people who want to live good lives. They wish to be upright. They want to be successful. They would give anything if they could control their fiery tempers; they would be willing to make any sacrifice to bridle their tempestuous passions. But they blunder on in this life, all oblivious of the real way to adjust life's delicate balance. They do not realize that their moral failures, their wrecked lives, result from too frequent heart-carelessness; that is, there are starting in their deep natures motives, desires and wishes which are incompatible with the life of honor they seek, and which inevitably will spring up in action some time. The heart is the source and spring of life. This is the reason no man can live a noble life who neglects his deeper nature.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dear Kiddies:

One morning Jack and Jill hopped up from the breakfast table and put on their skates and started for school They heard a merry cry:

"Jack and Jill, it is not wise
To take this time for exercise."

Little Elf Exercise danced into the middle of the road, shaking his merry bells on his little red cap. Jack and Jill said, "If we must keep still after each meal do come inside and tell us what to do."

Well, Little Elf. Exercise hopped on top of Jacks cap and they went indoors.

Little Elf danced on top of the piano keys and his words sounded like a song, as his tiny feet played the tune of "Twinkle, twinkle little star:.'

"Every child is wise
Takes some time for exercise,
But be patient—do not run
Right away when meat-times done."

Jack and Jill learned the song and in ten minutes they all started for school. Little Elf Exercise said as they went to school:

"To rest a little is often best.
Our food needs some time to digest."

At recess Little Elf Exercise was here and there and everywhere. He sang:

"A child can do well if he tries,
Play is the finest exercise."

He caught the ball in his tiny hands and was the last one to go in when the bell rang.

He said, "We should have a regular time for work and play, and that we should exercise outdoors all we can," said Jack, when they went home after school—"And, well, I think Little Elf Exercise is right, don't YOU?

Your editor,
MADGE F. MOFFITT.

Maybe the Kiddies Korner would like to have been here to see our Chinese Tea last Friday night. The invitations read like this:

"The Chinese people delighted will be,
If you will consent to come and take tea,
On June nineteenth—very soon after eight,
With Mei Chu, and Ching Fong and Wei Ping and Me."

(Signed,) ELIZABETH HORNER, *President Willing Workers Missionary Society.*

Your editor went out to Shallow Ford last Sunday, and Oh, oh she had the bestest time— A new Willing Workers Missionary Society was organized, with twenty new members to start it off, and each one of the twenty is so happy over their new Society! Let's ALL make a GREAT BIG WISH —and wish for that new Society to be the BESTEST Society in Alamance County.

MY NEW DRESS.

My mother buys a piece of cloth
To make a frock for me;
She cuts it up in little bits,
Though, why, I cannot see.
She cuts it up in little bits,
And then, with might and main,
She sews and sews and sews and sews,
And sews it up again!

—*Selected.*

Oh-Oh listen Kiddies, our Vacation Bible School begins Monday! Do you know What that means? Why, its the very BEST time in the whole year! It is really, dears. We play, and we sing—and this year our project is a huge dollhouse— and of ccurse, besides all this, the first thing we do is learn more about Jesus—and that's the best thing in the world to learn about, isn't it? We invite you to our Bible School!

IN EVERYLAND

BY BETTY NICHOLSON (11), KANS.

As I look across the golden sand,
I catch a glimpse of every land,
As far away as I can see
Are folks—just folks like you and me,

WHICH WAS COLONEL BROOKS?

In a big, sunny barn chamber stood a basket filled with hey. In this soft nest a proud mother-cat was purring her four babies off to sleep.

One was Maltese, with sky-blue eyes. Two were black and white. But one was black all over—not a white mark to his foot nor even a white necktie under the dear little chin. He was the one I chose.

I named him Colonel Brooks. A pretty big name for a kitty baby, wasn't it?

Well, he was a darling from the very start. He loved and trusted everybody. You should have seen him step up to our big dog Rufus, without a sign of fear, coaxing him to be friendly with the sweetest of love-making.

And old Rufus, who up to that time had hated the very sight of a cat, fell in love with the little colonel on the spot.

Colonel Brooks had never slept by himself, so he would have been very homesick if Rufus had not shared his bed with him. Uncle Will made it his business to see that they went to bed early.

But one night, when Uncle Will was very late in coming home, he found a black kitty on the front doorstep, crying to be let in. He supposed. of course, it was Colonel Brooks. So he picked him up, put him on the cellar stairs, and told him to go straight to bed.

Then Uncle Will seated himself to read the evening paper. But no sooner was he settled in the easy chair than a black kitty, for all the world like the colonel, jumped into his lap, purring like a small steam-engine.

"Is this you, Colonel Brooks!" cried Uncle Will. "Didn't I just put you down in the cellar? How did you get up here?"

Uncle Will hardly could believe his own eyes.

So he took the cat under his arm, and went down the cellar stairs to have this strange matter explained.

But, when Uncle Will reached the foot of the stairs, the queerest thing happened. Another black cat came out to meet him. And, what was the most puzzling of all, the cat on the cellar floor was just like the cat in Uncle Will's arm, and the cat in Uncle Will's arm was just like the cat on the cellar floor.

Not a white hair on either of them, and just the same size. Oh, dear me! How was Uncle Will ever to know which was his own dear kitty?

Just then a snore came from the box where Rufus lay asleep. "Oho," cried Uncle Rufus, "I'll take both cats over to Rufus. He'll know which is Colonel Brooks inside of two minutes." Inside of two minutes! I should say so! In just one tail-wag, Rufus knew what to do. He gave a growl that sounded like a small clap of thunder.

And, lo, and behold! the kitty under Uncle Will's right arm leaped to the top of the woodpile, hissing with anger and fright. But the little black kitty under Uncle Will's other arm gave a spring straight into the heart of Rufus' warm bed, and began to rub noses with his big friend.

Then Uncle Will knew that this one was Colonel Brooks. But if it hadn't been for that wise old Rufus, he might never have found out to this very day.—*Emily J. Langly, in Youth's Companion.*

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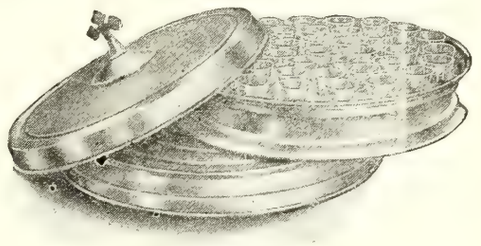

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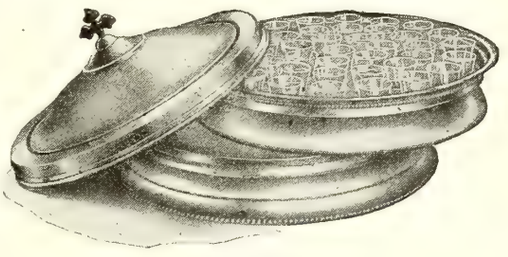

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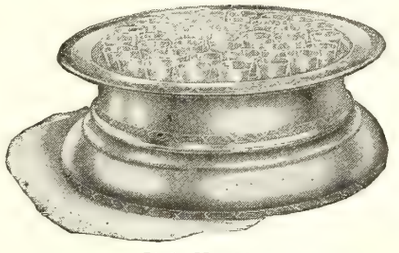

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IN MEMORIAM.

Our esteemed bother, John King, died on the 8th day of June, 1925, at his home in Suffolk, Va.

Bro. King was a member of the Suffolk Christian Church and of this class, and was an active Sunday School and Church worker. His love for his Church, pastors and the members was one of the elements of his loyal and faithful life as a Christian. He was cheerful in adversity as in prosperity, and was always ready to give words of comfort and courage to the weak.

His home life has been well described by Dr. W. A. Harper in the following words: "As a husband, his affection for his wife not only beautified her lovely character, but filled every heart privileged to associate with them with the joy that comes of contact with a situation of perfected beauty."

In his dealings with his fellow-men, he was especially tender and kind to the poor, respecting the needy as much as the influential and rich, and treating all alike in the performance of his conscientious duty. His life was a useful and beneficial one to the city and community, and his loss will be felt by all.

His memory will abide in this Church, Sunday School and community as a good and exemplary life of one who was willing to bear his share of the burden and do his part of the work.

Therefore, resolved, That we will cherish thoughts of Bro. King that will inspire us to the performance of our duty in his spirit of willingness and love.

Further resolved, That a copy of this expression of our sincere love and feeling for Bro. King be entered upon the records of this class and sent to the bereaved widow of our dear brother, and published in The Christian Sun, with our sympathy, our love and our prayers.

S. E. EVERETT,
H. WOODWARD,
A. A. TURNER,
Committee of Twentieth Century Baraca Class, Suffolk Christian Church.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased God, in His infinite wisdom and mercy, to remove from the Ladies' Aid Society of Burton's Grove our beloved member, Mrs. C. A. Freeman, she shall ever occupy a large place in our memories. In her passing from the earthly labors to heavenly reward, we feel keenly our loss; therefore, resolved:

First, That while we mourn her departure, we realize our loss is her eternal gain, and that God, who gave, has taken her spirit unto Himself to live in perfect happiness, in the home prepared for us.

Second, That we register our appreciation for that part of her life we call ours as friend and worker with us.

Third, that, although our hearts, as well as those of her companions, children and relatives, are deeply grieved, yet we rejoice in the hope that all is well with her.

Fourth, That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy be spread on the minutes of our society's record.

MRS. W. T. BAIN,
MRS. R. E. CARROLL,
MISS ESTHER CARROLL,
Committee.

HANCOCK.

Mrs. E. Morgan Hancock was born January, 1971, and departed this life on June 7, 1925, at her home in Waverly, Va. She leaves to mourn their loss her husband, E. Morgan Hancock; one son, Ernest Burton Hancock; three sisters—Mrs. E. A. Bain, Miss Lillie Burton and Mrs. Walter Hines, all of Wakefield, Va.; two brothers, C. A. Burton, of Wakefield, and R. E. Burton, of Dendron, Va.

The writer was her pastor for twelve years at Burton's Grove Christian Church, where she held her membership.

Funeral service conducted at the home by Rev. H. E. Truitt, pastor of Waverly Christian Church, and the writer. Interment was in Waverly Cemetery.

W. D. HARWARD.

ROBERTS.

Mrs. Lucy Ann Roberts was born in Isle of Wight County, Va., September 5, 1842, and died at the home of her son, J. G. Roberts, May 26, 1925, aged 82 years, 8 months and 21 days.

On June 7, 1860, she was married to S. James Roberts. To this union there were born nine children, three of whom are living—J. G. Roberts and Sherman Roberts, of Windsor, Va.; Mrs. R. G. Britain, of Norfolk, Va.—and one adopted son, George M. Roberts, of Windsor, Va. She had been a member of the Windsor Christian Church for about 28 years. Burial service was conducted at Windsor, where the body was laid away in the Church cemetery.

W. D. HARWARD.

HINES.

Sister Kate Hines left for her home in the spirit land June 16th. She leaves to mourn their loss husband, son about one year old, mother, three brothers, and one sister.

Sister Hines was 28 years old. Her death was a victorious and triumphant one. She shouted and praised God within two hours of her departure. May God bless the bereaved ones. She was a member of Third Avenue Christian Church, Danville, Va. She lived a beautiful, consecrated life. Funeral by the writer.

Elon College, N. C. P. T. KLAPP.

PRESSON.

James Jordan Presson, aged 75 years, 3 months and 19 days, departed this life April 19, 1925. He had been a member of Antioch Christian Church for about 57 years. He leaves two brothers, B. F. Presson and William R. Presson, of Isle of Wight County, and one daughter, Mrs. Mary E. Lampkin, of Ivor, Va.

Burial service conducted by the writer at Central Hill Baptist Church, Isle of Wight County. Interment in the Church cemetery. W. D. HARWARD.

HAYES.

Elmer B. Hayes lost his life in Coal Glenn Mine, May 27, 1925. He was born October 29, 1898; age, 26 years, 6 months and 28 days.

The funeral services were conducted by Rev. J. Kidd, at Holly Springs Cemetery. He professed faith in Christ some few years ago. He leaves a wife, one child and a host of relatives to mourn their loss. MRS. B. H. PRESNELL.

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COLE—STUART.

Mr. Charlie R. Cole and Miss Elnora Stuart were united in marriage at the Methodist Church, Hemp, N. C., June 13, 1925, in the presence of a few witnesses. Mr. Cole is a son of Mr. and Mrs. J. B. Cole, Eagle Springs, N. C., and a member of the board of deacons of his home Church (Big Oak), where he is engaged in the lumber business.

Mrs. Cole is the daughter of Mr. J. K. Stuart, of Jackson Springs, and a member of the Presbyterian Church. They left for a trip to Asheville and other points in Western North Carolina. On their return they will be at home to their friends at Jackson Springs, where they will make their home. Their many friends join in wishing them much happiness. The ceremony was performed by the writer. C. E. GERRINGER.

LEONARD—ALLRED.

At the home of the writer, Hobert Leonard and Florence Allred were united in marriage in the presence of a few friends. The bridegroom is a son of a widow lady of Ramseur, N. C., and the bride is a daughter of W. E. and Belle Allred, Ramseur, N. C., Route 1. After the ceremony, the writer and wife were invited to go and take supper at W. E. Allred's, where we found the table loaded with good things.

The bridal pair will make their home at Ramseur, N. C. They were married June 14th, at 8 o'clock P. M.

JOHN M. ALLRED.

THE RADIO CHURCH.

The old "outlaws' cabin," a stone building in the mountains near Tonopah, Nev., has become a church. Formerly it was a rendevous for desperadoes planning stage hold-ups or raids on neighboring settlements, or meeting after a foray to share their booty. Now, with a new boom bringing gold miners again to the vicinity, it is a meeting place for Christian worship.

Moreover, it is a meeting house of a new kind, which might make the place notable without its black past. It is a "radio church." There is no pastor there, and no religious organization in the ordinary sense. The congregation is a loose, voluntary assemblage that comes to hear a church service 500 miles away. The local pastor is merely a radio receiving set.

Is the radio destined to "keep people away from church?" Perhaps. Yet there is much compensation in taking church to the people. There will be radio churches like this scattererd in all the waste places of the world.—Johnson City, (Tenn.) Chronicle.

THE AVERAGE MAN'S MISTAKES.

The average man, at the end of life,
Sat counting his life's mistakes,
And half of them, as he said to his wife,
Were those that rashness makes.
And the other half (here he lifted his head)!
He could scarcely believe his vision—
Yes, fully the other half, he said,
Were caused by indecision."

—Pacific Mutual News.

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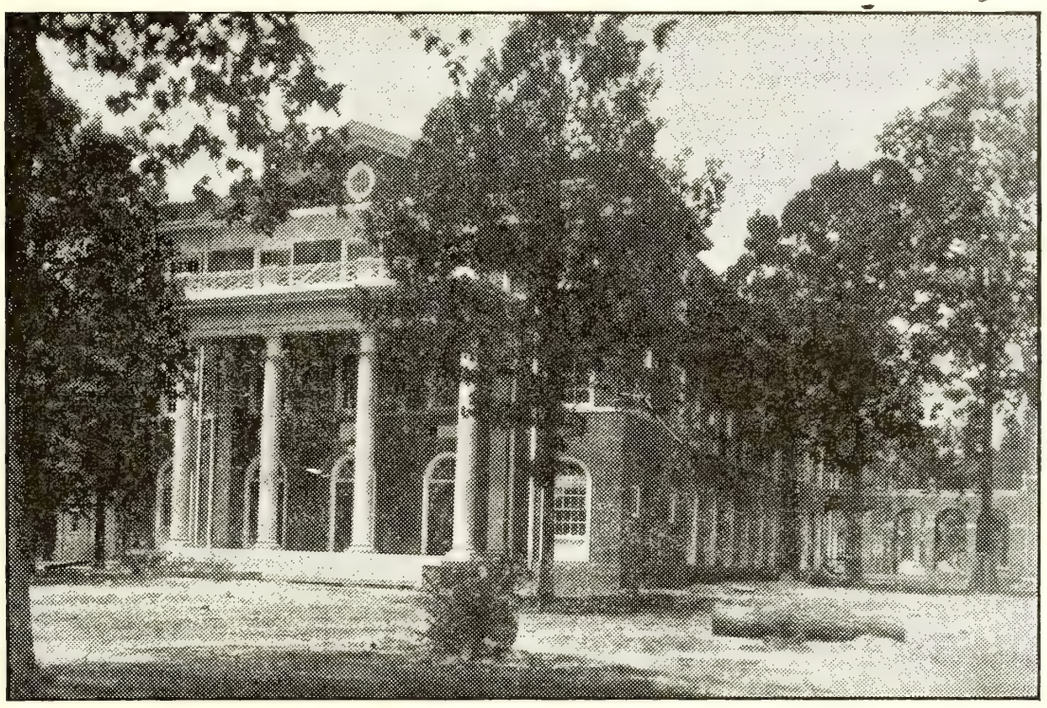

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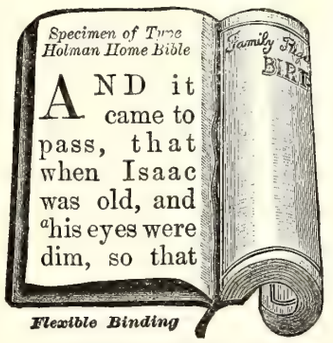
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2 He maketh me to lie green pastures: he leadeth the still waters.

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CASTOR—DAWSON.

A beautiful marriage was solemnized at the home of Rev. and Mrs. T. B. Dawson, Elon College, N. C., Wednesday, June 24, at 4:30 P. M., when Mr. Frank Stevens Castor led to the altar Miss Fanny Pearl Dawson. She was given in marriage by her father, her dame of honor being her sister, Mrs. Raymond McDonald, of Tampa, Fla. Mr. DeKime Castor, Concord, N. C., was the groom's best man. Sarah Virginia Hook was flower girl, and Irene Hook, both daughters of Dean Hook, of Elon College, was ring-bearer.

Just prior to the ceremony, Mrs. W. A. Harper sang "O Promise Me," and Miss Mary Lee Foster presided at the piano. The Dawson home was beautifully and very tastefully decorated for the occasion, and the improvised marriage altar, with its charm of fragrant flowers and tallow candles, made the ceremony solemn and impressive.

An informal reception was tendered the bridal pair immediately after the ceremony. They are to make their home in Philadelphia, where the groom is practicing his profession as pharmacist. They have the congratulations and best wishes of a host of friends. The ceremony was performed by the writer.

J. O. ATKINSON.

TERRILL—SHERIN.

At the residence of Mr. George Marion Cord and Mr. and Mrs. J. W. Moore, in Franklinton, N. C., Mr. W. H. Terrill and Miss Mildred Sherin were united in marriage. Flowers were used in abundance for decoration. Mrs. Moore, a sister of the groom, was greatly aided by Mrs. Temple Cord in making the home attractive. Little Virginia Dare Moore was ring-bearer, and Hilda Rives Moore was flower girl. The ring ceremony was used.

DANIEL ALBRIGHT LONG.

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, JULY 9, 1925. NUMBER 28.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Birmingham to Be Honored.—

The quadrennial session of the World's International Sunday School Association will meet in Birmingham April 13th to 19, 1926. President Coolidge is to deliver one of the addresses, and committees are already busy perfecting plans for the meeting. This meeting is one of the greatest assemblies which has ever met in the South, and Southerners should take advantage of it.

Automobile Export Trade.—

According to figures given out by the Department of Commerce, the United States exported 378,000 automobiles and trucks during 1924. This was only 5 per cent of the total manufacture; but, even so, it was more than the exports of Italy, France, Canada, Germany and England. This may be thought of as indicative of the great business progress which this country is now making.

The Children Build.—

The children of the Episcopal diocese of New York gave as their lenten offering for missions $41,000, and an equal amount was given toward the erection of the children's arch of the Cathedral of St. John the Divine. The children are building with souls and with stone, and their building shall endure. We need to teach the love of giving to children in their tender years so that it will be a part of the hearts and lives which they grow.

Largest Protestant Congregation.—

Chicago has been claiming the largest Protestant congregation in the form of Olivet Baptist Church, a negro organization. Now we learn that New York has recently been host to Rev. F. Hallgrimsson, who is leaving his Lutheran congregation at Baldur, Manitoba, Canada, to become co-pastor of the Lutheran Cathedral at Reykjavik, Iceland. This congregation claims a membership of twelve thousand, which goes the Chicago negro Church about two thousand better.

Bishop Won't "Brighten the Corner."—

Bishop Wilbur T. Thirkield is telling the ministers under his charge that the Church music of the day simply leaves you where you were. He says that "Brighten the corner where you are" will do nothing but leave you in the corner. The bishop is making an effort to dignify Church music, an effort which a number of churchmen need to make. He says that the organ is an instrument of God because you cannot go to war with it, and you cannot dance to it. He further believes that vestments are the best protection against a display of spring millinery in the choir loft. Who knows but that the good bishop is right?

Lynching Decreasing.—

Lynching in the United States is on the decline, according to figures given out by the committee on race relations of the Federal Council of Churches. There were only sixteen lynchings in the United States during 1924, according to this report. Forty-five communities prevented lynchings. These figures show a great improvement over those of 1914, only a decade ago. During that year, there were only seventeen preventions and fifty-two lynchings. This decrease shows in a striking way what the focusing of the public conscience on a social evil can do. We need to focus the public conscience on a good many other social evils in this great country of ours.

The High Cost of Crooks.—

The yeggmen, bandits, and other crooks of high and low degree in this country collected enough in plying their trade last year to have run the United States government. Over three billion dollars were collected by these gentry last year. This amount, taken in the aggregate, is appalling, but we cannot comprehend such gigantic figures; but when we figure it down so that the loss of every man, woman and child, including infants in arms, lost $27.20 each, it becomes a little more comprehensive. Apparently, the business of burglary seems to be the largest conducted in this country. This support of our underworld in such a lavish way is another of America's unenviable records.

$500,000 Bonfire.—

The fire loss in the United States for 1923 amounted to more than half a billion dollars, or about five dollars and two cents per person. This tremendous loss is due in a large measure to the recklessness and carelessness of the citizens of this country, and far exceeds the fire loss of any other country. While the fire loss in this country is $5.02 per person, in Great Britain it is only 72 cents per person; in France, 28 cents; in Germany, 28 cents; in Australia and Italy, 25 cents; in Switzerland, 15 cents, and in Holland the fire loss per person is only 11 cents. America leads in many things, and in many of them there is no honor attached to the leadership. This is one of them. It brands us as the most negligent race in the world, and the most wasteful.

An Illiteracy Problem.—

There are enough qualified voters in the United States who cannot read and write to control an election if they were properly organized. Out of a potential voting population of fifty million, 4,333,111 cannot read and write. In this respect the United States is far behind the European powers. England, Holland, Germany and the Scandinavian countries have reduced illiterarcy to a negligible figure largely confined to the mentally defective. Over one million seven hundred thousand of the nation's illiterates are foreign-born. These are distributed, for the most part, in the industrial States, where educational systems are good, and most of them are older people, with whom time will deal and bring about a solution of the problem. In the South and elsewhere where the native-born illiterates live, the problem is not so hopeful. There are 1,842,161 negroes and 1,763,740 whites. These are scattered through the rural districts for the most part, and the South has far above its proportional part of them. There are 110 counties in the United States in which one-fourth of the population cannot read the printed page, and in some of these the percentage exceeds one--half. The figures are given out by the National Education Association.

About Polar Explorations.—

The recent expedition of Commander Amundsen, the Norwegian discoverer of the South Pole, and his associate, Lincoln Ellsworth, an American, who left Spitzbergen on May 22d and was practically lost for twenty-eight days, brings to light a number of interesting facts about polar explorations. Amundsen and his party landed on the ice at 87 degrees 44 minutes north—the farthest point any man other than Commodore Peary has ever reached. They were there forced to abandon one of their airplanes, and the party of six made the homeward trip in one plane. They went within 160 miles of the pole.

Some of the landmarks in the efforts to explore the Far North are the voyage of Pytheas in 325 B. C. He was a Greek navigator, and was probably the first white man to approach the Arctic circle. In 1194, Norsemen discovered Spitzbergen, about 80 degrees north. In 1610, Henry Hudson, sailing under the Dutch flag, discovered Hudson Bay, and in 1616 Baffin explored some of the country north of Hudson Bay. Vitus Bering, in 1728, discovered the straits between North America and Siberia which bear his name. There were voyages to the north by Sir John Barrow, Edward Parry, and John Franklin, and others, including Scandinavians, in 1815. In 1894 to 1896, Dr. Fridtjof drifted across polar ice to 85 degrees 5 minutes north. In 1897, A. Andree, a Swedish aeronaut started from Spitzbergen in a balloon to sail across the pole, and was never heard of afterwards. In 1901, Roald Amundsen visited the north magnetic pole. Robert E. Peary discovered the north pole in 1909. Since that time, a number of expeditions have attempted to reach the pole again, but none have so far been successful.

NOTES-PERSONALS

President Harper reports that application for entrance of students at Elon in September are coming in quite hopefully, and the prospects for a good opening are good.

Suffolk Church has secured something over $67,000 in available cash or collateral in its campaign for funds to build a larger and more adequate Church plant. They plan to begin building at an early date.

Rev. W. T. Walters has resigned as pastor of the First Christian Church, at Richmond. Last Thursday morning, Dr. and Mrs. Walters left for Winchester, Va., on account of the extreme illness of Mrs. Walter's mother.

The following is gratefully acknowledged: "Rev. and Mrs. T. B. Dawson announce the marriage of their daughter, Fanny Pearl, to Mr. Frank Stevens Castor, on Wednesday, 24th of June, 1925, Elon College, N. C."

Rev. Wm. T. Scott, in passing through Richmond, gave THE SUN office a brief call the first of this week. Mr. Scott was assistant pastor of the Norfolk Temple last year. This Church is commonly spoken of as Dr. Smith's Church.

Rev. Wm. T. Scott, who is now working in the interest of Elon College, preached for the pastor of the First Christian Church, at Richmond, last Sunday. The pastor, Dr. W. T. Walters, was absent on account of the death of the mother of Mrs. Walters.

Dr. J. U. Newman, of Elon College, is at Defiance College, Ohio, for ten days, giving a course of lectures there before the Pastors' Summer Conference held annually at that institution. Those fortunate pastors will hear something from Dr. Newman that is worth while.

Rev. Elisha Bradshaw has resigned the work at Mt. Carmel and Johnson's Grove, effective after the close of this Conference year. He will be open for work the coming year. He reports the work at both of these Churches in good shape and having a hopeful future.

It is greatly to be deplored that the work on the new dormitory at Christian College, Franklinton, N. C., has had to be suspended because of lack of funds. Our colored brethren and friends are doing their best, and they deserve and should have help in this time of real need.

If missionary societies and Sunday Schools will redouble their efforts and liberality in behalf of our Rocky Ford building fund for the next sixty or ninety days, we shall see that long-promised and overdue building going up. Here indeed is opportunity for worthwhile investment in kingdom work.

A Bible thought for these times of need and strain in kingdom's service: "Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."—Luke 6:38.

South Norfolk, Va., is to have one of the best and most attractive and impressive houses of worship in that thriving city. The cost, when complete, is to be about $75,000. Pastor O. D. Poythress and his people are making heroic sacrifices to achieve the great purpose they have in mind for the upbuilding of the kingdom in their city.

SUN readers will be glad to know that Mrs. W. A. Harper, who underwent a serious operation more than two weeks ago, is improving hopefully, and the prospect is that she will be returned to her home before many more days. Dr. Harper's hopeful smile tells the story of her progress in recovery to the friends who see him day after day.

Have your Sunday School and Christian Endeavor elected delegates to your Convention, to be held now at an early date? Every school and society needs the help, information and inspiration that these Conventions give, and the Conventions, in turn, need the presence of delegates from every school and society to help plan the work for the coming year.

Rev. L. E. Smith, D. D., Norfolk, Va., is spending his usual two weeks of summer study at Union Theological Seminary, New York. Dr. Smith carries a load that would crush ordinary men, but his periodical courses of Bible study at a seminary and his attendance at inspirational conferences and conventions help carry that load and keep him fit for the task of ministering in holy things to a great and ever-increasing city congregation.

Rev. J. F. Morgan, who has been pastor of First Christian Church, Winchester, Va., the past three years, has tendered his resignation as pastor of that Church, to take effect September 1st. Bro. Morgan has accepted the pastorate of Rosemont and Berea (Norfolk) Churches. Bro. Morgan has done excellent and efficient work at Winchester, and the people there give him up with great regret and reluctance. Rosemont and Berea are to be congratulated.

The following is gratefully acknowledged: "Mr. and Mrs. John Robert Foster have the honor of announcing the marriage of their daughter, Sallie Warren, to Mr. Eston Gibbons Norwood, Saturday, June 27, 1925, Burlington, N. C." Miss Sallie was exceedingly popular at Elon, from which she graduated several years ago and has been a successful teacher since. Mr. Norwood is a successful business man of Bennettsville, S. C., where they will make their home.

What do SUN readers think of a country Church with a Sunday School numbering 200 on its roll, and an average attendance per Sunday of 160? That is the record that Bro. McCauley gives from one of his Churches, and it is indeed a most enviable one. Evidently Pastor McCauley recognizes the worth to him, as pastor, and to the Church in having a live, wide-awake Sunday School, and lends his active aid to increasing interest in the Sunday School.

The Daily Vacation Bible School of the First Christian Church of Richmond, Va., held June 29th to July 3d, was quite a success. The total enrollment was about fifty-five, and the average attendance over forty. The school was under the management of Mrs. W. T. Walters, who was ably assisted by workers from our own and other Churches. Owing to the death of Mrs. Walters' mother, Rev. W. T. Scott took charge the last two days.

Time may have been when, from lack of equipment or accommodation at Elon, parents in the Christian Church found excuse for sending their sons and daughters elsewhere; but that day has passed. Elon's equipment and accommodations, even for the most exacting and fastidious, are equal to the very best offered by any Church college any where. If our parents and possible patrons don't appreciate this, and respond to it, we shall be surprised and disappointed.

The following is gratefully acknowledged: "Mr. and Mrs. Marshall R. McLean invite you to be present at the marriage of their daughter, Katherine Doris, to Mr. William B. Terrell, Monday evening, July 13, 1925, at 8:30, at Frieden's Evangelical Lutheran Church, Gibsonville, N. C." Miss Doris and Mr. Terrell were both graduated at the recent Elon commencement and have many acquaintances among SUN readers, who will join us in wishing them all happiness. Bro. Terrell is one of our promising young ministers and is at present pastor of Pleasant Grove and Ingram Churches, Halifax County, Va.

Not only will our Winchester Church part with Rev. J. F. Morgan with deep regret, but the Ministerial Association of Winchester, of which he was secretary and treasurer, and the Virginia Valley Central Conference, of which he was vice-president, and the Missionary Association of that Conference, of which he was president, will miss him very much and are quite loath to give him up. Bro. Morgan is one of our very active and strong pastors, and endears himself to the people whom he serves by his unstinted efforts in their behalf. While Winchester gives him up with great reluctance, Rosemont and Berea congregations will feel and will respond to the impact of his powerful Christian life and activity.

We are sending to missionary societies and to Sunday School superintendents and secretaries this week a bulletin, "Missionary Facts and Suggestions." This bulletin sets forth elaborately and succinctly the facts, the present status and the prospects of our missionary work in Carroll County, Va. It is believed that our societies and Sunday Schools will relish these facts and they are sent to these officials with the expectation and supposition that they will be read to societies and schools. See to it, reader, if you receive one of these bulletins, that the facts they convey are lodged in your missionary circle or society and in your Sunday School and Christian Endeavor. Besides the facts, there are five large pictures on the bulletin which convey to the eye an idea of what we have and what we are doing in and about Fancy Gap, Va.

From the *Winchester Evening Star* of Thursday, July 2d, it is learned, with sorrow, that Sister Sarah J. Richards, wife of Bro. A. B. Richards, of our Winchester, Va., Church, died at her home about noon Thursday, July 2d. Sister Richards was one of the charter members of our Winchester Church, and remained faithful and true to the Church to the day of her going away. She was the mother of a large family, and was a Christian woman, whose influence was felt not only in Church and community, but went out through her home to many parts and communities. The sons and daughters surviving are: L. Adolph Richards, Washington, D. C.; Harry Austin Richards, at home; Boyd R. Richards, Alva C. Richards, Nelson F. Richards, and Roy W. Richards, all of this city; Mrs. Claude V. Turner, Bartow, Fla.; Mrs. Charles Cooper, of the county; Mrs. Walters, wife of Rev. William T. Walters, Richmond, Va., and Mrs. Ralph G. Pollard, of the county. Bro. Richards, the bereaved husband, and the entire family, all of whom are acquaintances and friends of THE SUN'S editor, have our sympathy in this hour of their bereavement.

REV. W. T. WALTERS QUITS PASTORATE.

Board of First Christian Church Takes Action on His Resignation.

Rev. Dr. W. T. Walters, for more than five years pastor of First Christian Church, resigned the pastorate of that Church last night, effective October 1st, it was announced today.

Dr. Walters tendered his resignation to the board of managers a year ago, but they declined to accept it. At another meeting, last night, the board agreed to permit him to relinquish the charge. His reasons for resigning were not learned, and it was stated that he has no plans for the future.

Dr. Walters came to Richmond on March 1, 1920, and organized First Christian Church on April 4th of that year. Since that time the handsome new home at Grove Avenue and Shepherd Street has been built, and the Church has property worth $100,000. A total of 156 members have been received.

The retiring pastor of First Christian Church is a vice-president of the Richmond Ministerial Union, and of the Richmond Council of Churches, member of the Interdenominational Board for Religious Work in State Institutions, of the board of managers of the Virginia Bible Society, president of the Virginia Valley Central Christian Conference and chairman of the Board of Religious Education for the Southern Christian Convention. He also is a member of the board of Elon College.

Mrs. Walters is president of the Citizens' Law Enforcement League, and holds the position of treasurer of the Woman's Mission Board of the Southern Christian Convention, as well as being active in other religious work.

Dr. and Mrs. Walters left today for Winchester, owing to the illness of Mrs. Walters' mother, Mrs. A. B. Richards, of "The Maples," Winchester.

Before coming to Richmond, Dr. Walters organized and built a Church at Winchester, the building being paid for before he left.—*News Leader* (July 2d).

TO OFFICERS OF S. S. & C. E. SOCIETIES.

With Sunday, June 28th, our Convention year comes to a close. Now is the time of reports. Secretary Earp has already mailed the blanks, and they should be in the possession of the secretaries of the schools and societies. They, because there are two of them—our own Convention blank and the survey blank from the Department of Christian Education. Both can be filled out in a matter of an hour, two hours at the longest, and we would like to have them back to the desk of Secretary Earp by July 10th at the latest. Can you do it? Yes, if you want to, and I trust you will want to co-operate with us in this. Secretary Earp will form an honor roll of the ten? We trust some SUN-reading member of every Church of the Eastern Virginia Conference will call the attention of the above-named officers to this notice, for sometimes these notices are unnoticed. J. H. LIGHTBOURNE,

Executive Secy', Convention of S. S. & C. E. S.

NOTICE

Those who expect to attend the Sunday School and Christian Endeavor Convention of the Eastern Virginia Christian Conference, which meets at Antioch, July 21 and 22, and wish entertainment over night should notify W. E. Garrison, R. F. D. Windsor, Va.

State whether or not you have your own conveyance. Those who come by rail will be met at Windsor, Va.

COMING EVENTS.

Bethlehem Chautauqua, Wadley, Ala., August 10th to 17th.

Elon College Chautauqua, Elon College, N. C., July 27th to August 7th.

Eastern North Carolina Sunday School and Christian Endeavor Convention, Oak Level Church, July 14th to 16th; president, C. H. Stephenson, and executive secretary, Rev. J. F. Johnson.

Western North Carolina Sunday School and Christian Endeavor Convention, Shady Grove Church, July 18th to 19th; president, F. M. Wright, and secretary, B. S. Moffitt.

North Carolina and Virginia Sunday School and Christian Endeavor Convention, Shallow Ford Church, July 26th; president, Rev. J. W. McCaulley, and secretary, Miss Gertrude Browne.

Eastern Virginia Sunday School and Christian Endeavor Convention, Antioch Church, July 21st and 22d; president, E. E. Holland, and executive secretary, Rev. J. H. Lightbourne.

NOTICE.

To the Pastors, Church and Sunday School officials, Sunday School teachers and Christian Endeavor and Mission workers of the Christian Church in Georgia and Alabama:

The Bethlehem Chautauqua and School of Methods, Wadley, Alabama, August 10-17, offers special courses for your benefit. Under the direction of the Board of Religious Education of the Southern Christian Convention; Dr. W. T. Walters, Chairman; Rev. E. M. Carter, Chautauqua president.

For further information address Miss Pattie Coghill, Secretary, Elon College, N. C.

CROPS IN VIRGINIA.

"With seasonable temperature and occasional showers, all crops made rapid growth, and cotton, corn and tobecco are in good to excellent condition in most parts of the State," declares the synopsis of weather and crop conditions in Virginia.

"There is still need of more moisture, however, in many localities," the report states. "The scant rainfall of the season has been favorable for cultivation, and as a result fields are quite free from weeds and grass. There is considerable acreage not planted in tobacco, on account of dry weather, which will be diverted to other crops.

"Early potatoes are only a fair crop in the interior, but reports from the Eastern Shore are quite favorable. Sweet potatoes and peanuts are in fair to good condition and are doing well in most localities. The harvest on wheat is about completed, and reports on this crop are very favorable where threshing has been accomplished. The June drop of apples is reported as rather heavy in the Piedmont region."

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3. Group Lesson Pictures, per quarter..... .04

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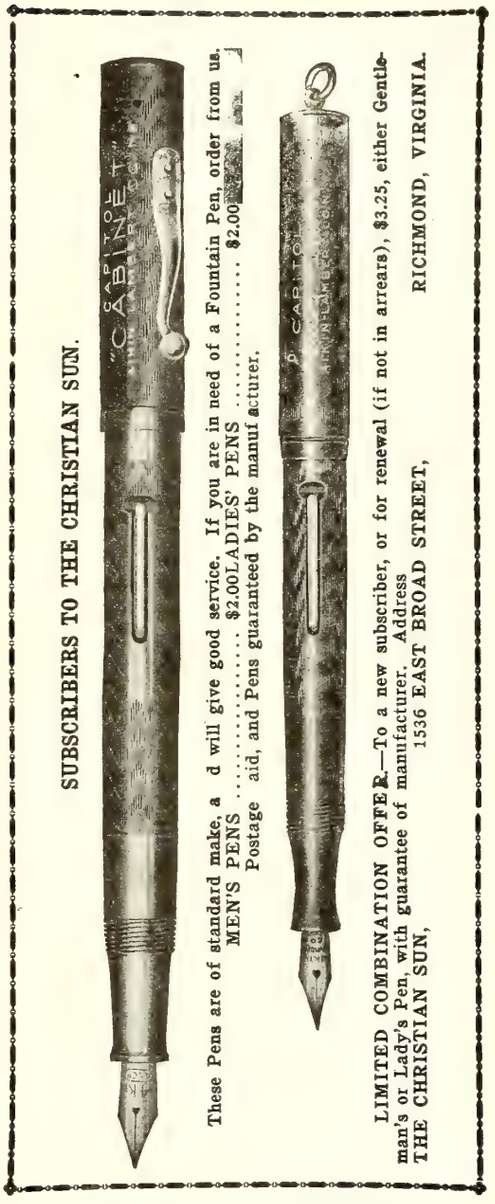
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E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CHRISTIAN CHURCH.

THE SUN'S editor, on occasion, indulges his delight in that immortal classic Gibbon's "Decline and Fall of the Roman Empire." It is a classic, and one becomes intoxicated in the maze and mystery of the man's magic as writer and historian. But, with all his charm, his great learning and incomparable scholarship, Gibbon was a sceptic, agnostic, a perpetual doubter as to the validity, weight and worth of our Christian doctrine. To a great degree, he develops his doubt from his declaration that in searching the secular archives and chronicles of the day, he finds very little record—almost no mention, in fact—of the events and incidents on which our Christian faith is largely based, and from which our Christian Church and its history have been developed. The incidents of the acts of the apostles, which to us of the Christian Church and faith mean so much; such as Peter's release from prison and of Herod having the prison-keepers put to death; of Paul's trials and tribulations—Gibbon calls in question, because he finds no state papers or records worthy of use or of mention in history.

One need not be surprised that the state and secular records, so-called, make little or no mention of these salient facts. God's kingdom is not established through the magnificent display of the mighty and the spectacular. The leaven which the woman hid in the meal, that leavened the whole lump, was an act in itself calculated to attract little or no attention and the process was not spectacular. Nevertheless, the work was done, for the lump was leavened. The grain of mustard seed did not create a blast nor make any noticeable disturbance in the soil when it was sown. Its sprouting and growth were not matters of particular notice or any sort of violence or noise. However, the mustard seed gave birth to the plant that sprang forth and did the work whereunto it was sown.

The heavens declare the glory of God, and the firmament showeth His handiwork, but does not require voice or speech to herald their appearance, nor even the eternal declaration they make. Their lines have gone out to the ends of the earth, but the speech they utter is silent, abiding and divine.

The deeds and achievements of our Churches, newspaper makers tells us, are poor reading. The spectacular, the unusual, the violent and the criminal occupy front pages and appear in large headlines. The Church goes forward with its work in its divinely appointed way, and the still small voice speaks as in times past. The lightning and the thunder, the magnificent and mighty, may and do appeal on occasion and manifest a power that is divine and omnipotent. It is to be observed, however, that a power no less divine and a display no less magnificent may be read in every blade of grass that grows and in every flower that blooms and in every blessed tree that bears its fruit, good for the taste and appetite of man. Very often the mightiest forces in the home, in the community, in the State, are the silent forces which attract little or no unusual attention and which go unheeded and unobserved by the historian looking for the unusual and the spectacular.

Our Christian Church, having its divinely appointed task in the world, works away according to divine plan, day by day, year in and year out, like the coming and going of the seasons, quietly, orderly, triumphantly, gloriously. Surely God's ways are not as man's ways, and the things of greatest might, main and majesty with Him scarcely attract the thought and attention of mortal man. That which is least in the sight of man often turns out to be mightiest in the power and hand of God. And he who is least in the estimation of man often turns out, in the wisdom of God, to be mighty—yea, even powerful in the pulling down of strongholds to the glory of God, though without any glory from his fellow-men.

SAVED BY HOPE.

There are primary and fundamental virtues which one must not neglect. Hope is of this number. And one may well wonder if we appreciate and cultivate the virtue of hope as we should. Paul laid great store by it; "For we are saved by hope" (Rom. 8:24). And we are. The tides of life run at low ebb when hope is gone.

Jacob A. Riis related somewhere in his life's story that he had despaired. In such mood, he went, in a deep hour of the night, to end it all by flinging himself overboard and drowning. His confiding dog followed him, and while Riis was preparing for the fatal ordeal at the water's brink, the lean dog looked into his master's face with an appeal that showed the dog's dependence and confidence. Riis declares that the dog's trust and hope in him inspired hope in his own breast, and then and there he declared to his dog that he would not betray his hope and confidence. It was a dim spark indeed, but it kindled in the man some gleam of hope that he might somehow be worthy, not only of the confidence of his faithful dog, but that of his fellow-men also.

We know something of how Riis lived to win the confidence, not only of one, but of millions; for it was of him President Roosevelt in his day was speaking when he declared that Jacob A. Riis was the most valuable and distinguished private citizen of America.

Paul was speaking of a different strain and degree of hope—that hope that maketh not ashamed, and steels one to activity and virile effort. Hope saves not one, but many, for Paul was speaking not in individual, but in universal language. The psalmist was speaking in similar tongue when he said, "Hope in God; for I shall yet praise Him, who is the health of my countenance, and my God" (Psa. 43:5).

These lines are written against the dark days that may be and must come. One who loves his Church will frequently despair because results are not as promising as one had expected; growth seems slow and progress goes at snail's pace. Yet we are bidden to hope, and leave results to God. The pastor, realizing the slow development of his charge and field, becomes heavy-hearted and despondent. The Sunday School superintendent and teacher become impatient of results and almost despair. All who have responsibility and care for moral and spiritual development, growth and progress come to such days of despondency. It is well in such a time to remember Paul's wise words, "We are saved by hope."

It is well to cultivate this grace, this virtue, this vital principle of life. It is cultivated as any other virtue, by practicing it in prayer; by calling on Him, the God of hope, to give us more and more hope, and not to let the hope that is within us lose its gleam, its vigor, or its power.

In the vocabulary of the great virtues, the immortal triumvirate, faith, hope, love, love is put as the greatest; but in such wise as not to discredit or belittle hope. For if love is the dynamo that nerves us to unselfish deeds, hope is the flame that keeps the heart aglow to action and with the fuel of faith gives direction and plan to the achievements of love. "For by hope we are saved."

MONTHLY REVIEW.

In the Fifth Reserve District.

Conclusions on the business situation in the Fifth Reserve District at the middle of June are difficult to draw, conflicting testimony being much in evidence. In an agricultural section like the Fifth District, much depends upon crop prospects, but at the present writing these prospects are highly problematical. Early farm work was done from ten days to two weeks earlier this year than usual, but dry weather in April, cold weather and frosts in May, and hot, dry weather during the first half of June delayed seed germination and plant development to such an extent that much of the early start was lost. Fruit prospects appear considerably worse than a year ago. Taking the district as a whole, the tobacco outlook is not promising, and the weevil is seriously menacing the cotton crop in South Carolina and much in North Carolina. Truck crops, especially Irish potatoes, are turning out below early indications, and the hot, dry weather has cut the early hay yield very seriously. Business failures in the Fifth District in May exceed failures in May, 1924, in both number and liabilities. Textile mills have begun reducing their output as forward orders are caught up. The volume of construction work is showing signs of falling off here and there in the district, and the volume of retail and wholesale trade in May was somewhat below the business done in May, 1924.

On the other hand, debits to individual accounts figures show that a larger volume of business is passing through the banks of the leading trade centers than was the case a year ago. Labor continues well employed, and some improvement has recently been reported in the coal fields of the Fifth District. Corn and other grain crops are doing well and promise relief from the feed shortage on the farms. Bank deposits are increasing. On the whole, prospects for the near future in the Fifth District depend upon weather conditions.

WHY OMIT THE GREATEST?

President-Emeritus Charles W. Eliot, of Harvard University, was asked this question recently:

"If you were selecting out of all modern educational history the ten men whom you would want to put on the other end of the proverbial log, which ten would you select?"

Two groups were selected—one including the best ten in the last 200 years, and the other the best ten in the last 2,300 years, as follows:

Best 10 in 200 years: Adam Smith, Michael Faraday, John Stuart Mill, William Ellery Channing, Ernest Renan, Chas. R. Darwin, Ralph W. Emerson, Horace Mann, Herbert Spencer, Louis Pasteur.

Best 10 in 2,300 years: Aristotle, Galen, Leonardo da Vinci, Milton, Shakespeare, John Locke, Immanuel Kant, Francis Bacon, Isaac Newton, Ralph W. Emerson.

These twenty names are great and deserving of high esteem on the part of a grateful humanity. But what puzzles the writer is the omission of the greatest teacher of all—Jesus Christ. If Dr. Eliot had made any explanation as to why he failed to include Jesus, we would have been glad. Harvard's emeritus president is a great man, which makes the omission of Jesus all the more regrettable. Surely the great Dr. Eliot is not ignorant that every educational theory or method that men have ever advocated or practiced was perfect in the Teacher of Galilee. Why omit the greatest, Dr. Eliot?

OUR MISSIONARY NEEDS.

The needs, and the deficit, of our Mission Board are signs of progress and should have the deep concern of all who care for the future growth and development of our Christian Church. Certainly there are those who say the Mission Board should not have gone in debt or allowed a deficit. Possibly these wise ones are correct; but are their judgments not hasty and immature?

When have SUN readers known a local Church board to build a house of worship and not get pressed or get in debt? Not often, we fancy. Now, multiply this situation, mentally, by scores. The board is trying, has been trying, to encourage and, wherever possible, to aid in erecting houses of worship for real needy congregations. In our zeal we may have gone too far, but it was zeal for the Lord's house and the Lord's work.

Another fact that many lose sight of. Each local congregation feels that its needs is the most urgent, and its opportunity for service is largest. Whenever a congregation—particularly is this true of a mission point—is ready to build, its building is the most pressing necessity in all the bounds and reach of Conference or Convention. These facts, with their appeal, are fraught and laid upon the heart of the Mission Board. Is it any wonder that there is constant struggle and frequent stress with the board?

We are trying to grow. These sounds we hear, these disturbing noises are the utterances of those suffering from the pains and pangs of growth.

If all who subscribe to our special mission fund for a period of five years, and paid those pledges, would agree to continue them indefinitely, as some are doing, it would indeed help a most worthy cause.

MAY HELP MISSIONARY OPERATIONS.

These figures, as reported under the heading "Federal Reserve Bank Operations," not only concern commercial operations, but also may be weighed in the consideration of Church and missionary operations. For this purpose, the following is reprinted here:

The volume of rediscounts held by the Federal Reserve Bank of Richmond increased between May 15th and June 15th this year, rising from $46,201,000 to $52,707,000. An increase in reserve credit in the Fifth District between the middle of May and the middle of June is an unseasonal development, spring credit demand for fertilizer purchases and crop planting usually passing its peak before the period mentioned. The spring credit expansion has been marked this year, however, as pointed out in our "Review" last month, and is probably due chiefly to the decreased money returns from most of last year's crops and to such a wide difference between cash and credit fertilizer prices this year that every farmer who could borrow funds paid cash for his fertilizer. Between May 15th and June 15th the outstanding circulation of Fifth District Federal Reserve notes declined from $73,352,000 to $71,206,000, and the cash reserves of the Federal Reserve Bank of Richmond dropped from $83,684,000 to $78,208,000, but member bank reserve deposits rose from a total of $60,824,000 on May 15th to $64,040,000 on June 15th. As a result of the changes mentioned, the ratio of cash reserves to combined note and deposit liabilities declined during the four weeks from 60 77 per cent to 57.40 per cent.

The volume of reserve bank credit outstanding was larger in the Fifth District on June 15th this year than on the same date a year ago. Between June 15, 1924, and June 15, 1925, the total of loans to member banks increased from $45,674,000 to $52,707,000, but the circulation of Federal reserve notes declined from $74,806,000 to $71,206,000, and member bank reserve deposits rose from $60,544,000 to $64,040,000. The cash reserves of the Federal Reserve Bank of Richmond dropped from $96,190,000 on June 15, 1924, to $78,208,000 on June 15, 1925, and the ratio of cash reserves to combined note and deposit liabilities fell during the year from $68.76 per cent to 57.40 per cent.

"DISTRIBUTORS OF SUNSHINE."

There is a philosophy in epitaphs. Huge granite piles often attempt to visually portray the magnitude of the character whose mortal remains lie beneath. Magnificent shafts that neither time nor the elements seem to mar, in many cases mark the last resting-place of one whose character neither the passing years nor the beacon of truth can impair, and whose fame increases as time intervenes. Delicate sentiments carved on polished stone bespeak of the affection which those who yet live had for the departed one. Finally, countless little heaps of earth with no sign of marker, or only a simple plate, tell in mute language of the "short and simple annals of the poor."

Sometimes, in the solitude and silence of the graveyard, it is inspiring to reflect upon those lives, the remembrance of which prompts their friends to rear monuments, and to attempt to write upon stones, an appreciation of their characters.

Five years ago a familiar figure passed from the ranks of Tennessee Masons. At the head of his grave, upon the occasion of the fifth anniversary of his death, his brethren by whom he was beloved placed a memorial slab. No elaborate verse of prose ornamented its face, but there was an epitome of his life in the one short phrase: "Distributor of Sunshine."

Let us thank God for those kind souls who go through life relating warmth and friendliness among all with whom they come in contact. The Craft is honored by such personalities, and individuals are made better by their having lived. Some men fight wars and their names cover the pages of history. Others win success in their chosen field and are remembered by their accomplishments. But what man could wish to be remembered in more noble fashion than to have engraved upon the hearts of his friends as well as his tomb, "Distributor of Sunshine?"

"INTERCOMPREHENSION."

The British papers, we are told, are having much to say concerning the cultivation of the spirit of amity and concord with the United States. Of course, these two great Anglo-Saxon nations ought to be in perfect harmony. And they ought to act together to promote the peace of the world. But in the discussion, I notice the use of a word of which I wish to make a wider use. "Intercomprehension" is the new term used to express the need of a better mutual understanding of each other. "Intercomprehension!" Isn't that the first long step towards Christian union? We are not half acquainted with each other yet. One of our most widely known brethren who has been lecturing in many of the leading Churches—Roman Catholic, Protestant Episcopal, Presbyterian, Methodist, etc.—said he was surprised to find out how small were our differences, compared with the vital things which we hold common. We have been emphasizing, and, therefore, exaggerating, the things about which we differ. What is the first step towards Christian union, then? Is it not "intercomprehension?" Let us, then, proceed to put away our prejudices and seek to understand each other better. No doubt there are real differences, but these will grow beautifully less in the atmosphere of Christian love and desire for unity.—*Exchange.*

Canada and the United States lie closer together than any other two nations in the world. The boundary line extending from the Atlantic to the Pacific is 3,000 miles long. Except for that part of it which runs across the Great Lakes, its whole length is through an open country with no natural barriers. The only thing to show that the line exists is a series of stones set up along its course. From one end to the other there is not a fort or a gun or a soldier on guard. This state of affairs has existed for 110 years. During this time there has been peace between this country and England and so there has been peace between this country and Canada. Twelve years ago extensive preparations were being made in the United States and Canada to celebrate the completion of one hundred years of peace between the mother and daughter on one side and another daughter on the other side. But the breaking out of the World War put an end to these preparations. Canada is now proposing that the 110 years of peace shall be celebrated. It is earnestly hoped that the United States will join heartily in the movement. So far as we know there has never been in the history of the world such a complete state of peace for so long a time between two nations lying as close together as Canada and our country, and there has never been a case where neither country felt the need of armed protection against the other. The explanation of this happy state of affairs is that these two countries are governed by unselfish Christian principles. When all other nations are governed by the same principles, there will be universal and continued peace throughout the world. The countries have a great mission in the world to show how nations may and can live at peace one with the other.—*Presbyterian Standard.*

The young Christian should know his Bible. He should know that if he is to know his Bible he must spend days and nights of prayerful study over its lovely golden pages. There is no magic way by which the Bible is learned. Its treasures are yielded up only to those who search for them.

CONTRIBUTIONS

SUFFOLK LETTER.

The Tide-Mill at Mobjack Bay, in Matthews County, Va., is one of the historic reminders of the truth that "necessity is the mother of invention." Mills were a necessity long before the great mills of modern times began to grind wheat and corn to make bread for mankind. The women of ancient times ground the grain by hand. Dams were built across streams, water wheels were constructed, and the mill ground the grain by the river's help. In the course of time, the tide-mill was constructed and the ocean was used to turn the wheels. Such a mill was built at Mobjack Bay before the War of the Revolution. That mill ground corn and wheat for Washington's army while they were besieging Cornwallis at Yorktown. It ground again for the soldiers in the Confederate Army until General Kirkpatrick's cavalry put it out of commission for a time. It continued to grind after the Civil War.

The big water wheel turns both ways. It turns as the tide comes in and turns the other way as the tide goes out. It ceases to turn about two hours on slack tide. Then the miller has rest. One thing about this wheel that turns the millstones is that it has behind it the power of the ocean, which flows both ways. God's power is behind everything that serves mankind. In all the modern electric power plants, God is working for man. The power of the sun works with the rain in that energy which produces the harvests of the world. The very air is surcharged with divine power. A point for that old mill, now perhaps in decay, was selected where the tide entered through a narrow inlet and where the curve of the hill made the tide enter stronger than through a level marsh.

This old mill teaches Christian people a good lesson. There are flood-times and ebb-times in business; times when money flows in, and times when money flows out. Church members are too much disposed to pay into the treasury of the Lord in flush seasons, and then neglect religious obligations while the crop is waiting for another rain. The thought-mill should be so framed that God's interests should be supported all the year round. Forethought and forework makes the tide-mill operate both ways. Action and reaction are the same, and God's tides work all the time. If a Christian tithes, his tenth should be a systematic support of the cause of Christ the year round. All plans should be laid in Christian giving to keep the mill running whether harvest is coming in or going out. A tide-mill that runs only on floodtide leaves the people without bread part of the time; and the current support that comes only at flush times leaves the Church without life.

W. W. Staley.

ELON LETTER.

My friend Roger W. Babson, of the Babson Institute, Babson Park, Mass., has just issued one of his perennial notes of advice to young people just graduated from our colleges. The beauty about Babson's perennialness is that it is annual, but always different. His originality, his sincerity, his deep vital piety and religious faith are tonics at all times.

But to return to his message, the best thing to do is to quote it *verbatim, et litteratim, et punctuatim*—without change of jot or tittle. So here it is:

"To the Sons and Daughters of My Clients:

"Many of you have just graduated from school or college and are about to try your own wings. Some of you are going to work for the first time; others of you are getting married. I wonder if you would take a word of advice from one who has seen considerable of this old world! If so, here it is:

First.—Let me say that the fun of life is in growing, rather than in possession. Every successful man will tell you this. We really enjoy only the things which we ourselves make or earn. This is the reason why your parents think so much more of their own children than those of their neighbors. Moreover, you will love your children some day only in proportion to the sacrifices you make for them. Now, to grow and enjoy growing, you must start at the bottom. Be content to start work at a small salary and live on that salary. Millions of others get on without asking Pa for help on the salary which will be offered to you, and you can do so as well. When you get married, be content to start in a humble way, as your parents did. Don't try to start where your parents now are. Remember that almost every great and successful business man started work in a cellar or a garret.

"Second.—Make up your minds to work! Get to your job before you are required to be there, and don't ever leave until closing time. Do a little more, and do it a little better than the boss expects. It's all right to suggest changes and improvements in the business after you have made a success yourself; but first buckle down and make a success of just one job—yourself. You can't grow without working. I have always heard about "easy money," but I have never seen any of it. All the successful men whom I know are dynamos for work. They may have ugly dispositions and other failings, but they all are great workers. Men who get their money through speculation or inheritance usually lose it. The really big men of America have won their spurs by doing what they didn't want to do when they didn't want to do it.

"Third.—Develop the habit of thrift. Never mind if you don't need to save. Because your father has money today is no reason why he always will. The older a man gets, the more likely he is to lose his money. Instead of inheriting a million from the 'old man,' you may yet have to support him. Hence, acquire the habit of saving. We can just as easily learn to get on without things as with them. Very few things are really necessary. Put some money in a bank savings account every month. You can do so just as well as not, and people will have more respect for you. Only by building up a bank account can you later be sure of having capital for going into business for yourself. Remember that most employers are employers because they always spend a little less than they receive; while most employees are employees largely because they always have spent all they have "Fourth.—Remember these few simple maxims, which are based upon the experience of millions of people during the past centuries:

"Never go with a girl you are not willing to marry.

"Honesty is not only the best policy, but it is the foundation of civilization.

"The time to save money is when you are making it.

"Keep out of debt. Be generous in giving, but avoid accommodation loans, and never endorse.

"No elevator will take us up in the business world—we must climb.

"Boost the other fellow and he will boost you, as we are usually repaid with our own coin; and judge not.

"The way to make friends is by being a friend; and to have friends when we need them, we must be friendly to others first.

"Specialize on one thing. To succeed, it is only necessary to do some simple thing better than any one else in the community can do it.

"Don't try to buck either the Ten Commandments or the multiplication table.

"Finally, pray for spiritual guidance and power. Join some Church and be a useful member of your community.

"Forgive me for this lecture. If, some week-end, you'll come to Wellesley and rough it in one of our tents, I will promise not to give you a word of advice. I try to be at the Babson Park Clubhouse each Sunday afternoon from 4 to 6, and shall be glad to see you. Moreover, if you will be our guest, sleep in one of the tents and cook your meal in the stone fireplace, it will give you a good start toward thrift, and thereby make a good hit with your Dad." W. A. Harper.

LYNCHBURG CHURCH.

It was my privilege on Sunday, June 28th, to worship with the people of our new Church—the United Christian Church at Lynchburg—and it was indeed our inspiration to see the devotion of these people to their newly discovered Church home. That freedom is born out of the heart and experience of men and women made its profound impression upon me as I fellowshiped with these people. That same quest for freedom as was made real in the experience of O'Kelly, Stone, Smith and the heart of others is also clearly manifested a reality among the membership of the United Christian Church. This Church is happy in the discovery of the Christian Church and is zealous in the task of promoting its principles for Christ's sake.

The United Christian Church is anxious and exceedingly so, that it become a definite part of our great Christian Church. They are supporting its every institution. Already its Sunday School is giving one Sunday's offering each month to missions and one to the Orphanage, and at the opening of Elon College this fall one of their fine young men will enter to prepare himself for the gospel ministry. Plans are being made for representation at the Elon Chautauqua.

Rev. M. F. Allen and his good wife, the leaders of this people, are loved by all. There is a mutual devotion by pastor and people, and this devotion is combined in the noble work of making the Church.

The auxiliary organizations of the Church are active. The memberships and percentage of attendance in the Sunday School promise gratifying results.

The Christian Endeavor Society represents interest such as I have rarely seen, and the consecrated leaders are reaching standards of efficiency. Plans are being made for organization of missionary society circles in the near future.

The services of the Church are held twice each Sunday, at 11 A. M. and at 8 P. M., and on Wednesday night a prayer service at 8 o'clock, followed by a public-speaking class for the young people. On Thursday afternoon a cottage prayer meeting is held in the community.

Should you have occasion to be in Lyuchburg, don't miss the opportunity to look up Bro. Allen. The Church is located in the Fort Hill section, a section which is rapidly becoming populated by the city.

May God bless and prosper Bro. Allen and the membership of the United Christian Church in the wonderful things already accomplished, that still greater work may be realized.

Wm. T. Scott.

PROGRAM OF THE ELON COLLEGE CHAUTAUQUA AND SCHOOL OF METHODS—JULY 27 TO AUGUST 7, 1925.

8:20 Morning Worship and Bible Study.
Pastors—Rev. John G. Truitt.
Laymen—Dr. W. P. Lawrence, Mr. L. L. Vaughan.
Young People—Rev. S. M. Lynam.
9:00 A Study of the Primary Child—Miss Margaret Clemens.
A Study of the Junior Child—Mrs. M. L. Bryant.
Teaching Values of the Old Testament—Dr. W. A. Harper.
(The above three Courses will give International Credit.)
First Week: "What Shall I Do with My Life?"—Girls, Mrs. J. W. Patton; Young Men, Mr. Hermon Eldredge.
Second Week: "The Christian Church"—Mr. Hermon Eldredge.
10:00 Pageantry and Dramatics—Mrs. W. T. Walters.
Stewardship—Dr. Warren H. Denison.
Five Lectures: "What it Means to Be a Christian and Christian Endeavorer"—Rev. E. H. Rainey.
Missions—Dr. J. O. Atkinson.
"Worship in the Church School"—Rev. J. H. Lightbourne.
10:45 Recess.
11:00 Primary Method in the Church School—Miss Clemens.
Junior Methods in the Church School—Mrs. Bryant.
Organization and Administration of the Church School—Mr. Eldredge.
Youth and the Church—Rev. F. C. Lester.
(The above four Courses will give International Credit.)
Music for Young People—Mrs. Burkholder.
12:00 Evangelism—Dr. Roy C. Helfenstein.
Missions—Miss Martha Stacy.
Daily Vacation Bible School (for Leaders)—Prof. S. A. Bennett.
Church Organization—Dr. W. H. Denison.

Afternoon and Evening.

1:00 Dinner.
2:00 Rest and Study.
3:00 Recreation—Under the Direction of Mr. W. A. Welch.
6:00 Supper.
7:00 Happy Hour—Under the Direction of Mrs. E. L. Burkholder.

(First Week.)

8:00 Evening Lectures—Series of Lectures by Mr. Hermon Eldredge.
Saturday Night—Stunt Night.

(Second Week.)

Sunday Night—Consecration Service, Dr. C. H. Rowland.
Monday Night—Lecture, Dr. W. T. Walters.
Tuesday Night—Organ Recital.
Wednesday Night—Lecture, Dr. Roy C. Helfenstein.
Thursday Night—Illustrated Lecture.
Friday Night—Commencement; Address, Mr. Hermon Eldredge.

Sunday Service.

Sunday School—Under the Direction of Prof. S. A. Bennett and Mr. C. M. Cannon.
Chautauqua Sermon—Rev. Stanley C. Harrell.
Afternoon—Vesper Service.
Christian Endeavor.
Daily Vacation Bible School—10 to 12 Each Morning: Director, Prof. S. A. Bennett; Helpers, Mrs. Harper, Mrs. Cannon, and Mrs. Bennett.
Hostess for West Dormitory—Mrs. I. W. Johnson.
Hostess for Ladies' Hall—Mrs. E. L. Beale.
Host for Alumni Building—Rev. F. C. Lester.
Head of the Dining-Room—Mrs. Janet Kirkland.

PROGRAM.

Following is the program of the Convention of Sunday Schools and Christian Endeavor Societies, Eastern Virginia Christian Conference, to be held at Antioch Christian Church, near Zuni, July 21st and 22d:

Tuesday—Morning.

10:00 Call to Order—Pres. E. E. Holland, Suffolk.
11:05 Song Service—Rev. O. D. Poythress.
10:15 Invocation.
10:20 Address of Welcome—Dr. W. D. Harward, Windsor, Va.
10:30 Response to Welcome—Pres. E. E. Holland.
10:50 Presentation of Program.
Appointment of Committees.
Treasurer's report—Mr. J. W. Folk, Suffolk.
10:05 Song Service—Rev. O. D. Poythress, S. Norfolk.
11:10 Devotional Service—Rev. F. C. Lester, Franklin.
11:30 Analysis and Digest of Reports.
Round-table on Reports—Directed by Recording Secretary B. J. Earp, and Exec. Secy. J. H. Lightbourne.
Adjournment.

Afternoon.

2:00 Song Service—Rev. O. D. Poythress.
2:15 Invocation.
2:15 Department Reports and Discussion—By Secretaries of Departments.
2:45 Devotional Period—Rev. F. C. Lester.
3:00 Song Service—Rev. O. D. Poythress.
3:05 Address—"The Educational Program of the Department of Christian Education," Dr. W. A. Harper, Pres. Elon College.
3:35 "The Sunday School and the Orphanage," Dr. Charles Johnson, Elon, N. C.
3:50 "In the Interest of Scouting," Mr. Lewis Kirk, Suffolk, Va., Field Secy. Boy Scouts.
4:15 Reports; Business.
4:30 Entertainment Committee Introduced.
Adjournment.

Night.

8:00 Song Service—Rev. O. D. Poythress.
Address—Rev. V. T. Crawford, "Evangelism and Youth," Portsmouth, Va.

Wednesday—Morning.

10:00 Call to Order—Pres. E. E. Holland.
10:00 Song Service—Rev. O. D. Poythress.
10:15 Invocation.
10:15 Departmental Reports and Discussion—By Department Secretaries.
10:30 Devotional Period—Rev. F. C. Lester.
10:50 Song Service—Rev. O. D. Poythress.
11:00 Leadership Training—Rev. H. S. Hardcastle Presiding.
Recognition Service:
Presentation of Candidates—Rev. H. S. Hardcastle, Suffolk, Va.
Reception of Candidates—Rev. J. G. Truitt, Norfolk, Va.
Address—"Training for Service," Miss Pattie Coghill, Field Secretary Board of Religious Education.
Address—"The Claim of Education," Dr. W. A. Harper.
Adjournment.

Afternoon.

2:00 Song Service—Rev. O. D. Poythress.
2:15 Invocation.
2:15 Christian Endeavor Report—Secretary W. H. Baker, Newport News, State President C. E. Union.
2:40 Devotional Period—Rev. F. C. Lester.
2:55 Song Service—Rev. O. D. Poythress.
3:00 Grading and Organization—Executive Secretary J. H. Lightbourne.
3:30 Missions in the Sunday School—Mrs. M. L. Bryant, Norfolk, Va.
4:00 Board of Religious Education—Dr. W. T. Walters, President, Richmond, Va.
4:20 Final Reports and Business.
Closing Hymn.
Adjournment.

NOTE: Tentative program, not yet accepted by Executive Board. J. H. Lightbourne, Executive Secretary, Holland, Va., will be glad to receive suggestions from any one relative to the program. Special musical numbers will be provided.

CONVENTION PROGRAM OF GEORGIA AND ALABAMA CONFERENCE.

Program of the Sunday School and Christian Endeavor Convention of the Georgia and Alabama Conference, to be held at First Christian Church, LaGrange, Ga., July 4th and 5th.

Saturday Morning Session—9 o'Clock.

Song Service—Conducted by Song Leader Mr. P. J. Carpenter, Assisted by Moon Brothers' Orchestra.
Devotional Service—Conducted by Devotional Leader Rev. E. W. Hanson.
Welcome Address—Rev. C. W. Hanson.
Response—Rev. C. L. Reese.
Business Session—Enrollment of Delegates.
President's Annual Address—Mr. M. J. Halman.
Address—"The Value of Clean Sport in Religious Training," Rev. E. M. Carter.
Appointment of Committees.
Address—"Training for Definite Service," Dr. S. L. Beougher.
Benediction.

Saturday Afternoon Session—2 o'Clock.

Song Service—By Song Leader, Assisted by Orchestra.
Devotional Service—By Devotional Leader.
Address—"Sunday School Training and its Value," Rev. J. B. Rice.
Departmental Reports.
Address—"The Church's Greatest Needs," Rev. G. D. Hunt.
Response—By Rev. J. H. Hughes.
General Reports.
Address—"What Connection Has Christian Endeavor to Church Welfare?" Rev. C. A. Dickey.
Address—"How I Did It," W. M. Crowder.
Address—Dr. J. O. Atkinson.

Saturday Night Session—7 o'Clock.

Vesper Service—On Church Ground, Rev. J. T. Dean, Leader.
Song.
Address—"The Bethlehem Chautauqua: A School for Training," Miss Pattie Coghill.
Address—"Christian Endeavor's Opportunity in Rural Churches," Rev. W. T. Crowder.
Address—"Shall I Invite Them, Live the Life for Them, or Both?" Rev. Henry Smith.

Sunday Morning Session—6 o'Clock.

Sunrise Prayer Meeting.
Song Service (9 o'clock).
Address—"Religious Training for Children," Rev. W. H. Brewer.
Address—"The Teacher's Chief Objective," Rev. S. D. Lankford.
Sunday School.
Sermon—"The Supremacy of God in the Program of Our Colleges," Prof. S. M. Lynam.
Benediction.

Sunday Afternoon Session—2 o'Clock.

Address—"Religious Education," Prof. C. W. Coleman.
Separate Conferences:
1. Sunday School—Executives, Teachers, etc; Rev. E. M. Carter, Leader.
2. Missions—Miss Pattie Coghill, Leader.
Assembly.
Address—"Welfare Leadership," Mr. R. L. Render.
Address—"Daily Vacation Bible School and its Connection with S. S. & C. E.," Miss Lois Halman.
Address—"Christian Endeavor for Character Building," H. T. Quillian.
Consecration Service.
Benediction.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary.*

How Much by September 30th?

With that date, our Church-year closes. All funds pledged to the Forward Movement are due, and greatly needed. Five years ago and more we undertook, with fine enthusiasm, a mighty movement forward for the Christian Church. God has wonderfully blessed us in this effort. A proof of this is that the needs of every cause today are not less, but far greater. That is God's way. He increases our responsibilities with the increase of our ability. We should now complete our Forward Movement subscriptions. Thousands of individual members have paid their pledges in full. Some have paid more than they pledged. Many others are continuing right on annually the same subscription they gave at first. They rejoice to have a part in the continuation work. Our immediate need is to have all others pay their pledges in full. The Christian Church must not retrench or fail. The honor of the Church is at stake. For a Christian, a pledge must always be a pledge—a solemn promise to Almighty God. The needs of the kingdom, our love for Christ and our Church call upon us all to share in the work according to our ability. With allowance for exceptional cases, the integrity of the individual and the honor of the Church call for the full payment of every subscription.

If you are in arrears, may we look for your payment before September 30th? If our work is to grow, if we are to expect God to bless us, we must serve, sacrifice, be true to our promises and to our better selves.

The Bureau of Stewardship and Promotion.

This bureau is endeavoring—

1. To help make the financial side of your Church life pleasant, agreeable, worshipful, and as interesting as any other phase of your Church work.

2. To help you avoid coming up to the end of each Church-year with a deficit to make up.

3. To help you to enlist among your active workers those names on your roll that you call inactive.

4. To help you greatly increase the man-power of your Church.

5. To help you enlist the 50 per cent of those on your Church roll in the support of your local Church expenses, and the 65 per cent on your roll who are not doing anything for the extension work, benevolences of the kingdom.

6. To help you simplify and make more efficient your Church organization, so that there may be harmony in carrying out the plans and work of our whole Church.

We invite correspondence, and have a real desire to be of such assistance as we may.

The Value of Tithing.

One of our leading New England pastors—Rev. E. R. Caswell, Laconia, N. H.—sets forth four values arising from tithing:

"Value 1. By tithing, one may express his appreciation of the continuous blessing of God.

"Value 2. By tithing, one is enabled to bear testimony by personal example to a high standard of financial stewardship, which is appointed and approved by God.

"Value 3. By tithing, one makes a larger contribution to the service of God than human nature is usually willing to present.

"Value 4. By tithing, one has the approval of Him who claimed the tithe as His portion."

THE FIJI ISLANDS—TODAY.

BY MARY G. WRAY,

Associate Editor Moody Bible Institute Monthly.

Less than a century has passed since the Fijians were cannibals, and their Christianization is one of the marvels of missionary work. Now their national hobby is religion—they talk and sing, think and act the Christian religion.

The Fijians are essentially "children of nature," without traditions to hamped them or settled forms of worship from which they must break away. When their chiefs were converted, the people usually followed gladly, but neighboring tribes were threatened with slaughter if they failed to conform. Thakambau, one of the last of the cannibal chiefs to be converted, was a revolting, blood-thirsty monster with a legendary authority over all the islands. He drove out the early missionaries, but they continued to visit him and preach to him. As more and more of the petty native rulers accepted Christianity, the people became correspondingly restless and could not hide their hatred for the cruel Thakambau, who was at last forced by public sentiment to admit the missionaries. His chief argument against his own acceptance of Christ was: "But I could no longer kill and eat!" At last he yielded and published the manifesto requiring all his subjects to become Christians or be slaughtered. He lived, however, to learn that Christians must be tolerant and forgiving.

The 90,000 Fijians are now practically all Christians—at least in name. Their Churches are wholly self-supporting, and they contribute to missionary work in other fields. This crown colony of Great Britain contains her most law-abiding citizens. Scarcely ever is a man imprisoned except for non-payment of taxes, due to carelessness or laziness. The residential tax on foreigners, a pound a head, is a source of irritation to the East Indians.

Most of the Fijians go to Church, and it is impossible to get a man to work on Sunday. Children are well behaved and obedient, and some are already organized as student volunteers. Each village supports a Church and a native teacher and pastor. The religious work of the islands is administered by the Methodist Church of Australia, which appoints a supervisor, for whom the natives supply a bungalow.

One of the native virtues is hospitality. Missionaries or tourists are often invited to occupy a native house, the family moving out to make this possible. The Fijians are cleanly in their habits and keep their villages free from rubbish. Every night the street crier goes up and down calling the names of workers and tasks assigned for the next day's village cleaning. The natives, having no ambition to earn money beyond their immediate needs, willingly contribute their labors to the community welfare.

"Community sings" in Fiji long antedate war days in America. Christian hymns are their favorites, and it is common for twilight groups to gather for song on the village plaza. Good singers, with a fine sense of rhythm, they love singing and make their own harmony.

Missionary work in Fiji is now conducted principally in behalf of the East Indians, who maintain their pagan worship and introspective philosophies wherever they live. They are more inclined to disorder than the Fijians, who are gentle and courteous. Any public disorder or law breaking is caused by the Indians, about 60,000 of whom constitute the industrial element. At first, they were imported for work in the sugar and pineapple industries, but they now control many lines of business. Every taxi and milk cart driver is an Indian. Some Chinese and Japanese are employed in stores, laundries and gardening, and there are at least 2,000 whites in the islands.

As evinced in their hospitality and general community spirit, the Fijians are extremely generous. If a man is wearing a new coat which another admires, the first promptly removes it from his own back and presents it to his acquaintance. They are great gift-givers, and upon special occasions, particularly at weddings, they heap their gifts at the feet of the honored persons.

This spirit makes their annual meeting, with its prolonged offering, a great delight, sometimes continuing until midnight. The collection is the last feature of the meeting, and is a formal procedure, to which groups or individuals respond, as their names are called. The people bring all the money they have, sometimes getting it changed into small coins, in order to prolong the joy of marching up front many times with various groups. Not until the last coins are deposited is the meeting adjourned.

One of Mr. Weavers' most interesting stories is a graphic illustration of the natural generosity of the Fijian augmented by his Christian consecration. Josiah, a native pastor, who contracted leprosy, was sent to a leper colony on another island. Seeing the great need for spiritual teaching and consolation among these people, he wrote to the chamberlain of the district, asking appointment as pastor there. He preached and taught among the lepers, but after some time, under treatment, and because of his splendid condition previously, he was cleared of his leprosy and given his papers for return to his own home. Josiah then wrote again to the chamberlain, reporting his release, but asking to be continued as the pastor there, since the need persisted. At last accounts, he had again contracted the terrible disease.

And these people are only about eighty years removed from cannibalism!—*Missionary Review.*

OUR MOUNTAIN WORK.

We are planning on beginning our Rocky Ford building by the first of August. It will be necessary for us to secure some more money in order to build the Church. For about three years we have been promising these people a building, and have not yet given it. I am sure, could our good people realize the need and great opportunity for service, we would have no difficulty in getting the money. We are grateful for the following donations that have been sent in since our last report. We hope each and every donor will feel assured that these donations have been appreciated. T. L. Felts, $15.00; Will Thompkins, 50 cents; Miss Clemer, $1.00; Dr. and Mrs. Clack, $8 00; Richard Mitchel, $1.00; Mr. Boggs, $5.; Liberty, Vance, $30.00; Henderson, $10.70; Reidsville, $16.00; Miss Anna Helfenstein, $5.00; 4 boxes of clothing and 1 box of Sunday School papers, Circle No. 4, Burlington; 2 boxes clothing, Mrs. Teague; 2 boxes of clothing, Durham; 1 box of magazines, Reidsville, Mrs. Gerringer; 2 boxes clothing, Miss Alice Marquart. A good collection of books from Albany, N. Y.; a collection of papers from Dayton Publishing Association; a collection of literature from Brushton, N. Y.; 1 large box of clothing from Pleasant Grove, Va.; Mrs. Elby, $5.00; a good collection of literature from Miss Roberson.

These donations have been received by Miss Morey or myself. M. T. SORRELL,

Fancy Gap, Va.

ELON CHAUTAUQUA AND SCHOOL OF METHODS.

The people of the Christian Church are recognizing that the work done in the summer schools is most worthwhile, and for this reason several new ones have recently been added. Last year, Keswick (Ontario) and Bethlehem College were added, and this summer a young people's session was added to the school at Defiance College and a new school at Starkey Seminary, in New York State. The work which the Christian Church is doing in its summer schools compares very favorably with similar work of this type which is being done by other denominations and interdenominational organizations. The movement for special training during the summer months, through Schools of Methods, Conferences and camps, has become so popular that many thousands of people will attend this summer and will return to their local Churches better trained for service and with a broader vision of the opportunities for service.

The School of Methods in the Southern Christian Convention began with the Chautauqua which was established at Virginia Beach in 1914. The leaders realizing that the colleges should be the center of training for Christian service, moved it to Elon College. Since it was moved to the college, the sessions have become increasingly more popular. This gives old students an opportunity to visit their alma mater, and members of the Church who have never had an opportunity to visit their college such a chance; it gives our Church people an opportunity to visit the Orphanage. This summer, many people will be especially interested in seeing the five new buildings and the campus, since grass has been planted and cement walks laid. The college has been generous enough to furnish the dormitories, with light and water, free of charge to visitors, the auditorium for evening sessions and the Mooney Christian Education Building for classes.

The School of Methods program has been arranged with the classes of people in mind, namely, the ministers, young people and laity at large. The program will be especially helpful to ministers whose fields of labor make it hard for them to keep up-to-date in the best methods of Church work and pastoral service. Our Churches can never rise above the ministers, and each Church should co-operate with its minister in attending the School of Methods. It will be especially helpful for rural ministers, whose work keeps them busy all the year around and who do not have the privilege of belonging to a ministerial association or hearing helpful lectures during the year.

Secondly, the young people of the Churches should have an opportunity to do special training in Church work and to enjoy the fellowship of other Christian young people. Some of them will never have an opportunity to attend college, and others in college will be too busy to concentrate on definite Church methods as they are able to do by giving their entire time to it for ten days.

Thirdly, the program has been planned with the laymen in mind—those faithful Christians who have worked for years in our Sunday Schools as superintendents and teachers; in missionary societies, on Church boards, and other important positions in the Churches without ever having a chance for special training. Their responsibilities are such that they cannot go to college, and often their means are too limited to buy the newest books on their special subjects. The School of Methods gives them a chance to get, in a short period of time under the best possible faculty, just the type of training they need.

The Chautauqua and School of Methods meets at Elon College this summer from July 27th to August 7th. The extension of time from one week to ten days has made possible a much larger program than in the past. The additional time came as a result of many requests from people who have attended in the past who have felt that more and better work could be done in a longer period of time.

The program includes morning worship and Bible study in groups, international credit courses in child psychology and methods (primary and junior), Bible, youth and the Church, and the organization and administration of the Church school; a course for young people in "What Shall I Do with My Life?" and the Christian Church; pageantry and dramatics, stewardship, Christian Endeavor with a series of lectures for young people on "What it Means to Be a Christian," missions (two courses), worship in the Church school, music (for young people), evangelism, daily vacation Bible school for leaders, and Church organization.

Mrs. E. L. Burkholder, of Richmond, Va., who has had wide experience in teaching music and in conducting community sings and pageants, will have charge of "Happy Hour," and teach the course in music. Mr. W. A. Welch, of the Y. M. C. A. in Henderson, N. C., who has been very successful there and at other places in directing recreational activities, will be the director of recreation. He, with the assistance of one young person to every ten delegates, will have something planned for the entertainment and pleasure of every one present. Rev. E. H. Rainey's series of lectures on "What it Means to Be a Christian" deserves especial mention, as they have been prepared for young people and attempt to help them solve some of the problems which arise in their early Christian experience.

The daily vacation Bible school under the direction of Prof. S. A. Bennett and his helpers, the evening lectures, commencement with the awarding of certificates, the Sunday services, and special exhibits, promise an interesting time for all who attend. Those who desire rooms in the dormitories should reserve them in advance. For further information, write to the Field Secretary, Elon College, N. C. PATTIE L. COGHILL.

PROGRAM OF THE EASTERN NORTH CAROLINA S. S. & C. E. CONVENTION, OAK LEVEL CHRISTIAN CHURCH, YOUNGSVILLE, N. C., JULY 14, 15, 16, 1925.

Theme—"The Spirit of Progress."
Text—"The Lord shall increase you more and more, you and your children."—Psa. 115:14.
Song—No. 77, "There's a New Day Dawning."
Devotional Leader—Rev. J. Lee Johnson.
Entertainment—W. H. Hudson.

Thursday Evening, July 14th.

8:00 Song Service—Leader.
8:10 Devotional Service—Rev. J. Lee Johnson.
8:20 Welcome Address—Ben T. Holden.
8:35 Response—Prof. L. L. Vaughn.
8:45 Enrollment of Delegates.
9:00 "The Purpose of Our Convention," Rev. A. H. Hook.
9:15 Assignment of Homes—Entertainment Committee.
9:30 Announcements.
9:40 Adjournment.

Wednesday Morning, July 15th.

9:30 Song Service—Leader.
9:45 Devotional—Rev. J. Lee Johnson.
9:55 Business Session.
10:15 Annual Address—C. H. Stephenson, President.
10:40 Reports:
Organization and Expansion—Rev. J. E. Franks.
Missions—Mrs. Carl Whitaker.
Literature—Prof. L. L. Vaughn.
11:00 Open Discussion—Delegates.
11:10 "The Value of the Daily Vacation Bible School to the Church and the Child," Miss Pattie Coghill.
11:30 Special Music—Miss Ruth Johnson and H. W. Johnson.
11:40 Address—Dr. W. A. Harper.
12:10 Announcements.
12:15 Adjournment.

Wednesday Afternoon.

2:00 Song Service—Leader.
2:15 Devotional Service—Rev. J. Lee Johnson.
2:25 Roll Call of Christian Endeavor Societies.
2:35 Christian Endeavor Reports:
Senior Report—Rev. R. L. Williamson.
Junior Report—Mrs. R. J. Newton.
Intermediate Report—Mrs. H. P. Brigman.
3:00 Talks:
"The Christian Endeavor from the Pastor's Viewpoint," Rev. J. Fuller Johnson.
"Our Pastor's Part in Our Endeavor," Miss Fledai Summers.
"The Mission of Our Christian Endeavor Society," Miss Jennie Gunter.
Round-Table Discussion—Led by Miss Pattie Coghill.
3:40 "An Open Door," N. B. Hester.
4:00 Special Music.
4:05 "The Added Responsibility of the Sunday School," Dr. J. O. Atkinson.
4:30 Miscellaneous Business.
4:50 Announcements.
5:00 Adjournment.

Wednesday Evening.

8:00 Song Service—Leader.
8:10 Devotional Service—Rev. J. Lee Johnson.
8:20 Address—"The Needy Child," Chas. D. Johnston.
8:50 Violin Solo—Miss Mary Brockwell.
9:00 Address—Dr. W. C. Wicker.
9:40 Adjournment.

Thursday Morning, July 16th.

9:30 Song Service—Leader.
9:45 Devotional—Rev. J. Lee Johnson.
9:55 "The Spark Plug of the Sunday School," H. W. Johnson.
10:10 Secretarial Reports:
Teacher Training—Dr. L. E. Cook.
Home Department—Mrs. J. E. Harward.
Adult—Charlie Moore.
Intermediate—Mrs. R. W. Williamson.
Junior—Miss Ruth Johnson.
Primary and Beginners—Mr. L. L. Vaughn.
Cradle Roll—Mrs. S. V. Holt.
10:40 Open Discussion—Delegates.
10:55 "Avenues of Service," Miss Gertrude Browne.
11:10 Special Music.
11:15 Trained Leaders for the Sunday School—Miss Ruth Johnson.
11:30 "The Challenge of Our Age to the Church," Dr. W. D. Parry.
12:00 Organization.
12:15 Adjournment.

Thursday Afternoon.

2:00 Song Service—Leader.
2:15 Devotional Service—Rev. J. Lee Johnson.
2:25 "The Church's Opportunity Through the Sunday School," Rev. Charles Howard.
2:40 "The Contributing Factors in the Growth of a Sunday School," Rev. B. J. Howard.
2:55 "The Opportunity of the Sunday School in the Community," C. N. Johnson.
3:10 Special Music.
3:15 Report of Nominating Committee.
3:20 Expressing Convention Impressions—Delegates.
3:40 Miscellaneous.
3:50 Report of Committee on Resolutions.
4:00 Adjournment.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

July 19, 1925.

Subject: "The Gospel in Lystra."

Golden Text: "Blessed are they that have been persecuted for righteousness' sake, for theirs is the kingdom of heaven."—Matt. 5:10.

Lesson: Acts 14:1-28.

Devotional Reading: Psa. 46:1-7.

"When they persecute you in this city, flee ye into another," said Jesus. That was not because the Master was commending cowardice, but because He was commending prudence and common sense. And Paul and Barnabas obeyed this counsel of strategy. When they were persecuted and driven out of Antioch, they went to Iconium. And when, after a long sojourn in Iconium, during which they spake boldly in the Lord and did a great work, an assault was made upon them, and they went unto Lystra and Derbe. There were too many places that needed the gospel to spend their time in a place where effective work had become impossible. Furthermore, the word had been sown. Some of it had fallen on good ground. In due time, it would spring up and bring forth fruit.

The missionaries had an interesting experience at Lystra. The fact that there was no synagogue there, did not deter them from preaching the word. They simply held an open-air meeting and "preached the gospel." One is impressed with the zeal of these men to make the "good news" known. Great things would come to pass if we had as much zeal and enthusiasm in the Master's work. One of those who heard Paul and gave him his attention—it is not difficult to believe that Paul could get the attention of his hearers—was a cripple: a man who had been lame from his mother's womb. There was something in the man's expression that attracted Paul's attention, and perceiving that he had faith to be healed, he commanded him to stand upright on his feet. "And he stood up and walked." This is typical of the power of Christianity. It takes men who are living on the lower levels of life, men who are not able to walk in the way of righteousness, and makes them stand upright, restores the dignity of manhood, gives them power to walk in paths of righteousness and service. This is a miracle in itself.

The people, steeped in superstition, and ignorant of the power of the living God, thought that their gods had come down in the likeness of men, and the priest of Jupiter, together with the people, would have done sacrifice unto Paul and Barnabas, whom they called Mercurius and Jupiter. Disclaiming any credit for the act, and using the opportunity thus afforded to drive home a spiritual message, Paul declared that their purpose was to deliver men from the bondage to just such vanities and to turn them to the living God who had not left Himself witnessless, even in pagan lands. Here again we see the genius of Christianity. It seeks to turn men from the vanities of the world, from the things that are material, and hence temporal, to the things that are spiritual and hence eternal. One of the tests of growth in the spiritual life is the increasing faith in and emphasis on spiritual forces.

The zeal and the enthusiasm were not all on Paul's side. The Jews had those qualities in large measure, and in spite of the fact that it was one hundred miles from Iconium to Lystra, they followed Paul and attacked him, this time bodily. They stoned him and threw him out of the city, thinking he was dead. But with an amazing vitality, and with an even more amazing courage, Paul rose up, and actually went back into the city. When we think of the courage of the man, and then think of how often we deny our Master because of fear—not fear of physical persecution, but fear of ridicule or public opinion—we ought to be put to shame.

After a visit in Derbe, where they preached the gospel and taught, the missionaries retraced their steps and visited the cities from which in every case they had been driven. They "confirmed the souls of the disciples, exhorting them to continue in the faith," and warned them that, through much tribulation, they must enter into the kingdom of God. In doing this, they were following the Master's example. He never pictured the Christian way of life as easy. In fact, He made it a very difficult way of life. Let no man think that he can drift to heaven on flowery beds of ease. The Christian way of life is by the way of the cross.

As an aid to discipline and strength, Paul appointed elders in the Churches which he had established. Then they started back on their long journey to the mother Church. One is always interested in an address by a foreign missionary, for he can tell at first hand of the things he has seen. And as I read that "when they were come and had gathered the Church together, they rehearsed all that God had done with them," I wish that I could have been there. What great things Paul and Barnabas must have recounted to the eager hearers. And how they must have rejoiced when they realized that they had been workers together with Paul and Barnabas. If we could visit the mission field in person, or lacking that great privilege, if we could have missionaries in sufficient numbers often enough to tell us of the conditions and needs and accomplishments on the mission field, perhaps we would do more in this the supreme business of the Church.

Teaching Points.

1. Sanctified common sense is an essential quality of a useful Christian life.
2. The essential task of the missionary and the minister is to preach the gospel.
3. Christ brings division.
4. Christianity bids men stand upright.
5. Faith is an essential to victory.
6. Christianity banishes superstition.
7. God has come down in the likeness of men.
8. The difference in what men accomplish in Christian service is not always a matter of ability, but of consecration.
9. Christianity comes not to destroy, but to fulfill.
10. Christianity finds a foundation even in pagan religions.
11. God hath not left Himself without witness, even in heathen lands.
12. Christianity calls for courage today as in other days, even though it be of a different type.
13. Converted people need confirming help.
14. Preaching and teaching go hand in hand.
15. The Christian life is a struggle.
16. Personal testimony of what God has done for one is an inspiration to others.

CHRISTIAN ENDEAVOR.

July 19, 1925.

Topic: "Great Women of the Bible."—Luke 10:38-42; Esth. 4:1-17.

Some Bible Hints.

Martha is the type of the woman who serves, who thinks of the comfort of others, a splendid, unselfish type. (V. 40.)

It is not well to let responsibility rest too heavily on one. Comfort is good, but spiritual knowledge is better. (V. 40.)

Mary chose the best dish when she listened to Jesus and tried to understand Him. What is our favorite dish? (V. 42.)

Many women, some of them missionaries, have shown Esther's courage in facing known danger to save life. (V. 16.)

Suggestive Thoughts.

Miriam, Moses' sister, was a prophetess (Exod. 15:21), and probably her influence shaped her brother's career in Egypt. All women have influence.

Hannah, Samuel's mother (see 1 Sam. 2), is a type of consecrated motherhood that gladly gives her children to God. Woman's prayers count.

Proverbs 31 gives a picture of the virtuous woman, the real home-maker, prudent, industrious and kind. A good woman holds home together.

Deborah's ode in Judges 5 shows that women were not all ignorant in ancient times. There is no inferiority of heart or intellect in woman.

A Few Illustrations.

1 Pet. 3:1-6 suggests that women discovered long before man did that the art of ruling is to yield. Sarah obeyed! Today we need more yielding on both sides.

The story of Abigail, who afterwards became the wife of David, is that of a wise woman. She wins by humility what force never can achieve.

Jezebel (read 1 Kings 16:31, 18:4, 19:2; 2 Kings 9:30) is the type of passionate wickedness, a solemn warning of pride, prejudice, and the misuse of power.

Ruth stands forth as the great example of friendship; the woman who is faithful, who is true in dark days as well as in sunshine; the woman with a heart of gold.

To Think About.

What lesson have you learned from some woman of the Bible?

How did women in Bible times exercise their influence?

What was the sin of Lot's wife? (Gen. 19:26.)

A Cluster of Quotations.

"To be womanly is the greatest charm of woman."—*Gladstone.*

"A good and true woman is said to resemble a Cremona violin—age but increases its worth and sweetens its tone."—*Oliver Wendell Holmes.*

"Great men have sought the battle in their pride,
Hewing a path to glory as they fell;
But women, braver still, have grandly died
In silent struggles fame may never tell."
—*Anon.*

"Her voice was ever soft,
Gentle and low; an excellent thing in woman."
—*Shakespeare.*

The teacher was giving the class a lecture on "gravity."

"Now, children," she said, "it is the law of gravity that keeps us on this earth."

"But, please, teacher," inquired one small child, "how did we stick on before the law was passed?"

Striking manners are bad manners.—*Hall.*

Christian Orphanage

Dear Friends:

Our Burlington Church Leads them All.

Our Burlington Church takes the lead as a Church in coming to our aid in our new building program. Your superintendent had the pleasure of visiting our Burlington Church and Sunday School on Sunday, June 21st, and presented the new building program. We also gave out pledge cards to each Sunday School class to be used in making subscriptions.

We asked the Burlington people to raise, as their quota, the sum of three thousand dollars. Last Sunday, June 28th, when the cards were returned and counted up, they found they had subscribed forty-three hundred dollars, and felt confident within another week to make it five thousand. Our Burlington people are great folks, and we did not expetc anything less of them. They work and do things. May the Burlington Church spirit grip many of our Churches and inspire them to greater deeds.

Our farmer boys are happy over their big wheat and oat crop. They had the Orphanage threshing last week and made two hundred and forty-two bushels of wheat, three hundred and sixty bushels of oats, thirty-two bushels of rye—six hundred and forty-two bushels in all—and then added one hundred and twenty bushels of Irish potatoes to the farm income. They are happy because they beat everybody in this section in threshing the most bushels, and feel that they are getting on the map as farmers. We think they did well—don't you?

Joe Jones is still smiling as he brings in from thirty to forty gallons of milk each day from his Holstein cows. Joe says it takes milk to make good bread, and it is mighty good to drink, too.

Wilson Collier says he must not be left out, as it takes eggs to feed the sick and to aid the matrons who have charge of the cooking in making good things to eat, and then the children like them for breakfast, too. Wilson comes in with a smiling face every other day with a basket full of nice fresh White Leghorn eggs. About sixty-five dozen each week.

The Ellis Machine and Music Company, of Burlington, gave the baby home a good second-hand organ to be used for the joy and pleasure of our little children. It will be quite a blessing to us, as the little folks like to sing.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 9, 1925.

Amount brought forward		$10,695.84
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Damascus	$ 2.00	
Henderson	6.68	
Morrisville	2.00	
Auburn	4.50	
Bethel (W)	4.00	
Pleasant Union	7.60	
		26.78
Western N. C. Conference:		
Burlington		84.41
N. C. & Va. Conference:		
Palm St., Greensboro	$ 6.63	
Elon	2.50	
Pleasant Ridge	2.50	
Pleasant Ridge	1.60	
Bethlehem (A)	5.00	
Liberty	1.00	
Salem Chapel	1.35	
		18.08
Eastern Va. Conference:		
Waverly	$ 15.00	
Richmond, First Church	4.38	
Centerville	7.00	
Holland	11.50	
Mt. Zion	.67	
Christian Temple	29.20	
		67.75
Valley Va. Conference:		
Linville	$ 6.39	
Wood's Chapel	1.00	
Antioch	6.19	
		13.58
Georgia and Alabama Conference:		
Rose Hill, Ga.	$ 1.97	
Wadley, Ala.	2.67	
Beulah, Ala.	1.50	
Rock Stand, Ala.	3.52	
New Hope, Ala.	3.10	
		13.76
Easter Offering.		
Antioch, Ala.		9.00
New Building Fund.		
Christian Light Church	$ 25.00	
Mrs. Helen Clements	2.00	
		27.00
Special Offerings.		
R. B. Wicker	$ 15.00	
E. M. Davenport	75.00	
C. D. Johnston, Gdn.	15.00	
W. W. Brown	15.00	
		120.00
Grand total		$11,075.20

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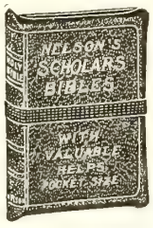

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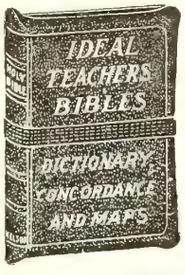

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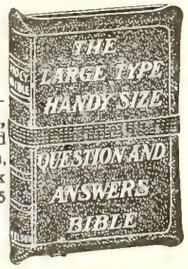

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MONDAY.

THE SPRING OF LIFE.

"For out of the abundance of the heart, his mouth speaketh."—Luke 6:39-49.

In the mind of Christ, life is very much like a stream flowing from a hidden spring. The spring is the soul. The stream consists in the words and deeds of daily living. That which determines the quality of life is the nature of the soul. This is God-given and God-renewed whenever the human heart is open to divine influences. Every man must take care that the springs of his life are pure and that no selfish interests divert or defile the streams of influence that flow into the life of the world.

It is only the true disciple, whose inmost being has been touched by the Spirit, that can hope for success in this high kind of life. The human heart can maintain unfailing good will only when it is in vital connection with the great central Heart which pulses out good will eternally.

Prayer.—Eternal Father, create within us clean hearts. Search out the dark places and illumine them with Thy gracious Spirit. May the life of Christ draw us with its alluring power, that we may know the healing of His presence. *Amen.*

TUESDAY.

THE REWARD OF FAITH.

"I have not found so great faith; no, not in Israel."—Luke 7:1-10.

Jesus marveled at this man's faith; it was so sure, so complete, so availing. "First of all, the centurion was confident that Jesus could cure, because of what he had heard concerning the Lord. This is the very essence of fiath, namely: belief founded on evidence. Faith is not credulity or fancy or caprice; it is a purely rational exercise of the mind; it is reasoning from the report of credible witnesses. Unbelief in the face of evidence is stupidity or sin. Most explicitly of all, he expressed truth in Christ and the dependence upon His power which characterizes true faith."

Through the ages, countless men and women have tested the Lord and have found His promises sure; they have cried unto Him and He has heard them. Let us lift up our hearts unto Him who is able and willing to give us what our souls need and confirm our faith in Him.

Prayer.—O God, help, Thou, our faith. May it grow as a tree planted by the rivers of water. May men find in our lives evidences of living healing faith, so learning to rejoice in Christ our Saviour. *Amen.*

WEDNESDAY.

GOD'S LOVE MANIFESTED.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.

The Bible is a revelation of God. The first verse of the first Book contains the subject of the Scriptures, and all the other verses and books are commentaries and revelations upon the subject, "In the beginning, God." It took a long time for God to fully reveal Himself, but as soon as nations and men were prepared to receive it, the fuller revelations came. It is a long way from Gen. 1:1 to John 3:16. God could not first reveal Himself to the people as a God of love any more than a teacher could explain higher mathematics to a pupil who had not mastered simple addition. So God began revealing Himself first in creation at the point where they could understand. There are some who have never advanced any further in revelation than to understand God as the Supreme Architect of the universe. They are still in the first chapters of Genesis when they might go on, and see Him revealed in law, in justice, in wrath, in personality, in mercy, and finally in love that surpasses knowledge in the gift of Jesus. Happy, indeed, is that person unto whom has been revealed the love of God, manifested in the gift of His Son!

Prayer.—Our Father, we thank Thee for the Bible. It introduces us to Thee. The heavens declare Thy glory, wisdom, and might, but Thy Word reveals Thy love. Give us strength, that we may go on from the creation of the world to the redemption of the world by Jesus. *Amen.* —*T. E. White.*

THURSDAY.

FELLOWSHIP WITH CHRIST.

"I know whom I have believed."—2 Tim. 1:12-14.

More than thirty years had passed after Christ was crucified before Paul wrote these words. If we remember this fact, the unusual nature of the first three words becomes apparent. Paul speaks as if Christ were still alive, as if it were possible to meet Him and talk with Him. We, too, believe in the actual resurrection of Christ, and in His ascension and His continuing ministry. We believe that in fellowship with Christ we experience what the mystic John Tauler declared to be "the pure presence of God in our souls." George Fox, the Quaker, was equally certain that, in contact with Christ, he had come into living friendship with God. These testimonies are merely other ways of expressing what Paul himself declared when he said, "I live, yet not I, but Christ liveth in me."

Not every rich man knows he is rich. Not every wise man knows he is wise. Not every strong man knows he is strong. But every soul who commits his keeping to Christ has within him a power which in its nature is eternal. He recognizes himself as in league with unlimited forces. Death may dim his torch, but cannot extinguish it. Nothing can separate him from the love of God which is in Christ Jesus.

Our faith is firm, our confidence secure, in a Christ whose power cannot be measured by finite standards nor limited by human conditions.

Prayer.—Lord's Prayer.

FRIDAY.

DIVINE ARCHITECTURE.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—John 14:1-3; 2 Cor. 5:1-5.

Our Lord, in the fourteenth chapter of John, and Paul in the fifteenth chapter of 1 Corinthians, are obviously both referring to the soul of man as the occupant and to God as the Divine Architect. We are building a house, but we do not have to die to have the foundation laid and the construction begun. Here and now, in this present life, we must open our hearts to the Divine Architect and welcome Christ as the Builder. Said Paul, "By the grace of God, I am what I am"—by the power of the indwelling Architect, the old, ugly structure of Paul's "house" was demolished, and a new house was built upon the foundation of a strong, positive personality.

Today—now—are we building that "mansion" in which we shall live eternally. To whom have we let the "contract"—to evil or good, Satan or Christ? "Nothing," said Michael Angelo, "makes the soul so pure, so religious, as the endeavor to create something perfect."

Prayer.—Lord's Prayer.

SATURDAY.

VISIONS OF SERVICE.

"I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."—Acts 2:16-21.

Upon the day of Pentecost, when the Holy Ghost was so fully vouchsafed to that company of men and women in Jerusalem, Peter found it necessary to preach to some deriders concerning the spiritual meaning of this new movement. Let us mark at once his quotation from the ancient prophet, Joel. When God poureth out His spirit on all flesh, sons and daughters will understand history, young men shall have visions of great achievement, and old men shall dream of the kingdom of God on earth!

What visions of service we have sometimes when the Spirit of God moves over our hearts! Let the sincere prayer of your life be: "God, give me visions of service to others, and then through me, make those dreams come true in kindly ministries to those I love, and those who need."

Prayer.—Lord's Prayer.

SUNDAY.

THE ENRICHMENT OF LIFE.

"A man's life consisteth not in the abundance of things which he possesseth."—Luke 12:15.

It is difficult to tell which word here to emphasize. Perhaps we should emphasize "life." Certainly, a man's bank credit depends upon the abundance of things he possesseth. His comfort may depend upon it, his freedom from care and anxiety. But his life—that is a different thing! One may have no bank credit, no social standing, no material comfort, and still live a great life, high and holy and altogether worthy of praise.

Suppose we emphasize the word "abundance." Not in the quantity, but in the quality of our possessions are we rich. One may own certificates of stock and even bonds, in such quantities as to paper a room or pave a street, and yet be very poor. The value of our holdings does not depend upon quantity. Here is a word with which to correct our ideas of life and our conceptions of value.

There is another word that deserves emphasis. It is "things." Things are chattels, salable goods, marketable securities, quotable commodities, inheritable wealth. There are some things we cannot control, but most things with which we have to deal we can control. We can use them. We can make them do our bidding. But when things make us do their bidding, we are lost. Our servant becomes our master. Our prisoner takes us captive.

Perhaps the great word of this verse is the word "possesseth." It is an excellent thing to possess something. But there are other ways of enriching our lives. Our lives may be enriched by what we know, by what we do, by what we love, and by what we hope. In this direction lies the greatest possible enrichment of life.

GLADNESS.

Are you not sad for sorrows past?
No! I am glad they did not last.
Do you not hate the false you knew?
No! I love more the good and true.
Do you not mourn for work undone?
No! I rejoice for triumphs won.
Have not Life's struggles wearied you?
No! They revealed new work to do.
Do you not fear the long, dark night?
No! I await the coming light.
Surely some dread the future Mars.
No! Hope and Faith can see the stars.

—*James L. Hughes, in Exchange.*

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dear Kiddies:

Did you ever go to daily vacation Bible school? Well, it's the very best school, and you can have the best time while you go to it of any kind of school anywhere. Why, just today—yes, sir-e-e—a great big boy beat all the other boys and girls in a three-minute Bible memory contest; and it made every one so happy to try and beat him. I wish all you dear Kiddies could be right here every morning these two hours to just be happy with all the rest of us.

The boys are making a great big doll house—they are making real furniture, too—and the girls are making real, sure-'nuff rugs for the polished floors—same as your mamma has in your house at home! Oh! I most forgot to tell that the boys are making an ark, and wooden animals, all painted and marked with pen and ink, and it looks exactly like animals we have all seen at the circus—honest!

My, my! I am saving the best till last. The babies have a great big part in our vacation school, too. They have a beautiful teacher that tells them lovely stories and helps them paint pictures in the sand. Yes, indeed, and what else you 'spose? They sing songs about the stories they learn, and can sing as well as you and me—and they are little folks, too.

I wish all the Kiddies could come to see our school. It's wonderful; and after the school is over, we are going to have commencement—and you know that's always great fun!

I forgot to say that the boys smear paint all over their overalls, and faces, and one wee boy got some on his nose, and of course we all helped him get it off quickly. He started out to paint the parlor table, and wasted the paint on his nose instead. What do you think of that?

It's getting most night-time; the sky is getting dark, the stars are creeping out, the Good Shepherd up in heaven is getting ready to watch over us while we sleep.

Good-night, all the dear Kiddies. Your editor loves you, every one.

Here comes the sandman. He will flip sand all over me in a minute if I don't hurry.

YOUR EDITOR.

WHEN LASSIE WENT VISITING.

By Frances Margaret Fox.

Mary Ruth, Betty Anne, and Barbara Jane are three baby sisters who live in a beautiful white house on a lovely street in a New England city. Their next-door neighbor is a big, wide, slow-walking old shepherd dog, whose name is Lassie.

The old dog loves babies and believes that it is her business to take care of Mary Ruth, Betty Anne, and Barbara Jane. When Mary Ruth was born, Lassie was the first of the neighbors to notice that a baby had come to live in the white house. The first time that Mary Ruth went out for an airing in her baby carriage, Lassie went too; walking along, walking along, soberly, like a friendly bear.

One day not long ago the mother of the three sisters wished to make a call in the afternoon, and it happened to be the afternoon when Elizabeth didn't work, but always went visiting. Aunt Frances said over the telephone, "I will come for Mary Ruth, Betty Anne, and Barbara Jane and bring them home to Nanna's house. It is a beautiful day, and we shall walk." Aunt Frances invited mother and the children to come to Nanna's house and stay to dinner. Mother would make her call before dinner.

Aunt Frances put Barbara Jane, who was only four months old, into the baby carriage and tucked the robes round her. Betty Anne put her doll into her doll carriage, and Mary Ruth put her doll into her doll carriage, and the happy procession started down the street.

But in a minute Mary Ruth laughed and called out, "And here comes Lassie!"

Sure enough, Lassie came walking along, walking along, soberly, like a friendly bear.

"Lassie was not invited," said Aunt Frances. "Lassie, will you please go home?"

Lassie would not go home. She walked in front of the baby carriage, and she walked so slowly that Aunt Frances almost had to push her along. Mary Ruth with her doll carriage walked behind Aunt Frances, and Betty Anne with her doll carriage walked behind Mary Ruth.

Aunt Frances had a hard time getting that procession safely to Nanna's house, and many boys and girls who passed them stopped to laugh. If Betty Anne had walked faster, then Mary Ruth would have walked faster. If both the children had walked faster, Lassie would have walked faster, and Aunt Frances would not have had such a hard time. Once or twice she had to bump-bump-bump Barbara Jane's baby carriage against that wide, wide old shepherd dog to make her move at all.

The old dog was tired when she reached Nanna's house. She didn't wait to be invited in, but went in, and all the afternoon she watched the little girls.

At dinner-time Lassie was impolite to the cat. She ate the cat's dinner right out of the cat's dish, and the cat had to run away fast and hide.

After dinner, Aunt Nellie said, "I will take mother and the children home in the automobile. We shall all go with them." Aunt Edie and Aunt Frances were staying nights at the children's house because their father was away out West.

The old dog barked when the mother and the babies, Aunt Edie, Aunt Frances and one of the cousins climbed into the automobile. She barked and barked and barked. She acted a little cross, too.

"What is the matter, Lassie," Aunt Nellie inquired; "I hope you do not think we are going to take you in the automobile?"

"She is too big," Betty Anne said; "there is not room for her."

"The dog will follow the automobile," said mother.

"We'll drive slow,'" Aunt Nellie promised. Then she called, "Come Lassie, come Lassie!"

Lassie wouldn't come. She sat on the piazza at Nanna's house and barked and barked and barked.

Mother was sorry because Lassie would not go home. She said, "Poor old doggie!"

"She is thinking about something, and she will come home when she gets ready. Don't worry," Mary Ruth advised.

Nevertheless, Aunt Nellie did worry. But when she reached home again, the big dog came to meet the automobile. She was barking loudly and acted cross. There was no one in the automobile then but Aunt Nellie and the cousin.

It sounded as if the dog were saying, "What have you done with those little girls?" But really the dog must have been saying, "Please take me home!"

Twice Aunt Nellie tried to coax her to follow the automobile, but she wouldn't.

At last Aunt Nellie said, "Do you expect me to drive you home, Lassie; is that what you are thinking about?"

It was. Aunt Nellie opened the door and the dog slowly, slowly climbed in. She filled the space in front of the back seat with her body and put her long head over Aunt Nellie's shoulder.

Aunt Nellie did not enjoy that drive. When it was ended and the back door was opened, Lassie climbed slowly, slowly, slowly out of the automobile and walked to the little girls' front door instead of her own. She barked and she barked and she barked until Aunt Frances came to the door with Barbara Jane in her arms.

"It is all right, Lassie," Aunt Frances said; "the children are here and are going to bed."

Then Lassie went home and barked at her own front door. When the door was opened she went in without saying "I thank you" or "Good night" to Aunt Nellie.

Aunt Nellie smiled all the way home to Nanna's house, although she says she truly hopes that Lassie will never come visiting again.

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Dentist: "How did you do it?"

Youngster: "Oh, shifting gears on a lollypop."

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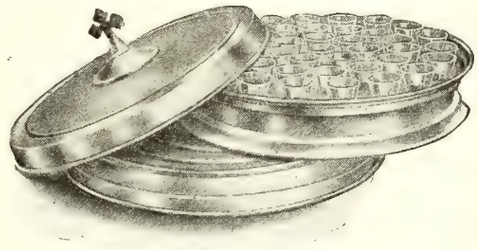

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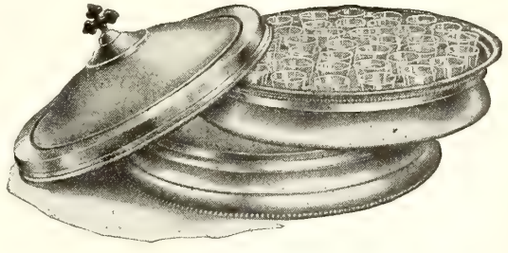

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AESTHETICS, CHARTS AND MISSIONARY FUNDS

The pastor of a very wealthy Church, some ten years ago, placed over his pulpit that motto of the Laymen's Missionary Movement, "Not how much of my money will I give to God, but how much of God's money will I keep for myself." The striking statement began to do its work. A rich woman not interested in missions came to the pastor and said, "I wish you would put that sign away. It offends our aesthetic taste and is not in keeping with the beautiful surroundings." Typographically, she was correct. The pastor protested that he could not possibly do so, as the motto would undoubtedly help to bring a large increase in missionary contributions. She offered him $500 if he would remove it. "That is not enough," said the pastor; "that motto is worth a missionary a year."

On inquiring how much a missionary would cost, and being told that $1,200 a year was necessary, she consented to give it. The motto was removed to the Sunday School room, where it again began its quiet work, but the woman had for the first time learned the lesson of stewardship, and since that time has given $50,000 for a local charity, and still supports her missionary.—From "Men and Missions."

SOWING MISSIONARY SEED.

One day Bishop Selwyn, of New Zealand, while visiting Judge Patteson, in England, said, half in playfulness and half in earnest: "Lady Patteson, will you give me Coley?" She started, but did not say no; and when, independently of this, her son told her that it was his greatest desire to go with the bishop, she replied that if he kept that wish when he grew up, "he should have her blessing and consent." Years afterward, Coleridge Patteson joined Bishop Selwyn in his labors in the South Sea Islands.

In Sunday School, composed largely of young people of impressionable age, one never knows what may come from the sowing of missionary seed. The mere dropping of a remark, or telling of a brief story from the mission field may result in missionary decisions. This justifies the taking of three to five minutes occasionally for the presentation of striking field items, and missionary facts to the Sunday School.

WHAT ONE CHURCH IS GIVING.

The Church of the Atonement, in Germantown, Pa., has given in the past ten years an average per member of $25 to congregational expenses, and $69 to missions. During twenty-three years, this congregation has given to missions the sum of over $153,230. For fourteen years they have averaged $6,770 per year, and for the last nine years $8,272 per year, while the current expenses of the Church are never over $3,000 a year. This has all been accomplished without missionary committee or organization of any kind or any personal solicitation, but simply by the presentation of the opportunity more or less at all services, and by letters from different parts of the field from week to week at every mid-week service.

Here is a broad, clear and properly delimited definition of religion, which we find in Rev. Alexander LeRoy's great book, "The Religion of the Primitives:" "We can define religion, considered subjectively, as the ensemble of beliefs, boligations, and practices by which man recognizes the supernatural world, performs his duties tworad it, and asks help from it." Perhaps the author meant "objectively" instead of "subjectively," but otherwise it is a lucid definition. It is much clearer than the hazy definitions sometimes given, such as "man's sense of wonder toward the universe," or man's relation to the universe as a whole." These definitions do not recoynize the supernatural at all, and teach that even the athiest may be relipious. Let us have clear sunshine in our definitions and in all our thinking; let us not prefer fogland so sunshineland.

The first duty of the preacher is to preach. His theme must always be the gospel of Jesus Christ in some of its manifold phases. Also, he must preach as well as he can. For a preacher to do less than the very best that is in him every time he preache is to show lack of conscience in a great stewardship.

Poverty is uncomfortable, as I can testify, but nine times out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim.—James A Garfield.

October 29, 1898; age, 26 years, 6 months and 28 days.

The funeral services were conducted by Rev. J. Kidd, at Holly Springs Cemetery. He professed faith in Christ some few years ago. He leaves a wife, one child and a host of relatives to mourn their loss. MRS. B. H. PRESNELL.

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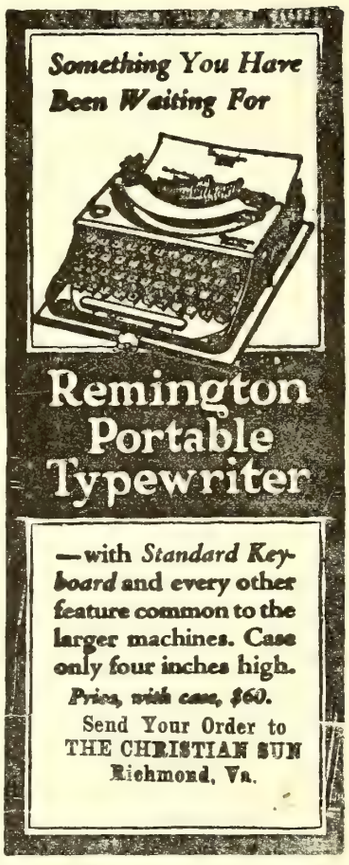
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IV. The Atonement for Sin, or Plan of Salvation.

1. *In what way have we all sinner?*

(1) We are sinners by nature; we are born with evil dispositions which tend constantly to lead us astray, and we have no good in ourselves.

(2) Our sinful nature has caused us actually to break the law of God, in our thoughts, in our words, and in our deeds.

2. *What do we deserve for our sins?*

The dreadful wrath and fiery indignation of God.

3. *Can we not safely withstand the wrath of God?*

No; for it is a fearful thing to fall into the hands of the living God.

4. *Is there no way of escape from God's anger?*

Yes; Jesus Christ is mighty, and able to save even to the uttermost, all who put their trust in Him.

5. *Who is Jesus Christ?*

He is the only Son of God, who was in the bosom of the Father before all worlds, but became the Son of Man also, and dwelt on earth, nearly nineteen hundred years ago.

6. *Is Christ, then, both God and Man?*

Yes; He is very God, and very Man, for in Him dwelt all the fullness of the God-head in a human body, and His name is Emmanuel, or God with us.

7. *How did God live on earth?*

He lived here as our example. He sought not His own earthly glory, but rather the glory of God, and the happiness of men, and went about, everywhere, doing good.

8. *Why did Christ suffer death?*

He died in our stead. He gave Himself—the just for the unjust—that he might be the Lamb of God, that should be slain for sin, that His own precious blood might wash away our transgressions, and fit us for a home in heaven.

9. *Why did Christ rise from the dead?*

To show also that we shall be raised up at the last day, and, if we have believed on Him, shall appear with Him in glory.

10. *What is the Gospel?*

The glad tidings of salvation by Jesus Christ.

11. *What must we do to be saved?*

(1) We must repent of our sins, and forsake them.

(2) We must believe on the Lord Jesus Christ as our Saviour, our only hope, given under heaven, and among men.

(3) We must, as nearly as we can, live according to the example of our Lord, believing that He will help us to do good, if we ask Him.

12. *Where is Christ now?*

At the right hand of the Father in heaven, where He ever liveth to make intercession for us.

13. *Whom did Christ promise to send His disciples when He should go away?*

The Holy Spirit, the Comforter.

14. *What does the Holy Spirit do?*

He reveals to us the things of God, and sanctifies our hearts.

15. *Are there, then, three Gods?*

No; our Saviour said: "I and my Father are one," and the Holy Spirit proceedeth from the Father and the Son. So that the Father, the Son, and the Holy Spirit are but one and the same God.

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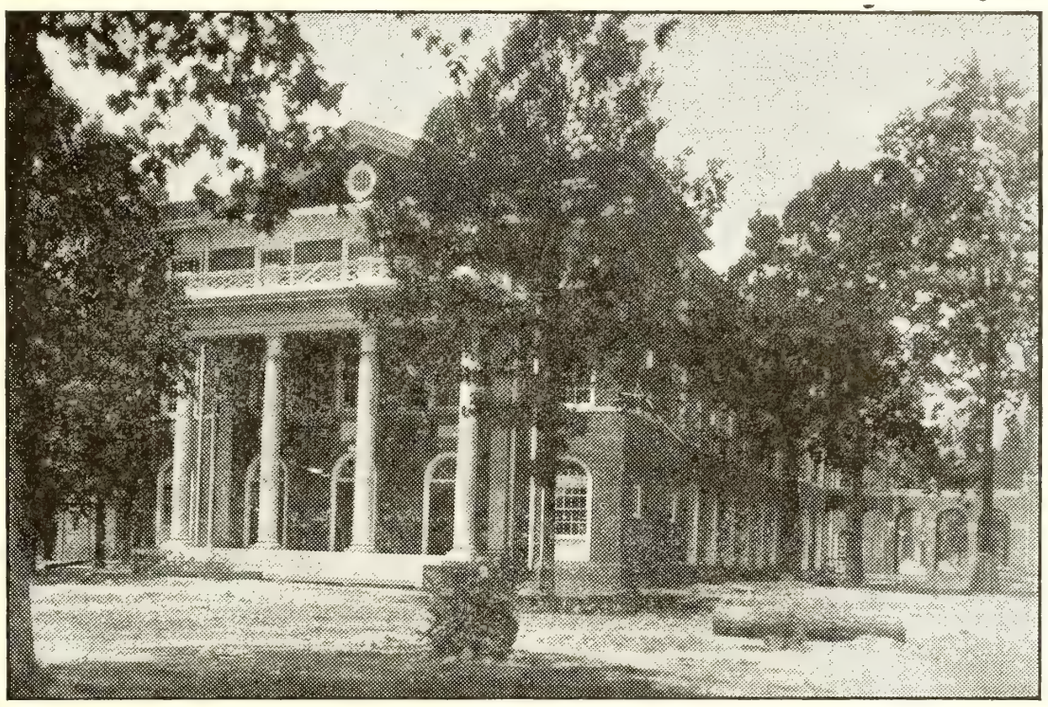

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THE TASK NUMERICAL AND GEOGRAPHICAL.

To declare that there are at present in the non-Christian world approximately 1,116,000,000 people who do not know the gospel is a mathematical abstraction rather than a gripping statement of human need. It affects the average man about as much as to tell him there are 265,896 square miles in the State of Texas. We need a concrete picture of this multitude. If they formed a procession in single file three feet apart, they would extend 633,040 miles, or more than twenty-five times around the globe. Traveling at the rate of three miles an hour, day and night, it would take twenty-four years and twenty-eight days to pass a given point. If they formed a procession two hundred abreast and three and a half feet apart, they would extend from New York to San Francisco.

It is estimated that 500,000,000 of these people die in a single generation, or 41,511 every day. Our task is to give the gospel to our generation. If a single Christian should attempt to reach this large multitude, spending five minutes with each person, working eight hours a day, it would take him 14,269 years to deliver his message. Evidently this task is impossible. It is the responsibility not of an individual, but of every Christian. We simply use the illustration to give some idea of the vast multitude who do not know Christ.

In the report of the Edinburg Ecumenical Conference it is stated that, of the total population of approximately 1,100,000,000 in Asia and Africa, there are 119,000,000 people for whom no provision whatever is being made by any of the missionary societies. Imagine the entire population of the United States increased by 15,000,000 to 20,000,000 people and the whole multitude pagan, without a single missionary, and you get some idea of the needs today of those for whom no evangelistic effort whatsoever is being made.

Do these facts grip you as a Sunday School teacher? Is there any relation between this great unreached multitude and your class of young people?—Trull and Stowe.

LOKER.

Amos J. Loker was born September 12, 1895, and died June 21, 1925. He had been a member of Linville Christian Church a little more than five years, and had, from a child, lived a very exemplary life. He was a devoted son, husband, and father. He is survived by his father and mother, two brothers, his wife and two children. His funeral was conducted at Linville, June 23d, by his pastor, assisted by Rev. A. W. Andes, and his body was buried in the Linville Cemetery.

R. P. CRUMPLER.

Linville, Va.

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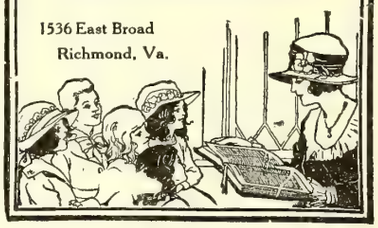

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5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, JULY 16, 1925. NUMBER 29.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Teapot Dome Lease Holds.—

On June 19th, the United States lost her suit to annul the Teapot Dome oil fields' lease to Harry F. Sinclair and the Mammoth Oil Company. Judge T. Blake Kennedy, sitting in Cheyenne, Wyoming, disallowed all the chief charges against the company. District Attorney Albert B. Walton announces that he will appeal the case. In all probability, the lease will continue to hold, since this is the second effort of the government to annul it.

Senator Ladd Dies.—

While Senator Robert M. La Follette was being laid to rest at his Madison, Wis., home, Senator Edwin Fremont Ladd died suddenly in a Baltimore hospital. He was one of the strongest members of the insurgent bloc in the Senate. During the last campaign, he lined up squarely behind Senator La Follette, and for this betrayal of the Republican party, he, with Senator La Follette and Senators Frazer and Brookhart, were dropped from the committees of which they were members. Senator Ladd was known as the "Nestor of North Dakota's latter-day Populists." He was born on December 15, 1859, and before his entrance into politics was a teacher, a scientist and an economist. His and Senator La Follette's death seems to foreshadow the breaking up of the insurgent bloc in the Senate, and of the Progressive party movement.

Price-Fixing Illegal.—

The courts have recently fined fifty chair manufacturers for price-fixing. The Sherman anti-trust law seems still to be effective. The chair manufacturers pled guilty to the violation of the law, even though the Supreme Court had declared just previously that the dissemination of data concerning cost of material, cost of manufacturing, and so on, was a legal function of organizations. The violations have been going on since 1913, and in view of that fact the fine of from one to five thousand dollars each—a total of $166,000—seems a light penalty. The combined chair-makers do approximately fifteen million dollars' worth of business every year, which makes it seem still lighter. However, it shows, perhaps, a new trust policy, and in the long run is a good thing for all concerned. Two hundred and sixty-three furniture manufacturers have been indicted on the same charge of price-fixing, and the outcome of that suit in the Chicago courts is awaited with eagerness.

Connecticut is Prepared.—

John H. Trumbull, Governor of the State of Connecticut, has been severely criticised for his refusal to co-operate with the War Department in their general Defense Day program on July 4th. Governor Trumbull felt that a prepared-for test would mean nothing, and on June 15th he tried a little plan all his own in a surprise test. In four hours after his call to arms was issued, ninety-six per cent of the officers and ninety per cent of the militia were under arms. No one knew of the call previous to its issuance, and many tales were told accounting for the cause of so hasty a muster. Some loyal Connecticut men were sure that war had been declared on Mexico or China, and some had it that New London had suddenly fallen into the hands of the local "Reds." Whatever the cause might be, all hurried to arms, and were ready for fighting duty.

Governor Trumbull wired the War Department that the militia of his State were reliable in case of need. Connecticut certainly seems prepared for an emergency. Such tests of military strength are very dangerous things. We know now that Connecticut is prepared. Suppose we knew that every State was as well prepared, there would be some among us who would not hesitate to plunge us into war upon the slightest provocation; and, too, such tests constitute, to all intents and purposes, a threat to all the world. It is a sort of placing a chip on our shoulders, and there may be some of our neighbors hardy enough to knock it off, and then—and it will all be our own fault.

Peru Accepts Coolidge Award.—

The Peruvian government has accepted the arbitral award of President Coolidge in regard to the Tacna Arica dispute between that country and Chile. The Tacna Arica territory has been a source of dispute between the two countries since the close of the War of 1884. Previous to that war, the territory had been under the control of Peru, but since that time Chile has had charge of it. President Coolidge decided that a plebiscite in the disputed territory should be held to decide the future ownership of the country. Chile accepted the award several months ago, and some fear was entertained that Peru might fail to do so on account of the fact that she might feel that no just decision could be reached by a plebiscite, since Chile had for so long controlled the territory. The President's decision provided for a commission to hold the plebiscite and Peru's appointment of her representative is hailed with delight.

General John J. Pershing will represent the United States on the commission, and is now assembling his legal advisors preparatory to sailing for South America. A United States cruiser will be furnished for the purpose. No date has as yet been set for the plebiscite, but it is felt that the gravest menace to the peace and good will of the two Americas will go into dimming history by the close of this year. The people living in the Tacna Arica territory are to determine their government, which is the fair thing. A people should know under what government they prefer to live. The acceptance of this arbitral award demonstrates the power of the United States in friendly intervention, and will strengthen our prestige in the countries to the south of us.

Alcoholism on the Decrease.—

According to statistics given by Cora Frances Stoddard in *Scientific Temperance Journal,* Boston, alcoholism under prohibition has had a tremendous decrease. She points out the fact that during the four-year period, 1919 to 1922, there were only 6,345 deaths from alcoholism, while in the four-year period immediately previous to 1919 14,720 persons died from intemperate drinking. Allowing for the increase in population, it may be safely assumed that the lives of 11,774 persons were saved by prohibition. This improvement, however, leaves much still to be desired, since near two thousand of the 6,345 recorded for the period 1919 to 1922 were due to efforts to enforce the law. The figures of the Metropolitan Life Insurance Company brought up to 1924 bear out the figures given by Miss Stoddard. The cross-section represented by the figures of the insurance company includes sixteen million industrial policy-holders in the United States and Canada. Both sets of figures show that after 1921—in which year alcoholic mortality was the lowest—it has been rising steadily until the last half of 1924, when a decrease was noticed. The Metropolitan authorities believe that the country will feel a very distinct dropping off during the coming years. Four and five-tenths per cent of the policies paid in the six years previous to 1919 were on deaths due to alcoholism, while in the six-year period since 1919, five and a half years of which was under constitutional prohibition, was only one and one-tenth per cent. The figures of the hospitals for the insane in New York and Ohio show the same falling off. During the period since 1919, the hospitals of New York should have admitted 2,953 persons whose insanity was due to alcohol. They actually admitted only 1,190. This hopeful statement comes from the State which in 1923 repealed its dry-law enforcement act. There is still much illicit use of alcoholic liquors in this country, but we have every cause to feel encouraged. We could not hope to uproot an evil so deeply set in a national people all at once; such reformations must be brought about gradually, as we have time and opportunity to educate against law violation in every form, and so build through our schools and pulpits a love of right for right's sake in the hearts of our people.

NOTES-PERSONALS

Chautauqua number!

A large part of the regular matter this week is held for lack of space. Some excellent articles.

Rev. H. C. Caviness, Apex, N. C., is to assist the pastor, Rev. C. E. Gerringer, in a series of meetings at Big Oak Church, Randolph County, beginning August 2d. Bro. Caviness will use his tent and have the aid of his song leader and assistants in the meetings.

Mrs. E. F. Burkholder is the author of a new method in sight reading, which is receiving the highest commendation from professional musicians. She will use this course in classes of young people during the Chautauqua. It is designed to assist the young people in learning new music in the Sunday School.

If our young people, Sunday School teachers, pastors and others do not attend the Elon Chautauqua July 27th to August 7th, or Bethlehem Chautauqua, beginning August 10th, the loss and the fault will be theirs and not that of the program makers. This week's SUN will give one who reads it some idea of the profits, privileges and benefits to be derived from attending Chautauqua.

Rev. J. F. Morgan, having resigned the pastorate at Winchester to accept the pastorates at Rosemont and Berea, Norfolk, leaves an important vacancy to be filled. Winchester is a growing Church and is a field of opportunity. We have a very devoted and intelligent constituency there, and it is devoutly hoped that the Church will be able to secure, without delay, just the man they need.

Mrs. W. T. Walters will give a course in religious drama, using as a textbook, "The Production of Religious Drama." This course furnishes information concerning methods of production by means of properties, lighting and costuming, and is designed to aid the amateur in producing and presenting religious drama for special occasions and also as an effective method of teaching Bible characters in the Sunday School class.

A group from the Federation of Christian Workers, Burlington, N. C., Bro. Charlie Walker, leader, went out to Shallow Ford to the regular prayer meeting of that Church Sunday night, June 28th. There were some fifty or sixty at prayer meeting that night, and as a result of the meeting there were nine converts. It was a glorious prayer meeting, and all present had a good time. Whenever people begin to testify and to witness for Christ, Satan gets out and the Spirit of God comes in.

Rev. W. T. Walters, D. D., having resigned his pastorate at Richmond, will be ready to accept work in another field after October 1st, when his resignation takes effect. Dr. Walters is one of our able, competent and successful pastors and Church builders. He carries business ability into the management of Church affairs and devotes his talents to his tasks with unceasing and unstinted energy and efficiency. No doubt a field of service that needs just such a man will command his time and secure his services. He should not be left idle, and October 1st should find him facing a pastorate of promise and of opportunity.

ELON CHAUTAUQUA ANNOUNCEMENTS.

Expenses.

A registration fee of $1.00 will be charged for adults, and 50 cents for children. Room and board in the college dormitories for adults, $12.00, and children under 15 years of age, $6.00. Single meals for adults, 40 cents, and children 25 cents. First meal served Monday noon, July 27th, and last on Saturday morning, August 8th.

Credits.

International credit will be given for those who satisfactorily complete the International Courses. No one will be permitted to take more than two of these courses. Those attending 80 per cent of the recitation periods will receive Chautauqua certificates. Those attending 80 per cent of the classes in any one course will receive class credit cards. Children who register will be given Chautauqua buttons and the same credit as adults.

Special Attractions for Children's Workers.

Miss Margaret Clemens, Editor of the Children's Publications of the American Baptist Publishing Society, of Philadelphia, will teach two courses in primary work—"A Study of the Primary Child" and "Primary Method in the Church School."

Mrs. M. L. Bryant, President of the Eastern Virginia Woman's Conference, and a teacher in the Norfolk schools, will teach two courses in junior work—"A Study of the Junior Child," and "Junior Method in the Church School."

Prof. Bennett, of Elon College, will teach a course for leaders of Daily Vacation Bible Schools. He will also be in charge of a Daily Vacation Bible School, which will be conducted each morning from 10 to 12 o'clock for all children twelve years of age and under.

The course in worship in the Church School, by Rev. J. H. Lightbourne, will be most helpful to teachers of children's work.

Bibliographies of the best books for this work will be furnished those interested in the work.

Attractions for Young People.

A Young People's Organization, for the future promotion of the work among the young people and for fellowship.
A Course in the Work of the Christian Church will be taught by Mr. Hermon Eldredge especially for young people.
"What Shall I Do with My Life?" is the course which Mrs. J. W. Patton will teach for young women and girls, and Mr. Hermon Eldredge for young men and boys.
Pageantry and Dramatics.
Camp Fire Girls.
Christian Endeavor.
Worship in the Church School.
Boy Scouts.
Young People's Music Class.

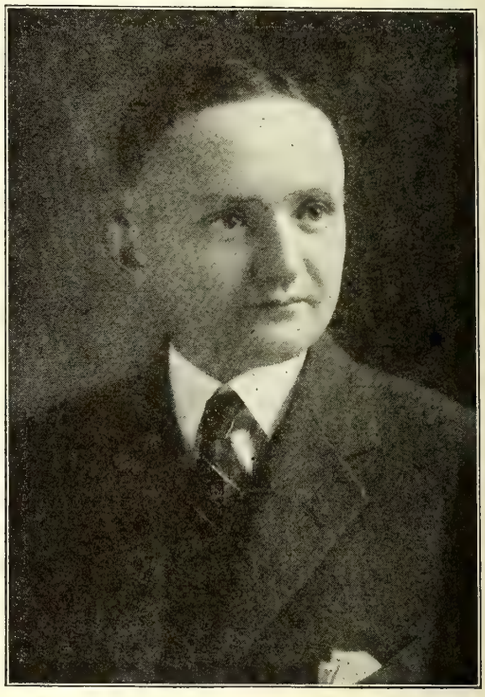
Personal or group conferences with the Faculty may be made by appointment. They will be glad to help you in any problems you may have.

Attractions for General Sunday School Workers.

International Credit Courses in Children's Work, Young People's Work, Bible, and especially the Course in the Organization and Administration of the Church School.
Missions—Miss Martha Stacy and Dr. Atkinson.
Stewardship.
Evangelism.
Worship in the Church School.
Pageantry and Dramatics.
Church Organization.
Daily Vacation Bible School.
Morning Worship.
Bibliographies in the Different Fields.
Special Exhibits of Books.

THE CHAUTAUQUA FACULTY.

The faculty of the Elon College Chautauqua and School of Methods, July 27th to August 7th, as published elsewhere in this issue, assure the strength and worth-while of the practical courses offered. They are all men and women well equipped for their special tasks. They have made a study of these lines of work which the average worker has not had an opportunity of doing, and out of this knowledge and varied experience they are going to bring to you their best. Theirs is a labor of sacrifice and love, and the Chautauqua management is under many obligations to them for their unselfish service, without which the school would not be possible. It will prove a blessing to any school or Church that can have its leaders sit under the teaching of these earnest, experienced workers.



Rev. E. H. Rainey.

NOTICE.

The Committee on Education of the Eastern Virginia Christian Conference will meet at Antioch Christian Church at 12 o'clock Tuesday, July 21st, during the Sunday School and Christian Endeavor Convention, and all persons having any business with said committee will please meet with the committee at that time. All licentiates and candidates for the ministry connected with this Conference should report to the committee at that time.

W. W. STALEY,
Chairman Committee on Education.

Sunday, June 28th, was "Memorial Day" at Mt. Bethel, Rockingham County, N. C. Rev. Fred Wright is the esteemed and capable pastor, and is doing good work here. There were two services Sunday, and a feast of good things for the physical man at the noon hour. The Mission Secretary preached at the morning and afternoon services. And the pleasures of the day for him were much increased by having a visit from his good friend, Upton G. Wilson, Madison, N. C. We had corresponded a long time, but had never met face to face before. Upton G. is a fine fellow, positively handsome and comely indeed to look upon, especially as to that manly, smiling face. Strange that some of us are grouchy and complaining if we have to stay in bed a week or a month. Here is a man that hasn't walked a step in thirteen years, and has agreed that the bed is a mighty happy and comfortable place to live a life and make friends and be cheerful.—J. O. A.

PROGRAM.

Following is the program of the Convention of Sunday Schools and Christian Endeavor Societies, Eastern Virginia Christian Conference, to be held at Antioch Christian Church, near Zuni, July 21st and 22d:

Tuesday—Morning.

10:00 Call to Order—Pres. E. E. Holland, Suffolk.
10:05 Song Service—Rev. O. D. Poythress.
10:15 Invocation.
10:20 Address of Welcome—Dr. W. D. Harward, Windsor, Va.
10:30 Response to Welcome—Pres. E. E. Holland.
10:50 Presentation of Program.
Appointment of Committees.
Treasurer's report—Mr. J. W. Folk, Suffolk.
10:05 Song Service—Rev. O. D. Poythress, S. Norfolk.
11:10 Devotional Service—Rev. F. C. Lester, Franklin.
11:30 Analysis and Digest of Reports.
Round-table on Reports—Directed by Recording Secretary B. J. Earp, and Exec. Secy. J. H. Lightbourne.
Adjournment.

Afternoon.

2:00 Song Service—Rev. O. D. Poythress.
2:15 Invocation.
2:15 Department Reports and Discussion—By Secretaries of Departments.
2:45 Devotional Period—Rev. F. C. Lester.
3:00 Song Service—Rev. O. D. Poythress.
3:05 Address—"The Educational Program of the Department of Christian Education," Dr. W. A. Harper, Pres. Elon College.
3:35 "The Sunday School and the Orphanage," Dr. Charles Johnson, Elon, N. C.
3:50 "In the Interest of Scouting," Mr. Lewis Kirk, Suffolk, Va., Field Secy. Boy Scouts.
4:15 Reports; Business.
4:30 Entertainment Committee Introduced.
Adjournment.

Night.

8:00 Song Service—Rev. O. D. Poythress.
Address—Rev. V. T. Crawford, "Evangelism and Youth," Portsmouth, Va.

Wednesday—Morning.

10:00 Call to Order—Pres. E. E. Holland.
10:00 Song Service—Rev. O. D. Poythress.
10:15 Invocation.
10:15 Departmental Reports and Discussion—By Department Secretaries.
10:30 Devotional Period—Rev. F. C. Lester.
10:50 Song Service—Rev. O. D. Poythress.
11:00 Leadership Training—Rev. H. S. Hardcastle Presiding.
Recognition Service:
Presentation of Candidates—Rev. H. S. Hardcastle, Suffolk, Va.
Reception of Candidates—Rev. J. G. Truitt, Norfolk, Va.
Address—"Training for Service," Miss Pattie Coghill, Field Secretary Board of Religious Education.
Address—"The Claim of Education," Dr. W. A. Harper.
Adjournment.

Afternoon.

2:00 Song Service—Rev. O. D. Poythress.
2:15 Invocation.
2:15 Christian Endeavor Report—Secretary W. H. Baker, Newport News, State President C. E. Union.
2:40 Devotional Period—Rev. F. C. Lester.
2:55 Song Service—Rev. O. D. Poythress.
3:00 Grading and Organization—Executive Secretary J. H. Lightbourne.
3:30 Missions in the Sunday School—Mrs. M. L. Bryant, Norfolk, Va.
4:00 Board of Religious Education—Dr. W. T. Walters, President, Richmond, Va.
4:20 Final Reports and Business.
Closing Hymn.
Adjournment.

NOTE: Tentative program, not yet accepted by Executive Board. J. H. Lightbourne, Executive Secretary, Holland, Va., will be glad to receive suggestions from any one relative to the program. Special musical numbers will be provided.

COMING EVENTS.

Bethlehem Chautauqua, Wadley, Ala., August 10th to 17th.

Elon College Chautauqua, Elon College, N. C., July 27th to August 7th.

Western North Carolina Sunday School and Christian Endeavor Convention, Shady Grove Church, July 18th to 19th; president, F. M. Wright, and secretary, B. S. Moffitt.

North Carolina and Virginia Sunday School and Christian Endeavor Convention, Shallow Ford Church, July 26th; president, Rev. J. W. McCaulley, and secretary, Miss Gertrude Browne.

Eastern Virginia Sunday School and Christian Endeavor Convention, Antioch Church, July 21st and 22d; president, E. E. Holland, and executive secretary, Rev. J. H. Lightbourne.

NOTICE.

To the Pastors, Church and Sunday School officials, Sunday School teachers and Christian Endeavor and Mission workers of the Christian Church in Georgia and Alabama:

The Bethlehem Chautauqua and School of Methods, Wadley, Alabama, August 10-17, offers special courses for your benefit. Under the direction of the Board of Religious Education of the Southern Christian Convention; Dr. W. T. Walters, Chairman; Rev. E. M. Carter, Chautauqua president.

For further information address Miss Pattie Coghill, Secretary, Elon College, N. C.

NOTICE

Those who expect to attend the Sunday School and Christian Endeavor Convention of the Eastern Virginia Christian Conference, which meets at Antioch, July 21 and 22, and wish entertainment over night should notify W. E. Garrison, R. F. D. Windsor, Va.

State whether or not you have your own conveyance. Those who come by rail will be met at Windsor, Va.

It is doubtful if God ever yet made any great nation out of a people who had no respect for His day. It is doubtful if He ever will.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

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3. Group Lesson Pictures, per quarter..... .04

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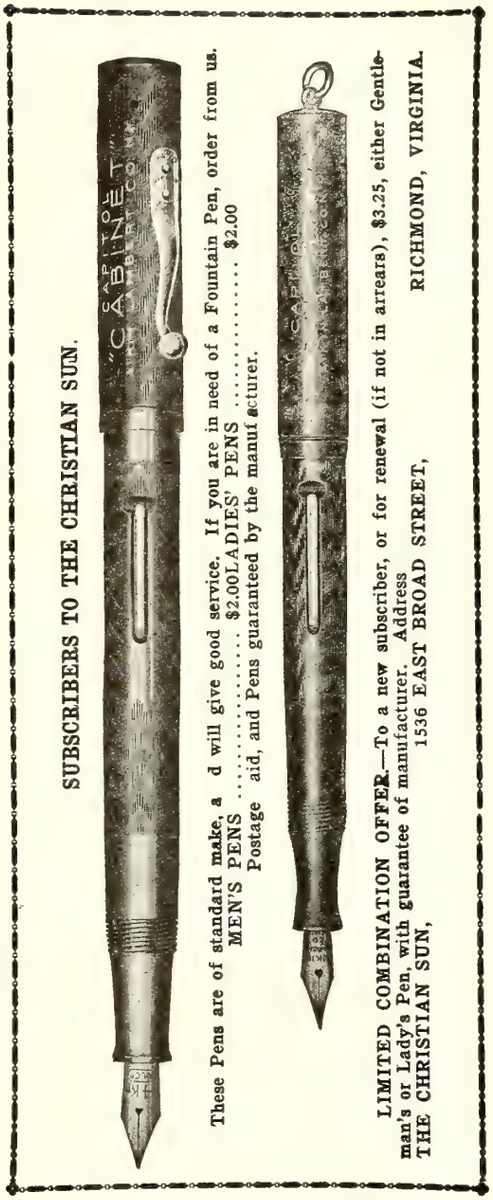
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E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CHAUTAUQUA.

One could wish very devoutly that all THE CHRISTIAN SUN readers knew the real value of the Chautauquas and Schools of Methods to be held—the one at Elon College, N. C., July 27th to August 7th; the other at Bethlehem College, August 10th to 17th. The name may not carry to every SUN reader the significance of the need, which is the better understood by thinking of it as a School of Methods in Church, Sunday School, Christian Endeavor and Missionary Societies. These schools undertake to cover, in the four sections indicated above, the most important problems, also programs of progress and growth which pertain to organized Christian activities.

At the Chautauquas, pastors hold their conferences and are taught and learn from each other, under a competent leader, pastoral and ministerial problems of vital concern to themselves and their congregations. It is a meeting worth while for every pastor, and none can miss it save to their own loss. One does not hesitate to say that any Church or pastorate can well afford to send its pastor and pay his expenses while attending the Chautauqua for what the Church or pastorate would get out of it through their pastor on his return to the field. Pastoral problems are many and delicate and complicated, and certainly require the wisdom and the skill of enlightened counsel and leadership.

Every Sunday School superintendent should certainly attend the Chautauqua. Problems are studied and taught which bear directly upon the work of the successful superintendent. The superintendent has a tremendous task and a weighty responsibility if he does his full duty in his school and in his community. He certainly needs, therefore, all the enlightenment and counsel that progressive leadership can give.

Most of all, do Sunday School teachers need what the Chautauqua has to offer. We are often told that a teacher can only teach that which he or she is learning at the time. One quits teaching the very month and year that one quits learning. We teach only as we learn. That which we have learned in past days and years serves only as the reserve or dynamic to make forceful and effective that which one is learning at the time. Teachers need to know and to learn constantly any methods of approach to their topics and to their pupils, any ideas in acquiring and in presenting the facts of the lesson to be taught. Our Schools of Methods undertake to bring home to our Sunday School teachers these salient and worth-while facts and make them more efficient and capable of the work to be done in the school.

Christian Endeavor likewise receives proper emphasis, and its work and methods are studied and taught under one or more capable leaders and teachers. It will certainly pay each Christian Endeavor Society to have one or more representatives at one of our Chautauquas. There will be lessons learned that will be helpful to the society throughout the year.

Missions, home and foreign, are presented through class-room work and addresses. There is no topic of such grave importance with which we, as a people, are so little acquainted. Every missionary organization—men's, women's, young people's, and children's—should be reached in one of these Schools of Methods, where the missionary themes and thoughts are daily taught, emphasized and developed. It would give great impetus to all missionary endeavor if each society would have a representative to get in touch with the latest, most potent and worth-while thought in the field of missions.

These are the technical things with which our Chautauqua undertakes to deal. However, there are by-products and influences that are well worth seeking by any and all who can possibly attend the sessions. The fellowship is always delightful. Friendships are formed and acquaintances made which mean much to the social and Christian life of each individual who attends.

The sessions of Chautauqua already held at Elon and at Bethlehem have more than proven their worth and merit. They have more than justified all the means and efforts put forth in their behalf. They offer this year a feast of great and good things to all who attend, and we shall be surprised indeed if larger numbers than ever do not avail themselves of the rich things to be offered. If THE SUN could utter one word of advice in the ear of its readers, it would be, "Plan now to attend Chautauqua."

CHRISTIAN FELLOWSHIP.

From the human standpoint, there is no one thing that is a source of greater inspiration and help than Christian Fellowship. We do not refer to fellowship among Christians. That may or may not be the same thing as Christian fellowship. And while all fellowship among Christians is helpful, it is Christian fellowship that we need. It may not be amiss to define Christian fellowship. Christian fellowship is the sharing together of the things of the spiritual life. It is an experience meeting plus. It is discussing together the joys, the blessings, the tasks, and the obstacles of the Christian life. Sharing a joy enriches it. Sharing a blessing multiplies it. Sharing a task makes it easier. Sharing an obstacle through discussion generally discovers a way over or around it. There is very little of this Christian fellowship among average Christians. There is far too little of it in the average congregation. Christians get together and they talk about every thing save that which lies nearest to and is dearest to their hearts.

There may be many reasons to account for this dearth of Christian fellowship. When it has been attempted, there have been a few who have made it an occasion for the parading of their individual virtues. And the fine, true, sensitive soul shrinks from that sort of thing. Then, too, there is a natural reticence that prompts to a reverent modesty in the presence of spiritual things. Then, too, as congregations, and as denominations, we have not given an opportunity, nor taught our people how to share with one another the things of the spirit. But we are awaking to our need and to our sense of loss because of our neglect, and we are setting about the task of cultivating Christian fellowship.

It is this need of Christian fellowship that has been one of the things that has called our Elon Chautauqua into being. And nowhere will you find a finer opportunity to enjoy real Christian fellowship. There is more to be found there than the message of the class-room. The teaching is of the very finest type. It is done by those who both know how to teach and know what to teach. But there is also the vital contact with those who are trying to do the same things that you are trying to do. Many of them are confronting the same difficulties that you are confronting. Some of them will have found a way over the difficulties that have stopped your progress. And they will be able to show you the way. Most of them will be exactly like you. They have done some things with a fair degree of success. They have done many things with but indifferent success. And many of the things that so urgently need to be done, they have not yet found time, opportunity or courage to undertake. You will find that all who are trying to do the things our Master has assigned us to do have accomplished things that are wonderfully worth while. There will be consolation and information, and there will be inspiration in the Christian fellowship with such men and women.

HOW PAY OUR MISSIONARY DEBT?

The missionary debt of the Methodist Episcopal Church, South, is two and a half million dollars. This is the largest liability that ever rested upon our Church, and in the aggregate it seems appalling. But in relation to our ability, it is a bagatelle, for a contribution of only one dollar from each member would wipe it out.

This debt is the most pressing problem now before us. The interest alone absorbs an amount equal to one-half of our entire home mission budget, or one-fourth of our total income from the missionary assessment. It would maintain all our work in any foreign field, with the possible exception of Japan.

It will thus be seen that this debt clogs our progress and hampers us at every step. It will continue to do so until it is paid. Until it is paid, there must be constant appeals to the Church for extra funds. Perhaps it might come to a special "campaign" to wipe it out.

We could have no more dismal prospect before us than to drag this heavy debt year after year, perhaps for a generation. And that is what it may come to unless we take advantage of the only apparent course of eliminating this incubus at once.

The board of missions has agreed to apply all Centenary money on this debt and to use none of it for other purposes until that liability has been paid in full. There is an amount past due on good and collectible Centenary pledges to pay this debt many times over. We have only to collect these pledges.

By collecting the Centenary money, the mis-

sionary debt can be lifted without another "campaign," without any special appeal, without laying any extra burden on any Church.

Do you say that this will be difficult?

To be sure. But not nearly so difficult as to struggle year in and year out with this debt, make special "drives," and have the desperate situation dinned in our ears for a dozen years or more.

The missionary debt in justice ought to be paid by the persons who are responsible for it—the Centenary subscribers who have not paid. Some of these are no doubt in your Church. The way out for you is to see that these people pay what they promised.

One strenuous effort now will save the situation. One energetic collecting appeal this summer will prevent a multiplicity of appeals for this debt later on. Will you not see that the delinquent subscribers in your Church are induced to pay.—*Editorial in Nashville Christian Advocate.*

If the words "Men and Millions" are substituted in the above for the word "Centenary," the appeal and the situation will fit our present condition and need exceedingly.—*Editor* SUN.

the message on and at the same time make us a blessed channel of service and usefulness.

In detail, the course in organization and administration will have to do with the relation of the Sunday School to the other organizations and work of the Church as well as with the organization itself. The matters of "instruction, worship and service" will have a large place in the course, and "building and equipment" will have a place in separate periods.

"The program" will need special emphasis, as will the "supercision and discipline" and the "growth and development" of the school in the light of the need of the pupils and the community to which it belongs.

Emphasis will be placed on the "training of workers," as this is the key to our progress in bringing in the kingdom of God through the teaching process of the Church.

The whole course will comprise ten lessons, as follows: (1) Relationships; (2) Organization; (3) Organization; (4) Instruction, Worship and Service; (5) Building and equipment; (6) The Program; (7) Supervision; (8) Discipline; (9) Growth and Development; (10) Training the Workers.

The textbook and basis of the course will be Dr. Athearn's "The Organization and Administration of the Church School," with available books for collateral reference, reading and study.

and study; we have the cumulative experience and knowledge of several years of endeavor on which to build, and we are confident we have an awakened interest among our constituency in real and vital service for our Church and the kingdom to which to appeal. It should be a great session.

Are you going? I am!

JAMES H. LIGHTBOURNE.

CHAUTAUQUA COURSES OF STUDY.

With the growth of the Chautauqua, there has been an increased demand for a more unified and systematic course of study. The management has attempted to meet this demand as far as resources and conditions would permit. In conjunction with our leaders and other summer schools, an effort is being made to work out a three-year course leading to a Chautauqua diploma. By extension of the time to ten full school days this year, opportunity has been given to offer a larger number of international credit courses, and also to add to the number and variety of other courses.

Mr. Hermon Eldredge.

Elon College, Where the Chautauqua is Held.

ORGANIZATION OF THE CHURCH SCHOOL.

BY HERMON ELDREDGE.

A trolley car or a Church school needs two things or it is a dead weight and an obstruction instead of a method of progress.

A trolley car needs first an "upreach" to the source of power, and then it needs a "down reach" to the rails imbedded in the earth. If the "upreach" is cut out and the trolley gets off the wire, the car stops. If the "down reach" is cut out and the trolley is not on the track, the car stops. It is the same in either case; there is no difference.

It is the same with the Church school. It must have power from above, and it must have touch and connection below or the whole thing becomes a dead weight instead of a force.

The course at Elon on "Organization and Methods" is essential as much as is the devotional periods an dstudy. One puts us in touch with God, and one with men, and we are an absolute failure unless this connection is made through us. We sing "Make Me a Channel of Blessing," and then we stop the channel and it becomes a mudhole instead of a living stream. The two seas of Palestine from the classic illustration of life. The blue waters of Galillee, full of life and beauty and blessing because it is always receiving its life from the mountains and giving it out to the valleys below in blessing. Then the dead water of the salt sea which receives those same waters and never give out—what a dead, unlovely thing it is!

Elon Summer School should bring us both a blessing from above and lesson on how to give that blessing to others. The latter is what we hope from the course on "administration"—how to get the "down reach" to folks which will send

OFF AGAIN FOR ELON!

No, we are not off for college, but off for the Chautauqua and School of Methods, which meets at Elon each summer. This will be our fourth trip, but not our last.

The first time we went, the summer of 1922, the attendance was very small, but happily very select. It was the first year for the Chautauqua at Elon, and its first year under the control and supervision of the Board of Religious Education of the Southern Convention. However, the small attendance did not prevent the successful carrying out of an excellent program, nor did it interfere with the creation of the happy fellowship which has characterized each subsequent session. We joined faith with the faiths of others in 1922 for a larger and better Chautauqua for 1923. And so it proved. And again faiths were united and the Chautauqua of 1924 was in many respects the best ever held in the Southern Convention.

Again Elon Chautauqua days are with us—the Chautauqua of 1925. What will it be? That depends upon the Churches, the preachers and the laity of the Virginia and Carolina Conferences of the Southern Convention.

We have a practically new Elon to which to go; we have a religious education equipment inferior to none in the country, in which to assemble

The program committee has tried to keep constantly in mind the needs of our leaders in all phases of the work and to prepare practical courses to meet the varied conditions. We believe that the program for this year is the best and most practical that has been offered. The courses on Church organization and Stewardship will be found very helpful in Church work. There is a strong series of courses for Sunday School workers, and also helpful courses in missions. There has been larger provision for young people, several classes having been arranged especially for them.

CHAUTAUQUA EVENING PROGRAMS.

The management of the Elon College Chautauqua and School of Methods, in their efforts to reach their ideal for the management—that of making it the greatest help possible to the religious educational work of the Convention—have made material changes in the evening programs for the year. The humor in the regular evening program will be practically eliminated and transferred to the athletic department and the "Happy Hour."

Short musical programs will be rendered by the choirs of the various Churches, and the lectures for the most part will augment the teachings of the morning hours. These lectures will be a special feature of the Chautauqua.

There will be some exceptions to the above. Saturday night will be "Stunt Night," or fun evening. Sunday evening will be consecration evening. Tuesday evening of the second week we will have an organ recital; and Thursday evening an illustrated lecture.

CONTRIBUTIONS

SUFFOLK LETTER

"Young people are worse than they used to be. Children do not mind their parents as they used to do. Parents allow their children too much liberty these days." The above is in the atmosphere. It is in the mind of many. It is in the speech of many. Is it so, or is it the repetition of all the ages of the past? Is youth too optimistic and age too pessimistic? Is it fully true, or is it partly true? If either, what is the cause? It is, no doubt, partly true, but not to the extent of the above quotation. New conditions have changed human society in all its relations. Country people are not so shy when they go to town as they once were; city people are not so important when they go to the country as they used to be. There has been a leveling of city and country life. Ready-made clothes have done much to change the contrast between country people and city people. The automobile has added to this process. The worst roads now are often in the towns, especially the small towns. City people go to the country more, and country people go to the cities more than in former days. People are beginning to feel when they sing, "My Country, 'Tis of Thee," that cities and rural districts both belong to the U. S. A.

When bad roads and lack of transportation kept young people at home, they naturally obeyed home rule and home conditions. They do yet, and more. The public school is responsible for much of what passes for worse conditions. The schools used to be taught by mature men and women, whose example and personality entered largely into school discipline. Now public schools are taught mainly by young people whose example and personality do not count for so much in forming personal habits and character. The emphasis is now on the *school* teacher—and it used to be on the school *teacher*.

School is not as serious as it once was. It is not as dignified. It is not as economic. The school atmosphere is frivilous. Games, clubs, banquets, easy-going expenditure of money earned by parents in that other school of hard work and self-denial, temporary teaching between school or college course and lifework—all these things enter into the composition of school life. Children learn so many things at school that they do not learn at home, that it makes it difficult for parents to keep them under home control. There is a growing tendency to discount age and to magnify youth, though the young would not be in school, would not have the money to spend, and would not enjoy the privileges they do, were it not for old taxpayers who support the schools.

The aftermath of war always discounts age. The honor paid to soldiers—the young men in the army and in the graves—is responsible for this undue discrimination between youth and age. The fact that should be kept in mind is that youth and age are complementary to each. Neither could succeed without the other. "Experience is the best teacher," and the majority of teachers in this day are without experience. The great numbers of young people in colleges and universities make it possible for the worst to influence the best; and so many crimes have been committed by students that education loses its standing before a thoughtful generation. Schools should prepare for living as well as for making a living. It is one of the appeals made in this day for students that college people can earn so much more than uneducated people. W. W. Staley.

ELON LETTER.

Practically all the denominational colleges now-a-days maintain summer schools for public-school teachers. Elon has steadfastly declined to undertake such a school, not that she is opposed to public education, but she feels that a Church college ought to offer its plant, especially during the summer, for the training of religious workers. We cherish the thought at Elon that one day the Christion Church in the South will maintain a three months' summer school for Christian leadership here.

We are glad this year that the summer school at Elon is to run for ten days. This will enable those who come to get two units credit toward an international diploma in teacher training. We have tried various expedients for training teachers. None of the methods so far tried has produced better results than the summer school for Christian workers held in our colleges. These summer schools do not exclude other methods of

Dr. W. T. Walters.

training teachers and Christian leaders, but they rather encourage the trial of other plans in the local schools and communities. The units secured in any standard school can all be counted toward the twelve that yield the diploma.

Too much cannot be said with reference to the need and necessity of trained workers in our Churches and Church schools. The standards of public teaching are being constantly raised. Those whose privilege it is to present the truth of God to growing lives should certainly be as well trained as those who teach secular branches. We are doing good work in our Church schools, it is true, but our good should never be the enemy of our best. We must train our future leaders to do better than we are doing.

The prophet Elijah prayed God to take him out of the world because he was doing no better service than his fathers had done. We ought to take every precaution to guarantee the progress of the Church and to provide leaders for the future who shall be able to take up our work where we leave it and do it better than we have ever been able to do it. When we do this, we are really proving our right and fitness to lead in our day. The qualified leader makes it easy for those who succeed him to do better work than we ourselves are able to do.

There is no better way to do this than to attend our summer schools in Christian leadership ourselves and to see to it that a large group of our young people also attend them. In addition to this, we need to see that our young people attend our own colleges. This is not narrowness—it is broad-visioned statesmanship in the Christian realm. Our colleges and our summer schools are the hope and fate of our future as a Church. We can support them and grow. We can neglect them and they will suffer; but the Church will suffer even more. No denomination has ever been able to survive its schools where its leadership is trained. It is folly to think our Church can do so. It is denominational suicide not to support and patronize our own educational and training institutions. W. A. Harper.

WELCOME TO THE CHAUTAUQUA.

Welcome! thrice welcome! is the greeting the President of the Elon College Chautauqua and School of Methods would extend to every one who attends the 1925 session—July 27th to August 7th.

We welcome you to the new Elon College, with one of the most beautiful and best-equipped college plants in the South. We welcome you to the two weeks of rich and inspiring fellowship with the great men and women of the Christian Church.

We welcome you to our class-rooms for study and inspiration for your particular line of work. We are endeavoring more and more to make this a practical training-school for the leaders in every Church. We welcome you to the uplifting strains of music and the earnest, thoughtful messages in our evening programs. We welcome you to the joyous hours of recreation and song service on the campus.

We are planning for a bigger and better Chautauqua than ever before. We want to help you, and through you to help your Church, your Sunday School, your Christian Endeavor or missionary society. The Chautauqua is yours. We want you to come and enjoy it. It was organized and is being maintained for the benefit of your Church and we are anxious for your Church to share in its benefits. Again we bid you welcome to the Chautauqua. W. T. Walters,
President.

YOUTH AND THE CHURCH.

"What is the matter with the young people?" "What is the matter with the Church?" These are questions that you may hear nearly every day fro mthe lips of various groups of people. So insistent have these questions become that considerable study has been done on both subjects in recent years.

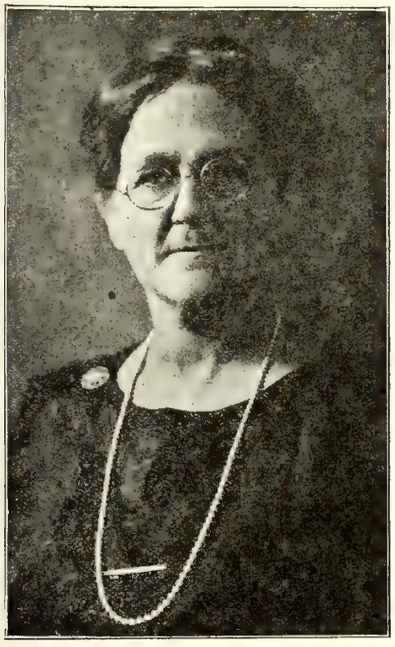
It is the hope of the teacher of this course that many leaders of our young people will come to the Chautauqua with real problems from their own fields and will present those problems for solution. It may be lack of organization, overorganization, the need of correlated effort, the lack of trained leaders, seeming lack of interest in the Church on the part of the young people, or something else that you have worried with for months, or it may be years. All of these matters will come up for a frank discussion, with the hope of some help in the solution of them. There is an abundance of material at our disposal to aid in solving our problems. The teacher has no pet theory to put over, but shall be very happy if he can offer some practical suggestion that those who take the course can take home and put into operation for the betterment of the Sunday School, Christian Endeavor, or Church. The needs of the young people will be uppermost in all the discussions. F. C. Lester.

WHAT SHALL I DO WITH MY LIFE?

The above is the title of a course that I am to teach for one week during the Elon Chautauqua. God's great purpose of service for the lives of His children is not a mere fancy, but a practical reality, to be known and lived out in our present work-a-day life.

What is life for, any way? This question was asked by a group of young people, and I will give you a few of their answers. They are as follows:

"Where should one put his life? It seems as if he might better make money and then do as much good as he can with it."



Mrs. J. W. Patton.

"I'd be willing to go to the mission field, but I'm not sure that's the way to help most."

"Sometimes I think to get into politics and just fight for decency is the only thing worth while."

"I think life is such a dead level these days. I think what we all feel in college, and in fact all my friends not in college, is the need of a meaning, a motive, for it all—an incentive is what I mean."

I believe the last statement embodies all that was in the minds of that group. They are hungry for a reason for the thing called life; eager for a motive; subconsciously longing for an incentive. They find it difficult to see the relation between religion and life; between ideals and challenge, and the world they see about them.

This five days' course of lectures is designed for personal enrichment—to bring those who take it face to face with the better-self, that they may fully realize that God has a plan for their lives which no other person can fill.

MRS. J. W. PATTON.

JUNIOR METHODS IN CHURCH SCHOOL.

When I had finished reading Mrs. Marie Cole Powell's book of the above title, I felt that I was back in school again with a great deal more to learn as a pupil and as a teacher. Now, when I have outlined its chapters and studied about some of the things for our classes at Elon, I neally feel that I have been to a summer normal and taken a course in child psychology. I certainly hope some of the splendid ideas of Mrs. Howell's will find fertile soil in our class membership at Elon.

MRS. M. L. BRYANT.

Miss Margaret M. Clemens.

PROGRAM OF THE ELON COLLEGE CHAUTAUQUA AND SCHOOL OF METHODS—JULY 27 TO AUGUST 7, 1925.

8:20 Morning Worship and Bible Study.
Pastors—Rev. John G. Truitt.
Laymen—Dr. W. P. Lawrence, Mr. L. L. Vaughan.
Young People—Rev. S. M. Lynam.

9:00 A Study of the Primary Child—Miss Margaret Clemens.
A Study of the Junior Child—Mrs. M. L. Bryant.
Teaching Values of the Old Testament—Dr. W. A. Harper.
(The above three Courses will give International Credit.)
First Week: "What Shall I Do with My Life?"—Girls, Mrs. J. W. Patton; Young Men, Mr. Hermon Eldredge.
Second Week: "The Christian Church"—Mr. Hermon Eldredge.

10:00 Pageantry and Dramatics—Mrs. W. T. Walters.
Stewardship—Dr. Warren H. Denison.
Five Lectures: "What it Means to Be a Christian and Christian Endeavorer"—Rev. E. H. Rainey.
Missions—Dr. J. O. Atkinson.
"Worship in the Church School"—Rev. J. H. Lightbourne.

10:45 Recess.

11:00 Primary Method in the Church School—Miss Clemens.
Junior Methods in the Church School—Mrs. Bryant.
Organization and Administration of the Church School—Mr. Eldredge.
Youth and the Church—Rev. F. C. Lester.
(The above four Courses will give International Credit.)
Music for Young People—Mrs. Burkholder.

12:00 Evangelism—Dr. Roy C. Helfenstein.
Missions—Miss Martha Stacy.
Daily Vacation Bible School (for Leaders)—Prof. S. A. Bennett.
Church Organization—Dr. W. H. Denison.

Afternoon and Evening.

1:00 Dinner.
2:00 Rest and Study.
3:00 Recreation—Under the Direction of Mr. W. A. Welch.
6:00 Supper.
7:00 Happy Hour—Under the Direction of Mrs. E. L. Burkholder.
(First Week.)
8:00 Evening Lectures—Series of Lectures by Mr. Hermon Eldredge.
Saturday Night—Stunt Night.
(Second Week.)
Sunday Night—Consecration Service, Dr. C. H. Rowland.
Monday Night—Lecture, Dr. W. T. Walters.
Tuesday Night—Organ Recital.
Wednesday Night—Lecture, Dr. Roy C. Helfenstein.
Thursday Night—Illustrated Lecture.
Friday Night—Commencement; Address, Mr. Hermon Eldredge.

Sunday Service.

Sunday School—Under the Direction of Prof. S. A. Bennett and Mr. C. M. Cannon.
Chautauqua Sermon—Rev. Stanley C. Harrell.
Afternoon—Vesper Service.
Christian Endeavor.
Daily Vacation Bible School—10 to 12 Each Morning: Director, Prof. S. A. Bennett; Helpers, Mrs. Harper, Mrs. Cannon, and Mrs. Bennett.
Hostess for West Dormitory—Mrs. I. W. Johnson.
Hostess for Ladies' Hall—Mrs. E. L. Beale.
Host for Alumni Building—Rev. F. C. Lester.
Head of the Dining-Room—Mrs. Janet Kirkland.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION OF WESTERN N. C. CONFERENCE TO MEET AT SHADY GROVE CHURCH.

The following is the program of the annual Sunday School and Christian Endeavor Convention of the Western North Carolina Christian Conference, which meets Saturday and Sunday, July 18th and 19th, at Shady Grove Christian Church, Ether, N. C.:

Saturday Morning Session.

10:00 Worship, Conducted by Rev. W. C. Martin.
10:20 Greeting by the Pastor, Rev. J. W. Knight.
Response—Rev. G. R. Underwood.
10:45 Roll Call of Churches, Enrollment of Delegates.
11:00 Address—"Men and the S. S.," Rev. G. O. Lankford, D. D., Burlington, N. C.
Appointment of Committees.
Benediction.

Saturday Afternoon Session.

1:30 "Cradle Roll," Gertrude Browne.
"Sunday School and the Children," Madge Moffitt, Burlington, N. C.
2:00 Address by E. Carl Brady.
2:30 Address by Rev. J. C. Cummings.
Reports of Departmental Superintendents.

Saturday Evening Session.

8:00 Worship.
Congregational Singing; Scripture and Prayer.
8:15 "Organized Classes," Gertrude Browne.
"Stewardship in the S. S. & C. E."—Dr. J. O. Atkinson, Elon College, N. C.
Benediction.

Sunday Morning Session.

10:00 Devotional.
10:20 Address—"Mission in the S. S. & C. E."—Dr. J. O. Atkinson.
11:20 "The Christian Orphanage," Chas. D. Johnston, Elon College, N. C.
Benediction.

Sunday Afternoon Session.

1:30 Congregational Singing.
1:40 Sermon—Rev. T. J. Green, Elon College, N. C.
2:10 Address—Ralph O. Smith, Asheboro, N. C.
2:30 "Christian Endeavor," J. W. Stout, Sanford, N. C.
Miscellaneous.
Benediction.

F. M. WRIGHT, President.
B. S. MOFFITT, Secretary.

Ramseur, N. C., Route 1.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP PAGEANTS AND PLAYLETS.

One of the helpful ways to teach stewardship is through pageants, playlets, readings, dialogues. We are suggesting an interesting and helpful list.

The Ring of Rama Krishniah. By Anita B. Ferris; 9 men, 8 women, 2 boys, 2 girls, a crowd; time, about one hour; stewardship-missionary pageant-play; a very high-class dramatic production; scenes in India and America. Price, 25 cents.

Aunt Margaret's Tenth. By Edna B. Burdick and Everett E. Johnson; 1 man, 4 women, 1 small girl; time, 30-40 minutes; the well-known story dramatized. Price, 2 cents.

The Dream that Came True. A production with nine main characters and others, with single speeches; time, 45 minutes; a very elaborate stewardship pageant. Price, 15 cents.

Tithes and Offerings. A brief presentation, with 4 women and 1 man, or 5 women; time, 25-30 minutes. Price, 5 cents.

Farming Eden. Dialogue between Anthony Pew, a retired farmer, and his wife; time, 30 minutes. Price, 10 cents.

Starting Right. A newly married couple plan their budget with Christian ideals; time, 20 minutes. Price, 10 cents.

Accounting that Counts. A trilogue by 2 girls and 1 man on figuring a budget; time, 30 minutes. Price, 10 cents.

Aunt Tillie Learns to Tithe. Pageant for 12 to 17 characters, mostly single speeches; time, 30 minutes. Price, 10 cents.

The Canvassers and Mr. Brown. A short dialogue on the every-member canvass; 30 minutes. Price, 10 cents.

Thanksgiving Ann. A playlet with 7 characters; time, 30 minutes. Price, 2 cents.

Was Smith His Real Name? Dialogue between 2 men; time, 20 minutes. Price, 2 cents.

Not Exempt. A tithing playlet; 20 to 25 characters; time, 30 minutes. Price, 10 cents.

Two Valuable Books.

Funds and Friends. By Tolman Lee; cloth; 138 pages. Price, $1.50.

This book has been a delight. It has been especially prepared for those who have to do with raising funds for religious and social organizations. Any person charged with the raising of generous funds for such agencies would be greatly aided by it. But there are others who raise smaller funds whom I would like to see possess it, such as the men who train the every-member canvassers, sometimes it is the pastor, or it may be a layman who does the training. It would be helpful to the head of the Department of Stewardship and Finance in larger Churches. All who raise large funds, such as denominational secretaries, would find it helpful. It is published by the Woman's Press, New York City, and has nine great chapters.

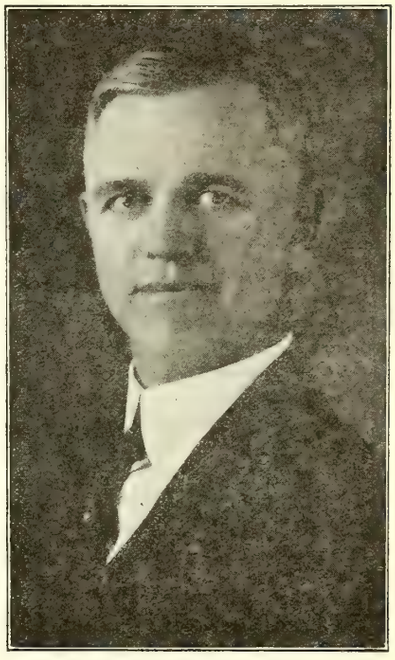
The Stewardship of Life. By Agar; cloth; 113 pages. Price, 75 cents.

Dr. Agar is stewardship and Church efficiency secretary of the Baptist Church. This is among his best books. He discusses in a most devotional and practical way such great themes as are now engaging the attention of the Christian world and of the individual Christian who is facing his stewardship privilege and obligation—"Ownership," "Possessor and Possession," "The Steward," "A Planned Life," "Group Stewardship." The treatment is very interesting and thorough. It will be of interest to laymen who are seeking help and information. Pastors will find it a valuable textbook.

These books may be secured from the Christian Publishing Association, Dayton, Ohio.

Do You Believe?

Still the tithing testimonies keep coming in from every section of our brotherhood. They are from our laymen, ministers, Church officials, women, young, old, well-known workers, college graduates, college professors, workers in the rank and file. Have you read them week after week in this column? We want more of them. Would you believe these persons who have been telling each week what tithing means to them on any other matter that they would write about? If their testimony is true, why not believe them on this matter that you already believe down deep in your heart is true, and actually enroll as a



Dr. R. C. Helfenstein.

tither and practice it. You will not likely practice it unless you enroll.

The witness this week is Mrs. N. G. Newman, Holland, Va. Here it is: "Tithing furnishes a definite and practical system, inculcates business habits, tends to Christianize industry, increases the quantity and quality of gifts, recognizes God's ownership, and man's stewardship, and brings joy and happiness to the giver."

Warren H. Denison,
Secretary.

The Christian Sun will be glad to furnish copies of these books to any one wishing them.

YOUNG PEOPLE AND THE CHAUTAUQUA.

In my morning mail, two notices came to me: "Two thousand Baptist young people are gathering at their Virginia Beach encampment," and "there were over two hundred young people of our Church (Presbyterian) at Efulen from all over West Africa." The great Churches—be they Baptist, Presbyterian, or others—are constantly calling their people together for conference, counsel and inspiration. For the sixteen-year-old boy who attends either of the above-mentioned gatherings—in Virginia or Africa—he will learn other lessons of great worth to him than those he may learn from book or lecture.

He will learn to know, more or less, intimately a score or more of the ministers about whom he has heard and read. They will henceforth become real personages to him. He will hear them talking when he reads their writings; he will see their smile when he hears something about them; and ever after the impress of their personality will be upon him. Their hopes, their plans, their dreams for a great Church and a mighty people begin to take hold of the young man, and he falls in love with the challenge and beauty of it. He begins to think out something for himself about the whole thing. What is his part? Where is his place? Why be counted a nonentity? Why not line up with something large and uplifting? "The thoughts of a boy are long, long thoughts"; and so are they of a girl. Therefore, he is beginning to become a part of something. He knows something first-hand about his Church as a whole.

He will some time, some where ask himself if he should himself become a minister. But also, at either of the above-mentioned gatherings, he will see a number of business men and women. Here are the leaders in their business world making wonderful speeches for their Church and its Christ. They are a part of its program. They have stopped selling, or buying, or building, or making, or directing to come to the Church gathering, and they are just as keenly interested in furthering the Church's plans as any minister there. Again he sets himself to the task of thinking. Maybe God wants me to help harvest and harness the wealth of the material world for His kingdom about which I am hearing so much in this gathering. Big business men are also big Christians, he learns, and wherever he sees again some Christian project or plan fostered by one of the noble business men whom he has met and learned personally to know, he will say, here is a man I believe in and a cause I wish to line up with and help to become a success.

And some where, some time our sixteen-year-old will inquire of himself, is my place in the business world for God? But at the gathering he will see a large group of teachers and a few secretaries. And they, too, will be working zealously and enthusiastically for the Church. He will find they have won great honor, love, and respect by everybody for the good service which they render. He will see that he can find a place without being either a minister, or merchant. For he will see and understand that while they are both indespensable, the teacher and the directing expert both have their places of mighty influence and power. Would God like me to be a teacher? Would He honor me as a secretary? And bless my life! here again he is thinking long and worthy thoughts.

But who are the little group accorded such a fine place? Whose faces are radiant? And who speak with an understanding deep, and wide, and high? The children love them and sing about them. Banners bear their names. Placards post their pictures. Speakers sound their praises. When they pray, God is near, and when they talk, we seem to see His Son. Our sixteen-year-old looks upon them. They talk with him. They are already really great. He is inspired. His vision becomes heavenly. His horizon world-wide, for missionaries are masters of God's map. They pray with him. Again he asks what is it all about? Where is he? What niche is his?

The days pass, and the nights—for there are nights with all their beauty, peace, soul-challenge. He has learned to know all present, to love all and see that he must be a part of it some where. He cannot be outside. He must be inside with his whole life. Either a minister, a business man

(including professional men), a teacher, or a missionary he must be. For he has seen the Church as a whole. His heart has beaten with the Church's heart. His thoughts have been after God's.

Will we not make the Elon Chautauqua such a place? Will we not make it such a time? Will we not people it with such a personnel? Will not every Church send some of all its kinds of persons—young, old, happy, sad, wise, and seeking to be wise? And will not all who go bear in mind that the Spirit of the Christ will be there?

JOHN G. TRUITT.

AN EVANGELISM FOR OUR DAY.

The course in evangelism will deal with the art of winning people to Christ. The course will assume that the one sure proof of a man's call to the ministry is his ability to win people to Christ, and that one of the best evidences of sincerity of faith on the part of a layman is his interest in winning his friends or having them won for Christ.

A brief survey will be made of the history of evangelism, showing how the methods of evangelism have changed to meet the needs of a changing order. The major portion of the course will be devoted to a careful study of the type of evangelism that will answer the need of the present day and generation.

The merits of visitation evangelism over other methods of evangelism will be considered, and a year-round program of this type of evangelism suited for both rural and city Churches will be worked out by the members of the class.

The course will deal only with theories that have been tried out and proved successful. One period will be given over to a study of the evangelistic approach that should be made to various types of individuals.

The textbook for the course will be "Visitation Evangelism," by Dr. A. E. Kernahan; Revell, publishers.

R. C. HELFENSTEIN.

Mrs. W. T. Walters.

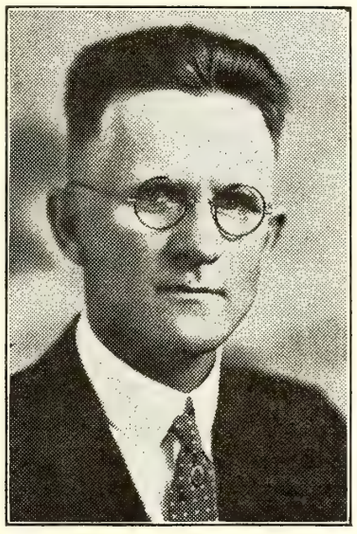
FELLOWSHIP AND CONDUCT.

Some one has said that recreation and religion, leadership and character, play and ideals, fellowship and conduct, all the elements of modern social life, are so closely connected that none of the parts can be neglected without injury to the whole life.

To live a life at its best demands a selection of the best in recreation. The world is full of good for those who seek it. Lazy pastime and questionable amusement, when they crowd out the best, are little less than criminal.

Richard C. Cabot says: "Play is just as much a part of our proper life as is love or work or worship. The life that has no recreation in it cannot be the fully developed life that God intended us to have."

Play is looked upon as an educational agent. Aside from sportsmanship, it is a force of character building and clean living. Social recreation has become a powerful agency in teaching people to "give and take"—to work and live together in society.



Mr. W. A. Welch.

Our Church must meet the challenge and give to our young people a program of entertainment that will afford them an opportunity of expending their energy in a wholesome way. One of the features of this summer's Conference will be a recreational program formed with two purposes in view. The first is to furnish the delegates at the Conference with wholesome recreation during the ten days they are at Elon; the second purpose is to inspire the young people who attend this Conference to seek and promote through the Church wholesome recreation.

Each one attending this Conference, both male and female, should bring suitable clothing to wear while playing. Those having tennis rackets, baseball equipment or any other paraphernalia for games of any kind should bring it along. An opportunity for play will be afforded every person at the Conference.

W. A. WELCH.

MISSIONS—OUR RESPONSIBILITY.

The keynote of the early Church—the task Christ set them in His last command to His disciples before He returned to His Father and ours—was missions. In Acts 1:8, we find that those who were Christ's followers were to be witnesses to Him—beginning at home and spreading to the uttermost parts of the earth. And we of His later Church have been so slow about obedience, and so selfish in keeping for ourselves what the earlier and more obedient followers, His early missionaries, brought to our forefathers. But we as a Church are waking up to the fact that Christ included us in His command, and are asking how we can best obey now in our day and generation. It is to answer this eager, though tardy, inquiry that the facts of wirld-wide missions are being written and spoken and taught in the many schools of missions, and the smaller Church classes. For years, the interested few have recognized that the story of missions is the most fascinating romance ever written, most fascinating because true, and romantic because strange to our common-place living, yet enough like what we know to hold our attention and interest as we hear how others of God's children receive His Son and learn to live according to His teaching.

Since the beginning of modern missionary effort, we have mistakenly divided our witnessing to the uttermost parts of the earth into home and foreign missions, though now that modern inventions have made communication so swift and comparatively easy, the comprehensive term "world evangelization" would seem more in accord with what Christ commanded. "Beginning at home, but not ending there," as one writer has so tersely said. So now, under the title of mission study, we try to learn how those of God's children, who have already recognized that kinship, can best help their brothers and sisters near and far who are estranged from the Father, to know the way back. There are many ways to help—almost as many as there are human beings living on this earth—and modern missions are so varied in their scope that no one lesson, no one school, and no one missionary can hope to tell the whole story of what is being accomplished in the world-wide work of Christ's kingdom. Our study book for this year, "Prayer and Missions," gives us a new idea of the power and force of prayer, and its use in God's plan. Christ alone seems to have known how to so use this powerful force as to accomplish what our Father wants accomplished. The rest of us have learned the lesson of prayer so slowly, even though we have the record of Christ's praying and its results. And now Mrs. Montgomery, in her book, has given us also just some few of

Miss Martha Stacy.

the many wonderful results that the history of missions has for us.

Besides this foundation book, the others, Mrs. Cronk's "Brave Adventurers" for the young folks, and the books on Latin-America, as well as those others telling us of other people in our own country who yet need the help and teaching of those of Christ's followers who are nearest them—all these will help us to catch the inspiration of the task Christ's last command set for us, and will help us to interpret our desires to serve Him in practical terms of helpfulness for our neighbors far and near. Christ's definition of that word "neighbor" given in answer to the young man's question, and preserved for us as the story of the Good Samaritan, sets us thinking of those in our day who have "fallen among thieves," and through no fault of their own, been stripped of their birthrights as children of our Father in heaven.

MARTHA R. STACY.

RELIGIOUS EDUCATION

By H. S. HARDCASTLE.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

July 26, 1925.

SUBJECT: "The Council at Jerusalem."

GOLDEN TEXT: "We believe that we shall be saved through the grace of the Lord Jesus." Acts 15:11.

LESSON: Acts 15:1-35.

DEVOTIONAL READING: Rom. 5:1-9.

REFERENCE MATERIAL: Gal. 2:11-21, 5:1-26; Eph. 2:4-22.

The extension of Christianity far beyond the borders of Palestine, and especially the work of Paul and Barnabas among the Gentiles, presented to the Christian Church its first great and insistent problem. That burning problem really had three issues—issues that are distinct, but vitally related to each other. In the first case, the problem, and the most insistent one, was, were the Gentile Christians to be compelled to follow the demands of the Jewish law? Secondly, "What were the obligations of the Jewish Christians to their inherited law?" And thirdly, "What were the mutual obligations of each when Jewish and Gentile Christians ate and associated together?" Our immediate concern is with the first of these three questions or problems.

It was inevitable that the work of Paul and Barnabas should attract the attention of the Church at Jerusalem. It was just as inevitable that it should arouse opposition on the part of those who held a legalistic and formal view of religion. For it must be kept in mind that in working with Gentiles, Paul and Barnabas were applying the principles of Christianity direct to the Gentiles as such. In other words, Paul and Barnabas were accepting as Christians those who believed on the Lord Jesus Christ, regardless of whether they had first become proselytes of the Jewish Christianity, which was, in a sense, the orthodox Christianity. This acceptance of the Gentiles direct, without the imposition of the Jewish forms, was unacceptable with many of the more strict Jews, and they came down to Antioch "to defend the faith once for all delivered to the saints." They insisted that "except a man be circumcised after the manner of Moses, he cannot be saved." So heated did the discussion become that it was decided that a delegation should be sent to Jerusalem in order to settle the matter once and for all, and Paul and Barnabas, with certain other brethren, went up to Jerusalem to confer with the "pillars of the Church."

It is important that we see clearly the issue involved There was something vital in Christianity at stake. The question was really involved as to the nature of Christianity. Is Christianity a matter of belief in creeds and conformity to ceremonial rites, or is it a life, a matter of the spirit of loving trust and obedience toward God is revealed in Jesus Christ? The battle was really a battle for Christian liberty.

There are two accounts of the way in which the problem was solved, the one in Acts as given in the lesson today, and the one in Galatians as given as a reference. These two accounts agree in general, although they vary in details. Any one who would understand the matter thoroughly must read both accounts.

It seems that Peter bore striking testimony to the gracious work that God had done at his hands among the Gentiles. He emphasized the fact that God had made no distinction between the Jew and Gentile when it came to the matter of giving His Spirit, and went on to draw the far-reaching conclusion that it was through the grace of the Lord Jesus that the Jews, as well as the Gentiles, were to be saved. The Jew could not be saved through the law. The Gentile could be saved without it. The essential thing was faith in Jesus Christ.

Then Paul and Barnabas testified to the gracious work of God among the Gentiles. Their recent missionary tour had given them convincing proof that God's grace did abound even unto the Gentiles—those who had never been under the Jewish dispensation, and who had received the gift of the Spirit in like manner as the Jews. There was but one answer to all this, and James as the spokesman made answer in terms that asserted Christian liberty, even though his answer did involve somewhat of a compromise. He asserted that the Gentiles were not under obligation to be in bondage to Jewish law. But, inasmuch as they lived among the Jews, it seemed expedient that the Gentiles abstain from meats offered to idols, from blood, from things strangled, and from impurity—things which were unlawful for Jews. This involved no compromise of principle on either side, and the issue of the relation of the Gentiles to Jewish law was settled in principle, even if not in actual practice.

Paul had to carry on the fight for a long time, and many of his writings are defenses of the principle here established. The Christian world is eternally under obligation for his uncompromising fight for Christian liberty. But the Christian world, even today, is not living openly in accord with this principle. There are those today who insist upon literal acceptance of creeds and confessions as the ultimate test of orthodoxy. As a matter of fact, the real issue between the fundamentalists and the modernists is here. Christianity is a life, but it inevitably tends to harden into creeds and forms unless care is taken. In our day and age when there is such a pressing need of the gospel, it is well that men are reexamining the foundations of Christianity, trying to find in the vessels into which the Christian experience has been put the water of life itself. And if a group of Christians can again bring to the fore the basic fact that by grace are we saved through faith, it will have made a distinctive contribution to our own day and time.

Teaching Points.

1. The usual test of orthodoxy is belief, and not life.
2. The principle of Christian liberty is constantly being challenged.
3. A personal experience is worth more than a theory.
4. The theory should be made to fit the facts, and not the facts to fit the theory.
5. God is no respecter of persons.
6. We are saved by grace through faith.
7. A man might give intellectual assent to every creed and confession extant and still be un-Christian.
8. The best way to settle arguments is to meet together in the spirit of fairness and brotherliness.
9. Agreement may be reached where each side is willing to forego nonessentials.
10. Solutions can be reached only as men do as seemeth good to the Holy Spirit.
11. "Sometimes we win our greatest victories just by giving in."
12. "A little explained, a little endured, a little passed over, and the quarrel is ended."
13. Christ releases men from bondage to the law.
14. Men may be honest and sincere in their disagreement.

EUGENE H. RAINEY'S WORK AT ELON.

Eugene H. Rainey will endeavor to bring five messages of inspiration and information for young people on the general subject of "What it Means to Be a Christian." These lectures are the result of a wide range of experience among young folks in various walks of life. The facts are gathered from working with young people in the ordinary Church, in college and university groups, among the youth of the slums of a great city, and from the experience of himself and thousands of other young men for the allied armies during the recent war. Youth the world over are asking the same questions. These lectures are attempts to answer these questions in simple terms and plain language.

The second week of Chautauqua will consist of five periods in a Christian Endeavor laboratory. The first period will deal with the origin and purpose of Christian Endeavor; in the second there will be a demonstration of the proper way to organize and promote a Christian Endeavor Society; the third will carry out a helpful devotional meeting; the fourth will show how to conduct a real live social in any society, and the fifth will reveal methods of helpfulness for others, such as your pastor, the aged, the sick, the Sunday School, and persons in missionary fields.

FIRST WEEK.

"What it Means to Be a Christian."

1. "The Simplicity of Our Faith."
2. "What Can We Know About God and Jesus?"
3. "Our Prayer Faith."
4. "Building for the Future."
5. "The Romance of Our Bible."

SECOND WEEK.

"A Christian Endeavor Laboratory."

1. "The Origin and Purpose of Christian Endeavor."
2. "How to Organize and Promote a Good Society."
3. "The Worth While Devotional Meeting Every Week."
4. "The Good-Time Social."
5. "The Christianity of Christian Endeavor."

VACATION PLUS CHAUTAUQUA.

We take our vacations for rest from the regular routine of every-day duties. We do not necessarily have to stop all activity, but we do need a change. Why not make the vacation inexpensive, restful, social and profitable? Why not make the days count for future usefulness? Why not use a part of the time in better equipping ourselves for our tasks?

The Elon College Chautauqua offers a helpful vacation amidst the most pleasant surroundings and at a very small cost. In addition to that, you will have two weeks' daily fellowship with the pastors and Church leaders from all sections of North Carolina and Virginia. If we make it vacation plus Chautauqua now, later we can make it vacation plus Chautauqua plus efficient service.

Christian Orphanage

Dear Friends:

Now is the time for everybody to come to the aid of the Christian Orphanage. July, August and September are always discouraging months. The income is always small and the expense account cannot be diminished much. The children eat, work and wear out clothes during those three months just like other months, and whether we have income or not the expense goes on. I want to appeal to our Sunday Schools that do not make a monthly offering to come to our rescue now.

Did you ever try pushing an automobile uphill when the engine could not pull it and when you were doing your best and could hardly get it to move, and some friend came to your aid and put his shoulder against it—how it did lighten the load! We are doing our best. The weather is extremely dry and hot, and the garden is parched up. Our vegetables are almost a failure on account of the drought, and the children must be fed. It will do your school good to join our faithful ones and help feed the helpless. Try it and see.

One offering each month for the Orphanage and one for missions is a mighty goo dplan to adopt and works well in every Church that has tried it.

Don't forget our pretty new building! I know you want to invest something in it. Work will begin about August 1st.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 16, 1925.

Amount brought forward		$11,075.20
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Hanks Chapel	$ 2.36	
Turner's Chapel	1.12	
		3.48
Western N. C. Conference:		
High Point	$ 1.30	
Ramseur	7.32	
		8.62
N. C. & Va. Conference:		
Apple's Chapel	$ 2.27	
Durham	10.44	
Main St. S. S., Durham	5.00	
Shallow Ford	6.59	
		24.30
Eastern Va. Conference:		
Newport News	$ 10.33	
Berea, Norfolk	3.11	
Bethlehem	4.00	
Union, Surry	3.00	
		20.44
Valley Va. Conference:		
Dry Run	$ 8.95	
Bethlehem	3.53	
Leaksville	2.09	
Winchester	4.80	
		19.37
Georgia and Ala. Conference:		
Mt. Zion, Ala.	$ 1.03	
Richland, Ga.	1.00	
Kite, Ga.	2.29	
		4.32
Children's Offerings.		
Woodrow Parsons, Kentucky	$ .50	
Wane Parsons, Kentucky	.50	
Billy Johnston	.25	
		1.25
New Building Fund.		
Hebron Church, Va.		7.00
Special Offerings.		
H. B. Parsons, Brushart, Ky.	$ 10.00	
J. F. Burnett, Dayton, Ohio	6.10	
		16.10
Grand total		$11,180.08

VACATION BIBLE SCHOOL.

A practical course in the daily vacation Bible school covering the general nature of such a school with laboratory work. The beginners, primary, and junior departments will be in operation, with opportunity for observation and study.

The teacher will be Prof. Simon A. Bennett, and the textbook will be "The Daily Vacation Bible School," by Stout & Thompson.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The Illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the Number and prices.

TEACHERS' BIBLES.

Minion Bold-Face Type, Self-Pronouncing, Size 4 7-8x 7 Inches, and 1 3-8 Inches Thick.

2152—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold.....$3.75

India Paper Edition, Size 4 7-8x7 Inches, 1 1-10 Inches Thick.

2152X—Genuine Leather, Morocco grain, divinity circuit, silk sewed, round corners, red under gold edges, title stamped on back in pure gold.....$6.00

Bourgeois Type, Size 5 3-8x8 Inches, and 1 3-8 Inches Thick.

2167—Genuine Leather, Levant grain, limp, round corners, red under gold edges, title stamped on back in pure gold $4.00

2172—Genuine Leather, Levant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.50

India Paper Edition, Only 1 1-8 Inches Thick.

2172X—Genuine Leather, Levant grain, divinity circuit, silk sewed, round corners, red under gold edges, title stamped on back in pure gold.....$8.50

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x2⅝ inches, and 1 inch thick; with 31 full-page illustrations in sepia. All bindings are black.

Ruby Type, Size 3¾x2⅝ Inches, and 1 Inch Thick.

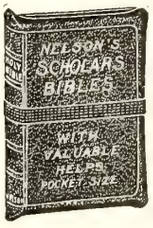
65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations. Special book for Sunday Schools 95c

Minion Type, Pocket Size 4x6 Inches, 1½ inches Thick.

With 32 full-colored illustrations; also 25 outline maps through the text and 12 colored maps.

133—Bound in cloth, round corners, red edges, title stamped on side in pure gold $1.60



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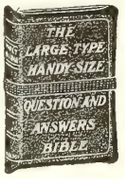

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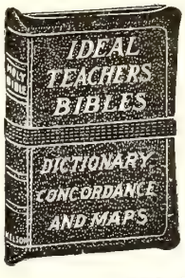

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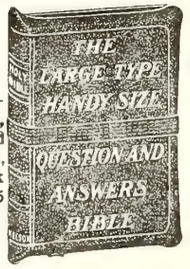

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MONDAY.

THE SOUL'S SEARCH FOR GOD.

"Who is the image of the invisible God."—Col. 1:14-19.

The human mind ever gropes and the human heart ever cries out for God. Men would know more about Him and His relation to them. Not long ago, a gripping advertisement caught my attention. It was the advertisement of a book, and underneath written in script were these words, "What I want to know, Padre," he said, "is, what is God like? That is your real business, Padre; you ought to know." This question the author attempted to answer in the book. The question is one that every man would put, "What is God like?"

There are many sources from which we may find out something about God. If we watch Him working in nature, we can see much of His power and His might and His protection and His care. Through philosophy, we may arrive at some conclusions concerning the meaning of life and of God. If we are to find the God we know, the only God we can know, we must find Him not in history, or nature, or philosophy. The best source of information is Jesus Christ, who is "the image of the invisible God."

Prayer.—Our Father, we ask for the clear mind after the sweet night's refreshing sleep, for the eager passion to do Thy will, for forgiving spirit, for the undiminishing faith as the years roll on, and for the power that overcomes evil. *Amen.*

TUESDAY.

PUTTING CHRIST FIRST.

"He must increase, but I (John) must decrease."—John 3:26-31.

It is a principle in art that in the composition of a picture, all the parts shall be so arranged as to lead the eye inevitably to the characteristic feature. Whatever prevents this is a capital defect. Accessories are only important as they help this end. When Varelst, the Dutch painter, made his tulips so glorious that they drew attention away from the face of James II, in whose portrait he had placed them, he violated this canon. So did Hayden, when, in the picture of Christ's triumphal entry into Jerusalem, he made the figure of the beast, on which the Master rode, unduly prominent. So does the theologian who fascinates by his metaphysics, or the preacher who charms by his rhetoric, while the Divine Personality of the Son of God is dimly outlined. Worship itself may hinder the true apprehension of Christ. A liturgy is a fine thing if it leads to God, and a very bad thing if it leads away. God in Christ must be the central figure. He must come first in our lives; we must come last. We must decrease; He must increase.

Prayer.—Our Father, may no experience of this day cause us to lose our love for one another, or our faith in Thee. And bring us to the day's close with a heart at peace with Thee and with all mankind. *Amen.*

WEDNESDAY.

PROCRASTINATION, THE PILFERER.

"When I have a convenient season."—Acts 24:22-25.

All the ingenuity of the police was exhausted in a bootless attempt to snare a sneak-thief who one summer infested the suburban districts. No house was safe. No one knew where he would appear next. On one occasion the man scaled the porch posts of a fine house, while the dining and living-rooms were thronged, and ransacked the upper rooms, getting away with ten thousand dollars in cash and jewels.

Not many of us will ever have our homes or pockets rifled by such a thief. But there is a sneak-thief who dogs our steps and enters our homes, and sits with us, and if we could but see him, we should see many a sardonic smile curl his lips. His name is procrastination. We resolve to pray regularly, or read the Bible daily, or we plan some high thing. It is not our purpose to cheat God or ourselves. Far from it! "When I have a convenient season," said Felix to Paul. In the same spirit, we permit day to fade into night and our resolve is not executed. we have been robbed. The present, this day, this very hour—that is the time to do the good! The "convenient season" may never come. "This day" is the Scriptural injunction. "Straightway" is the word so often used of Jesus and His work.

Prayer.—"Teach us, O Father of infinite mercy, the value of the prayers we pray. Show to us the power of them and the wonder of them, not dependent on our eloquence for their answers, but upon our simple faith. *Amen.*

THURSDAY.

THE JUST FOR THE UNJUST.

"Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God."—1 Peter 3:13-18.

Unnumbered men and women have given up their lives for ideas which they esteemed more valuable than life. When one recalls how many martyrdoms there have been in the religious, political and industrial progress of the race, it is strange that the earth can grow any flower that is not red. Yet, strangely, in all the list of the world's sufferers, there is one solitary sufferer, one who treads the wine-press alone. Christ died as none ever did. First of all is the fact that His death is the culminating point of centuries of symbolism. All the ancient and elaborate system of sacrifices in the Old Testament points to an ultimate sacrifice, one which should contain within itself the virtue and value of all that preceded it.

Then there is the historic fact that the death of Christ has a vital relation to the faith of vast numbers of men, and hence to their lives. We see it in the first recorded Christian sermon in which the apostle said, "Ye crucified the King of glory." The consciences of the people convicted them, and as they repented and believed, their lives were changed. Ere long, so many were changed that human history itself was turned into a new channel.

Prayer.—Help us, dear Father, to walk through this day with cheerful faces and happy purposes. May all to whom we speak receive a blessing in the word we give them. Bless every one who knocks at our door. In His name. *Amen.*

FRIDAY.

TEARS AMID THE TRIUMPH.

"And when he drew nigh, he saw the city and wept over it."—Luke 19:41-44.

The road that leads from Bethphage to Jerusalem hides the city from the view, and then suddenly it bursts upon one with a turn in the road. The words are a true description—"As he drew nigh, he saw the city." The sight of the city and capital of His nation with its great temple glistening in the sum brought tears to the eyes of Jesus. They were not tears of a coward who shrank from the impending cross; but they were tears of regret because all He saw that day would in a few years be in ruins, because of the people's rejection of God.

It was a moment of triumph, and yet the tears were on His face, the heart welling in regret, because His own people were not won to His cause. Yet, did Jesus really fail! Outwardly everything was lost; the city and the temple fell beneath the sword of Titus in less than forty years. But did Jesus fail!

Prayer.—Give, O Heavenly Father, we pray Thee, wisdom from on high; for the nations that are distressed with selfish leaders, the lands that are aflame with hate and darkened with fear give, we pray Thee, the gifts that alone can make nations great and happy. Give Thy justice and Thy righteousness. *Amen.*

SATURDAY.

"SEEING JESUS."

"And Herod said, John have I beheaded: but who is this, of whom I hear such things?"—Luke 9:7-11.

The gossip of Herod's palace was running high on one persistent topic—Jesus, who is He? Some said He was a reincarnation of an old Jewish prophet; others that He was John the Baptist risen from the dead. When they associated this new and wonderful teacher with John, a shudder went through the tetrarch's heart. Reports of Christ's miracles had trickled into the court, and Herod was perplexed. Herod was caught and held fast by a strange power.

With fear mingled with curiosity, this murderous and adulterous pagan desired to see Jesus. One day he did meet Jesus by the courtesy of Pilate. The record says, "He was exceedingly glad to see Jesus,"; he was relieved to find that this Nazarene was not John returned to life.

A man may meet Jesus and go away as sinful as before. Men do not always desire to "see Jesus," that they may be saved. Some want the loaves and the pieces of fish. Simon wanted to see Him as an ornament to his table. Herod wanted to see Him to settle a problem of conscience and philosophy; but Zaccheus wanted to see Him because he felt somehow Jesus could help him to live a new life.

Prayer.—Bless us now, we beseech Thee, eternal and merciful One, as we dismiss ourselves from this hour of fellowship to find that it has brought us together in a better understanding of one another's needs and hopes and joys. *Amen.*

SUNDAY.

A SACRED PLACE AND A SACRED DAY.

"Remember the Sabbath day, to keep it holy."—Ex. 20:8-11.

Somebody asks: "Is it wrong to do this, or to do that, on the Sabbath day?" But this problem of the proper observance of the Sabbath cannot be settled by answering such questions. The problem of observing a holy day is bound up with the larger problem of preserving religion and religious influences among us.

Religion demands two things: a sacred place and a sacred day. And both of them deserve to have special safeguards thrown around them. Many people are ready to raise the cry of "blue laws," whenever the subject of Sunday legislation is raised. But what we need to fear in this country more than blue laws are "red laws." They are the kind we will have if the safeguards that have guaranteed the fundamentals of our Christian civilization are ever torn down.

Prayer.—O Thou who dost not demand perfection before we can serve Thee, accept the gifts we bring on Thy holy day, small and meager though they may be. We would give Thee the best we have, the whole-hearted service that counts not the hours lost that have been given to Thee. In adoration, we kneel to pray. *Amen.*

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

My dear Kiddies:

Again it is my good fortune to "sub" for your editor; but as the weather is very hot and I have many other duties, I will only write a short letter. Perhaps you will be interested to know that we have another addition to our dog family—a tiny bird pup named Ezekiel. Rusty is still sitting on top of the world, so she has only the utmost scorn for him. He has lots of grit, however, and will even fight his own battles. Dynamite is quite civil and has a much sweeter disposition than Rusty.

With all good wishes that you may have a happy summer, I am, sincerely,

MRS. T. A. MOFFITT.

Dear Editor:

I enjoyed reading Louise Mitchell's letter. Since I wrote my last letter to you I have had a fine trip to Washington, D. C. My father and I went on a pleasure trip. We visited lots of Government buildings, Washington Monument, the Mint, Capitol building, Pan American buildinig, Lincoln Memorial and also went out to Mt. Vernon, which is a beautiful place. Saturday we went to Keith's Theatre to a fine show. We had guides to take us over these buildings and explain them to us. We went to the White House and went through a portion of it. Mr. and Mrs. Coolidge had gone down the Potomac on the Mayflower. Sunday we went to church that Mr. Coolidge attended. Sunday afternoon we went out to the National Zoo Park. I enjoyed my trip fine for Washington is a beautiful city. I wish every little child could have a nice trip to Washington as I did. I am expecting to go to Georgia to visit my grandparents July 1st. I always enjoy going to grandfather's house and staying. I stayed most all of the summer there last summer.

With love,

KATHREN WHITAKER.

Franklinton, N. C.

KROM A "KIDDIE."

My dear Editor:

I have decided to write you a letter for the "Kiddies' Korner." I am eleven years old and I finished grammar school this year and will go to high school next term. I go to the Main Street Christian Sunday School, Durham, N. C. Two weeks ago our Sunday School had a memory contest on "Lessons in Stewardship." There were ten lessons, each lesson having from two to ten Bible verses and references. The contest was opened to all girls and boys. Five took part in it—four girls, of which I was one, and a boy—and there were five judges. A prize was to be given for the best memory work and expression used. My! my! how the juniors studied for one week. Finally the Sunday arrived. We had the contest before we went to classes. When we went back into the auditorium we were very anxious to know who had won. Our superintendent announced that the judges had decided the prize should be awarded to little Miss Esther Cole. I was so surprised I did not know what to say. I had not only tried for the prize, but for the help it was to me. When I opened the box I found it contained the New Testament and the Psalms.

We take THE CHRISTIAN SUN, and I read it every week. I am especially fond of the "Kiddies' Korner." I would like to hear from some of the Kiddies, so I will put my address at the end of my letter.

One of your Kiddies,

214 *Hargrove Street,* ESTHER COLE.
Durham, N. C.

WHAT IT MEANS TO BE A CHRISTIAN.

Up in Northern Ohio, in our "Young People's Week" at Defiance College, more than sixty young people of the Central Christian Convention, representing eight Conferences, have been listening every day in connection with their regular program for the week to lectures by Rev. Eugene H. Rainey, of Franklin, Ohio, on the general theme, "What it Means to Be a Christian." Mr. Rainey knows young people well. He knows how to give them truths which they need in a way which is challenging. As I have been listening to these inspiring talks in our Bible hour at Defiance, I have been very happy to think that our young people at Elon College this summer are to have the same privilege. I believe that the young people of both groups will go home from these hours not only understanding better "What it Means to Be a Christian," but also more eager to find the Jesus way of living for themselves. Mr. Rainey is an Elon graduate, and also a Yale man. He has held pastorates in both North and South. He has seen youth in the army, and in social work in a great city. All of this experience has given him a wealth of knowledge which he is passing on in a fine way to Christian Church young folk. These lectures alone would be worth any young person's coming to Elon Chautauqua.

It also seems very appropriate that, in addition to these lectures, which will be given throughout one week of the Chautauqua, that Mr. Rainey is giving in the second week a practical course in Christian Endeavor methods. Serving in a C. E. Society is one of the best ways we know of strengthening the Christian life. Mr. Rainey proposes to make this a real "laboratory" course, in which Christian Endeavor work will not only be talked about, but actually done. The class will be, for the time being, a C. E. Society, and through assignments and class session work carry on types of work which this great organization seeks to do. One should be able to go home from this course thrilled with the possibilities of Christian Endeavor, and qualified to form a group, organize and carry on the activities of such a society.

Are you a young person in the Southern Convention? Are you eager to know more about what it means to be a Christian? Are you longing for a Christian Endeavor Society in your Church? Do you want the best vacation you ever had while you are learning these and many other things? If you really do, you'll make every effort to be at Elon College from July 27th to August 7th. LUCY M. ELDREDGE.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION AT SHALLOW FORD CHURCH JULY 26TH.

Morning Session.

10:00 Song Service.
10:15 Devotional.
10:25 President's Address.
10:40 Enrollment of Delegates.
11:00 Special Music.
11:10 "The Quest for the Best in Home Life," Gertrude Browne.
11:30 "The Quest for the Best in Community Life," Rev. W. T. Scott.
11:50 Round-Table Discussion, Rev. W. T. Scott.
12:30 Announcements and Adjournment for Lunch.

Afternoon Session.

2:00 Song Service.
2:15 Devotional.
2:25 Special Music by Local Church.
2:30 "The Quest for the Best in the Church," Dr. W. H. Denison.
Round-Table Discussion.
3:20 "The Quest for the Best in Education," Dr. W. A. Harper.
Round-Table Discussion.
4:10 Business Meeting.
4:30 Adjourn.
7:45 Song Service.
Devotional.
Hymn, "I Give My Life for Thee."
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"The Quest for the Best in Life Service," Mr. Hermon Eldredge.
Song.
Benediction.

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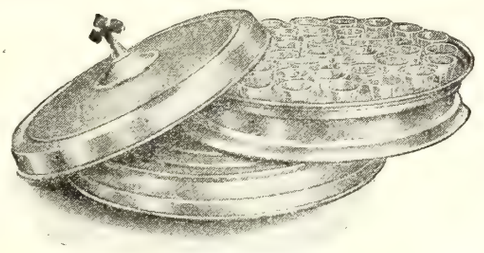

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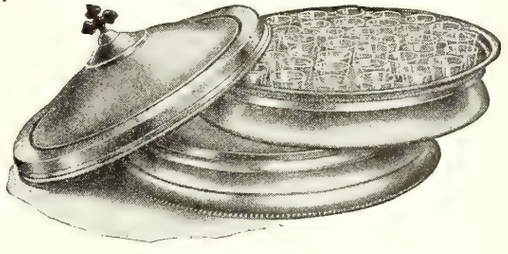

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IV. The Atonement for Sin, or Plan of Salvation.

16. *Do we fully understand how this can be?*

No; this thing, and many others in the Bible, are beyond our understanding and past finding out.

17. *Ought we to believe what we cannot understand?*

Yes, if God tells us it is so, we ought to take Him at His word.

18. *Why?*

Because it is impossible for Him to lie; and His word is truth.

V. The World to Come.

1. *What will be the condition of good men, after the death of the body?*

They will be with our Lord Jesus Christ in Paradise, and will be happy in the presence of God and the holy angels.

2. *Will their joy be very great?*

Yes; no tongue can tell the extent of their happiness; and they shall have everlasting joy.

3. *Is any man so good as to be worthy of this exceeding great reward?*

No; the best men often come short of the glory of God.

4. *Why, then, will God give us so much when we have done so little?*

Because we believe on the Lord Jesus Christ, who has freely given Himself to take away our sins, that we, through Him, might have eternal life.

5. *Why are we saved?*

We are saved for Christ's sake, because we love Him and try to serve Him.

6. *Will our bodies be raised from the dead?*

Yes; as Christ rose, we shall rise also.

7. *Will our heavenly bodies be such as these we now have?*

We canno tell what we shall be; but when Christ shall appear we shall be like Him.

8. *When shall our bodies rise?*

On the day of judgment.

9. *When will that be?*

At the end of the world.

10. *Who will be our Judge?*

Our Lord Jesus Christ.

11. *In what manner will He come to judge the world?*

He shall come in clouds, with power and great glory, and ten thousand of His saints, and all the holy angels shall come with Him.

12. *What shall then be done?*

The archangel shall sound his trump; the graves shall be opened; the sea shall give up its dead; and all men shall come forth to be rewarded according to the deeds done in the body.

13. *What shall be done with evil men?*

They shall be turned into hell, where their worm dieth not and the fire is not quenched; where the smoke of their tormend shall ascend up forever and ever; nor shall they ever be delivered from the horrors of the second death.

14. *What will be done with the righteous?*

They shall enter forever into the joy of their Lord. They shall sit down with Abranam, and Isaac, and Jacob, in the kingdom of God; they shall never more feel pain or grief, for the Lamb which is in the midst of the throne shall feed them and lead them unto fountains of living waters, and God shall wipe away all tears from their eyes.

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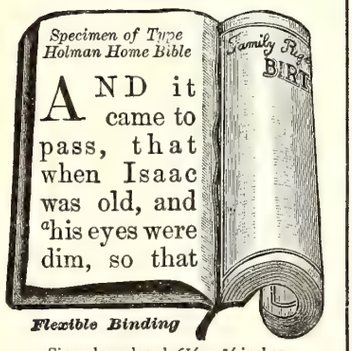
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RICHARDS.

Mrs. Sarah J. Richards, wife of A. B. Richards, one of the largest fruit growers of Frederick County, and mother of Boyd R. Richards, representative in the House of Delegates for Frederick County and Winchester, died shortly after the noon hour July 2, 1925, at her home on the Cedar Creek grade, three miles southwest of Winchester. Her death was due to heart trouble and complications.

Mrs. Richards was 70 years of age, and her entire long life had been spent in this county. She was formerly Miss Sarah Josephine Henestoffle, daughter of Rufus and Solma Henestoffle, of this county. She was married to Mr. Richards 54 years ago. She found time to rear a large family of ten children, and she gave her personal attention to all of the many duties of the farmer's wife of large affairs. In the midst of her home duties, Mrs. Richards cultivated and practiced those ideals and virtues which are the mainstay of the well-ordered home and fireside. She was a woman of the highest character and the most generous impulses and practices.

Her home has been the scene of many delightful occasion in the social world of the county; she dispensed an open, but well-bred hospitality, and the latchstring was almost literally on the outside of the door. Her beneficence to the poor, the afflicted and the unfortunate were boundless, but unostentatious, and leaves behind her only memories of a well-spent life in which charity for all and malice towards none was her guiding principle.

Mrs. Richards always took an active part in Church work. She was one of the charter members of the First Christian Church of this city, and she was faithful in attendance upon all its ordinances and services. In this sphere alone she will be much missed.

Mrs. Richards leaves her husband, A. B. Richards, and these children: L. A. Richards, Washington, D. C.; Harry Austin Richards, at home; Boyd R. Richards, Alva C. Richards, Nelson F. Richards, and Roy W. Richards, all of this city; Mrs. Claude V. Turner, Bartow, Fla.; Mrs. Charles Cooper, of the county; Mrs. Walters, wife of Rev. Wm. T. Walters, Richmond, Va., and Mrs. Ralph G. Pollard, of the county.

The funeral services were conducted by her pastor, the Rev. J. F. Morgan, at the home Saturday, July 4, 1925, at 3 o'clock, and the body was laid to rest in Mt. Hebron Cemetery. The six sons of Mrs. Richards acted as pallbearers at the funeral services, and Mrs. Asa Orndoff, a relative of the family, sang tenderly, "God, Be with You Till We Meet Again" at the house, and "Safe in the Arms of Jesus" at the grave.

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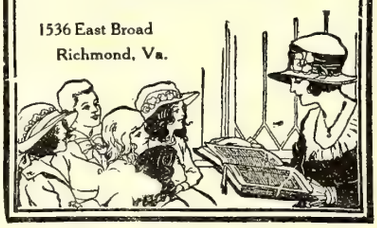

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, JULY 23, 1925. NUMBER 30.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

The First American Saints.—

The recent act of Pope Pius XI in beatifying eight French missionaries to the Indians of North America will make those eight the first American saints. All of them were martyrs in their work among the Indians. Three of them—Father Isaac Jogues, Brother Rene Goupil, and the boy John De la Lande—fell in 1646 in the Mohawk Valley, New York State. The other five were victims of the apostate Hurons or of the enemies of the Hurons. There were Charles Garnier, Noel Chabanel, Anthony Daniel, Father Brebeuf, and Father Lalamant. These eight who have been beatified will probably be canonized at a future date. The only American upon whom sainthood has been conferred is Rose of Lima, a Peruvian woman who died in 1617 and was beatified by Clement X in 1660 and whose canonization followed four years later. Many pilgrims, conservative estimates say at least a million and a quarter—are expected to visit Rome during this holy year. Of this number, more than one hundred and fifty thousand will be Americans.

Another Coal Strike Probable.—

At a meeting of the anthracite coal miners, held at Scranton, Pa., on July 9th, an increase of wages and a number of other demands for changes in working conditions were demanded. These demands will be presented to the operators by International President John L. Lewis, International Vice-President Philip Murray, and International Secretary and Treasurer Thomas Kennedy. In all probability the operators will refuse the demands of the workers, and in that case a nation-wide strike will be called upon the expiration of the 1923 contract on August 31st. Some of the demands of the workers are a flat 10 per cent increase in wages for tonnage men, payment by the long ton of 2,240 pounds instead of by the miners' ton of 3,136 pounds, a five-day week, a raise of $1.00 per day for day men, and some more technical demands. The strike would, of course, result in a shortage of coal, and Washington is, therefore, looking on, ready to intervene to protect the interest of the public, which in such cases is invariably the sufferer. A probable rise in coal prices brings added interest to the fact that 70 per cent of the coal output of the United States is controlled by eight concerns, either now or until recently connected with railroads. The remaining 30 per cent is produced by more than one hundred lesser companies. Competition is urged as the only practical safeguard against high prices, and information regarding prices, production, and costs is needed in order to bring about equitable treatment for the public, and a United States commission for that purpose is being widely suggested.

Against Week-Day Schools of Religion.—

A very important move against week-day schools of religion has been made by the Freethinkers' Society of New York. In a suit brought by Lawrence B. Stein, a member of the society, Justice Albert H. F. Seeger, of the State Supreme Court, holds that the taking of time from regular school hours for religious instruction is unlawful, and he issued a permanent injunction against the Mt. Vernon school board to prevent their further permitting parents to withdraw their children from the schools for forty-five minutes a week for religious instruction. This ruling of Justice Seeger is at variance with the ruling of the New York Board of Education and with the boards of education of a large number of the States, and of one thousand cities in the United States. Dr. W. A. Squires contends that to give time from the regular school hours for religious instruction does not controvert the established principle of division of Church and State, and also does the decision of the United States Supreme Court in the case of the Dregon public school law. This decision declares that the religious training of the child is the privilege and the high duty of the parents. Both this great principle and the principle of separateness of Church and State must be maintained. The hitch in the Mt. Vernon case seems to have been that public school buildings were used.

This practice might become dangerous. At any rate, the decision of Justice Seeger is calculated to give trouble and deserves our careful consideration. We should determine the rightness of our attitude on this important matter, and then contend for our rights. It is a certainty that if the coming generation is to be a safe generation to which to trust the future, it must have moral and religious training some how, some time, some where, and we must provide for it.

British Justice and Hijackers.—

On June 19th Harry Sowash and Owen Baker learned that they chose the wrong side of the border on which to hijack a launch load of liquor and to commit murder. On that date they were sentenced in the Victoria Assize Court of British Columbia to hang for the murder of William G. Gillis and his seventeen-year-old son. The Gillises were rum running from British Columbia to the Washington coast, and their launch, "Beryl G.," was hijacked by Baker and Sowash. The hijacking affair occurred one evening last September, and as soon as the drifting launch was discovered, Paul Stromkins was arrested. Stromkins confessed complicity in the bad business and turned State's evidence. No charges were pressed against him. Three other men were implicated by Stromkins—Baker, Sowash, and one Charles Morris, all of Seattle, Wash. Morris fought extradition, and so far has not been returned to the British courts. Baker was taken in New York last February, and Sowash in New Orleans in March, and both declined to fight extradition. They were returned, and in one week, ending June 19th, they were tried and sentenced to hang, while American attorneys looked on. Many lawyers have expressed a doubt as to whether they would have been dealt with so severely in this country, in view of the attendant circumstances. The swiftness and sureness of British justice is one of the very potent causes of the low crime rate in British dominions. We might do well to adopt it, and allow some of our legal technicalities to go into the discard just as some of the British courts have done. It was urged that the murderers could not be convicted because of the absence of the bodies of the murdered, but the courts ruled that the evidence of Stromkins was sufficient, and proceeded with their work of justice.

The Santa Barbara Earthquake.—

The Santa Barbara earthquake is unique in a long list of similar catastrophes, in that the list of dead number so few. The destruction of property was enormous. Some estimates place it at thirty million dollars. The earthquake shock was confined to a small area of about one mile square. A town three miles away was surprised to learn of the calamity which had visited the neighboring city. Santa Barbara, however, escaped the raging and all but uncontrollable fires which attended the San Francisco earthquake in 1906. Out of the ruins, the people of Santa Barbara will begin the erection of buildings not so easily destroyed by quakes. It has been discovered in Santa Barbara, San Francisco, and Tokyo that the modernly constructed buildings with steel reenforcements are not destroyed by quakes. The Santa Barbara shocks on June 29th and 30th occurred during the early morning hours, and in the business portion of the city, where the direst destruction was wrought, few people were present. The city felt numerous tremors in the following days, but practically the whole of the damage was done on the first two days.

An interesting international result of the earthquake was that of practically destroying the very carefully planned humiliation meetings throughout Japan. These meetings were to have been held on the anniversary of the effectiveness of the Japanese exclusion law. The news of the Santa Barbara disaster brought to the Japanese mind the disaster in that country, and the immediate response of America. On account of that fact, some of the humiliation meetings were called off, and others were comparative failures. Wherever a nation acts in the spirit of Christ toward another nation, be it Christian or non-Christian, the Golden Rule invariably works. "One touch of nature makes the whole world kin." Similar suffering in the two lands prevented the stirring up of much undesirable ill feeling between the United States and Japan.

NOTES-PERSONALS

"Every increase in material prosperity increases moral and spiritual obligations."

Dr. W. H. Denison, who will teach "Stewardship" at Elon Chautauqua, gives an important notice in this issue.

Rev. W. C. Wicker, D. D., of Elon College, has spent two weeks recently studying at Union Theological Seminary in New York.

Prof. W. P. Lawrence, of Elon College, has just returned from the Craigville, Mass., summer Conference, at which he gave a course of lectures.

Rev. A. W. Andes, secretary, has prepared and sent out a very inviting program of the seventy-seventh session of the Virginia Valley Central Conference, which is to meet with Bethlehem Church August 12th to 14, 1925.

The women and young people in their societies, aided by special efforts and offerings from Sunday Schools and Christian Endeavor Societies, are making heroic endeavor to secure funds for the Rocky Ford Church and Sunday School.

Rev. Roy C. Helfenstein, D. D., delivered an address, "The Individual's Part in the Year's Program," at the University of Delaware July 15th, on the occasion of "Parent-Teacher Day" with the summer school students attending the university.

Rev. P. T. Klapp, who has not had a regular charge the past year, should be pressed into service. No doubt, if you extend him a call he will be willing to take some work for another year. He has been preaching over fifty years, and is as live as he ever was. Give him a call.

Rev. J. L. Foster is open for engagements to assist pastors in evangelistic services after August 1st, and is also ready to consider a pastorate for another year, with the exception of one Sunday in the month, for which he has work already. He may be addressed at Elon College, N. C.

From the elaborate program of the International Christian Endeavor Convention in session at Portland, Oregon, July 4th to 10th, it is noted that our Dr. A. B. Kendall, Springfield, Ohio, was on for an address, which it is presumed he delivered, on July 8th, "Service for Unordained Workers."

The following is gratefully acknowledged: "Mr. and Mrs. David Palmer Barrett announce the marriage of their daughter, Margaret Alice, to Mr. Paul Dalton Rudd on Tuesday, June 30, 1925, Ponce, Porto Rico." Both Miss Alice and Paul Dalton are Elon College graduates of 1924. They are now attending summer school at the University of North Carolina. They have our best wishes and congratulations.

The Eastern N. C. S. S. & C. E. Convention at Oak Level last week was largely attended and greatly enjoyed. The president, Bro. C. H. Stephenson, as usual, delivered a great address on the opening day and set a high standard of excellence for all the speakers that followed him on the program. The convention requested Miss Pattie Coghill to report the session to THE SUN, and that may be expected in next issue.

Dr. Kendall's trip to Portland, Oregon, to attend the great Christian Endeavor Convention yields rich results to SUN readers in his strikingly descriptive and amazingly interesting article presented elsewhere this week. He will tell of the convention, much to the delight of all Endeavorers, in a second article to appear soon.

Our friend, Prof. W. H. Albright, of Liberty, N. C., sends the announcement that the second annual reunion of the Albright family will be held Tuesday, July 28th, at Mt. Hermon Church, Alamance County, N. C. Lieutenant-Governor J. Elmer Long and Dr. W. T. Whitsett are to deliver addresses. The Albrights have played an important part in the history of Alamance County and of the State.

Mrs. W. T. Walters, Richmond, Va., has written a missionary drama entitled, "Lord, Is it I?" This drama is acted by three characters, and no elaborate scenery or change of costume are necessary. It is neatly printed and bound and makes an attractive brochure of eight pages, besides the cover. The price is 25 cents per copy, and may be ordered directly of Mrs. Walters, 3206 Grove Avenue, Richmond, Va. We commend the drama to missionary societies desiring to put on a brief and simple missionary program.

Rev. H. W. Elder, the "Church builder" of our Christian ministers, writes, under date of July 13th: "We are expecting to finish our Church this week, except the painting. We want to have our opening service on the second Sunday in August. It has been the greatest strain of my life, but the Lord and the people have been good to us, and I think we will be able to pay all bills." This refers to the handsome and adequate brick building Bro. Elder and his people have erected in his home town, Richland, Ga.

The Oak Level Church, which was gracious host to the Eastern North Carolina Convention last week, had been enlarged and beautified for the occasion. The people of this good congregation and community certainly showed their appreciation of the occasion by doing everything within their reach to make the occasion memorable and agreeable to all delegates and visitors. Oak Level now has an ample and attractive house of worship and seems to be making most commendable progress spiritually as well as materially.

It is to be desired that very many SUN readers will read carefully what Dr. Lynch has to say in his timely article in this issue, "Hymns for Children." Dr. Lynch teaches that the child will grow to the hymn if you teach the child the right sort of hymn to grow to, and that the "forty or fifty great hymns of the Church" are worth growing up to. And Dr. Lynch "would never quite see why we should have music for children more than children's sunsets or mountains or oceans." Well, now here is something to think about in these "piping times of peace."

As the Mission Secretary's report on Men and millions for June, printed in this issue, shows, there are many yet who are making real sacrifices to meet their obligation and pay their pledges to this most worthy cause. The ones who pay to Men and Millions pay to every interest and enterprise of their Church and help these enterprises in this their time of greatest need. It is difficult to understand how any one who is loyal to and loves the Christian Church and its work can fail to pay the Men and Millions' pledge, save, as one has said, "When there is absolutely nothing with which to pay."

The wet press takes a curious view of the situation. It points to these incidents and says, in effect: "Don't you see you can't enforce prohibition?" We say that view is "curious." We could use a stronger word, but we will content ourselves with pointing out the lame logic of these thirsty —not blood-thirsty—editors. Casting the net and pulling in more than a hundred law-breakers, trying them and sending the guilty to prison looks to us very much like successful enforcement. The law can be enforced, is being enforced. The matter is going along satisfactorily. No, Remus is not stronger than the United States.

PROGRAM OF VIRGINIA VALLEY CENTRAL CONFERENCE, MEETING AUGUST 12 TO 14, 1925, AT BETHLEHEM CHURCH, HARRISONBURG, VA.

Wednesday—Morning Session.

10:00 Call to Order.
Devotional Service—Dr. W. T. Walters.
10:35 Enrollment.
10:45 Welcome Address—J. C. Bradford.
10:55 Response—Rev. A. R. Flowers.
11:05 Report of Program Committee.
11:10 Report of Executive Committee.
11:15 Verbal Reports from the Delegates.
11:50 Miscellaneous Business.
12:00 Adjournment for Dinner.

Wednesday—Afternoon Session.

1:45 Devotional Services—V. T. Huffman.
2:05 Annual Address—Rev. A. W. Andes; subject, "The Enlarging Vision of the Church."
2:40 Report of Committee on Religious Literature.
2:50 Address—"Our Publications," Prof. P. J. Kernodle, Managing Editor "The Christian Sun," Richmond, Va.
3:20 Address—"Beginning at Home," Dr. J. O. Atkinson, Mission Secretary, Elon College, N. C.
4:00 Miscellaneous Business and Adjournment.

Wednesday—Night Session.

8:00 Stereopticon Lecture on "The Enterprises of the Christian Church"—Dr. W. A. Harper, President of Elon College.

Thursday—Morning Session.

9:30 Devotional Service—Rev. R. P. Crumpler.
10:00 Roll Call and Reading of Minutes.
10:10 Report of Committee of Moral Reform.
10:25 Address—"Swamped," Rev. A. W. Sparks, Everett, Pa.
11:05 Report of Committee on Education.
11:20 Address—"Christian Education a Transforming Force," Dr. W. A. Harper.
12:00 Adjournment for Dinner.

Thursday—Afternoon Session.

8:00 Woman's Home and Foreign Mission Board. (Program to be prepared by the Board.)

Friday—Morning Session.

9:30 Devotional Service—Rev. D. B. Seal.
10:00 Roll Call and Reading of Minutes.
10:10 Report of Committee on Christian Endeavor.
10:25 Report of Committee on Sunday Schools.
10:40 Address—"Discovered," Rev. A. W. Sparks.
11:20 Address—"Missions and Stewardship," Dr. J. O. Atkinson.
11:55 Report of Treasurer.
12:00 Adjournment for Dinner.

Friday—Afternoon Session.

1:45 Devotional Service—W. A. Crawford.
2:05 Report of Committee on Home Missions.
2:20 Address—"Rescued," Rev. A. W. Sparks.
3:00 Report of Committee on Apportionments.
3:05 Miscellaneous Business.
4:00 Adjournment.

Rev. J. F. Morgan will have charge of the music during the Conference.

AT THE CHURCHES.

Just a few lines to SUN readers to let you know something of my work. I am serving three rural Churches this year, namely: Berea (Alamance), Pleasant Hill (Alamance), and Monticello. There is one outstanding feature about each of these Churches which I wish to mention.

Pleasant Hill seems to be progressing in many ways, especially in the Sunday School. There are nearly two hundred members enrolled. We have an average attendance of about 160. It may be of worthy note to other Sunday Schools when I inform you that the heads of the families attend Sunday School, bringing their children with them. This gives splendid material with which to work, and they are really doing things. This year, two Sunday School rooms have been added to the Church. This gives us a plant of four Sunday School rooms and the main auditorium. The annexation of these rooms makes it possible to accommodate a much larger audience. It has also awakened a new interest throughout the entire community. Our plans and work for the remainder of the year is mostly evangelistic. We are hoping to have a great meeting the first Sunday in September.

The work at Berea seems to be moving along better than I have known it for a long time, as I was pastor of it several years ago. The interest in the Sunday School is very encouraging. We have a membership of about 160, with an attendance of about 120. This school has grown to the above size in a Church where there are no Sunday School rooms. We meet with six or seven classes in the auditorium, some classes having as high as fifty members. It has been a great handicap in the efficiency of this Sunday School, but I am very thankful that the good people of this community have caught the vision of their need and are working with as great enthusiasm to better conditions as I ever saw. At present, we are building Sunday School rooms so as to divide the Sunday School into the children's and adult departments. For the children, Sunday School rooms are being built in the basement, giving each class a separate room. The accordion doors are used so as to throw all of them together when the main auditorium is used. This will give the advantage of having the entire program of the children's Sunday School in this part of the building. The basement is now dug and ready for the contractors. We hope to be able to occupy these before long. We invite all those who are handicapped for Sunday School room to come and see how room may be secured at a small expense.

The third and last one is Monticello. Here we have a really interesting Sunday School and Church. The people are very congenial and pleasant to work with. The Sunday School is not so large in numbers, but very enthusiastic. The outstanding feature in the training of this Church is the wide-awake Christian Endeavor Society which has a membership of seventy. They meet every Sunday night and have their regular social gatherings monthly. It is my privilige to be with them once each month, at their Sunday night meetings. I have never attended services of this nature where there is more enthusiasm than at this Church.

In each of these Churches there is a young man at the head of the Sunday School who is full of energy and has the support of his officers. The Christian Endeavor at Monticello is headed by young ladies. It seems that these officers have the sympathy and support of each member. This, in part, accounts for the splendid results.

May God's blessings rest upon each of these Churches, and especially upon its young people.

JOSEPH E. MCCAULEY, *Pastor.*

COMING EVENTS.

Bethlehem Chautauqua, Wadley, Ala., August 10th to 17th.

Elon College Chautauqua, Elon College, N. C., July 27th to August 7th.

North Carolina and Virginia Sunday School and Christian Endeavor Convention, Shallow Ford Church, July 26th; president, Rev. J. W. McCauley, and secretary, Miss Gertrude Browne.

NOTICE.

Those who expect to attend the Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Christian Conference, which meets at Shallow Ford Church July 26th, and expect to remain overnight or expect to come by rail, will please notify W. E. Walke, Burlington, N. C., R. F. D. 6, Box 35.

Do not neglect to notify us in case you wish entertainment for the night, or if you wish to be met at Elon.

NOTICE.

To the Pastors, Church and Sunday School officials, Sunday School teachers and Christian Endeavor and Mission workers of the Christian Church in Georgia and Alabama:

The Bethlehem Chautauqua and School of Methods, Wadley, Alabama, August 10-17, offers special courses for your benefit. Under the direction of the Board of Religious Education of the Southern Christian Convention; Dr. W. T. Walters, Chairman; Rev. E. M. Carter, Chautauqua president.

For further information address Miss Pattie Coghill, Secretary, Elon College, N. C.

WHAT IS A CHRISTIAN COLLEGE?

1. It is not a donation by Christian people, with Christian motives, although that is very important.

2. It is not an institution where all the members of the faculty are professing Christians, although that is important.

3. It is not an istitution that is owned and managed by a Christian denomination, although that is important.

4. It is not an institution where chapel services and church attendance are required, although that is important.

5. It is not an institution where the Bible is taught as a part of the course of study, although that is important.

6. A Christian College is a college that honors the person of Jesus Christ as God and man, as the Creator of the world, and its upholder, as its providential guide and redeemer; and that exalts Him in all departments of instruction as the key to all knowledge and history.—*Federal Council Bulletin.*

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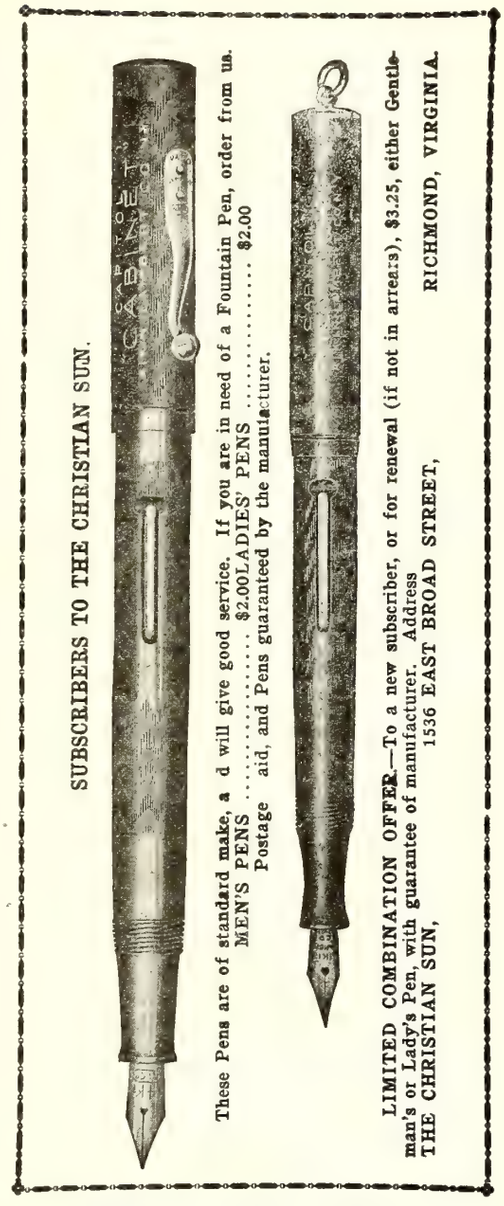
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E-D-I-T-O-R-I-A-L

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J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHOOSING A COLLEGE AND DESTINY.

One may think it a light matter to decide on what college one will attend. Parents may deem it a question which they may easily delegate to their sons and daughters. Yet, when the matter is considered, it seems singular that so weighty a matter should be left to such slight consideration or hasty conclusion. It is doubtful if the destiny of the son or daughter is so closely linked with any single act of life as that of choosing the college in which character is really molded, and, as a rule, destiny is fixed. One attends college, as a rule, during that period of life in which plans and purposes for the remainder of life are either initiated or completely fixed and fashioned. In the light of such a weighty fact, nothing should require deeper concern and anxiety than that of the college to be chosen.

On this account, men and women of consecration, wisdom and Christian faith have striven through sacrifice and great tribulation to build colleges and dedicate them to the high ideals which they themselves desired to see wrought out in the lives of succeeding generations.

Elon College is not the outcome of the council, but of many; it is not the creation of one mind, but of a multitude of minds, bringing their maturest judgment and most consecrated wisdom together, that unitedly an institution might be established to work out in the world ideals and practices of a most Christian and godly type. In brief, the college was born out of the mind of the Church and has been preserved and brought to its present position through the sacrifices and devotions of the Church. As such, it is seeking to create, to shape, to fashion in the world a type of manhood and womanhood dedicated to Christian service, free with a liberty found in the teaching and character of Jesus Christ.

Unless Elon College is Christian in character, it fails of its high destiny, for to this end was it born, and for this purpose is it maintained. It holds up this high ideal as that toward which it strives, and in this striving declares to the world its superlative mission among men and women—the creation in the world of Christian character.

The very plan of the buildings indicates the character of the institution. Standing adjacent to, and connected with, the building dedicated to science is the best-equipped building of its kind on any college campus in our country, namely: a building dedicated solely to the purpose of religion and religious training. By this act, the college declares to all the world that it desires all the light that science can give, and all the truth that scientific investigation can reveal; but it wishes this light and this truth inseparably connected with and dominated by that religious truth which finds its highest culmination in the character of Him who said: "I am the light of the world"; "I am the way, the truth and the light."

The college has a great library, equipped with best books on literature, the arts and the sciences, so that students may have full and free range for literary pursuits and investigations in the field of ancient, as well as modern, learning of the highest type.

Yet, as a counterpart of this magnificent building, and attached to it by a convenient passageway, is a stately building of worshipful and reverential type, whose very equipment and furnishings invite to reverence, to thanksgiving and to prayer, whose great pipe organ peals out, on occasion, the most melodious thought of modern and ancient times in music, and whose pulpit, on each Sabbath Day, holds up and proclaims to the world that gospel which redeems mankind and reveals to the world the one whose life is the center of all literature, all wisdom, and all knowledge that is worth while in any and in every library in all the world.

Uniting these four buildings, and at the center of the quadrangle, stands the imposing administrative building in which the week-day business of the institution is carried on, and where the offices of administration and some recitations are maintained. Christian men and women who are as active in the religious and devotional services on the Sabbath as they are in the administrative and academic life of the week occupy these administrative offices. A great plan and a great plant have been wrought out, not only from the mind, but from the heart, of a people who believe in the all-sufficiency of Jesus Christ, not only as the world's only Saviour, but as mankind's greatest Teacher and supreme Leader in all the worthwhile activities of life.

If one does not patronize Elon College it certainly cannot be attributed to the fact that the college is not offering, in ideas and ideals, the highest and the holiest that a great Church and a consecrated people have been able thus far to give. Godly men and women are dedicating their lives to the making of this college, and they are backed and sustained by the daily prayers and devotions of a zealous Christian constituency. The destiny of boys and girls, men and women is fixed very often, and almost solely, by the college they attend. Parents cannot, with impunity, afford to risk the destiny of their offspring to any other college than the best in ideals and in practices—those ideals and those practices which go to make up Christian character.

Again, let it be said that human destiny is wrapped up with the decision that sends the boy or the girl to a certain college. On this account, the very best for making Christian character, Christian career and Christian destiny should be chosen. If that is done by SUN readers, Elon will be filled this fall to its capacity with those who will have the best opportunity possible of shaping their destiny in a most wholesome and helpful environment and under the capable leadership of Christian men and women.

WHAT IS A CHRISTIAN COLLEGE?

It is not a school maintained by a Church, though there would be no Christian colleges but for the fostering care and loyal support of the Christian denominations.

It is not a school wherein professing Christians teach, though no college can be Christian without Christian teachers.

It is not a school wherein courses in the Bible and religious education are offered, though it is difficult to imagine a Christian college in which these subjects are not taught.

What, then, is a Christian college?

It is a college that achieves Christian character in the personalities it molds. "By their fruits ye shall know them," declared the world's greatest Genius in correctly valuing men and institutions. The fact that a college is maintained by a denomination, that its professors are professing Christians, that courses in Bible and religious education are offered will avail naught in entitling an institution to claim for itself the name Christian, unless it produces, out of its students, men and women of Christian character. That is the real test.

We are proud of Elon's fine buildings. We are proud of her scholarly professors. We are proud of her Mooney Christian Education Building, the first of its kind in the world, wherein uplifting courses in Bible and religious education are offered. But we are proudest of her achievement in the character of her alumni. They have, in surprisingly large number, entered the callings that have as their aim and purpose, not financial reward, but service to fellowman. The ministry, the teaching profession, home-making, community service—these are the professions to which Elon graduates have instinctively given their lives. And those of them who have become business leaders, lawyers, doctors, and engineers have exhibited in their lifework the same fine motives which underlie the professions and callings already mentioned. Eternity alone can correctly evaluate the good work of Elon College.

Her motto, "Christian Character, First and Always at Elon," is indicative of her spirit and explanation of her achievement. Our college is not perfect. Yearly she grows more into the ideal likeness of the true Christian college. But she does earnestly endeavor to honestly represent her Master in her life and spirit and to bring up her students in accordance with the aims of Christian character. She does more than aim to do this. She does it—as thirty-five years have proven beyond the shadow of a doubt.

What, then, we inquire again, is a Christian college?

Elon is. Her fruits prove her to be.

TAKING A LONG VIEW.

The greatest railway in the world is admittedly the Pennsylvania System. It is great because it takes a long view of things. Its employees love it, because many years ago it provided retiring pensions for them. They often speak of it as "our company." The "Pennsy," as they affectionately refer to it, does not fear strikes.

It has planted forests along its right of way to supply the cross-ties necessary to keep it in good state of repair. It takes forty years to grow a cross-tie. Each year trees are cut for the required number of ties, and each year the proper number of new trees is set out. This railroad takes the long view. It has succeeded, and, what is more, has deserved its success.

But the Church of Christ has even more right, not to say need, to take the long view than any

corporation. The Church lives, and moves, and thinks in terms of eternity. This world is but the vestibule of its activities. Yet how few Churches take the long view, even of the opportunities they have in this vestibule of their privilege!

The Church that takes the long view will be particularly solicitous to train its young people to be leaders in the next generation. It will send them to our colleges, where they will breathe the atmosphere of the Christian Church. I write at the seat of one of these colleges—Elon. We all know that this college incarnates in itself the spirit and ideals of the Christian Church, and the same is true of our other college at Wadley, Ala.—Bethlehem College.

Yet President Harper tells me that, so far as his records show, not one minister in ten evinces any concern to send the young people of his Church to Elon. Even when written to and asked to send names, they do not respond. They are glad when the college secures their young people, but they do not take the initiative to send them to the college. Is it too much to say that our ministers are short-sighted? It would seem so.

But this editorial is written to spur to immediate action in securing attendance on our two summer schools—the one at Elon, July 27th to August 7th, and the one at Bethlehem, August 10th to 16th. Churches that take the long view will see that their ministers attend the one or the other of these summer schools. And ministers with long vision will see to it that representatives from all departments of their Church work attend. These summer schools will turn lethargy to life, apathy to enthusiasm, and bring a new day to any Church that supports them. Write Miss Pattie Lee Coghill, Elon College, N. C., for details.

Why not take the long view, brethren and beloved? Quit your microscope, and try the telescope a little while. You will be surprised to find how much there is in the world which short-sightedness obscures. The long view—that is it! That is what we need.

HYMNS FOR CHILDREN.

I was much interested in a paragraph in the June number of *Record of Christian Work* on the best hymns for children. It seems that an English journal offered a prize for the best selection of ten hymns for children with reasons for including in the selection each hymn chosen. The response was very general, and, although any one of us would probably change the list in one way or another, it is on the whole admirable. So far as I am concerned, I would want to include in any list for children the following hymns: "Gallilee, Sweet Gallilee"; "O Jesus, Thou Art Standing Outside the Fast-Closed Door"; "The Church's One Foundation"; "The Shadows of the Evening Hour"; "Jerusalem, the Golden, with Milk and Honey Blest"; and "America the Beautiful." So far as the list which follows is concerned, I question whether the hymn, "There is a Green Hill Far Away, Without the City Walls," is not too theological for children, and yet, as the author intimates, it does relate the episode in the life of Christ which every child should know. Another objection to the list might be made on the ground that none of the ten hymns chosen deal with the dedication of life to the service of the world. They are, almost without exception, concerned with personal salvation. They are evangelistic rather than social. I have no objection to the child learning all the evangelistic hymns he can remember. Indeed, I sometimes think we are neglecting this side of religion and in our devotion to the service of man forgetting our mystical relation to God. Yet I think the child should learn at least one such hymn as Washington Gladden's "O Master, Let Me Walk Thee, in lowly paths of service free." "We are but little children weak," may be said to cover this, but it falls far short of Gladden's hymn in scope and beauty.

Here are the hymns which were awarded the prize, with the reasons following:

(1) "All Things Bright and Beautiful." (C. F. Alexander.)
(2) "O Little Town of Bethlehem." (Phillips Brooks.)
(3) "I Think when I read." (Jemima Luke.)
(4) "There is a Green Hill." (C. F. Alexander.)
(5) "Looking Upward Every Day." (M. Butler.)
(6) "Fight the Good Fight." (J. S. B. Monsell.)
(7) "We are but Little Children Weak." (C. F. Alexander.)
(8) "Now the Day is Over." (S. Baring-Gould.)
(9) "When He Cometh." (W. O. Cushing.)
(10) "Gentle Jesus, Meek and Mild." (C. Wesley.)

I have tried, in making my list, to cover as much ground in subject and occasion as the limits allow. As an expression of the praise of God as Creator, I include "All Things Bright and Beautiful."

Though, as a Christmas hymn it is not easy to supersede "Once in Royal David's City," yet, in view of its length and eminently ungrateful tune, I should substitute "O Little Town of Bethlehem."

Among hymns dealing with the life of Christ, "I Think When I Read," and "There is a Green Hill," must surely appear in the briefest anthology.

For a fresh and admirable summary of a child's Christian aspirations, I suggest "Looking Upward Every Day," which, except for the awkward "eye-rhyme" in the fourth verse, seems to me one of the happiest of children's hymns.

The fact that "Man is a soger and life is a faught" is the theme of many first-rate hymns, difficult to select from; of these I include "Fight the Good Fight."

"We are but Little Children Weak," as an expression of service for Christ, is most suitable to children of average age.

"Now the Day is Over" seems easily the best of evening hymns.

Of hymns of the heavenly home, "When He Cometh," though simple in imagery and expression, makes a strong appeal to children.

For the last place, I suggest Wesley's "Gentle Jesus, Meek and Mild." No child has outgrown this hymn. How can he, when it echoes Christ's own words, "Except ye become as little children?"

I have something of the feeling about hymns for children that I have about children's Bibles, children's books and children's music. I should not say that children should not be given a few books expressly written for them, or that they should never read any Bible stories told in simple language, or play any simple music written especially for them; but I think we are greatly overdoing this whole business. It was only the other day that I happened to pick up a volume which had a wide reading thirty years ago, namely: a collection of ten or twelve chapters by different authors on "Books that have helped me." The writers, beginning with Edward Everett Hale, were all very eminent and successful men. In practically every instance, the only books these men had, as children, were the great classics of literature. If one turns to any list of autobiographies on his shelf, he will find the same thing true—Chalmers, Livingstone, Clodd, Newman, Mrs. Ward, Robert Collyer, Carnegie, Sir Henry Jones, Timothy Dwight, Lyman Abbott—I am simply running my eyes along the shelf; he will invariably find that these men grew up on the great books. They knew nothing of children's books. There were none. The result was, they learned to love the great books, getting out of them what they could. And it is remarkable how much they got out of them. I think that we are making a great mistake today in not putting these great books before our boys and girls even in very early ages. I should give a boy "Ivanhoe" about as soon as he asked for something to read. The same thing is true of the Bible. I should give him the King James version and let him get out of it what he can. Personally, I think he would get a lot more out of it than he would from Prof. Van Loon's jazzed edition. My impression is that the boy brought up on Van Loon's edition will never get much further.

I feel the same way about music. There is a feeling abroad that children should be started on pieces especially written for them, and some would even have them begin on rag-time and jazz which appeals only to childlike understanding. Very few real lovers of music ever began that way. They began on Mendelssohn, Schubert and Beethoven, and got what they could out of it. As the years went on, they got more and more out of it, but their taste for it was formed in childhood. I could never quite see why we should have music for children more than children's sunsets or mountains or oceans.

Is not the same thing true to some degree about hymns for children? It is good to teach the children some hymns, like those in the list above, which deal especially with the experiences of childhood, but of more importance still is it to teach them the forty or fifty great hymns of the Church. And this brings me to remark what an enriching experience it would be for all of life if each one of us carried, singing in his heart, the great hymns of the faith. I dread to think how impoverished my own life would seem without the hymns I learned as a boy. I wonder that we do not pay more attention to teaching the great hymns to the children during the Sunday School hour. Instead of choosing any hymns that come to hand, why not begin with "Holy, Holy, Holy, Lord God Almighty," and sing that until we know it by heart, and then go on week by week until we had learned them all. Not only would it be a priceless individual heritage, but it would greatly improve the singing in the Church. Several Churches have had large children's choruses who have sat in the front of the Churches simply to add their sweet, fresh voices to the hymns. In these cases they have rehearsed the hymns for the Sunday services with some leader. It is a great experience for both the little singers and the Church, as I happen to know.—*Frederick Lynch, in Christian Work.*

He has a very poor conception of manhood who would abolish law in order that he might act as a free man. Whatever the skeptic may say against Christianity and against the universe being ruled by the law of God, he must admit that he himself is under the dominion of law equally as rigid and stern as any to which he objects. Everything is governed by law; every system of all the systems of the universe; every realm and kingdom of nature; every system of the human body; and we might come down to the fact that every atom is working under the control of recognized law, and that Providence, through law, is guiding the world in its progress and is thus attaining unto the great end of things, which is to render honor and glory to God and happiness to men.

CONTRIBUTIONS

SUFFOLK LETTER.

Church colleges do for their constituencies what military and naval academies do for the States of the Union. It is difficult to appraise what either does in a specific way; but the general effect is manifest to all observers. The comparison of Church colleges with military schools is not meant to put them in the same class, except in what they do; the class of work is different. One is Christian, the other is civic. Both are military, for Christianity is a warfare on evil, as the State fights its enemy. Paul says, "Fight the good fight of faith," and "I have fought a good fight" (1 Tim. 6:12 & 2 Tim. 4:7). If Church colleges were what they should be, and were supported and patronized as they should be, they would make the military schools unnecessary. But as long as military schools impress students with military ideas and obligations, and Church colleges make no distinct Christian impression, war will continue.

"What Elon College contributes to the Eastern Virginia Conference" suggests a study rather than definite results. The life of Elon has been short, but its work has been lasting. There is a general judgment in the lives of institutions as well as in the lives of individuals. The work of Elon in the Eastern Virginia Conference is in its childhood. Even the men and women at work in local Churches, in Sunday Schools, in missionary societies, in Conferences and Conventions, to say nothing of their individual influence in family life and business, have not finished their work; they have just started it. Sixteen of the twenty-six ministers in this Conference are Elon men, and they are pastors of twenty-nine Churches of the forty-seven Churches in the Conference. When Elon College was opened in 1890, there was only one college graduate as pastor of any Church in this Conference. It is safe to say that Elon contributes 75 per cent of the real leadership and constructive service of this Conference. Besides this, one of our Elon men—Rev. D. P. Barrett—has been a faithful and successful missionary in Porto Rico for thirty years; and one of our men is the great president of Elon—W. A. Harper. All of this proves that Elon Contributes much to this Conference, directly and indirectly.

Elon College contributes the following to the Eastern Virginia Christian Conference:

1. Increased activity in local Churches, in Conference and the Southern Convention.

2. Increase in the number of young people who attend college, though they do not all go to Elon. It inspires the educational aspiration.

3. Increase in liberality not only for local purposes, but for educational institutions, missions, orphanages, and relief work.

4. Increase in Church loyalty and pride in Church institutions. These would wane if Elon did not send forth its men and women with education equal to the best.

If Elon will really maintain her motto—"Christian Character first and always"—and create an atmosphere in harmony with that motto on the campus and in the buildings, it will contribute more in the future than at the present.

W. W. Staley.

ELON LETTER.

We do not know when the Christian Church began its educational career. Early in the nineteenth century, our preachers were conducting schools in Randolph, Orange, Chatham, and Wake Counties in North Carolina and in Nansemond County in Virginia. Our people were leaders in the movement for religious liberty, and they knew there could be no liberty without enlightenment. So they promoted education and religion as joint enterprises.

We have learned something these hundred years which they did not know—that education without religion is worse than ignorance. There are two foes of man—only two: ignorance and sin. Education can cure the former, but only religion can heal the latter. They must be dispelled in unison, or dire consequences will follow. That is why there is such a demand today for Christian education. That is why we must have Christian colleges.

A fine Christian man questioned me recently to know what textbook we used in our course in biology in Elon College. He was amazed to find it was the same book a neighbor's son had studied in a tax-supported college. "Does it not make your students atheists and agnostics?" he diligently inquired. When told that out of all Elon's five hundred and ninety-five graduates, only one had gone out without professing to be a Christian, and that one came from a Primitive Baptist family. He seemed incredulous. He seemed incredulous because his neighbor's son had gone to college, intending to enter the ministry, and had been graduated, as he declared, an atheist and agnostic. He could not understand it.

But I could. A Christian college assumes God as the basic concept of all its teaching. "In the beginning, God." So begins our Bible. And so begins Christian education. Every course of study is approached from that viewpoint, and all its teaching fits harmoniously into that concept. The professors in Elon College do not teach textbooks and theories. They teach young men and young women to see God in every relationship of life, in every realm of truth. They are led to sense God in the processes of the universe and of life, not in some of them, but in all of them.

I explained this to my friend in detail. He said, in conclusion: "Well, I see there must be something in what you have so often talked and written about—Christian education." Yes, readers of the "Elon Letter," there is something in Christian education, and it makes all the difference in the world in the Christian character of the young people whether they are educated in a Christian college, where all truth, including religious truth, is taught as a harmonious unity, because it proceeds from God; or in a college where truth is presented as a resultant of blind forces, material and mechanical.

Christian education is complete education. It does not neglect any department of truth. Least of all, does it neglect religious truth, for in religion all truth finds its unity. Not culture alone, not scholarship alone; but both of these, with Christian character, constitute the aim and purpose of Christian education. Christian colleges aspire to achieve these splendid aims as they present God's whole truth to our youth.

W. A. Harper.

SOUTH NORFOLK LETTER.

Dear Bro. Editor:

I guess you are wondering why I don't sit down and write you sometimes and tell you a little something about our work at South Norfolk, but I declare to you I have had so many, many things to do, and still have so many things to do, that I have hardly had time to get a good, long breathing spell. Truly, these are busy days down in this part of God's good country, and they are glorious ones, too. I want to say right now, I just feel it is a joy to be living and to have a part in the program of Jesus Christ and His Church.

On June 21st, we began our series of revival meetings, which came to a close on Sunday evening, July 5th. We had fine congregations and a beautiful spirit prevailing throughout the meetings. Bro. J. F. Morgan, of Winchester, Va., did the preaching for us, and he did it well. Our people here are well acquainted with Bro. Morgan and we all feel as though he is just one of us. His sermons were plain, practical, gospel messages, delivered in his enthusiastic and convincing manner, and from the very beginning of the meeting there was a fine spirit of co-operation. At practically every service there were professions and a large number of reconsecrations. We were not expecting a large ingathering of members as a result of our meeting, but we had hoped, planned and prayed for a revival in our Church, and the results were that we have experienced a gracious revival. Practically the entire membership of the Church, at one service or the other, came forward and rededicated their hearts and lives to Jesus Christ, and to the task of winning souls to His cause; and, of course, after so many reconsecrations, the natural thing following in a revival, there were conversions. There were some forty-seven or more professions of faith, and thirty-seven of these have united with our Church and others have signified their desire to join later. Yes, in spite of the warm, inclement weather, as before stated, large congregations were present nightly, the Church being taxed to its seating capacity at practically every service.

We are still working on our new Church building. The walls are practically completed, and we are now getting ready for the roof, and I want to tell you now, Mr. Editor, it hasn't been any easy task to try to get out day by day to get the money to meet our payrolls on Saturday, which have been amounting to anywhere from $800.00 to $1,000.00 each week for the last six weeks, especially when you don't know where this money is coming from day after day, and at the same time keep up your other pastoral duties; but you remember I told you it was great to be living and to be counted a co-worker in the service of our Lord and Saviour Jesus Christ, and to me it is a real joy. Somebody has said that every preacher thinks his Church and his folks are the most important of all and the best of all; and I reckon sometimes they have a right to think so.

These are great folks here at South Norfolk, and it is a joy to try to serve them. I wish I knew how to begin to do what I would like to do for them and to please my Christ, and I wish you would come down some time real soon—don't wait—and see for yourself what these folks are doing and how they are giving and sacrificing to build this Church. I think some of these days when I get time I want to write you a whole book of the sacrifices these poor folks are making for this long-hoped-for and cherished dream—a new Church at South Norfolk.

Mr. Editor, this isn't by any means going to be a little Church, but, as I wrote to our good president of Elon a little while ago, when it is completed it will be second to none in our denomination or any other denomination—and, mind you, we haven't a wealthy member in the congregation. Now, if anybody in our denomination has a dime, a dollar, or a hundred or a thousand of them that they want to invest where it will bring the largest dividend that it is possible, just send it to South Norfolk to the treasurer of the South Norfolk

Christian Church Building Fund, or to the pastor, and I will see that the treasurer gets it; and if there ever was a poor, humble Church membership that needed financial aid, it is our South Norfolk folks, and they need it right now.

Now, I know you will pardon me for writing this great long letter. Really, when I started to write, I thought I would write about a half-dozen lines and quit, but I have hardly made a beginning at this, and the next chance I get I am going to sit down and write you an honest-to-goodness, real letter. Pray for us at South Norfolk.

Your brother in Christian service,
O. D. Poythress.

S. S. AND C. E. CONVENTION.

The fourth annual Sunday School and Christian Endeavor Convention of the Georgia and Alabama Christian Conference met in regular session at the First Christian Church, La Grange, Ga., July 4th and 5th, with Mrs. M. J. Halman, La Grange, Ga., president; Mr. W. H. Brewer, Lanett, Ala., vice-president, and Miss Aylmer Goodwin, Columbus, Ga., secretary-treasurer.

The Convention opened Saturday morning with a good crowd and many delegates from the Georgia and Alabama Churches, and the good attendance lasted on through the Convention.

Dr. S. L. Beougher, president of Bethlehem College, made the principal address on Saturday morning on the subject "Training for Definite Service." On Saturday afternoon and night, various subjects were discussed by members and friends of the Convention. Among the speakers were Miss Pattie Coghill, Rev. J. B. Rice, Rev. P. L. Duke, Rev. H. M. Gray, and Rev. C. A. Dickey.

The first service for Sunday was the 6 o'clock, or sunrise, prayer meeting. As this was the first sunrise prayer meeting ever attended by many, much inspiration was received by those present. Mr. Paul House conducted the service.

Following Rev. W. H. Brewer's address, "Religious Training for Children," and Sunday School, Prof. Lynam, of Bethlehem College, spoke. His subject was "The Supremacy of God in the Program of our Colleges."

The Sunday afternoon session closed the Convention. Prof. C. W. Coleman, Rev. R. L. Render, Miss Lois Halman, Mr. H. F. Quillian took part. The business meeting on Sunday afternoon resulted in Mr. M. J. Halman being re-elected as president, Rev. W. H. Brewer was re-elected as vice-president, Miss Aylmer Goodwin, resigned as secretary-treasurer, and Mr. Paul House was elected in her place.

We feel like we had a real successful Convention this year, and are sure that our Churches know more about each other than before. We hope that more of our Churches will be able to send delegates next year, as the Convention will be held in a more central place—North Highlands, Columbus, Ga., on the second fifth Sunday of the year. Susie Elder, *Reporter.*

PALM STREET CHURCH.

The work here is progressing fairly well, and while nothing very startling has happened, yet we seem to be steadily gaining ground and winning our way in the community.

We have a loyal band of workers, who are faithful and very persevering in their efforts for the work of the kingdom. Like others in the Lord's service, we have had our difficulties and have earnestly tried to meet and overcome them, and partially succeeded.

But, this is life! Even in difficulties there is "variety," and if "variety is the spice of life," well, we always have some on hand. And, after all, what would any of us amount to without difficulties?

We observed "Children's Day" on Sunday, June 28th, with appropriate exercises, and a very creditable program was rendered. The theme of the program was "Christian Education," and was missionary in its scope and content. The congregation was most appreciative, and the attendance was an inspiration. The attendance at Sunday School was 176.

Two young men, members of our Baraca Bible Class, have already secured their rooms and made their plans to enter Elon College this fall. Their names are Lloyd Smith and Howard Hughes, the latter being the efficient secretary of our Bible class. We shall miss them very much, and our loss will be Elon's gain. "Here's to Old Elon!"

We heartily wish that more were going from our Church and Sunday School to college this year. The writer received a letter just a week ago, telling of a boy expecting to enter high school this fall, who has saved some money, and as he adds to his store by selling chickens, etc., he will place the money in a bank and call it "College Account," naming the college he hopes to enter some day. Oh, that many others might adopt some similar plan and build for the future.

H. B. Hall.

HOPEDALE.

Hopedale Christian Church was organized February 2, 1919, by Rev. L. I. Cocks, with thirteen charter members. Rev. J. F. Apple was called as pastor. The Church building was finished in March, 1921. Rev. J. W. Wellons preached the opening sermon on March 13, 1921. Bro. Apple served as pastor until November 26, 1922. Rev. H. E. Crutchfield served the Church from November, 1922, until November, 1924. The Church called Bro. Apple back as pastor. The Church was dedicated April 26, 1925. Bro. S. A. Bennett, of Elon College, preached the dedicatorial sermon. Rev. J. F. Apple then dedicated the house to God.

It was a glad day to all, but we have been made to rejoice again over the salvation of lost souls. Revs. J. S. Carden and J. F. Apple conducted our revival, Bro. Carden doing the preaching and Pastor Apple the singing. The Lord blessed us with the greatest meeting we have ever had. There were sixty or more saved, and twenty-four united with the Church. Our present membership now is fifty-six. The Church and Sunday School are growing. There were present at Sunday School July 5, 141.

May the Lord continue to bless the Church, and may the Lord's blessings rest upon Bro. Carden and help Him to lead many more souls into the light by bringing to them the plain gospel truth.

R. H. Coble.

THE NEW HOPE CONVENTION.

The Sunday School and Christian Endeavor Convention of the Alabama Conference was held at New Hope in June, and was one of the best, if not the very best, we have ever had.

One resolution was adopted in that Convention of especial merit, viz: "Resolved, That we endeavor to place a Christian Endeavor Society in all the Churches of the Alabama Conference during the next year." The chairman of the Convention was asked to appoint a special committee to organize societies. That committee has been appointed and is anxious to start. We believe it possible to organize a society in each of our Churches. We believe that the young people in many communities are anxious for the organization. But we will only go on invitation.

Now, Bro. Pastor, if you want your young people organized into a Christian Endeavor Society, get busy. If you want that committee to visit your Church, ask them to come. Don't merely give a general invitation, but tell them when and where to come. Get the people ready for their coming. Stir up their pure minds and let's put this one resolution over.

Now, we are taking this method to let you know that we are ready to come to your Church. If you want us, write Henry Lee Swint, Wadley, Ala., telling him when and where you want us.

J. H. Hughes,
Wadley, Ala. *Chairman.*

WITH THE CHURCHES.

Dear Dr. Atkinson:

Bro. Caviness disappointed us at Mt. Auburn. Just before I left Franklinton I received a letter from him that the people wanted him to stay where he was a week longer. The services are going on nicely at Mt. Auburn. Congregations are large. Nelson, pastor of the Baptist Church; Boyd, of the Presbyterian; Eure, of the M. E. Church, and D. A. Long, of the Christian Church are doing the preaching.

The protracted meeting will begin at Mt. Carmel the third Sunday in the month, and at Pope's Chapel the fourth Sunday in this month. It will, of course, be impossible for me to conduct these meetings, and attend the Elon Chautauqua.

Dr. P. H. Fleming has been chosen pastor of the Church at Mt. Auburn for 1925-26, but no word so far in regard to his acceptance. Of course I am doing what little I can to induce the Churches of my charge to comply with the request to aid the Orphanage and all other requests by the Convention and the Conference. Mt. Auburn continues to give liberally. D. A. Long.

ELON COLLEGE CHAUTAUQUA and SCHOOL OF METHODS.

INFORMATION
INSPIRATION
STUDY
RECREATION
FELLOWSHIP

:: :: ::

TRAINING SCHOOL FOR LEADERS
SUNDAY SCHOOL WORK
CHRISTIAN ENDEAVOR
STEWARDSHIP
BIBLE STUDY
PAGEANTRY
MISSIONS
MUSIC

:: :: ::

SEND YOUR—
PASTOR
SUNDAY SCHOOL SUPERINT'NT
SUNDAY SCHOOL TEACHERS
MISSION TEACHERS
C. E. PRESIDENTS and
YOUNG PEOPLE INTERESTED
IN THE CHURCH

:: :: ::

For further information, write Miss Pattie Coghill, Elon College, N. C.

W. T. Walters, *Chairman*
Board of Religious Education.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

Warren H. Denison, *Secretary.*

A Valuable Book.

We most heartily recommend the book "The Competent Church," by Agar, to all our ministers, pastors, and Church officials. We regard it very valuable and suggestive. It is worth more than the dollar it costs.

Our Stewardship Period.

Our people have come to know that November and December comprise the stewardship period of the Church year of the Christians. These two months are to be devoted to the teaching of stewardship. The whole subject is to be studied by the Churches then, apart from the raising of funds. It is now time to prepare for that part of the Church's program. Pastor and stewardship secretary, and department, should not wait longer to plan a real, practical, spiritual, educational program, with study classes, sermons, and other features. Take time to prepare, and we urge you to begin now.

Rev. E. A. Watkins, D. D., Urbana, Ill., stewardship secretary of the Central Christian Convention, is conducting the stewardship part of the program of the Craigville, Mass., Summer School, July 7th to 17th. He will do it well.

We would call attention of all business men in the Christian Church to an article in the July *American* on "I Believe in Shooting Square with Man and God." Have you noticed how many of the great magazines are now offering stewardship and tithing articles. Read this one.

Two Pamphlets.

We have a few copies of two pamphlets that we shall be glad to furnish free upon request from individuals, one each, as long as they last. One is "Wise Public Giving—Canons on How to Give"; the other is "A Guide to a Joyful Habit." Dr. J. H. Jewett, Dean Charles R. Brown, Roger W. Babson, and Senator George Wharton Pepper give their views on stewardship.

The Every-Member Canvass.

Have you put on the real every-member canvass—not a makeshift—in your Church in 1925? Many of our Churches have done so. There has been a generous call for our free manual on the E. M. C. Many Churches never tried it before. May we not hope that every Church of the Christians will use this plan in 1925-6. Do it if possible with the other Churches of your Conference. We urge all Conferences to set a date for a simultaneous canvass. It is the only acceptable plan.

Tithing Testimonies.

Still they come! This time it is from one of our active Christian business men, Mr. J. J. Pitt, Norfolk, Va., of the Montague Rubber Company. Bro. Pitt says: "Render unto Caesar the things that are Caesar's—that's paying the income tax. Indefinite, intricate task that business men pay lawyers and auditors to assist them in. And unto God the things that are God's—that's paying the tithe. Definite specific procedure that gives genuine satisfaction to the payer. Every business man must harken to Caesar's tax admonition. I am convinced that no business man can afford to slight God's holy proposition" (Mal. 3:10).

Your secretary recently assisted the Crown Point, Shiloh, and Walnut Hills Churches, Dayton, Ohio, in preparing the canvassers to make the every-member canvass; conducted a stewardship institute at Elkhart, Ind., Rev. Alfred Hurst, pastor; and will conduct stewardship classes at Elon College July 27th to August 7th, and at Bethlehem College August 10th to 16th.

STEWARDSHIP TEXTBOOK.

The textbook to be used in the stewardship class at the Elon Chautauqua to be conducted by the writer is "Stewardship for all of Life," by Luther E. Lovejoy. Those who have that text and who expect to be members of the class should bring their book. For those ministers and laymen who may not have one, I will have copies on hand, so that you may purchase them there. It is one of the newest and best books. Of course, we hope for a large class.

Warren H. Denison.

WHICH WAY?

Never have opportunities more golden presented themselves to us as a people than now. Never have we had such a force with which to do "business" for God and the kingdom. Never have we had such an array of strong Churches. Never have we had so many business men responding with liberal hand to the needs of our work. Never have our colleges been so well equipped, nor have they ever achieved results such as are accruing today. Never have so many gratifying reports come to us of growing Churches. Never have such a goodly number of ministers stood squarely on our professed principles as at the present hour. Never have we been better understood in the Christian world than today. Never have we had such glowing prospects for striking a telling blow in great urban centers as now.

But it is the habit of opportunity to spell obligation—responsibility. How are we going to meet our new responsibilities? How shall we respond to these challenges to come up to a larger place of usefulness in the field of service? For many years we croaked, and groaned, because we deceived ourselves into believing that we were poor. "If only we had some laymen of large means!" This was our constant lament. The fact was, laymen of large means were not inspired by our disposition to paddle along the shore. We refused to launch out into the deep.

Who can ever forget the apathy with which the proposal to raise a fund of $500,000 as a Forward Movement fund was received at Conneaut in 1919? But the wave of enthusiasm which swept that assembly when the committee brought in its revised report for a fund of $2,000,000 will live in the memory of those who were present as long as life shall last. Men of means began responding at once.

One of the most colossal blunders we, as a people, have ever made, was when we decided to go into the nursery business. The first thing we planted in our nursery was juniper trees. Here and there these trees were set out, and flourished in such fashion that many a man in the Christian fold prayed that we might die. But the juniper trees are being cut down now, and we are planting olive trees instead. As our brethren seek their shelter, it is to pray for the coming of the kingdom as Jesus prayed for it. And now that our men of means are responding as they have been doing recently, seems a most opportune time for us all to get busy. To many of us, what we can do seems so infinitesimally small that we refrain from doing even that.

The New Jersey Christian Conference Board of Home Missions and Church Extension, presented a plan at the recent session held at Irvington, N. J., which may be of interest to the brotherhood at large. The plan commended itself to the Conference and it was unanimously adopted. Its salient features have already been worked out in one of the four sections into which the Conference was divided for convenience of operation, and division of responsibility and labor. Here is the plan:

1. All moneys coming into the treasury for a fund to be known as the "Revolving Loan Fund" are to be loaned Churches needing help to acquire a working equipment, such as buildings and furnishings, with which to carry on the work of the Lord in this Conference. Money so loaned may be used in its entirety for three full years without interest. At the end of three years it begins to turn back into the treasury at the rate of 10 per cent per annum. Should a payment lapse, such lapsed payment begins at once to draw interest at 6 per cent per annum. Should two payments lapse, 20 per cent of the amount of the loan will then begin to draw interest at 6 per cent. All lapsed payments will thus be charged interest until paid. Prompt payment will result in all the money being returned in a period of twelve years.

2. The Churches are made responsible for the raising of the money for this fund. In order to localize the work for better co-operation, the Conference has been divided into four sections. One section will be known as the Pennsylvania group; another as the general New Jersey group; another as the Irvington group; and a fourth as the New York group. A secretary has been appointed to see that the plan is worked out in each of these groups—a secretary for each group. Apportionments have been worked for each group, totaling for the first two years of the plan's operation, $1,500 a year; and for the next three years of $1,700 a year.

3. The above is but an extension of a plan already in operation for several years. The older plan included only sustentation work. The board is continuing this work, it being larger this year than in any previous year of its operation. But the revolving loan fund is for the special purpose of initiating new work, though it may be used for existing organizations as well. In fact, it is much needed right now for the latter.

4. The Churches are urged to adopt the budget system. By writing into their budgets the amount apportioned to them—or more—they will expect to raise the suggested amount, which will be two-thirds of the work accomplished. Churches usually do what they expect to do.

How it Works.

One of the sections into which the Conference has been divided has already oversubscribed its apportionment, and more than half the amount is already in hand. That is, more than half the amount for that group of Churches. This group has not slackened its diligence in any other line of its benevolences in so doing either.

The above is actual experience. Now, for a hypothetical case, which has not had time to work out in practice. Here is a Church which is planning to build a house of worship for $100,000. It is not planning such a house because it wants to appear as well as its neighbors simply, but because an aggressive program of service demands such a plant. It can raise $60,000. It can negotiate a loan at a bank for $30,000. Along comes the "Revolving Loan Fund" with $10,000 more to complete the sum required. This imaginary Church now finds that about all it can hope to raise annually with which to discharge its financial responsibilities as to its building enterprise is $3,300. It is a growing Church, but its program of activities is growing also. It requires, and should have, an increasing budget each year

in order to meet the needs of its community in a wholesome fashion. Its limit, therefore, for discharging its building obligation is $3,300. It would require eighteen years and about ten months to pay off the entire indebtedness of $40,000 at a total cost of $59,505.89, including interest charges.

But what would have happened to this hypothetical Church if the "Revolving Loan Fund" had not been operating? This: it would have required four years longer to discharge its obligation, at an added cost of $14,088.97. In other words, that loan of $10,000, when the Church's need was greatest, without interest, was worth to the Church at the end of eighteen years and ten months, the snug sum of $14,088.97. And yet, the Church has returned the money to the fund at the end of twelve years (a good proportion of it long before that time), so that it may go out to help another Church to the same extent, and so on perpetually. I do not mean that the help will represent the same amount of saving in each case. The amount to be saved in each individual case will depend on the amount of interest-bearing debt, and the rapidity which each given Church may discharge such obligation. But if you doubt my figures, try it out for yourself. Figure a Church with an interest-bearing debt of $40,000, paying in interest and principal of $3,300 per year; and then figure a $30,000 interest-bearing debt, and a $10,000 noninterest-bearing debt, the principal of which is to be returned out of the $3,300 income for that purpose, beginning 10 per cent payments at the end of three years, and see how far your figures differ from my own.

Our denomination can raise $500,000 for building Churches in a five-year period whenever it wants to do so. This splendid sum may continue to be used perpetually without diminution. Get out from under that juniper tree!

If we raise the suggested half-million in five years—and we can!—we shall gladly raise a million and a half in ten years. Why not launch such a movement on a national scale? Who will join us in goingforward? Or, shall we pause until we have lost the momentum secured from the Forward Movement of a few years ago? Which way? P. S. Sailer.

Brooklyn, N. Y.

WAVERLY AND WAKEFIELD.

Rev. Howard E. Truitt is busily engaged in the progressive work at our Waverly Church. A two weeks' session of the daily vacation Bible school, a new undertaking for any Church in Waverly, closed Friday night, the 10th. There was a great response, and the average attendance ran up to over 90 per cent. Plans are being made for a larger school for next year. Bro. Truitt and his people are considering plans for building a more adequate Church School plant to care for the increasing needs and growing work.

Rev. G. C. Crutchfield, who is serving our Wakefield charge, has a very promising field. The Church in Wakefield is doing a fine work. They have a very active Sunday School and the interest promises a progressive future.

Bro. Crutchfield has won a permanent place in the hearts of the people of Wakefield, and especially has he won the respect and admiration of the young people of the community. His interest, consecration and enthusiasm promises to yield great results for our Church and the kingdom.

On Sunday afternoon, the 12th, I was privileged to visit the historical Barrett's Church—the scene of Uncle Wellons' conversion—and the people there are doing a good work still. It was from places like Barrett's that so many of our leaders received the vision of Christian service.

Rev. Bro. Crutchfield's charge takes in Wakefield, Ivor, Barrett's, and Burton's Grove. Together, these Churches have purchased a parsonage, and, as a field, they offer a wonderful opportunity for the Christian Church.

Wm. T. Scott.

FIRST CHURCH, NORFOLK, VA.

Last night the commencement exercises of our daily vacation Bible school were given in our Church. The audience declared their opinion of the school was that it was a good success. They had been noticing the fine progress of their children for three weeks, and they were not surprised when they were permitted to see a good program representative of the work that had been done. The opening exercises of the daily program were first in the exercises of the evening. Then Miss Esther Hall, superintendent of the beginners' department, offered five little songs which she had taught her children to sing and a dramatization of the Good Samaritan. Miss Hall had been assisted by Miss Edna Day.

Following the beginners' contribution was that of the primary department, which was headed up by Miss Elizabeth Brothers. This department gave songs, memory work done in concert, and the dramatization of the birth of Christ. The junior department, Miss Judith Black, superintendent, then recited in concert the thirteenth chapter of First Corinthians, and then they named the books of the Old Testament and gave the main themes of each of them. Following this, an offering was made to defray the expenses of the school, which were $65.00. And then the closing song and benediction. In the Sunday School auditorium was displayed on a dozen tables handwork, including scarfs for the Orphanage, posters, painted jars, sixty-six wood blocks lettered as books of the Bible, paper animals and house pets, furniture galore, cut-out books, and handkerchiefs, the articles mounting high into the hundreds. They made an impressive sight, and loud were the commendations of parents, visitors and friends.

The pastor was general superintendent of the school, buying all the materials, planning the courses of study, calling and presiding over teachers' meetings, and attending picnics and parties. I also directed the handwork done by the boys in the junior department. Members of the faculty other than those already mentioned: Mesdames A. V. Allen, R. D. Hall, Misses May Bell, Geneva West, and Emma Morgan. All these workers and others who helped in various ways deserve the thanks of the Church. Miss Black was given board and room and, as a token of appreciation for her services, a purse of $22.50. The pupils made an offering of over $10.00 to the mountain work of our Church. While the weather was excessively hot, both teachers and pupils were very faithful indeed, and once again the members of the First Christian Church of Norfolk have shown they can do the thing they undertake. John G. Truitt, *Pastor.*

MAKING MISSIONS INTERESTING.

One reason why missionary meetings fail to interest is that they are not properly planned. Read up on missionary methods. Get books on the subject from the United Society of Christian Endeavor, Boston and Chicago. Cut from the *Christian Endeavor World* accounts of successful missionary meetings. Keep a missionary scrapbook in which to paste or write such plans. Good meetings do not happen. They are the result of hard work.

A REPORT OF INTEREST.

For some months, Rev. J. L. Foster has been acting as financial agent for Christian College, Franklinton, N. C. He has visited several Churches of our colored brethren, and reports the following cash and subscriptions secured, which he regards as highly significant in that it reveals the interest the negroes of the Christian Church are taking in their college:

White Rock, Durham, Rev. J. L. Collins, pastor, cash $11.00, pledges $385.00; Children's Chapel, Graham, N. C., Rev. W. M. Lake, pastor, cash $5.00, pledges $145; Cary, N. C., Rev. J. A. Henderson, pastor, cash $1.25, pledges $280.00; Christian Chapel, Apex, N. C., Rev. J. A. Henderson, pastor, pledges $195.00; Holly Springs, N. C., Rev. G. T. Hall, pastor, pledges $250.00; Manly Street, Raleigh, Rev. W. S. Matthews, pastor, cash $20.00, pledges $200; Antioch, Suffolk, Va., Rev. J. B. Jones, pastor, cash $1.90, pledges $85.00; Bethlehem, Suffolk, Rev. L. T. Watson, pastor, pledges $210.00; Sand Hill, Aberdeen, N. C., Rev. S. W. Albright, pastor, cash $6.50, pledges $215.00; St. John's, Richmond County, N. C., Rev. E. J. Blue, pastor, pledges $10.00; Union, Norfolk, Rev. J. J. Faulk, cash $2.10, pledges $125.00; Macedonia, Norfolk, Rev. W. S. Midgett, cash $2.51, pledges $35.00; New Hope, Berkley, Va., Rev. D. H. Sparrow, cash $2.00, pledges $120.00; Maple Temple, Raleigh, Rev. G. T. Hall, pastor, pledges $230.00; Rocky Branch, Kenly, N. C., Rev. E. L. Sellers, pastor, cash $1.70, pledges $355.00; Red Hill, Clayton, N. C., Rev. E. L. Sellers, pastor, cash $2.60, pledges $155.00; Mt. Vernon, Clayton, N. C., Rev. N. E. Higgs, pastor, cash $3.00, pledges $205.00; Ebenezer, Burlington, Rev. C. A. Harris, pastor, cash 5 cents, pledges $55.00; Free Liberty, Addor, N. C., Rev. C. A. Goodson, pastor, cash $3.00.

Individual subscriptions as follows:

Cash donations—Rev. Albert Godly, Tenafly, N. J., $2.00; Rev. E. C. Hall, Erie, Pa., $1.00; A. H. Lee, $1.00.

Pledges—E. A. Boykin, Suffolk, $100; Rev. C. H. Holloway, Henderson, $100; Rev. Daniel Hargrave, Warren Plains, $100; Rev. P. R. Alexander, Palmer Springs, Va., $100; Rev. B. W. Bullock, Manson, N. C., $25.00; Rev. W. M. Holloway, Ridgensy, N. C., $100; Rev. S. A. Howell, Newport News, $100; Rev. G. T. Hall, Raleigh, $50; Rev. L. T. Watson, Berkley, $50; Rev. C. A. Harris, Burlington, $50; Mrs. M. E. Harris, Burlington, $25; Rev. R. R. Gaines, Norfolk, $50; Rev. J. W. Wiggins, Newport News, $25; Rev. C. C. Cheek, Newport News, $15; Rev. A. B. Ellis, Newport News, $15; Rev. J. D. Farror, Newport News, $25; Rev. William M. Franklin, Portsmouth, $25; Rev. J. J. Holland, Holland, $25; Rev. B. C. Harrod, Newport News, $15; Rev. W. F. Jones, Norfolk, $25; Rev. J. R. Lankford, Portsmouth, $25; Rev. J. L. Mayfield, Newsome, Va., $25; Rev. A. Olds, Sr., South Norfolk, $50; Rev. James Pope, Suffolk, $25; Rev. J. E. Watson, Norfolk, $25; Rev. P. W. Boyekins, Buckhorn, Va., $15; Rev. W. W. Howell, Norfolk, $50; W. T. Howell, Holland, $15; Cora Saunders, Newport News, $25; Obie Scott, Holland, $15.00; Wesley Raney, Newport News, $50; Georgana Rooks, Philadelphia, $25; Mary L. Holland, Holland, Va., $25; Rosa Hines, Newport News, $25; J. P. Hicks, Norfolk, $25; J. H. Holland, Holland, Va., $50; Fannie Fulcher, Norfolk, $25; Lee Fitzgerald, Norfolk, $15; Mrs. Talitha C. Faulk, Norfolk, $10; J. L. Edwards, Benns Church, Va., $15; J. W. Darden, Holland, $50; Mrs. Sarah A. Darden, Franklin, Va., $5; Lelia West, Sedley, Va., $5; A. T. Copeland, Holland, Va., $15.

Elon College, N. C. J. L. Foster.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

August 2, 1925.

Subject: "The Epistle of James."

Golden Text: "Be ye doers of the Word, and not hearers only."—James 1:22.

Lesson: The Book of James.

Devotional Reading: James 1:12-18.

The book of James has but little theology in it, but it is full of practical religion. And, after all, this is the better thing, for religion is more a matter of life and practical living than of theology. Indeed, theology at its best is the orderly presentation of the things by which men live, and theology that does not issue in practical religion does not meet the needs of the average man and woman. There are many parts of the Bible which men may not be able to understand, but even the humblest Christian can read James understandingly. It is simply written, but it is profoundly conceived; it is plain, but it is vital.

There are many, many helpful truths in the five chapters of the book, and one should read the entire book, not only once, but several times, in order to get its message. But the verses as printed involve enough to furnish a basis for the ordinary Sunday School lesson. James evidently shared something of his brother Jesus' ability to say much in little, for he has packed a great deal in the few verses that have been selected for the lesson itself.

"But let every man be swift to hear, slow to speak, slow to wrath." Here is a challenging statement. Swift to hear! As a minister, I am coming to wonder more and more as to just how much people really hear when they come to Church. It would be interesting to know how much of the average sermon the average Church-goer carries home with him. (Perhaps that is not the Church-goer's fault.) It certainly is true that in many cases failure to make preparation before coming to the service of worship, preoccupation with other things while in the Church, inattention, and other factors reduce what the average Church-goer hears, really hears, to a minimum. Having ears to hear, they hear not. Perhaps it would be a good thing to have these words displayed in a conspicuous place in every Church. Swift to hear. Be ye hearers of the Word. One reason why folks are not more doers of the Word is because they are not hearers first.

"Slow to speak." We may be slow to hear, but too many of us are swift to speak. It does not matter much what we speak so long as we are speaking, it seems. If we know the truth, if we have words that edify, well and good. But if we do not have the truth or words that edify, we speak gossip and slander and idle things, for we think we must speak. The apostle's injunction "slow to speak" needs to be inscribed in our hearts, for by our words shall we be justified, and by our words shall we be condemned. Think twice before you speak, and then keep quiet.

"Slow to wrath." It is so easy to become angry. There are so many things to anger us, and we have so many limitations and so much lack of self-control. Disregarding Paul's advice, we "give place to wrath." And then we are sorry. Becoming angry never helps things. Or us. As some one has said, "When we lose our temper, it is never quite as good when we find it again." Every one of us should strive to exercise self-control in all things, and especially to control our temper. If we are to give place to wrath, let it be righteous indignation against the evils of our day and time.

"Wherefore, putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls." Some one has said that the average life is like a beautiful lake or pond, which makes a fair display under ordinary circumstances, but which reveals unseemly and vile things if perchance the water is drawn off. We know that in our lives, in the best of us, there are evils and filthiness, and wickedness, and we need to wage an unceasing warfare against these evils, which James suggests are "overflowing." Let no man despair, for Jesus Christ came in the world to save us from our sins. But let no man think that Christ's mission can release us from an implacable fight against the sins which do so easily beset us. And if we do this we will have little time to meddle with the affairs of others. If we keep our own backyards clean, we will not have much chance to see the trash in our neighbor's backyard.

"But be ye doers of the Word, and not hearers only." These are two fundamental principles in education—the one "learn to do by doing"; the other, "no impression without expression." The man who does not do, really does not know. The way to know a thing is to do it. In fact, there are many things, especially in religion, that we can never know until we do them. Jesus said, "If ye know these things, happy are ye if ye do them." The people who are most miserable in life are the people who are not doing the things they ought to do. They are just about as miserable as to people who are doing the things they ought not to do. Here is a critical issue with Church-going people. Too many people like to go to Church to hear great musical programs and stirring gospel sermons, and yet do not link up these things with living. The Church will have a far-reaching revival when Church members live through the week what they hear on Sunday. And when ministers practice what they preach!

"If any man thinketh himself to be religious, while he bridleth not his tongue, but deceiveth his heart, this man's religion is vain." James thought that the tongue was about as vitally related to religion as the heart, for he devotes an entire chapter to the tongue. Read James 3 and see what he has to say about the tongue in its bearing on religion and life.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep oneself unspotted from the world." Many attempts have been made to defile religion, but it is difficult to pour the meaning of the terms into words. James has at least embodied its elements in this verse. He says that religion is a matter of inner purity of life, expressing itself in outward acts of kindness, and all born of a faith in God as Father. The life of filial trust and obedience expressing itself in kindness is religion.

NOTICE.

The Board of Religious Education will meet in the Christian Education Building, Elon College, July 29th, at 2:30 P. M. All who have matters to bring before the board will please present them to the chairman or to the meeting at that time.

W. T. Walters,
Chairman.

MEN AND MILLIONS COLLECTIONS DURING JUNE.

North Carolina Conference.

Liberty	$ 2.00	
Long's Chapel	15.00	
Wake Chapel	5.00	
Ingram, Va.	10.00	
Burlington	3.00	
Pleasant Hill (A)	.20	
Elon	50.00	
Graham	24.00	
Amelia	6.00	
Liberty, Vance	5.00	
Greensboro, First Church	5.00	
		$ 125.20

Eastern Va. Conference:

Suffolk	$1,148.05	
East End, Newport News	10.00	
Hebron	1.00	
Pleasant Grove	17.00	
Christian Temple	150.00	
Dendron	25.00	
Antioch	3.00	
		1,354.05

Valley of Virginia Conference.

Leaksville	$ 1.00	
Newport	20.00	
		21.00
Total for month		$1,500.25

C. D. Johnston,
Executive Secretary.

Notices are now going out to all subscribers, showing balance due on their pledges. Response is appreciated.

J. O. Atkinson,
Mission Secretary.

REIDSVILLE.

In the absence of our pastor, I feel that the readers of The Christian Sun would like to hear from the Reidsville Christian Church. Our pastor, Rev. R. A. Whitten, left Sunday P. M. July 5th, after the evening service, to spend his vacation in attending the summer course of the Moody Bible Institute, in Chicago. The Church gave Bro. Whitten this much-needed vacation, and may God bless him in this work.

Prayer service was conducted Wednesday evening by the Baraca Class and will be conducted next Wednesday evening by the Philathea Class. A large attendance is hoped for. Class No. 5, which is the Junior Philathea Class, conducted a lawn party on the Church lawn Saturday night, and it was enjoyed by those present very much. We had 221 present at Sunday School this A. M., and the finance committee of the Church asked that the organized classes help to raise money to pay off the Church debt, and they pledged as follows: Philathea Class, $50.00; Baraca Class, $50.00; Bible Class, $121.50; officers and teachers, $50.00. Several other classes say that the Sunday School will raise more than $300 of the amount, and other different branches of the Church are going to take the matter up at their next meeting, and I am sure that we will soon have the debt lifted from our Church.

T. J. Mitchell,
S. S. Superintendent.

The best thing for the young convert is to establish good habits which will automatically make the actions of his life righteous. It is as easy to form good habits as bad ones. Life has its personal and social implications. The best habits, therefore, are private prayer, diligence in reading the New Testament, Church attendance, stewardship of money and time, genuine sensible devotion to business or calling, and a reasonable amount of time for play, social life, and rest.

Christian Orphanage

Dear Friends:

The new building program is progressing very nicely. We are receiving many splendid, incouraging letters. One Church has raised its quota in cash and sent it in. Some Churches have complained because we did not ask for as much as they wanted to give. I want to say that no Church is debarred from raising a larger amount than we ask for. If you want to double the amount asked for, we will be happy, and you will be happy too. We do want every Church in the Southern Christian Convention to have a part. We know if you invest you will feel more interested.

We want to ask all the Sunday Schools to see to it that you give one Sunday's offering each month to the Orphanage to care for our one hundred and fourteen little children, and the weather has been so very dry that we have not been able to raise any vegetables this spring, which makes us very dependent, and we ask you to aid us by making this monthly offering.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 23, 1925.

Amount brought forward		$11,180.08
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Mt. Zion	$ 1.78	
Plymouth	2.75	
Shallow Well	2.70	
Piney Plains	7.13	
Sanford	4.42	
Oak Level	5.10	
		23.88
Eastern N. C. Conference:		
Randleman	$ 2.75	
Shiloh	1.25	
		4.00
N. C. & Va. Conference:		
United Christian S. S., Va.	$ 3.93	
Greensboro, First Church	11.14	
New Lebanon	2.00	
Baracca Class	2.00	
Howard's Chapel	1.00	
		20.07
Eastern Virginia Conference:		
Wakefield	$ 3.04	
Holy Neck	24.00	
Elm Avenue, Portsmouth, Va.	4.40	
Spring Hill	3.00	
Berea, Nansemond	10.00	
		44.44
Valley Va. Conference:		
Antioch	$ 7.35	
Concord	6.42	
		13.77
Georgia and Alabama Conference:		
Beulah, Ala.	$ 1.05	
Richland	1.00	
		2.05
Northern Churches:		
Huntington, Ind.		10.46
New Building Fund.		
Plymouth	$ 1.00	
M. W. Hollowell, Va.	20.00	
Wentworth, N. C.	217.74	
		238.74
Special Offerings.		
Lawrence S. Holt, endowment	$150.00	
Garland Horner	6.50	
A. M. Allred	20.00	
Philathea Class	1.26	
		177.76
Grand total		$11,715.25

OUR BEAUTIFUL WORLD.

I love the sun, I love the rain,
I love the sky so blue;
I love the trees, and grass, and flowers,
And everything—don't you?
I love the frost and ice and snow,
I love the cold wind, too!
Our big world is so beautiful,
I love it all—don't you?

—Childland in Song and Rhythm.

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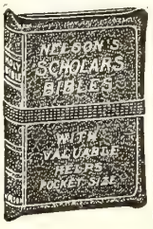

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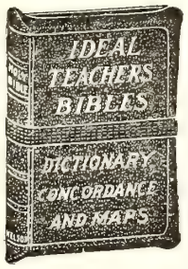

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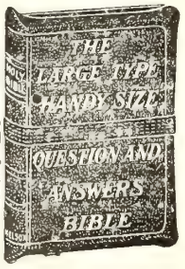

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

A STUDY OF THE PSALMS.

Chapter I.

It is the purpose of the editor of this page to devote a series of weeks to a study of the psalms, as literature, each day's reading carrying a certain selection and a brief statement of facts (as accepted), with comment that may be a devotional uplift which may help each and all worshipers herein to a clearer understanding of how the psalms came to be written and of the meanings that lie back of them. This week's page is an article of introduction, and leaves each to pray with the guidance of his own thoughts.

The psalms are a collection of song-poems of the Israelites. Poetry and religion go together. In moments of religious experience, when the soul is in harmony with God, its utterances burst into poetry and song. This is what happened to the writers of the psalms. In them the hopes and fears of the ages are collected. Here the longings and the yearnings, penitence and griefs over sin, sorrow and anguish over calamity, and joy and gratitude for forgiveness and restoration, finds utterance.

Here, pleas and prayers and despairs and hopes stride side by side. The joy and woes, the light and shadows, and practically everything common to the experience of the human race is treated.

We love the psalms for these very things. It is because of this that they bring to our hearts individual comfort and personal communion with God. And what more could we desire? However, if we know the time and conditions when each psalm was composed, why composed, and how used, we would understand much better its true meaning. It would appeal with more vividness and interest. For instance, when we read, "My soul thirsts for Thee in a dry and weary land," and we know that the writer was in the wilderness of Judah suffering the pangs of drought, we immediately know that it is more than a figure of speech.

According to Bewer, Shotwell and others, the Old Testament is to be read with a certain fundamental acceptance that certain things were paramount in the minds of the writers, and, being written by priests and prophets, every story and account is set forth with such a point of view. For instance, they believed that the true followers of the Lord were blessed with the favor of the Lord in health, prosperity and long life; and that the unfaithful and sinful were cut off or punished by the Lord, and from these there was no variation or shadow or turning. Therefore, if a man of God was taken sick or had misfortune, it was impossible. Surely he had sinned—shame on him; and even his relatives would forsake him.

Take Jonathan's fable of the trees' choice of a king (Judges 9). When it is understood that this is an inspired fable to teach that good and useful people are too busy to accept the office of a king, and that only worthless people are too willing to become monarchs, we understand and know where the true values in human agencies lie, and the fable is of great importance.

When we read the funeral song of Amos (ch. 5:1) and his subsequent denunciation of Israel, and have in mind that he was attending a harvest feast in Bethel, where his long broodings and listenings to the voice of God reached the ecstatic state, and the certain outcome of it all has thus crystalized into a vision of God's certain dealings with them, we can then understand why that harvest feast was such a great day for religion in Judah.

Amos' subsequent story of the plumb-line is the portrayal of an artist who engages in verbal maneuvers to catch the ears of the people in the market-place, and teaches that as "a crooked wall must fall, so a nation that is corrupt must perish."

We can appreciate the beautiful prayers of Isaiah (63:7-64:12) when we understand that the prophet had turned from the vindictive spirit expressed in Psalm 137 to witness in Palestine the incredible influence of Chaldean occupation and the ruins of the city and the temple.

In the story of Jonah, it is not important that it is true or untrue, but that, like a sermon from God Himself, it is to reveal the purest and truest ways, and is an eternal question which every one must answer. All must learn that God is not God of the Jews only, but the God of all men, who pities and cares for all, even for Israel's worst enemies, and who wants all to repent and be forgiven. This story belongs to the finest of all literature. Mr. Bewer says: "The author never thought that his readers would be so much without poetical imagination as to strip it of its fantastic beauty and nullify the wonderful lesson he had to teach." That the people of Ninevah fasted and repented is a greater miracle than the miracle of the fish. Why not forget the authenticity of the story and dwell upon its truths? One may withhold his admiration for such a solemn, impressive, and effective presentation, but in all biblical stories, whether prosaic, poetical or historical, or whether embellished by imagery or oratory, as the occasion might demand, the conviction of a righteous and merciful God is brought out grandly and the dogma of the Jehovah Church rules. Everything else is subordinated, and secondary causes and considerations are of minor importance. Never do the prophets, nor the people, get away from the one fundamental that God watches jealously over His people and punishes or delivers in accordance with their behaviour.

But this idea had to be broken down to some extent. God is hastening the time when His people shall realize that He is God of all and that suffering is not always a consequence of sin.

A prophet whose work is preserved in Isaiah 56:66 said that it was not a temple of wood and stone that must be prepared for the dwelling-place of the Lord, but that the hearts of the people must be His dwelling-place, for He makes His home with people of contrite and humble spirit; and that the priestly code of God in the temple and the whole sacrificial system were worse than useless.

Such a declaration, it is easy to see, smacked of wholesale reformation and naturally stirred up hate, for Haggai and Jeremiah were recognized prophets who were teaching and leading the people differently. Hence, the word (Isa. 66:5), "Your brethren that hate you that cast you out for my namesake have said let the Lord be glorified, . . . but it is they that should be put to shame." This prophet could not prevent the building of the temple, but he could keep up his doctrine of reform, and he did.

Let us turn to Ruth. No lessons are appended and no moral affixed to the book of Ruth. The author was far too great an artist for this. There was a fight in Israel over mixed marriages. Inter-marriage among foreigners was forbidden. The well -known Samaritans were a product of inter-marriage with foreigners, and therefore a despised people. Out of this fight the story of Ruth and Naomi came, which made it plain to everybody that God is no respector of race and nationality; that He looks at the heart and rewards goodness like Ruth's most richly. True religion alone is what counts with Him, and that is a matter of heart-life. Gradually, heart-life, and not liturgy, is becoming the emphasis.

Let us turn to Job. In the most of the Old Testament, it is assumed that the righteous and wicked are rewarded according to their deserts.

The validity of this doctrine is challenged by the author of Job and Ecclesiastes, who could not reconcile it with the facts of life. With this in view, we learn from Job that one may suffer the most horrible disease and greatest misfortunes and yet be in favor with God.

Thus when we turn to the psalms, though it be a collection of songs, each has its particular origin and purport built around the same ideas. We are told that Psalm 110 was composed to be sung at the triumphal ceremony which combined in Simon, the Hasmonean, the offices of priest and kind, "after the order of Melchizedek." Psalm 1 has been placed first in order to introduce the character of the whole, emphasizing its legal character, and Psalm 2 emphasizing its Messianic character.

Psalm 107 is an ode to the turning point of the people's experience, and describes their hunger and thirst, and praise to God for His satisfying grace.

There are psalms of public worship, private devotions and individual prayers those used in the temple service were sung by the temple choir, and they were sung responsively, the people chanting the response.

Other psalms were prepared specially for the pilgrims who journeyed to the annual feast. They were sung as the people marched along, and upon coming in sight of the temple all joined in Psalm 121. As they entered the temple, with mingled joy and awe, they published Jehovah's righteousness and goodness by chanting Psalm 122, which tells of the joy they had received.

Psalm 15 is not liturgical. In it the influence of the prophets is felt in which the endeavor is to place the temple service on a moral basis. Only the pure in heart and clean of hands may stand there. This was sung responsively just before entering the holy place for the sacrifice. Psalm 81 is a prophetic sermon sung by the priest to deepen the piety of the temple worshipers and to make religion not only a matter of outward form, but of inter-disposition and moral will. Psalm 29 celebrates God's glory in the thunderstorm, while 46 is a song of faith sung in the hours of wonderful deliverance from a terrible national danger.

Psalm 109 is one of the worst. It is vitiated with vengeance, breathing fearful curses upon enemies and used at public worship as a "sacred song, but when it is recalled that they believed that health and prosperity are the reward of piety, and disease and misfortune the result of wickedness, we can account for it. Such was their salvation. It was religion to them and a conceded right that suffers long for an opportunity to pay back in kind the bitterness of being forsaken by even their close relatives.

Psalms 103, 139, 91, 58, 119, 42, 63, 32, 23, 30, 16, and a great many others were used in home worship. They express deep personal piety when the soul is alone with God. In these the heart speaks out of its depths, prays for help and forgiveness, gives out thanksgiving and praise when the heart is free and unfettered by system or liturgy.

As far as it may be possible for the next few weeks, every day we will select a psalm for our meditation. We will ask our Heavenly Father to let our souls flow along with the psalters in rhythmic rise and cadence, revealing our deepest feelings and desire, and with each day's meditation let us pray freely our soul's desire to Him, and praise fully our adoration for Him.

H. E. ROUNTREE.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

THE BIGGEST ORANGE.

Herbert was hungry, and the big bowl of golden oranges upon the table in front of him seemed to invite him to take one. Not that Herbert would have one, of course, but he walked over just to smell of them. He knew they came from Peter's uncle's ranch in California.

"Get away from there!" called a sharp voice.

Herbert started and looked around. No one was in sight, but he scampered back to his seat to wait until Peter came down. Peter would offer him an orange.

The one upon the top was the largest and the brightest, the smoothest and the shiniest orange that Herbert had ever seen.

Then Peter came running into the room. "Mother said you were here," he said. "I was training my dog in the yard. Did you hear me?"

"Did you say, 'Get away from there!'" asked Herbert, turning red and commencing to laugh.

Peter nodded, but looked puzzled. Then he saw the oranges. "Have one?" as invited.

He walked toward the table so that his back was between the bowl and Herbert. When he held it out to the other boy, the biggest orange was gone from the top.

On the way to school, Herbert kept wondering about that biggest orange. Of course, he would not have taken it himself, but he could not help but wonder where it had gone. Then he saw that Peter's pocket bulged out. Peter had taken the biggest orange himself. Peter was a pig.

When they were in school, Kurt Malcomb came in late and brought the teacher a red apple. Herbert looked at Peter. Perhaps the biggest orange was for Miss Thurston, too. But Peter did not come forward.

When recess came, Herbert ran over to his friend. Maybe Peter was going to share the fruit with him; perhaps that was why he had taken the biggest one.

But Peter did not seem to want his friend around. When he turned to speak to another boy, Peter hurried off just as fast as he could go. Herbert decided he had gone out behind the wood pile to eat the big orange all by himself.

"Peter is a pig," he said, as he ran to the farther side of the school ground to play ball.

Soon after, Jack caught at his sleeve. "Oh, Herbert," said he, "there's the biggest orange I ever saw on your desk. Why didn't you bring it out?"

Herbert brightened. So Peter had meant the orange for him after all; or perhaps he was ashamed. He ran into the school-house as fast as he could, but there was no orange on his desk. Jack had been mistaken.

"I hope I don't have to walk home with Peter," thought Herbert after school. "I'll pretend to go and get a drink, and he will think I have gone, and start on."

Peter was not in sight when he came back, so Herbert went to the closet for his hat and coat and the gay cretonne bag that held his books. There was something in the bag—something round and big. Herbert took it out. It was the strange, shiny orange! But it did not feel like an ordinary orange; it was queer and tinny.

Herbert ran out to the gate as fast as he could. Peter was lingering down the street, and he smiled when he saw the orange.

"It's a trick orange," he said; "Uncle sent it in a box with the others to fool me. I'll show you how to open it."

It was filled with candy—Herbert's favorite kind. Peter laughed. "I was afraid you would touch it this morning," he said; "I wanted to surprise you. I went across to the store at recess to get the candy. I put it on your desk, and then I decided to take it outside. I couldn't find you, so I hid it in your bag. How do you like my surprise, Herbert?"

"'I think," said Herbert, and his friend wondered why his face was red. "I think it is the finest surprise I ever had."—*Dewdrops.*

GOLDEN KEYS.

A bunch of golden keys is mine,
To make each day with gladness shine.
"Good morning!" that's the golden key
That unlocks every day for me.
When evening comes, "Good night," I say,
And close the door of each glad day.

When at the table, "If you please!"
I take from off my bunch of keys.
When friends give anything to me,
I use the little "Thank you!" key.
"Excuse me!" "Beg your pardon!" too,
When by mistake some harm I do.

Or, if unkindly harm I've given,
With "Forgive me!" I shall be forgiven.
On a golden ring these keys I'll bind;
This is its motto: "Be ye kind."
I'll often use each golden key,
And then a child polite I'll be.

DAYTIME PREFERABLE.

An old Southern planter was discussing the hereafter with his body-servant.

"The first one that goes, Sam, must come back and tell the other what it is like over there."

"Yes, Massa; dat suits me exac'ly, Massa. But if you die fust, would you please come back in the daytime?"

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION AT SHALLOW FORD CHURCH JULY 26TH.

Morning Session.

10:00 Song Service.
10:15 Devotional.
10:25 President's Address.
10:40 Enrollment of Delegates.
11:00 Special Music.
11:10 "The Quest for the Best in Home Life," Gertrude Browne.
11:30 "The Quest for the Best in Community Life," Rev. W. T. Scott.
11:50 Round-Table Discussion, Rev. W. T. Scott.
12:30 Announcements and Adjournment for Lunch.

Afternoon Session.

2:00 Song Service.
2:15 Devotional.
2:25 Special Music by Local Church.
2:30 "The Quest for the Best in the Church," Dr. W. H. Denison.
Round-Table Discussion.
3:20 "The Quest for the Best in Education," Dr. W. A. Harper.
Round-Table Discussion.
4:10 Business Meeting.
4:30 Adjourn.
7:45 Song Service.
Devotional.
Hymn, "I Give My Life for Thee."
Special Offering.
Solo or Duet.
"The Quest for the Best in Life Service," Mr. Hermon Eldredge.
Song.
Benediction.

While the morning program is being rendered, demonstration work for the children will be conducted in the Sunday School rooms by Miss Pattie Coghill.

In the afternoon, Junior Church will be conducted in the Sunday School rooms by Mr. and Mrs. C. M. Cannon.

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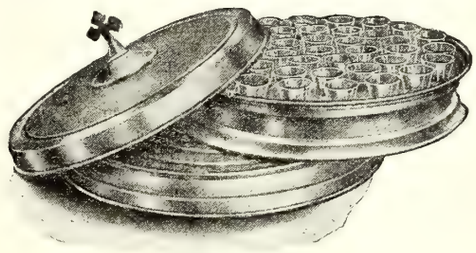

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Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
No. 2—Broad rim	**1.60**

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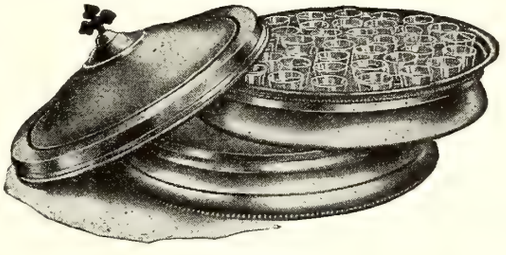

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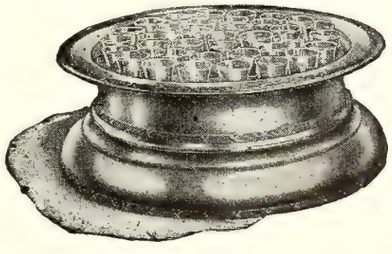

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MISSIONARY WORK AMONG OUR FRIENDS.

Rev. M. T. Sorrell, our consecrated and energetic pastor in Carroll County, Va., tells us elsewhere in this Bulletin "What Has Been Accomplished in Our Mountain Work." Miss Margaret H. Morey, his accomplished and consecrated assistant and co-worker, who is unselfishly dedicating her life and services to the work, modestly portrays "Our Opportunities in Carroll County." Herewith are presented to the eye scenes which tell more vividly than words the opportunity and the need, the prospects and the privileges of Christian service in the Fancy Gap and Rocky Ford communities. From the time Miss Iola Hedgepeth began the work five years ago until this good hour, no one acquainted with the situation has doubted that a worth-while Christian service had begun among a people worthy, responsive and appreciative. "All we need in this community is a chance—a chance at schools, Churches and the gospel. These will make us, and these alone can make us a law-abiding and happy people."

This expresses not only the mind of one, but the sentiment of an entire community, so far as one of its oldest and sturdiest citizens can interpret it. It has been well said that our mountain friends, remote geographically from contact with the rapid strides of trade, school and Churches, are "our contemporary ancestors." They are our people, having inherently sturdy and austere traits of character. Lack of schools, Churches and Christian activity is not a fault of theirs, but of the meager economic conditions and the ancient moral standards under which they live.

It, therefore, behooves us who have had superior advantages economically and morally, to share them with these our friends and "contemporary ancestors."

Our first objective was the building of a combined Church and school "on top" of a mountain which at once commands the view and the patronage of outlying valleys and populous communities. We maintain a school here seven months in the year and regular preaching twice per month, with Sunday School throughout the year. In this school the past year, the county paid for six months one of our teachers at a salary of $49.50 per month. (A county or a district pays its teachers in proportion to taxes received, and this will explain in a measure the scarcity of schools and the meager pay for teachers here.) We supplemented the salary to the extent of $65 per month, but were glad that the county recognized the work we were doing and joined with us in the work. We have the prospect of assistance from the county for at least two teachers for the coming year, provided, of course, we employ competent and approved teachers and do the character of work done in the county schools which we are seeking to do.

We have a flourishing Church—both congregation and building—at this place.

Now, for more than two years we have promised a Church at Rocky Ford, near the mountain home which has been opened to us for preaching, for day school and Sunday School teaching, and in which we house a congregation with a Church membership of thirty-three.

Brother Rigney and his family live in the main part of the building and kindly allow us to use the shed, measuring 12x14 feet, attached to the end of his house, and for which we are very grateful. In this shed we have been teaching, preaching and worshiping as a congregation, having school six months in the year, Sunday School throughout the year, and preaching twice per month. The shed is indicated in the picture which is presented herewith. Any reader will be impressed with the absolute necessity of a house of worship and a place for holding service here. This house is to be erected some little distance from the Rigney home, and just on the State highway leading from Hillsville, Va., to Mt. Airy, N. C.

The community has kindly given us an acre of ground on the mountain-side contiguous to this road, and have also offered their services to help in putting up the building, in furnishing logs and lumber, and in doing all they can to get a Church and school house. One has seldom seen a people so anxious as the Rocky Ford community is for this building.

Mr. Frank B. Simpson, a very competent and kindly architect, of Raleigh, N. C., has generously drawn and donated plans and specifications for the new building. Brother Chas. Johnson, a capable contractor and builder, and a member of our Wake Chapel Church, and who himself was the foreman and contractor in erecting the present Wake Chapel Church, has generously donated a month of his time and labor to the work of building our Rocky Ford Church. This we are hoping to do during the month of August.

Our women and young people are deeply interested in this work, and are leading in constructing the building and giving to the work. They must realize within the next few weeks approximately $2,000 if the work is accomplished as scheduled, and paid for when completed. Carting all dressed lumber and finished products for building up the mountain from Mt. Airy, N. C., and getting rough lumber out of the surrounding valleys and mountains is the task that requires not only man-power, but money also.

Unless you, dear reader, can furnish some of this man-power for service, will you not kindly send a dollar or a few dollars to Miss Margaret H. Morey, treasurer, Fancy Gap, Va., and in addition thereto, get your Sunday School or missionary Society to take a special offering for our Rocky Ford combined Church and school building? This will be a timely service in behalf of friends who will be grateful to you for time and eternity. Miss Morey will acknowledge, through "The Christian Sun," all donations received and will account to the Mission Board for all these funds, so that our mission treasurer may have full account of what is done in this behalf.

Gratefully and sincerely,

J. O. ATKINSON,
Mission Secretary.

TREND OF LABOR AWAY FROM STRIKES.

The principle of Jesus Christ for the settlement of disputes is arbitration. This idea has been gaining rapidly in the latter days. The World War has accelerated it because of the cruelties, crime and sacrifice that came with it.

One of the chief storm centers of American life has been in the relation of labor and capital. The strike and the lockout have been a favorite way of carrying on their disputes. It seems a change of vision is coming. The Philadelphia Bulletin says that the trend is away from strikes as a method of settling disputes and points to the recent creation of a committe of American Federation of Labor leaders to make an exhaustive study of the possibilities of arbitration.

Matthew Woll heads the committee, and associated with him are James Duncan, veteran vice-president of the American Federation of Labor; William Mahon of the Street Car men; Perkins, of the Cigar Makers; Baine, of the Boot and Shoe Workers; Clark, of the Flint Glass Workers, and Hugh Frayne, the organizer.

Presumption as to the result of this inquiry would be reckless. It is not necessary. There is enough significance in the fact that, officially, the American Federation of Labor has taken cognizance of the trend of the age away from fighting and toward arbitration for the settlement of controversies. It is important that labor leaders recognize that there are means for the attainment of the workers' due other than resort to the strike. Whatever prejudice may remain, this is evidence that the mind of labor is opening toward that avoidance of costly strikes, which never yet won enough to balance the loss.

BROOKS—JOHNSON.

At the writer's home, Mr. Thomas V. Brooks and Miss Alice W. Johnson were united in marriage July 4th. A few friends witnessed the ceremony. Mr. Brooks was formerly of Greenville, Tenn., but has for several years been in military service. Mrs. Brooks is a daughter of Mr. and Mrs. J. D. Johnson, of Jonesboro, N. C. They will live at Fort Bragg, N. C. May they long share together the best of the Father's blessings.

R. L. WILLIAMSON.

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VI. The Christian Church.

1. *Of What is the Church composed?*

The Church is composed of all who have exercised repentance towards God and faith in our Lord Jesus Christ.

2. *Do all these belong to one order of Christians?*

No; there are many denominations, but all who believe in Jesus Christ truly are members of His Church.

3. *Mention some of the denominations of Christians.*

Episcopalians, Baptists, Methodists, Presbyterians, Lutherans.

4. *Do these differ concerning the doctrines set forth in the first part of this book?*

No; they differ only in matters of less importance.

5. *When did our Church take its rise?*

It began to exist as a separate organization in the year 1794.

6. *Where was the meeting held, at which our Church was organized?*

In Surry County, Va.

7. *Who was the leader in this enterprise?*

The Rev. James O'Kelly.

8. *Why did he and his brethren form a new Church?*

Because they thought the Christian world too much divided into sects and parties.

9. *But were they not themselves seeking to form a new party?*

No; they only sought to form a Church upon the common doctrines held by true believers, so that all Christians might unite themselves into one body.

10. *What, then, were the principles upon which they organized the Church?*

They took the following as their groundwork:

(1) The Lord Jesus Christ is the only Head of the Church.

(2) The name CHRISTIAN is the only appellation by which they will be known, to the exclusion of all party or sectarian names.

(3) The Holy Bible, or the Scriptures of the Old and New Testaments, is their only creed or confession of faith.

(4) Christian character, or vital piety, is the true scriptural test of fellowship or Church membership.

(5) The right of private judgment and the liberty of conscience is a privilege that should be accorded to, and exercised by all.

11. *Are not these five principles enough, without any other declaration of faith?*

No; for, though they are good in themselves, yet they are not comprehensive enough in their meaning to keep out dangerous errors.

12. *How long did the Church continue without any other declaration of principles?*

About seventy years.

13. *Why did a declaration become necessary?*

To keep false and unholy doctrines out of the Church.

14. *What doctrines are false and unholy?*

Those which deny the great leading truths of the Gospel.

15. *Are these doctrines denied by any calling themselves Christians?*

Yes; some one or more of them are denied by several sects in our country and others.

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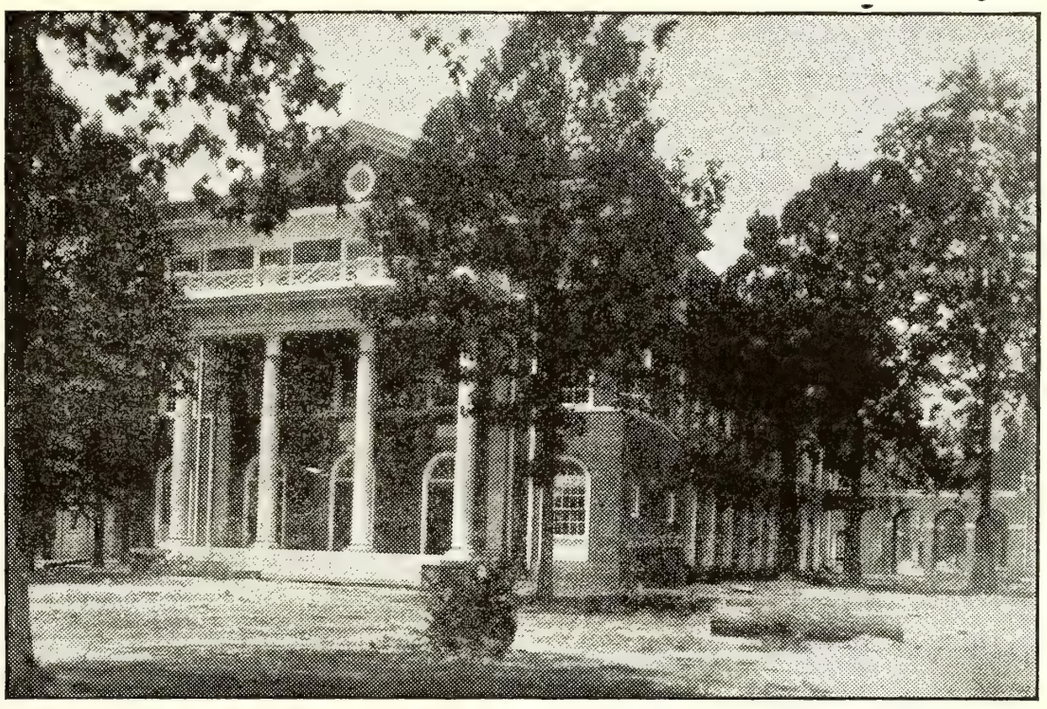

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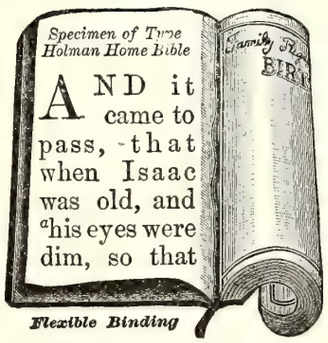
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HANBURY.

On February 13, 1925, the death angel came to Grace Hospital, Richmond, Va., and took from our midst Bro. George Lafayette Hanbury, in the sixty-eighth year of his age. Everything that was possible for loving hands and sympathetic hearts to do was done to alleviate his sufferings and stay the hand of death, but God knew best and called him home. Bro. Hanbury was a loyal member of old Berea Christian Church, near Great Bridge, Norfolk County; for many years he was superintendent of the Sunday School and also held position as deacon of the Church and was held in the highest esteem by all who knew him.

He leaves to mourn their loss his devoted widow, Mrs. Lucy Lee Hanbury; eleven children and sixteen grandchildren, also two brothers and two sisters and a host of relatives and friends. Burial was in Riverview Cemetery. Funeral services were conducted by the writer, assisted by Rev. B. F. Black and Rev. John G. Truitt. May God comfort the bereaved family. O. D. POYTHRESS.

CAVINESS.

Mrs. B. M. Caviness passed from this life to her reward on July 11th, being 68 years, 5 months, and 2 days old. She has been a member of the Pleasant Grove Church for fifty years. The funeral was conducted Sunday, the 12th, at 2 P. M. She is survived by her husband, one son and one daughter and nine grandchildren.

She was a woman of sterling Christian character, a good neighbor and a good mother. May God bless the family, and may they meet in heaven. The funeral services were conducted by the writer, assisted by C. E. Gerringer and H. F. Starr. D. R. MOFFITT.

GASTER.

Mr. Thomas Gaster was born May 11, 1860; died June 29, 1925. Several months ago he suffered a stroke of paralysis. During these months he had been a great sufferer. He had for many years been a member of Shallow Well Christian Church. In the cemetery there he was laid to rest to await the resurrection morning. A large congregation bore sad and silent testimony of their esteem.

The nearest relatives were a cousin and Mr. Garland Cox, an adopted son in everything but name, in whose home the deceased had lived for years. May the Lord bless and comfort those who weep.

R. L. WILLIAMSON.

If we were to live here always, with no other care than how to feed, clothe and house ourselves, life would be a very sorry business. It is immeasurably heightened by the solemnity of death.—Alex. Smith.

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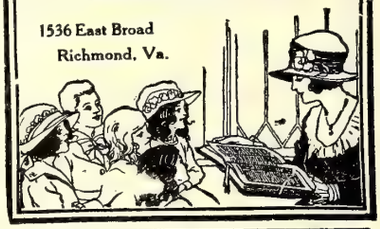

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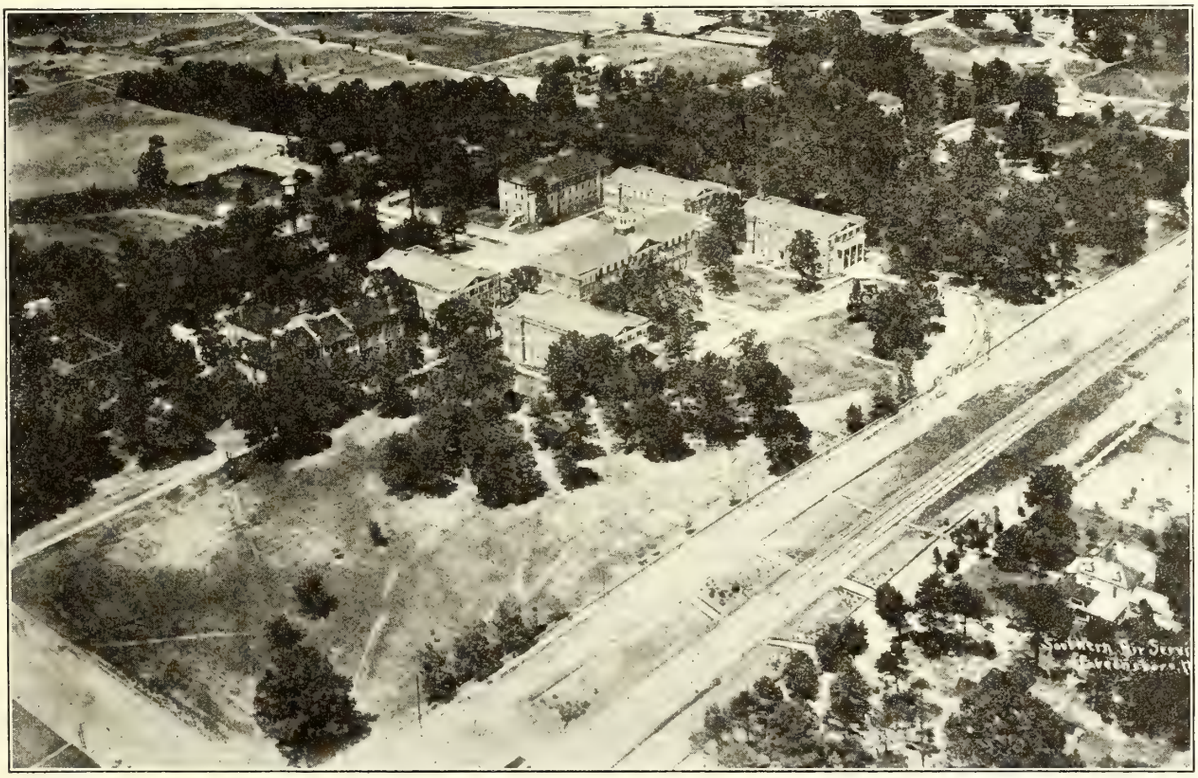
VOLUME LXXVII. RICHMOND, VA., THURSDAY, JULY, 30, 1925. NUMBER 31.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

150 Years Ago.—

The United States is this year celebrating the one hundred and fiftieth anniversary of the opening of the Revolutionary War. It was then that the Thirteen colonies upheld the then ancient English traditions of liberty against the German King of England. In April, General Charles G. Dawes, Vice-President, celebrated the memorable ride of his ancestor and Paul Revere; and in June, former Secretary of State Charles Evans Hughes delivered an address at the anniversary of the battle of Bunker Hill. Then it happened that on the 3d of July President Coolidge delivered an eulogy in memory of George Washington in Boston, where that day 150 years ago the 'Father of his Country' took charge of the American army. In that speech, besides paying a high tribute to Washington, the President took Washington's advice concerning foreign entanglements, and he spoke some very appropriate words to the European countries. He advised that if they could not enjoy mutual trust, that they form leagues for mutual protection. He also said that steps toward peace would have the moral endorsement of the United States, but intimated that very little else might be expected. The President evidently holds to the American tradition, and it is well for us to do so still, in view of the state of old-world politics.



Elon College. Airplane View of Buildings and Grounds.

An Interesting Contest.—

An English journal has been conducting a contest to determine the ten leading children's hymns. The contest provided that reasons for the selection be given. The list which won follows: "All Things Bright and Beautiful," "There Is a Green Hill," "We are but Little Children Weak," all by C. F. Alexander; "O Little Town of Bethlehem," Phillips Brooks; "I Think when I Read," Jemima Luke; "Looking Upward Every Day," M. Butler; "Fight the Good Fight of Faith," J. S. B. Monsell; "Now, the Day Is Over," S. Baring Gould; "When He Cometh," W. O. Cushing; "Gentle Jesus, Meek and Mild," Charles Wesley. This list does not mean that all will agree, but it does furnish food for thought, and the "Observer" in *Christian Work* wonders if it is wise at all to have children's hymns and children's Bibles and children's books; and he gives some very cogent arguments against them. It is true that the men who grew great a half-century ago had none, and they read the masters in every field, and sang the masters, too, and got out of them what they could. It may be true—at least it is worth thinking about—that mediocre songs and music and books and Bibles like Mr. Van Loon's jazzed version tend to turn out men and women with mediocre qualifications for the great work of the world.

Fosdick Stirs Up Baptists.—

Though his friends regard Harry Emerson Fosdick as a most peaceably inclined man, he seems to have a knack of stirring up the Churches. After having been forced out of a Presbyterian pulpit in March, he, the latter part of May, accepted the pastorate of the Park Avenue Baptist Church, New York. That Church accepted the conditions which Dr. Fosdick laid down for them that they should hold open Communion and receive members from other Churches not requiring immersion or any form of baptism where the candidate did not feel it necessary. When the Park Avenue delegates arrived at the Seattle convention of the Northern Baptist Church they discovered that they were no longer a Baptist Church in the eyes of many of the brethren, 364 of the 1,276 delegates voting not to seat the four delegates from the Park Avenue Church on the ground that they were no longer a Baptist Church. They were seated, however, and Edwin Rhoades, a Toledo lawyer, was chosen moderator to succeed ex-Governor Milliken. The Northern Baptists also followed the lead of the Presbyterian General Assembly by choosing a commission to work out a system of peace and harmony in the Church, both as to doctrine and policy. The thing which the Park Avenue Church has just done at the request of Dr. Fosdick has been one of the cardinal principles of the Christian Church from its inception. We also believed that every Church in the Baptist convention was a law unto itself, which principle seems about to be challenged.

NOTES-PERSONALS

Elon College Number!

Bethlehem Chautauqua, Wadley, Ala., August 10th to 17th.

The Chautauqua met at Elon College Monday, and is now well on the way.

Read in this issue the article on the Chautauqua and School of Methods to be held at Bethlehem College, Wadley, Ala.

Four Richmond Churches—Methodist, Presbyterian, Episcopal and Christian—are holding union Sunday evening services during the summer months.

The "Suffolk Letter" in this issue suggests a subject for consideration at the Chautauqua. How to cultivate reverence for holy things is not to be treated lightly.

A Sunday School was organized in Bethlehem Church, Warren County, N. C., Sunday, July 12th, with a membership of forty-five. Mrs. Val Alston Bell, Macon, N. C., formerly of Liberty (Vance) Church, was elected superintendent. It is expected that a series of meetings will be held in Bethlehem and Antioch Churches in August. These Churches, located not far apart, the Roanoke River intervening, however, in Warren County, have not had a pastor for two or more years, but offer a field for real service and development.

Rev. M. A. Pollard, Elon College, N. C., recently assisted Rev. M. T. Sorrell in a ten-day series of meetings at Elk Spur, Carroll County, Va., two services being held at Rocky Ford. As one result of the meetings, there were fifteen accessions to the Church at Elk Spur, and three at Rocky Ford. Among those joining at the former were a man and his wife, the former of whom is eighty-nine, and his wife past eighty. The majority joining, however, were young people. Bro. Pollard speaks most encouragingly of our mountain work.

We are presenting elsewhere a document of singular interest and concern. It bears the title "History of Elon College" and the signatures of two who are yet amongst us and of two who have gone to their reward. This gives a glimpse of the past and should be preserved. It shows something of the growth and development of an idea and brings to the reader names that have been prominent in our annuals for some years. The history does not purport to be complete, for the college is still making history. It does, however, bring the salient facts of that history to the mind of the reader up to the beginning of Dr. Harper's administration. THE SUN'S editor could wish that the two living members of the committee, Dr. Watson and Dr. Newman, would have brought the history up to the present. But this is left for some future historian, and that added to the present contribution will certainly make exceedingly interesting and reliable information.

We hope very many SUN readers will carefully peruse that which Dr. J. U. Newman has offered on behalf of the committee of which he was one. Elon is making a history that is well worth preserving, and we shall appreciate its present and understand its future more fully as we acquaint ourselves with its present. The paper presented elsewhere makes this acquaintance possible, and as such is a valuable contribution.

MOONEY BUILDING OFFERS LEADERSHIP TRAINING.

Leadership training for Christian work has been an ideal cherished by the founders of Christian colleges. To this end, money was donated and programs of college work carried with them a large emphasis on training for Christian service. The colleges were expected to give much emphasis to matters of religion and the Christian life. As the years passed, many changes in curriculum became necessary. New courses were added; in fact, the changes demanded the addition of many new departments in college curricula.

These changes also called for new buildings and equipment with added financial resources to meet the needs. What college has not found it imperative to erect a "science" building? The needs of the day, the demands of the public, the pressure of standardization have all been forcing the Christian college to enlarge its curriculum and plant, to take care of these new branches of learning that must be taught.

This pressure has taxed the energies of college executives and called for financial outlays beyond the voluntary givings of the college constituency. Under the burdens of these conditions, most Church colleges failed to make a corresponding enrichment of the curriculum that gives special emphasis to religion. Neither have proportionate advances in the building and physical equipment been provided. Consequently the colleges, while much better prepared for teaching in general, are not better prepared for the teaching of religion than they were twenty or thirty years ago.

The advantages afforded Elon College by the Mooney Christian Education building and the program provided with it give the Christian Church in the South a unique opportunity for leadership training in Christian service.

We are proud of the fine, commodious new buildings at Elon. The Christian Church should rejoice in the opportunity of the greater Elon. We should be glad for this enlarged physical equipment, for the enriched curriculum that is made possible, for the opportunity of broader training and culture. As Christian people, interested in the religious life, we should be especially proud of the Mooney Christian Education Building. I am glad that we have a magnificent science building—a building well arranged and equipped with excellent apparatus for the teaching of science. I am also glad that there is beside it a building equally fine and well furnished for the school of Christian education. Here the growing people of Elon College may pursue courses in Bible and religious education with adequate facilities for efficient teaching and actual laboratory work carried on in connection with the courses.

This means that Elon College is really trying to train young people for Christian leadership. Courses are outlined and pursued that actually give to young people practical work in Christian leadership. Christian leadership is to be achieved by leading in Christian work. Christianity is primarily a life, a way of living, not speculation or theory.

Elon College, with its new facilities, with its enriched curriculum, with the Mooney Christian Education Building, offers to the Christian Church an unrivaled opportunity for leadership training in Christian service. What shall we do with it? Can we put into this task the same measure of loyal Christian devotion that enables our fathers to do efficient work with equipment not so good? This is the challenge before us. May the administration and faculty be granted a large measure of the spirit of our Master. May the homes and Churches send up to Elon a fine body of their choice young men and women who are interested in the Church and loyal to the great ideals of our Christian faith. Then let us all work together for the larger interests of the kingdom of God and we shall have a fine group of trained leaders for Christian living and Christian service.

S. A. BENNETT.

BETHLEHEM SCHOOL OF METHODS.

This summer school of religious education is conducted especially in the interest of pastors, Christian Endeavor and Sunday School workers, although many features of the work will be interesting and profitable to all who may desire to attend. The session of 1925 will begin Monday, August 10th, and close Sunday, August 16th.

The faculty will consist of some persons who were members last year, with several new additions; all having been chosen because of their special fitness to give instruction in their special subjects. As we have not the program before us, we can not give the faculty in full, but it gives us great pleasure to name the following persons who will carry out their part on the program in a worth-while way: Rev. J. O. Atkinson, D. D., Mr. Hermon Eldredge, Rev. W. H. Denison, D. D., Rev. McD. Howsare, D. D., Miss Pattie Coghill, A. B., and others.

The following courses have been chosen for this summer: "The Teaching Value of the Bible," "The Investment of Life and Training for Leadership," "Principles of Teaching," "Organization of Community Life," "Study for Teachers of Beginners, Primary Children, and Juniors," "Agencies for Religious Education for Adolescence," "Adult Department of Activities," "Sunday School Administration," "Missions," "Modern Methods of Evangelism," "Stewardship and Promotion," "Pastors' Conference and the Rural Church," "Pageantry and Music," and "Recreational Activities."

This week-day Church school will teach you just the things you want to know, for it deals with objectives, administration, equipment, educational methods and curricula. The school offers a short course in leadership training. No one can be a leader unless he can "sell" himself to others; and he can do this only through a developed personality. To him the School of Methods presents the supremist message which has as yet come to the world. Greece said, "Be moderate, know thyself"; Rome said, "Be strong, order thyself"; Confucianism says, "Be superior, correct thyself"; Buddhism says, "Be disillusioned, annihilate thyself"; Hinduism says, "Be separated, merge thyself"; Mohammedanism says, "Be submissive, bend thyself"; modern materialism says, "Be industrious, enjoy thyself"; modern dilettantism says, "Be broad, cultivate thyself"; Christianity says, through the Chautauqua and School of Methods, "Be Christ-like, give thyself."

The Chautauqua was excellent last year, but let us double the attendance and increase the efficiency this year. Do not let anything get in your way; be present at all hazards. The registration fee is only 50 cents, and board and room for the week, $5.00. The people of the United States spend one billion five hundred million dollars annually on public education, the purpose of which is to make good citizens. This is a good investment, but something more is needed—it must be supplemented by religious education. The Church is furnishing this opportunity through its week-day schools. Your opportunity for religious training will come to you at Wadley, Ala., August 10-17, 1925, if you are in reach of this school—what will you do with it?

Wadley, Ala. S. L. BEOUGHER.

ROCKY FORD REJOICES.

There is rejoicing in Carroll County, Va., over the special manifestation of our Father's love and power. On Wednesday, June 17th, Bro. Sorrell began evangelistic services on the site for our new building at Rocky Ford. The men of the neighborhood had helped him in getting the tent on the ground and arranging seats.

There was rain, also heavy fog at times during the ten days, and it seemed unreasonable to expect the people to gather in a place so poorly protected, yet they never failed. The interest was good from the beginning. Bro. Sorrell preached earnestly the plain gospel, denouncing sin of every form.

A large crowd attended the closing service on Sunday night. The Spirit was working in the hearts of those present. While the services were in progress, a number of persons accepted Christ. There was one addition to the Church. Many others will come in, we believe, when we have a suitable building in which to worship.

One week after the close of the meeting at Rocky Ford, special services began at Elk Spur. Bro. Sorrell was assisted by Bro. M. A. Pollard, of Elon College, who preached each evening to an attentive audience. Each message was presented in an interesting and forceful manner, and a lasting impression was made upon the minds of his hearers. It was evident that the words came from the lips of one whose heart is attuned with the Spirit of God. There were fourteen accessions to the Church, two of these coming from another Church.

Some of the good people of the Fancy Gap M. E. Church and of the St. Paul's Brethren Church came and helped with the singing, which was in charge of W. C. Strickland. Their friendship and willingness to co-operate is highly appreciated. Our services closed on Sunday night, July 12th, at which time the auditorium was filled, and it was necessary for some to find seats in an adjoining room.

On Sunday afternoon, Bro. Sorrell and Bro. Pollard held the usual service at the home of Bro. H. T. Rigney (Rocky Ford). Two young men joined the Church, another accepted Christ and will probably join later. Bro. Sorrell has already stated that we are planning to begin our Rocky Ford building by the first of August, and we are reminded that more money is needed.

Dear readers, will you not come to our rescue and make what has long been a dream a reality?

MARGARET H. MOREY.

PROGRAM OF VIRGINIA VALLEY CENTRAL CONFERENCE, MEETING AUGUST 12 TO 14, 1925, AT BETHLEHEM CHURCH, HARRISONBURG, VA.

Wednesday—Morning Session.

10:00 Call to Order.
Devotional Service—Dr. W. T. Walters.
10:35 Enrollment.
10:45 Welcome Address—J. C. Bradford.
10:55 Response—Rev. A. R. Flowers.
11:05 Report of Program Committee.
11:10 Report of Executive Committee.
11:15 Verbal Reports from the Delegates.
11:50 Miscellaneous Business.
12:00 Adjournment for Dinner.

Wednesday—Afternoon Session.

1:45 Devotional Services—V. T. Huffman.
2:05 Annual Address—Rev. A. W. Andes; subject, "The Enlarging Vision of the Church."
2:40 Report of Committee on Religious Literature.
2:50 Address—"Our Publications," Prof. P. J. Kernodle, Managing Editor "The Christian Sun," Richmond, Va.
3:20 Address—"Beginning at Home," Dr. J. O. Atkinson, Mission Secretary, Elon College, N. C.
4:00 Miscellaneous Business and Adjournment.

Wednesday—Night Session.

8:00 Stereopticon Lecture on "The Enterprises of the Christian Church"—Dr. W. A. Harper, President of Elon College.

Thursday—Morning Session.

9:30 Devotional Service—Rev. R. P. Crumpler.
10:00 Roll Call and Reading of Minutes.
10:10 Report of Committee of Moral Reform.
10:25 Address—"Swamped," Rev. A. W. Sparks, Everett, Pa.
11:05 Report of Committee on Education.
11:20 Address—"Christian Education a Transforming Force," Dr. W. A. Harper.
12:00 Adjournment for Dinner.

Thursday—Afternoon Session.

8:00 Woman's Home and Foreign Mission Board. (Program to be prepared by the Board.)

Friday—Morning Session.

9:30 Devotional Service—Rev. D. B. Seal.
10:00 Roll Call and Reading of Minutes.
10:10 Report of Committee on Christian Endeavor.
10:25 Report of Committee on Sunday Schools.
10:40 Address—"Discovered," Rev. A. W. Sparks.
11:20 Address—"Missions and Stewardship," Dr. J. O. Atkinson.
11:55 Report of Treasurer.
12:00 Adjournment for Dinner.

Friday—Afternoon Session.

1:45 Devotional Service—W. A. Crawford.
2:05 Report of Committee on Home Missions.
2:20 Address—"Rescued," Rev. A. W. Sparks.
3:00 Report of Committee on Apportionments.
3:05 Miscellaneous Business.
4:00 Adjournment.

Rev. J. F. Morgan will have charge of the music during the Conference.

NOTICE.

To the Pastors, Church and Sunday School officials, Sunday School teachers and Christian Endeavor and Mission workers of the Christian Church in Georgia and Alabama:

The Bethlehem Chautauqua and School of Methods, Wadley, Alabama, August 10-17, offers special courses for your benefit. Under the direction of the Board of Religious Education of the Southern Christian Convention; Dr. W. T. Walters, Chairman; Rev. E. M. Carter, Chautauqua president.

For further information address Miss Pattie Coghill, Secretary, Elon College, N. C.

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EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

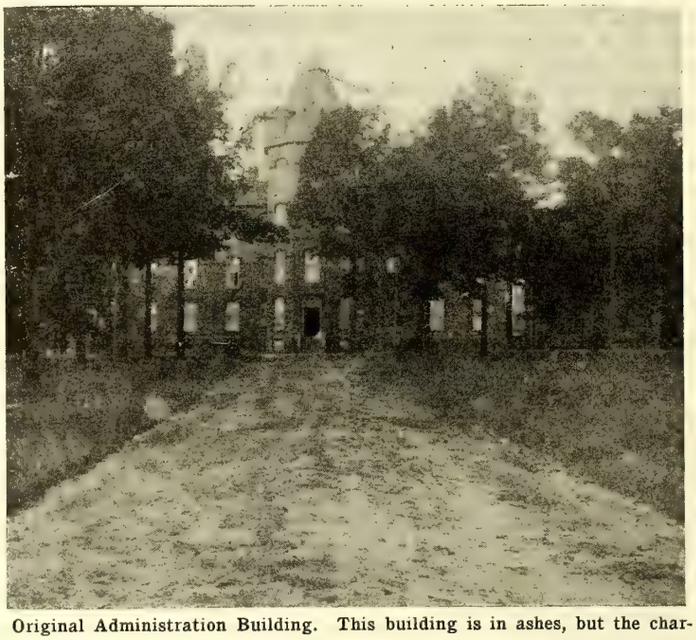
OUR ELON ISSUE.

This issue of THE CHRISTIAN SUN is dedicated to the past achievements, the present status and the future glory of Elon College. No one is more sensible than the editor of how far short of this high ideal this issue of the paper falls. It may be observed, however, that if one will read closely what is printed herein, one will get a fair idea of what the college has really achieved, of what the present plan really is, and of what such achievement and such a plant give promise of for the future. We could wish that parents who read THE SUN will this week read much of it aloud to their children. We are going to have a whole generation of Elon advocates and devotees only as we rear such a generation from childhood in our homes. We have got to inculcate the Elon spirit and the Elon ideals into the mind and hearts of our youth.

An incident at the Eastern Virginia Convention last week was exceedingly gratifying to the editor and revealed a spirit that should be cultivated amongst us. Rev. F. C. Lester, pastor Christian Church, Franklin, Va., was giving an exhibition of work done at a daily vacation Bible school recently held at his Church. In this exhibition at Antioch there were a dozen or more children who gave a remarkable demonstration of what they had been taught and of what they had learned during their school. At the close of the exhibition, Pastor Lester said to his class, "Shall we now sing of that which is to us the best college in the world?" At this signal, the class sang those thrilling words, now familiar to many SUN readers and to a tune which we wish all SUN readers were familiar with. Elsewhere in this paper we are printing that song, the words and the notes, so if there are children in our CHRISTIAN SUN family who do not know the song, they may learn it and sing it to the joy and the delight of their hearts and of their homes. It will take much training and practice to sing the song as Bro. Lester's class of little folks sang it, but it is well worth trying on the part of any members of THE CHRISTIAN SUN family. We hope many will preserve this issue of THE SUN, or cut this song out, with the notes, and learn to sing "Here's to Elon!"

When one stops for a moment to consider the contribution of our college already to our Church life and Christian homes during these years of its existence, and when one realizes the remarkable equipment which the college now possesses, and the high ideals toward which she is striving, one feels like singing "Here to Dear Old Elon."

Rev. F. C. Lester was not missing the mark nor overestimating the matter when he told the children of his class to sing a song of that which was for them the best colleeg on earth. For us, this is true. It may not meet the high ideals of each individual in the Christian Church. It may not have measured up in the past to what all individuals could wish. Its achievements may not have been all that some have coveted for it. This,



Original Administration Building. This building is in ashes, but the character it molded will live on forever.

however, remains: It is the best that we Christians have thus far been able to build and equip for ourselves. As such, it has done more for us, is doing more for us, and will do more for us as a Church and a people in the Southern Christian Convention than any other college on earth.

A few years ago there were many who said we did not have the equipment that a college should have; that we did not have as large a faculty and as well supplied laboratories, and such like, as other colleges had. This can no longer be said. Strange to say, however, that the feeling of those days seem to have been brought over to the present and held to without cause an dwithout explanation. The editor is reminded of a statement made by a distinguished American sociologist some time ago, who said that much of the complaint and discontent in American life had been brought over here by immigrants who had grounds of complaint in their own country. They had come to this country and found that for which they had clamored, but instead of being elated or even satisfied, still kept up their clamor and propaganda. There are many who have clamored for that which we now have at Elon College; and even now, when we have it, instead of being elated over the achievement, are clamoring still either from habit or from thoughtlessness.

What Elon College needs today is not new and better equipment, for we have that which is newest and best. That which we do need most of all is a loyal, devoted constituency, which constituency will praise the institution for what it has done, and give unstinted patronage and support to that which it is trying to do and longs to do. Loyalty! loyalty to our own dear Elon College is the note that should be struck, sounded and sung throughout our borders and bounds for the next few weeks especially.

Our enlarger plant and equipment simply demand that we shall have an enlarged enrollment. This we shall have if those who should be loyal will prove their loyalty in doing what they can for the college, zealously and earnestly, until the opening day of the next session—September 2d.

THE ELON TYPE.

About six weeks ago, the "Elon Letter" carried some valuable and suggestive information relative to our college. THE SUN, at that time, did not comment on those statistics, but has had in mind to do so, and is glad of the opportunity offered it in the Elon Number, which we issue at this time.

To refresh the mind, we will quote the salient facts out of that article. Elon has graduated 595 young people. Of these, 21 have passed to their reward, leaving a sum total of 574 living graduates. These graduates are engaged in the following life callings: business, 79; education, 251; engineering, 9; fine arts, 2; law, 17; ministry, 92; medicine, 15; government and other public service, 35; home-making (women only counted), 74.

The Elon graduates are Christian men and women. Ninety-two of them are ministers, and many of the married women are ministers' wives. Only one who is not a Christian has been graduated, so far as we have any record, and the vast majority are active in Christian service. Education leads the list, with more than half engaged in that profession. The State Superintendent of Public Instruction is authority for the statement that more Elon graduates enter teaching as a lifework than enter that calling from the University of North Carolina. The State gives its highest grade certificates to Elon teachers.

The Elon type, it appears to THE SUN, is dedicated to the service of God and humanity. The altruistic professions predominate—the professions in which life service, and not financial reward, is a primary consideration. And those who do enter business and engineering and the other gainful callings, we speak out of our own personal knowledge, exemplify in their daily personal and professional life the beautiful principles of the Christian Gospel.

The Christians built this college to teach their sons and daughters learning and religion. The aspiration of the college has been to produce men and women of Christian character. We do not hesitate to declare it to be our firm conviction that the college has made good its high hope and exalted expectation.

If the members of the Christian Church value the soul's welfare of their sons and daughters,

they should certainly pause long and pray earnestly for divine guidance before deciding to patronize other colleges than our own. The Elon type is the type we need. Don't forget it, dear friends.

HISTORY OF ELON COLLEGE.

Early Beginning.

Elon College is an evolution—the evolution of the desire for a college on the part of the Christian Church in the South. The pioneer in the field of religious education among the people who later founded Elon College was Elder Daniel Wilson Kerr, who, according to the North Carolina State records, in 1826 was teaching in Wake County, and of whose work the following mention is therein made (1826): "The Wake Forest Pleasant Grove Academy, situated on the Oxford Road, twelve miles north of Raleigh, N. C., was incorporated, with Elder Daniel W. Kerr as principal."

Twelve years later he was principal of Junto Academy, which was incorporated in 1838. In 1842 Junto Academy was burned, and when rebuilt was called Mount Zion Academy, located in Orange County, N. C. Seven years later, Elder Kerr then moved his school to Pittsboro, N. C., where he continued to teach until his death in 1850. With the death of Elder Kerr, his school closes, but to him is due the honor of having first conceived the idea of having a fitting school for his Church.

Campus View, Winter Scene. "And Winter, slumbering in the pure air, wears on his smiling face the first dream of Spring."

but to him is due the honor of having first conceived the idea of having a fitting school for his Church.

It is true that he began the schools he headed on his own initiative, but they were endorsed by the Conferences of the Church and were regarded by him as denominational schools, but not as sectarian in any sense.

Two years after the death of Elder Kerr, or in 1852, the seed of his sowing bore a finer sort of fruit in the establishment of Graham Institute, in Graham, Alamance County, N. C., with Rev. John R. Holt, a graduate of the University of North Carolina, as principal. This school was established by members of the Church, of whom Rev. Josiah MacCulloch, of the N. C. & Va. Conference was the leading spirit. At first this school was conducted as a high school for boys, but in 1857 it was chartered as Graham College, with Prof. W. H. Doherty, of Antioch College, Ohio, as president. President Doherty was a graduate of Oxford, and had been associated with Horace Mann. Under his administration, it prospered greatly until the Civil War, when its doors were closed, the buildings sold and later converted into a tobacco factory.

In the year 1865, W. S. Long, who had been a student in Graham Institute, and afterwards in Graham College, and who had taught in Virginia during the Civil War, opened a high school in Graham, and later he obtained possession of the property formerly known as Graham College, and later it was chartered as Graham Normal College.

Elon Is Founded.

The importance of establishing an institution of high grade had been advocated from time to time in the Conferences and Conventions of the Church. The need of an educated and trained leadership in all departments of the Church appeared to be imperative.

Accordingly, the committee on schools and colleges of the Southern Christian Convention, who were W. S. Long (chairman), Dr. J. P. Barrett (secretary), Rev. J. W. Holt, F. O. Moring, J. W. Harden, and Dr. J. U. Newman (by request), met in Graham March 28, 1887, and leased the grounds and buildings of Graham Normal College, and then elected W. S. Long president, with J. U. Newman, Captain S. A. Holeman, Prof. H. J. Stockard, and later Dr. J. O. Atkinson, Dr. E. L. Moffitt, Miss Alberta Moring and Miss Lena Beale as a faculty.

Finding the equipment of Graham Normal College inadequate and not exactly commensurate with the needs of the institution, the committee on schools and colleges met in Graham July 3, 1888, and directed the chairman to visit various points and investigate advantages and ascertain inducements offered for the location of the college.

The General Convention met in extraordinary session with the Church at New Providence, Graham, N. C., September 11, 1888, to hear and consider the report of the committee on schools and colleges. The persons present at this meeting were W. W. Staley (president), Rev. J. P. Barrett (secretary), W. G. Clements, W. S. Long, J. W. Holt, M. L. Hurley, J. C. Holt, P. R. Harden, David MacClenny, J. W. Harden, J. W. Wellons, C. L. Holleman, F. O. Moring, and J. A. Turrentine. Other brethren present not members of the Convention were E. T. Isley, J. W. Fonville, and Dr. C. J. Jones, and Dr. J. J. Summerbell of the Northern branch of the Church.

The report of the committee on schools and colleges, signed by W. S. Long, J. P. Barrett, F. O. Moring and J. W. Harden, was presented to the Convention and considered, item by item, carefully and adopted, with but one dissenting vote.

A board of fifteen trustees was elected: E. A. Moffitt, J. M. Smith, J. H. Harden, F. O. Moring, S. P. Reed, E. T. Pierce, W. J. Lee, P. J. Kernodle, J. F. West, E. E. Holland, W. W. Staley, J. W. Wellons, W. S. Long, G. S. Watson, M. L. Hurley.

A provisional board was appointed, charged with the duty of conducting the business of the college, selecting a location, and transacting all matters pertaining to the college until the regular meeting of the Convention by W. S. Long, J. P. Barrett, G. S. Watson, F. O. Moring, J. H. Harden. On September 14, the Convention adjourned, having appointed Dr. J. P. Barrett financial agent, who, however, could not accept on account of his heavy work as an editor, and in whose place Dr. W. S. Long was chosen.

The provisional board visited all the places making offers for location of the college, and after ing offers for location of the college, and after careful consideration and prayer found themselves unable to agree on a location. Time was given for consultation and further consultation. But after much time had been spent, the board met and again voted as before—two for Graham and two for Mill Point, the present site of the college. The chairman hesitated to vote because he wanted united action on the part of the board; but when he found this to be impossible, he gave the casting vote in favor of the present location, December 20, 1888. The main reason for his vote was to place the college without the corporate limits of any town or incorporated institution, that it might be able to control its environment. He knew from experience what it means to contend with town aldermen about bar-rooms. The location consists of fifty acres, donated by W. R. Trolinger, seventeen acres by W. F. Ireland, and three acres by Alfonso Gerringer, making seventy acres.

Mr. Lewis H. Holt, the county surveyor, was

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CONTRIBUTIONS

SUFFOLK LETTER.

Protestantism has accomplished great things for mankind in the field of religious and civil liberty. It anticipated all other human achievements for the production and wider distribution of knowledge and material conveniences. It has broken down in large measure aristocracy in society and monarchy in government. The work is not complete; but it is still working in that direction. Invention, manufacture, transportation, and the distribution of world-products for the use of multitudes are the by-products of Protestantism. Spiritual, educational, and material activities have followed this leader of thought, of individual and organized opportunity for human achievements.

It can hardly be said that it has been more missionary than Roman Catholicism, for that element in Christianity has been active down to the present time. That spirit goes with Christianity in all forms. Wherever the Spirit of Jesus Christ is present, the missionary impulse operates. Romanism has planted its Churches and its teachings almost over the whole world. But Protestantism cannot be accused of being non-missionary, though it may have been slow in its processes, short in its contributions, and weak in its representatives. It has, also, made progress in the field of education and works of charity. Both of these go with Christianity in the individual or organized effort.

But Protestantism has been behind Romanism in reverence. There is no more obvious and universal thing in Protestant Churches than a lack of reverence. The atmosphere of a Roman Catholic Church produces reverence in all who enter it. In a Protestant Church, people enter irreverantly, engage in noisy conversation up to the time when service begins, and there is no atmosphere of reverence. It would be a fine change in most Churches if the congregation would recognize the presence of God in the Church, enter quietly, sit meditatively, cultivate the spirit of inward prayer, and do this until a Church atmosphere is created. Many people enter the sanctuary more boisterously than they would enter a private residence. Here is room for reformation, for the creation of a holy atmosphere that will make worshipers feel reverent in God's house.

In this day of so many new movements, new methods, and new organizations, there is room for one more suggestion. If some Church would try this out it might help to make Protestants more reverent in the place of worship. Perhaps the Sunday School in the Church auditorium has done much to remove reverence from God's house. If so, this suggests what is being done by many congregations—the erection of Sunday School rooms apart from the main Church. It will, no doubt, appear that reverence can be created by using the Church for worship only. No matter what the cause for irreverence may be, nor the remedy to correct it, it still remains true that the atmosphere of the Roman Catholic Church is more reverent than the Protestant Church.

W. W. STALEY.

ELON LETTER.

There is a widespread feeling that there is no special need now for Christian education; that education in one type of institution is as wholesome as another, and that, to all intents and purposes, the resultant of the educational process is equivalent no matter where the education is received or under what auspices. In order to be able thoroughly to understand the necessity for Christian education, it will be well to examine the aims that influence people in their endeavor after education, and what influences educators profess to be governed by in their educational work.

There have been many different aims for educational effort. The first, perhaps, and the most persistent is what we may describe as the development of the powers of the mind, or, to use a briefer phrase, mental discipline. According to this view, it does not make much practical difference as to what we study, just so the materials of the curriculum have the ability to produce mental muscle. In a former generation, it was esteemed that Latin and Greek and higher mathematics had this talismanic power in especial degree. Consequently, they were known as the humanities. There is something to be said for this idea of mental discipline. It is true that education does tend to promote mental power, and that the inborn abilities of a man can be strengthened and developed by the educational process.

A second aim of education is directly practical in outlook, aim, and method, as well as in content. According to this view, it makes all the difference in the world what subjects we study. We are no longer looking for power, but rather for power in a particular direction, and useful information is the ultimate aim to be sought in all educational effort. "Of what use," the advocate of this view inquires, "is it for a farmer to study Latin or the president of a cotton factory to study Greek?" A man should decide in what direction he will invest his life, these practical-minded people think, and then he should shape his studies in line for that vocation. There is no doubt but that this is the vogue for the most part in educational circles today. There are some, however, who think that those who take this, what they are pleased to call, bread-and-butter view of education, are not educated at all, but that they are merely trained and skilled for a certain calling.

A third aim that has been quite influential in the history of education, and especially of young women, is what we may style "cultural" for lack of a better term. There can be no doubt that education does tend to produce persons of culture, and that culture, in spite of the misuse of the term in our day by the war lords of Germany, is no mean possession, and its pursuit no disgraceful undertaking. According to this view, we are not looking for mental power nor for skill in the performance of any particular duty in human society, but for an agreeableness of manner and wholesome delight in what we call the emenities of life. Literature, art, music are esteemed to be especially valuable in contributing to such culture and refinement of life and manners. This type of education is being berated in these latter days, but a great deal can be said for it. It is the aim of the cultural view of education to qualify persons to enjoy their leisure hours. Increasingly the conquest of nature and improvement in mechanical devices make possible a larger leisure for a larger number of people. Our educational

Whitley Auditorium, South Front. "Stately guardian walls protection yield to youth intrusted to her care."

system must not break down at this critical point. It must educate people to use their leisure hours profitably and to do what a philosopher has called "invite the soul," whatever that may mean. We may laugh at the philosopher all we wish, but we may mark it down as a certainty that no civilization can survive whose people are unable properly to use their leisure hours.

A fourth view of education, and one which appeals very decidedly to the social conscience of our time, is the so-called adaptation theory by which the purpose of education is esteemed to be the fitting of the individual to live in the group or society in which his lot is to be cast. This is a special development of the second theory which we have already discussed, the so-called practical, informational, or vocational theory; but its advocates seem to think that it is something new under the sun, and particularly when they link it up with what is known in the most recent vernacular of the educational world as the project method. Now, the project method is nothing more nor less than appealing to the mind of a student in the realm of his own interests. There is no doubt that interest plays a large part and is a decisive factor in the acquisition of learning, and there is also no doubt that it is the duty of a student to adapt himself, in accordance with his taste and interest, to live the most effective and serviceable life he can in the particular group or society, or profession, if that should be preferred, in which his lot is to be cast.

Campus View in Early Spring. "Nature, with folded hands, seemed there, kneeling at her evening prayer."

These four theories summarize briefly the aims that have influenced individuals and educators in the educational world, but there is something lacking in all of them. It is conceivable that a man may use his mental power in such a way as to advance his own interests at the expense of his brother-men. We have no assurance that a giant intellect will always express itself in altruistic service. We have abundant evidence to the contrary, that the development of the mind oftentimes makes a man a more dangerous force in society. We even have evidence that this is true in regard to a nation, and we have a striking illustration of it in modern Germany. This same element is lacking in the aim of education that we have called practical. There is nothing included in that thought which would necessarily keep the man possessed of such practical knowledge from using it for hurtful and anti-social purposes. The knowledge of chemistry, for instance, which is of very practical benefit to the world, was during the recent war made to serve the purposes of human destruction in the creation of poison gases, and the same thing is true of culture, as innocent and refined as it is in the popular conception. People of culture may be tempted to form themselves into a caste and to make of themselves snobs, and to feel that they are inherently better than other people. Likewise, in the conception of education, which regards its highest good to be the enabling of a man to adapt himself to his environment, there is nothing to preclude the thought that a man should adapt himself to an environment that has in it elements and forces which will ultimately mean the death of all that is esteemed to be high and good in human brotherhood. In a sense, the adaptation theory may content people with things as they are, and so halt human progress.

What is this element that is lacking? It is the unselfish, altruistic, reformative, transforming use of the power, the information, the culture, and the capacity for adaptation which education is designed to confer. Where is this altruistic, transforming element to be had? What is its source? its origin is to be found in the Christian religion. It is summarized in the phrase "Christian character." How does Christian character eventuate in the educational process? How can we be sure that the impartation of knowledge, no matter what the ultimate purposes of that knowledge may be, will always yield that splendid product which we know as Christian character?

The answer to this question is to be found in the aim of education conceived in Christian terms, and that aim is not the development of mind power simply, not the impartation of useful information simply, not the production of a true and uplifting culture simply, nor yet again the ability to adapt one's self to one's environment. Christian education is not adverse to mind power, but rejoices in it. Christian education does not oppose useful information, but is glad when the fund of such information increases. Christian education welcomes all true and genuine culture, and it is itself a most potent force in enabling a man to adapt himself to the place and station in life in which he finds himself. Christian education claims that it includes all that the other theories of education can possibly include, but that it goes further than any of these aims and undertakes for itself the high goal of transforming the character of students in terms of Christian idealism.

Is Christian education able to do this? Does it have this transforming power? I think that it has, and I believe that the records of the denominational colleges in the country justify the expectation that they will continue to exercise this transforming influence in molding the lives of young people and in motivating them so that when their world years come, no matter in what direction they may invest their lives, they will exhibit in every relationship the compelling attitude of Christian character.

We live in a day of great controversy. The Christian world is divided between the fundamentalists and the modernists; between the scientists and the religionists. It appears that Christian education is absolutely necessary if we are to come safely through this crisis. Christian education does not teach facts, it teaches truth. The fact is that on a certain day God fashioned the body of man and breathed into it the breath of life, so that man became a living soul. The truth is that every man has in him a spark of the divine, and this spark is no more extinguishable than God Himself is extinguishable. The body returns to the dust from which it came, but the spirit returns to God who breathed it into the body of man. The fact is that once, while a great storm was on the Sea of Galilee, Jesus walked on the water and kept Peter from sinking when he presumed also to walk on the water. The truth is that this same Jesus is present always to extend a helping hand to any man who is in need of assistance. The fact is that on a certain day late in the afternoon, Jesus fed a great multitude with a few loaves and fishes. The truth is that this same Jesus always provides for every necessity of His children. Christian education is concerned with truth and is not limited blindly to facts. Truth is eternal; facts are incidental. Christian education gives a complete and ultimate view of every situation, because it spiritually comprehends every factor in every situation, comprehends it in terms of God.

This controversy which divides the modern Christian world into hostile camps is explained by the fact that the discoveries of scientists are being taught as material and mechanical explanations of the universe, including the origin of the life of man, with God eliminated from the process. These schools teach facts; they do not teach the truth. They teach facts; they do not teach

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MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

Warren H. Denison, D. D., *Secretary.*

Stewardship Schools.

It it most encouraging to learn how many Churches in nearly all denominations are making a school of stewardship a permanent feature in the year's program. Classes are held, some for officials only, some for adults, some for young people, some for junior boys and girls. Some Churches have classes for certain ones of the above each year; some vary them for different years, according to the number and needs. It will transform many lives if they will make a real study of some suitable stewardship book. We shall be glad to suggest suitable study books for our pastors and stewardship secretaries. It will pay any Church to conduct some stewardship classes. Why not decide to hold one or more for the six weeks beginning November 1st? You will need to plan for it now.

A Practical Question.

"Dr. Denison, will you tell us how to organize a stewardship department in our Church?"

Answer: Let your Church vote to have such a department, and elect among its regular officers a stewardship secretary who shall head-up such a department. Then the ideal Church will have the following finance officers: a financial secretary, a current expense treasurer, a benevolence treasurer. These three regular officers of your Church should be made members of your stewardship department. Then your official board should add to the members of this department several more carefully selected persons, one usually from each department of the Church, such as the Sunday School, Missionary Society, Ladies' Aid, Christian Endeavor, so that under the direction of this department and its head (secretary), all the departments of the Church may be taught Christian stewardship. I have here on my desk a copy of the constitution of one of our Churches which says this "Department shall consist of an executive secretary elected by the Church, and four or more members appointed by the official board." "This department, co-operating with the pastor, shall seek to emphasize the stewardship of life and possessions. It shall have charge of the financial program of the Church and the adoption and working out of the budget, and shall arrange for the every-member canvass. It shall be responsible for the annual audit of the Church books, or any other audit required, and make report of the same to the Church. It shall see that new members are early solicited and furnished with duplex envelopes."

"The financial policy of this Church is that of free-will offerings, the budget, every-member canvass, weekly offerings, duplex envelopes, separate subscriptions for current expenses and benevolences, promptness in payment of obligations by check or voucher. Special offerings and unforeseen calls may be presented when approved by the official board. Opportunity may be given, without urging, to add to regular benevolent offerings on denominational days." That is very accurate and splendid.

What an Array!

What a strong list of tithing testimonies we have had the privilege of presenting week after week in this column. They are from our own folks—those known for their life and works. Does their testimony mean anything to you? We cannot help but wonder why we do not hear from certain ones. Here is one from our well-known worker Mrs. Alice V. Morrill, Defiance, Ohio:

"Much of the pleasure derived from doing any task is the consciousness of being well prepared. This condition of preparedness is one of the joys of tithing. An unexpected call comes for financial aid; I have just paid my taxes or some other bill is due and I have nothing to give, although I really want to. But if I am a tither, neither taxes nor bills have any effect on my ability to give to benevolent objects. A tithing giver is a prepared giver—a cheerful giver, a growing giver."

ELON AND THE CHRISTIAN CHURCH AS SEEN BY A FIELD REPRESENTATIVE.

If every member of the Christian Church could spend a short time in the field among our Church people in the interest of our institutions, there would be a different attitude and a more loyal one toward our Church's program. I speak principally of our college—Elon. It seems to be easy for our people to shift the responsibility of running our college, and of promoting its interests upon a few, and then to criticize when things do not go according to their individual notions.

It has been my pleasure and opportunity to serve Elon in our Eastern Virginia Conference during the past month, and could my readers have gone with me I believe they would have been impressed similarly. Elon is dear to the hearts of many of our people there, like other places, but for some reason she does not receive the support that is rightly hers, namely: the boys and girls of our Church. There may have been a time when Elon was not equipped to serve as well and as effectively as some other institutions, but that is no longer true. However, for some reason, the majority of our Church's young people go to places other than to Elon—and for courses that Elon is equipped to give as efficiently as any college. To my mind, there are two reasons for this: first, there is lacking that unity for the cause for which our Church stands, and secondly, our pastors do not emphasize the importance of choice of schools. And, understand me, that this is true not only in one Conference, but in practically all of them. It is not my purpose to criticize, for if I am anything I try to be an optimist, and I am sure that those who know the deep desire of Elon students and friends will appreciate what I mean to do in writing this. What I want and pray for most is the day when our people at large shall look upon Elon in her rightful place, serving our great Church in her great program of Christian education.

Our people, as a whole, as I have found them, accept Elon as their college, but still feel no particular responsibility that they should fill her halls of learning with their sons and daughters. But I met one brother who had been a member of the Christian Church for thirty years, I suppose, who had a daughter prepared to enter college, and when I talked to him of Elon he said, "I haven't anything against *your* college."

In Eastern Virginia there is a strong tendency towards State institutions, and I am wondering where this strongest Conference of our Southern Church is to look for its Christian leaders in the next generation. This or any other Conference cannot expect to promote the cause of the Christian Church as she should unless the coming leaders receive their education in the atmosphere of the Christian Church's college, and Elon is prepared to equip those future leaders. Mothers and fathers should feel and think Elon—the college where the development of Christian character is emphasized along with the development of the mind and body—so much that their boys and girls would naturally develop a choice for Elon as their alma mater.

I may be wrong, but I believe it to be as much a pastor's duty to direct the young people of his Church in the choice of the college where they receive their training for life and where their lives are molded for useful service, as it is to bring them into the Church. Many young people, to my own knowledge, who have been active in Sunday School and Church work, have been completely changed after spending one year in certain of the colleges where religion is not emphasized. They have become uninterested and scarcely attend Church. Parents and pastors place themselves under serious responsibilities when a young life is turned from Christian service simply because of a wrongly chosen school or college. Of all people, our pastors can help Elon most. They can keep themselves informed as to what she has to offer, and by presenting her in an attractive way to their young people as their own college. It was for our own young people that Elon was built, and should the day come when we have no college we will have no Church.

I went into one home where there was a fine young lady who is planning to enter college this fall. She, with four or five others of our own Church girls, made plans to enter an institution other than our own. As best I could I presented what Elon had to offer, and she said she was impressed. I then asked her why she had not planned to enter Elon. She replied, as a matter of fact, "Why, I had never thought of Elon." Now, some one hadn't been on his job. To my knowledge, this young lady's pastor had been on the field since she first entered school.

Surely, the future of Elon is a bright one, and we must work and pray for a keener loyalty, devotion and interest on the part of our Church at large, that she may serve our own young people. The result will be the promulgation of the kingdom's interest, and our great Church will go on with the search for truth in an atmosphere that is Christian and sympathetic and just.

William T. Scott.

Elon College, N. C.

ELON AND OUR CHURCH IN N. C.

Elon College has made, during the years of her existence and history, and is making at present, a most worthy and worth-while contribution to the Christian Church in North Carolina; a contribution that cannot be easily measured as to its value or fully computed as to its worth. At the same time, what Elon has done and is doing for the Christian Church in the Old North State is evident to all who have paused to think of this matter with an open mind. The fruits of Elon College in our denominational life in this State can be seen, felt and known in every community into which Elon men and women have gone, and there are but few communities, if any, in this great old Commonwealth that have not in some way felt the impact of the college's influence upon their life. And the larger the impact, the more keenly have the results been felt and appreciated.

What has Elon College done for our beloved Church in this good State? Many, many things. But space will permit the mention here of only a very few.

In the first place, it is known that Elon has given to our Church in North Carolian a vision the Church did not have, and never would have experienced but for the college. "Where there is no vision, the people perish." Just as truly, it

may be affirmed that where there is no vision, the Church must perish. Before we had a college in North Carolina, the Church was largely without vision, and is far too much so in many places today, but what would the condition be if we had had no college? No one is able to say exactly just what the results would be, but it is safe to assert, however, that the opportunity that has been discovered and entered into would have been impossible apart from an educational institution such as we now have. Elon has given us new eyes and a larger range of vision, through which we have seen new fields, discovered larger opportunities, and experienced in a fuller sense our responsibility in the kingdom of Christ. And that vision is growing and expanding with the passing years.

A second contribution of Elon to our North Carolina work is that of a spirit of confidence and self-reliance. Whereas we once doubted ourselves and our ability to achieve, we now believe in ourselves and that we are able, through God, to carry on big things for Him. There is a spirit of assurance among us that was unknown before the day of Elon College or even in the earlier years of the institution's history. Numbers of our people can recall, and do recall, with what trepidation and misgivings our people faced the effort to build a college, and something of that spirit was still with us when we undertook to launch our Orphanage several years later. This lack of confidence in our ability to do big things was so pronounced that even after Elon's first building was well on the way, it was thought advisable by many that the undertaking be abandoned and the building sold to some manufacturing concern. But the dauntless faith and intrepidity of purpose of Dr. W. S. Long and of those who stood with him in this enterprise sent them out with an unrelenting determination, and the work gradually but surely advanced, and the college was finally opened and entered upon her splendid mission of educating leaders for our Church. With this achievement attained, a new spirit found its way among our people, and other and larger fields were entered, with the result that larger and stronger Churches began rising here and there, and along all fronts could be seen the unmistakable signs of new life and progress. Our belief in ourselves is stronger today than ever before.

A third contribution the college has made to our cause in North Carolina is that of the more efficient leadership that has been released and sent out into our Churches to man the fields and to direct the activities of the same. About everything Elon has done and is doing for the Church in this State can be traced to this source. The worth-while things that have been brought to pass because of the college's contribution to our Church life have been possible only through the men and women who are products of that institution. And Elon's work has gone forward in such a splendid way until now practically all of our Churches are under the pastoral care and leadership of men graduated from this institution. Then, too, there are scores of men and women in the ranks of our laymen who are interested and faithful and are rendering a noble and fruitful service in their local Churches. There are indeed few Churches among us now that are not in some measure the beneficiaries of this service on the part of the college. And the number is increasing from year to year, thus supplying us not only with more workmen but with more efficient workmen, through whom may be expected a more far-reaching service as the years advance.

So the work goes on. Our usefulness as a denomination, as a branch of the Church of Christ in the world, is being expended from year to year.

Basket-Ball Squad. Football, Basket-Ball, Baseball, Tennis, Track—what inspiration they add to College days!

Elon College has introduced us to other denominations, given us a worthy standing with them, and is making known to the South the fine things for which we as a Church stand. Never before has our Church in North Carolina been able to reach, serve and bless so many people, so many communities, as today. With our present Elon, our splendid Orphanage, with a number of our Churches taking firmer ground in some of the strategic centers of the State, and with increasing numbers of young men and women being sent out from the college each year trained for Christian service, we may in confidence, placing our faith in Christ, look for greater achievements in the years that lie before us. A door of opportunity swings open toward us. God give us the grace and the faith to enter this door for Him.

Burlington, N. C. G. O. LANKFORD.

ELON'S CONTRIBUTION TO LAYMEN.

Elon has been the salvation of the Christian Church not only through its laymen, but through its ministry as well. The laymen of all Churches are being awakened and are beginning to see their obligations and face the responsibility. Time was when we had a poorly educated laiety and ministry, and we are suffering as a Church today on that account.

All honor, however, to the dear old men and women who fought for and established our Church, and in many instances they accomplished more than we do today with our much-greater advantages.

For most a century we didn't try to locate Churches in the cities, and when we did we went out in some isolated corner as if we were afraid somebody would find us. We fed other Churches with our brightest men and women.

With an educated and trained laity and ministry, we are beginning to get our Church on the map. We know that the most successful business firms locate on the most prominent streets in the city. Our laymen realize we must work doubly hard to win back what we have lost. The trained Christian laymen of our Church have lacked the progressive minister, and wherever we have locate da Church in the cities, as good and as well equipped as any other Church, we have held our own and surpassed many and are recognized as a real factor in helping to win that city for God and His service.

Our laymen are realizing that we must use common sense in Church work as well as in business. If we had had this leadership fifty years ago we would have double the strength we have today. We should teach our principles more. This would make a more loyal following. We have boasted of being broad. We have been too broad to advocate the principles that we believe in and should love.

The Methodists, Presbyterians and other Churches teach their creeds to their children until they can repeat them. The loyal Baptist can tell all about immersion. But how many of our members know that the five cardinal principles of our Church have never been equaled, and offer the only basis for the union of all Christians?

Let us hope that our School of Methods, Chautauqua, and even our Elon, will give more attention to the teaching of these principles to the boys and girls of the Church, and thereby prepare them to be more useful in their local Church and more loyal to our colleges and other institutions.

Elon deserves our whole-hearted support and patronage (many of our own people don't give this), for to her we must give credit for the wonderful progress we have made in the last twenty-five years by training our ministers and laymen for greater and more efficient service.

Greensboro, N. C. H. C. SIMPSON.

"Truth, crushed to earth, shall rise again;
The eternal years of God are hers.
But error, wounded, writhes in pain,
And dies among his worshipers."—*Bryant.*

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

August 9, 1925.

Subject: "Beginning the Second Missionary Tour."

Golden Text: "He shall have dominion from sea to sea, and from the river unto the ends of the earth."—Psa. 72:8.

Lesson: Acts 15: 36-16: 5.

Devotional Reading: Psa. 67.

Paul had an evangelistic heart. He had a passion to win men to Christ. While he was in Antioch, therefore, he taught and preached the Word.

Paul also had the pastoral heart. He was concerned not only with winning men to Christ; he wanted to build men up in Christ. He saw the need for training in Christian living and Christian thinking, and he also saw the responsibility that this need laid upon him. One of the chief characteristics of Paul's ministry was his emphasis on the pastoral side of his work. The modern minister might well follow Paul's example. In this day of programs and drives, it is becoming quite the usual thing to gather large numbers of men and women into the Church. But these converts—in many cases they are not even converts—must be trained in Christian ways of thinking and living, and this is just as important, in a way, as securing the decision. To become a nominal Christian and to let the matter rest there is to become no Christian at all. The last state of that man is often, if not usually, worse than the first.

"And after some days, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." Paul felt a personal interest in these brethren. He wanted to see how they did. He wanted to encourage them and to inspire them. He wanted to do this badly enough to go back to the cities from which he had been expelled and in which in some cases he had been not only persecuted but actually stoned. "Give us the courage that prevails; the steady faith that never fails."—*Van Dyke.* Paul was not a hireling, for the hireling fleeth because he careth not for the sheep. Paul was a good shepherd, for he was willing to lay down his life for the sheep. The world needs more ministers of Paul's type, men who will not only hazard their lives for Jesus Christ, but for Christ's flock.

Good, sincere, Christian men disagree. Paul and Barnabas disagreed as to the advisability of taking John Mark with them. Barnabas thought Mark ought to have another chance. Paul thought that his failure to stick by them on the first missionary tour had forfeited any claim on Mark's part to go with them on this proposed tour. Each man was insistent, so insistent that they could not reach a compromise, and they parted company. Barnabas took Mark and went to Cyprus. We hear no more of him historically, but his impress was felt on early Christianity, for it was John Mark, we must remember, who gave us the first gospel committed to writing, and it was Barnabas who stood by Mark and thus probably saved him to Christianity. The percentage of those who have failed in life would be less if we had more of the Barnabas type who stand by men to give them a second chance. The story of Christianity might have been different if there had not been a Barnabas.

Paul chose Silas and started on his tour of visitation. Going overland through Syria and Cilicia, and confirming the Churches, he came to Derbe and Lystra. At Lystra, he found a young man, Timotheous, or Timothy, by name—a young man well reported of in his community. Paul was a keen judge of men, and he saw in this young fellow a servant of Christ who was destined to become a leader. Inasmuch as Timothy was the son of a Greek, and in view of the fact that Paul was to come in contact with many Jews of that section, he circumcised Timothy. There is no difficulty involved in submitting to practices when there is no principle involved.

There is not a great deal of information in regard to Timothy, but what facts we do have are very suggestive. He came of godly ancestry, for Paul later speaks of the unfeigned faith that was in both his grandmother and his mother. He had had thorough religious training, for Paul refers to his knowledge of the Scriptures which Timothy had had from his childhood. He became a devoted friend and aid to Paul and served in the furtherance of the gospel even as a child serveth a father. He was very faithful in the work of the Lord. Best of all, he was a true minister, for as Paul writes to the Philippians, "I have no man like-minded who will naturally care for your state, for all seek their own, not the things which are Jesus Christ's." Timothy was later ordained as bishop of the Ephesians. Throughout his ministry, he worked with zeal and power. Timothy is typical of those choice young men who have been found by discerning men, and who because of intimate association with great men, native ability, and consecration, have risen to places of usefulness and power.

Paul, Silas and Timothy went through the cities, exercising a ministry of encouragement and evangelism wherever they went. It must have meant a great deal to the Churches to have these men teach and preach, and it is small wonder that the Churches increased in number daily.

Something to Think About.

1. It is important to win men to Christ; it is just as important to build men up in Christ; it is even as important to send them out for Christ.

2. The minister of Jesus Christ should have the evangelistic and the pastoral heart.

3. Faith in a man often helps him to redeem failures in his past life.

4. Even good Christian people will disagree, but there is no justification for hard feelings.

5. A man may not appear largely in history, but his impress is deep on the life of the age.

6. A man who makes a failure at one thing may be a success at another. Mark was not much of a missionary, but he was a great gospel writer.

7. Good home training shows in the long run.

8. A good name is more to be desired than riches.

9. The minister of Jesus Christ must see the possibilities in the lives of his people.

10. Christianity has in it a powerful appeal for youth when it is seen in its true nature and mission.

11. He who gives himself to a ministry of encouragement does a most vital thing.

12. Eternity alone will reveal all that is involved when a person is won to Christ.

ELON LETTER.

(Continued from Page 7.)

men and women. They teach facts, but they teach them in such a way that God is not assumed as the fundamental conception by means of which we are to understand the world and man. No discovery that science can ever unearth will be able to heal the breach between the fundamentalists and the modernists until Christian education teaches men to find God in the processes of His universe, until Christian education convinces all men that there is no explanation of the universe except through God.

Two institutions will be offering courses of instruction in the same subject. They will use the same textbook or group of materials. The facts they present in their classes will be identical, but the result in one case will be the production of a mind thoroughly trained and appointed, but that conceives of the world as a mechanism, as a blind and unreasoning force. The other, however, will look beyond these facts and find their explanation in the immanence of God, and what the one esteemed to be a blind, mechanical process will be regarded by the other as the method by which the great spiritual Creator, in orderly procession, unfolds His mind and purpose and design in the world which He created, and over which He rules.

So long as there shall be need for a spiritual interpretation of the facts of history, of science, and of life, just so long will there be need for Christian education, with its ability to transform the powers of a man and to refashion them, so that every act and thought and aspiration of those who are truly educated will reflect the beautiful principles which we have learned to associate with the concept Christian.

W. A. Harper.

ASSETS AND INCOME OF ELON COLLEGE 1924-'25.

A. M. Pullen & Co., certified public accountants, Richmond, Va., have just made their report on the assets and income of Elon College for 1924-'25. I am very glad to furnish this abstract of their audit, that the people of the Church may know what a valuable institution they have here at Elon.

Assets.

Endowment	$ 430,699.46
Plant	1,172,671.32
Total	$1,603,370.78
Income 1924-'25	82,475.56

Explanation.

The college holds $400,000.00 of Southern Christian Convention bonds, given it to add $100,000.00 to its endowment and to offset the indebtedness incurred in its rebuilding program. These bonds are not included in the above assets, though they really belong there. These bonds have not been sold. The Convention membership is asked to pay the interest on them only, for the present, and it is a certainty that they will gladly do that. Shortly, the opportunity to contribute to this good cause will be given our people.

Thomas C. Amick,
Business Manager.

"The cross did not fail; His words have not failed; the principles of His pageant of peace are the only hope of the world today. Nothing that is done with a great spiritual purpose ever fails. The prayers of a mother; the constant urging, and solicitude, they do not fail; though a son wave a palm over the grave of a fair and honored name. Some day these prayers will be answered.

Christian Orphanage

Dear Friends:

We were made to rejoice last week when Mr. B. N. Duke, of New York, sent us his check for five thousand dollars on our new building fund. Mr. Duke has always been kind and considerate of our work here and has often remembered us with checks to help us in this work. Mr. Duke has a very tender heart and has much sympathy for the fatherless ones. We wish we had many such friends as he. We could enlarge our work and reach out and help many little children who are appealing to us. We pray that God will spare this great man for many years yet to be a blessing to the needy ones and to help give a chance in life to those who are helpless.

Our Churches are giving us much encouragement on our new building funds. Our good friends of Wentworth Church, N. C., went over the top and sent it in to us in real cash. Our Wentworth people, though small in membership, are big in heart and do things in a fine way.

All the Churches that have sent in have gone over the top and some have complained that we did not ask them for enough.

We want to ask all the Churches to send in their subscriptions by August 1st, if possible, so we can tabulate and see how we are progressing. If it is not possible to do this, send it in as early after that date as possible. But let every Church have a part. CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 30, 1925.

Amount brought forward		$11,715.25
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Mebane	$ 1.25	
Liberty, Vance	4.58	
Wake Chapel	12.20	
Mt. Auburn	6.00	
Pleasant Hill	4.54	
Damascus, Orange Co., N. C.	20.70	
Christian Light	4.92	
Catawba Springs	12.54	
Oak Level	1.36	
		68.07
N. C. & Va. Conference:		
Salem Chapel	$ 1.00	
Pleasant Grove	3.00	
Graham Providence Mem. S. S.	8.67	
Reidsville	7.85	
Shallow Ford	2.69	
		23.21
Eastern Virginia Conference:		
New Lebanon	$ 6.00	
S. Norfolk	25.00	
Franklin	5.00	
First Christian, Portsmouth	6.94	
Dendron	16.63	
		65.36
Val. of Va. Conference:		
Palmyra		1.20
Ga. & Ala. Conference:		
Bethany	$ 2.10	
N. Highlands	1.45	
Wadley, Ala.	2.46	
		6.01
Northern Church:		
Pleasant Hill, Ohio		5.54
New Building Fund.		
B. N. Duke, New York	$5,000.00	
Sarah A. Bracy, Franklin, Va.	5.00	
Mrs. W. E. Jones, Franklin, Va.	5.00	
W. H. Jones, Franklin, Va.	10.00	
Helen Lawrence, Franklin, Va.	1.00	
Cora Lester, Franklin, Va.	5.00	
Mr. & Mrs. R. R. Auman, Steeds.	16.00	
Woman's Bible Class, Holland	10.00	
People's Chapel, N. C.	10.54	
Graham Providence Memorial	15.00	
United Christian, Lynchburg	2.25	
T. C. Buchanan, Catawba Spgs.	10.00	
		5,089.79
Special Offerings.		
J. D. Andrews	$ 10.00	
E. M. Davenport	75.00	
Boone Bible Class, Sanford	15.00	
Convention collection, Shady Grove	9.23	
Convention collection, Oak Level	26.00	
		135.23
Grand total		$17,109.68

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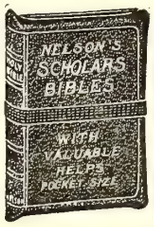

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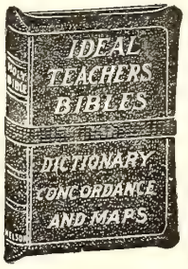

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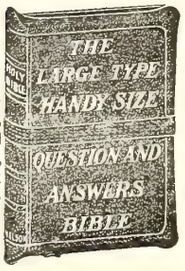

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A STUDY OF THE PSALMS.

Chapter II.

MONDAY.

THE LORD IN THE TEMPER.

Psalm 99.

"Holy is He!" (V. 3.)

This is a psalm of four stanzas, of six lines each, the last line of each stanza, except the third, is the refrain sung by the people, "Holy is He." This makes the entire psalm of high poetic value. It is a song of praise for the fidelity of God to Israel during their vicissitudes, ups and downs, fortunes and misfortunes.

Let us now read the psalm with this fidelity and poetic beauty in mind. Partake and give thanks. "Holy is He, Holy is He; Jehovah our God is Holy." *Amen.*

Dear Father, we bow at the throne of our hearts and praise Thy great and good name for all Thy benefits toward us. We pray that all righteousness and justice, and equity; all nature in field and flower and flaming skies, which do keep Thy testimonies, may exalt themselves before us, and we may worship Thee with our whole hearts, and exalt Thee in all our doings. Thou art holy forever. In His name we ask it. *Amen.*

TUESDAY.

PILGRIM SONGS.

"Arise, ye, and let us go up to Zion unto Jehovah our God."—Jer. 31:6.

Three times a year the children of Israel attended great annual festivals at Jerusalem. They journeyed in caravans from their abode in all parts of Palestine to attend feasts.

One connot overestimate the importance of these feasts. It consisted of many days of much merrimaking and worship at the temple. They believed that God dwelt there in His holies, and the worshipers entered literally into the presence of God.

On the given day, the watchman rang out the call given in our text. Jeremiah has preserved this. Then the bands of pilgrims got together from all directions and started for Jerusalem. Isa. 30:29 tells us how they marched and sung. Psalms 120 to 134 is a charming collection of the songs they sung on the way.

One of the most beautiful of these songs is 126, which describes the conditions of the returned exiles. Their glad thanks for the home-coming are followed by their humble plea for full deliverance, and they believed that out of their present tears would spring a great harvest of joy.

Pause a while and count thy blessings. "Name them one by one." Meditate upon the many times the Lord hast brought thou out of trouble and turned thy dry places unto living springs, and give thanks.

Prayer.—Our Father, teach us day by day how never to forget that Thou hast done great things for us, whereof we are glad and give thanks. May we endure every cross with fortitude, knowing that Thou "doest all things well to those that love and serve Thee." In HisL name we ask it. *Amen.*

WEDNESDAY.

JEHOVAH OUR KEEPER.

"I will life up mine eyes unto the mountains; from whence shall my help come."—Psa. 121.

This psalm is one of humanities' most exquisite treasures. David, who unquestionably wrote this, remembered how, when he was a shepherd hunting his last lamb, he called from the mountainside, "Whoo-ba-ba-ba!" and the lamb in the valley looked up and answered in a helpless bleat. As he seeks utterance for his own soul, like the lamb he looks unto God the Great SShepherd, and as he writes a psalm for the pilgroms approaching the city he puts it in these words. As the people approach the city upon the hill, they sing this song. Read it now and approach God's altar in thy prayers in that worshipful spirit. As they contemplated going in and out the temple for many days, they knew He would keep. Thus the last line.

Prayer.—In Thy name, our Father, we dedicate our lives to Thee this day, humbly praying for power to look to Thee all day, who art our strength and salvation. In His name. *Amen.*

THURSDAY.

THE OPENING SONG.

Lesson: Psa. 100.

They have entered into the temple now, and as they ascend to the altar and the services begin with processional songs, the choir calls on the whole earth to sing. When done, the last two lines of the psalm are taken up by the people and sung as a refrain. They sing, "Jehovah is good. His lovingkindness endureth forever, and His faithfulness unto all generations." Let us put ourselves as about to worship God, and now read the psalm aloud and give thanks.

Now hear the priests address the people, exhorting them to obey God's commands with a true heart, that their festivities and devotions may be acceptable unto Him. And now the celebration has begun.

Prayer.—Our Father, give us a yearning desire to serve Thee and to come into Thy presence with joy. In His name we ask it. *Amen.*

FRIDAY.

THE BEAUTY AND GLORY OF THE TEMPLE.

The pilgrims have now entered the city and are within the courts of the temple. To a great many, this is the first time they ever saw it. They had heard much of it, and now they beheld it with their own eyes. With mingled joy and awe, they enter the temple and meditate upon the kindness of God and make their vows to Him. They walk around and look at everything, each tower and gate, each bulwark and palace, the decorations and ornaments, jewels and chalices, symbols and seraphim; for each had a story all its own which they were glad to know at first-hand and which they must tell to their friends, and especially to their children when they get back home.

Psalm 48—let us now read it. This is what they sang. Compare Psalm 84.

Prayer.—Dear Lord, dwell Thou in the temple of our hearts now. Make known Thyself unto us in the midst of our dwelling-place. Give unto each of us the experience that we have seen Thee, and to each a longing to live in Thee now and forever. In Christ's name. *Amen.*

SATURDAY.

Lesson: Psa. 122.

And now the feast is over. Their worship has been completed. They are leaving the temple and the city, homeward bound. As they go on, we hear them singing, "Pray for the peace of Jerusalem. They shall prosper that love Thee. Peace be within Thy walls and prosperity within thy palaces. Brethren, peace be within thee." For the sake of the temple and all that it meant to them, they would follow the precepts of the temple all their days.

Now, let us read the psalm, and then read again the 6th to the 9th verses. This is the song David wrote for their devotion and praise as they departed from the feasts. Do we have benedictions like this for conclusions of our worship?

Prayer.—Dear Father, make us glad to go to Church and the sanctuary and dwelling-place of the Lord. Transform our hearts from all that we lack to living fountains of blessings for God and humanity. *Amen.*

SUNDAY.

LOVE FOR JERUSALEM.

Lesson: Psa. 137.

We can hardly get an adequate conception of the love that the Israelites had for Jerusalem. Even the songs they sang did not express it. When God fills the heart, it is impossible to express the ecstacy and thrill of it. Yet at this feast they experienced the power of common worship that bound them together with one another and with God. The great festival, songs, music and sacrifices had made lasting impressions on them. So with profound devotion, they joined in the singing as they marched along toward home, "If I forget Thee," sang they; "O Jerusalem, let my right hand forget her skill, let my tongue cleave to the roof of my mouth."

Let us now read the psalm.

Prayer.—Our Father, deeply root our faith and our delight in Thee and center our affections in Thy love. *Amen.*

A MIGHTY WORD FROM THE PRESIDENT.

President Calvin Coolidge was addressing, the other day at commencement, the graduating class of the United States Naval Academy, when he said something that all of us Americans, along with the rest of mankind, ought to eat, devour and inwardly digest:

"I am not unfamiliar with the claim that if only we had a sufficient military establishment no one would ever molest us. I know of no nation in history that has ever been able to attain that position. I see no reason to expect that we could be the exception. Although I believe thoroughly in adequate military preparations, what I am trying to argue is that they are not sufficient unto themselves. I do not believe the American navy can succeed if it represents much more than that. We must place it on a much higher plane. We must make it an instrument of righteousness. If we are to promote peace on earth, we must have a great deal more than the power of the sword. We must call into action the spiritual and moral forces of mankind."

REFUGEES IN GREECE.

The Greek government, recognizing the vital importance of the workshops prompted largely through the efforts of the American Friends of Greece for the rehabilitation of the refugee women by giving them employment and finding a market for their products, recently offered the organization a plot of land, formerly part of the royal palace grounds, in the center of Athens, on which to erect a building for a training school, special workship, warehouse and sales-room.

Because of advantages enjoyed by the American Friends of Greece, such as the free service of Mr. W. S. Thompson, architect, volunteer labor and building material at cost, it is estimated that this building can be erected in harmony with its surroundings at a cost of $25,000 to $30,000.

The establishment of such a plant will go far toward giving unity and permanence to the constructive service being carried on by the American Friends of Greece through workshops located in refugee centers.

It is regretted that no funds are in hand for the purpose. Effort is being made to secure funds that will justify the organization in accepting the proposal of the Greek government.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

"The songs we sing, and the smiles we wear
Make the sun shine everywhere."
And, Kiddies, try this one, too—

"Smile a smile!
While you smile,
Another smiles,

And soon there are miles and miles of smiles;

And life's worth while
If you but smile."

But here's something to do that will make you happy all the day; here it is, dears:
"Are you almost disgusted with life, little man?
I will tell you a wonderful trick
That will bring you contentment, if anything can:
Do something for somebody, quick!

"Are you awfully tired with play, little girl?
Heavy, discouraged and sick?
I'll tell you the loveliest game in the world:
Do something for somebody, quick!

"So whenever you find yourself feeling blue,
Something for somebody else, go do!"
Now, listen, Dears:

The summertime is here, and we are all feeling too tired every day to play; we feel too tired to sing; we feel too tired to rest—ha! so go swimming, quick. Take your little neighbor along that hasn't been swimming yet; make him happy all over—do something for somebody quick, and pretty soon the clouds will bring a wonderful little rain, and the earth will seem all fresh again.

How would you like to write me a vacation letter? Please do take your paper along with you this year, but don't do as the little girl who took her paper last vacation and forgot her pen and ink—now, how's that! Good-by vacation Kiddies.

Your editor,
MADGE FLEMING MOFFITT.

FOR EVERYTHING.

For the fruit upon the trees,
For the birds that sing of Thee,
For the earth in beauty dressed,
Father, mother and the rest,
For Thy precious loving care,
For Thy bounty ev'rywhere.

For our comrades and our plays,
And our happy holidays;
For the joyful work and true
That a little child can do;
For our lives but just begun,
For the great gift of Thy Son.

—*Mary Mapes Dodge.*

MOTHER AND CHILD.

Mother, why can't I see the wind
When it scatters the leaves and blows my hair?
I think I can find it by looking behind,
But it never is there.
Mother, why can't I see the wind?

Dear child, to understand, give me your hand and watch it move.
That much you see, but not the power that made it come to me.
Hidden, this power behind;
Hidden, the wind that blows your hair;
But now you know some things we can be sure of
Which do not show.
O God! how close art Thou,
Though hidden now beyond our sight;
Bless us, we pray, and bid Thine angels
Guide us day by day.

—*May Elton Davies.*

SOMETHING TO DO.

Into Thy loving care,
Into Thy keeping,
Thou who art ev'rywhere,
Take us while sleeping.

Let Thine almighty arm
Closely enfold us;
Nothing can hurt or harm
While Thou dost hold us.

HISTORY OF ELON COLLEGE.

(Continued from Page 5.)

then engaged to survey the land given to the college, establish boundaries, secure deeds, make a plat of the village, showing campus, streets, etc. Early in the spring of 1889, the trustees met in Graham, and the provisional board reported its action, signed by W. S. Long, J. P. Barrett, and G. S. Watson. The report stated its action in detail, and after explanation was endorsed. The trustees directed the provisional board to procure a charter and to go forward with the work of getting funds and erecting suitable buildings. The president of the college then committed the work of teaching into the hands of the other members of the faculty, placing Dr. J. U. Newman at the head and devoted his entire time to the work of putting up college buildings.

The first subscriptions were made by W. S. Long and W. W. Staley. The first public appeal for funds for the institution was made at Berea, Nansemond County, Va., and resulted in raising $636.05. The first cash donation was made by John P. Bland, Pittsboro, N. C. The president, aided by Colonel J. A. Long, his brother, prepared a charter for the college, and after submitting it to the other members of the board, had it presented to the Legislature of North Carolina for its action. At this time a very difficult question arose. No name had been given the college by the Convention, and while many names had been suggested, all were too long and none were acceptable to the post-office department or the president of the Southern Railroad, Col. A. B. Andrews. Finally the president of the college presented the name Elon to Col. Andrews and the post-office department and it was approved by them. Elon, the Hebrew for oak, strength, or beauty, was suggested by the beautiful grove of oaks standing on the campus. The president wanted a name for the college that would at the same time fit the institution and be acceptable as a name for the railroad station and post-office. Thereby the college would get perpetual advertisement without expense.

The charter was granted March 11, 1889. The first dirt was dug out for the administration building by the president May 7, 1889, and on May 21, 1889, the first bricks were laid by Lizzie Jane, the youngest daughter of the president, the contractor, John W. Long, showing where to place the bricks, and in August of that year, the contractor carried her to the top of the tower, where she laid the last brick, when a large crowd that had gathered yelled and sang.

The corner-stone was laid by the Masonic fraternity June, 1889. The trustees met under the gum tree in front of the old east building and prayer was offered by Rev. J. W. Wellons. The provisional board reported its action, which was adopted. The college opened its doors for students September 2, 1890. Four years later the president resigned, having served four years after the opening of the college and three years while it was building. He was succeeded upon his resignation by Rev. W. W. Staley, D. D., who served as non-resident president for eleven years, with Dr. J. U. Newman as his dean for nine years and Dr. J. O. Atkinson for the other two. Upon his resignation, Dr. E. L. Moffitt was chosen as president and served until June, 1911. Dr. W. A. Harper was chosen as his successor, and is serving at this time.

W. S. LONG.
G. S. WATSON.
J. PRESSLEY BARRETT.
J. U. NEWMAN.

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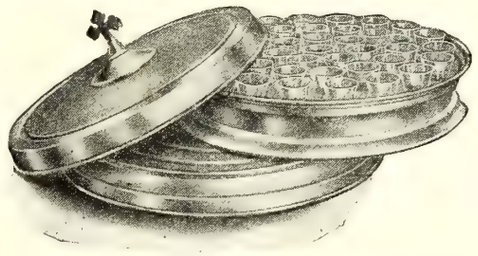

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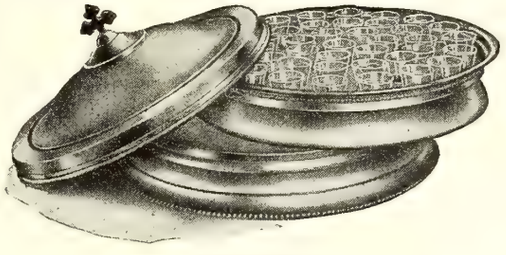

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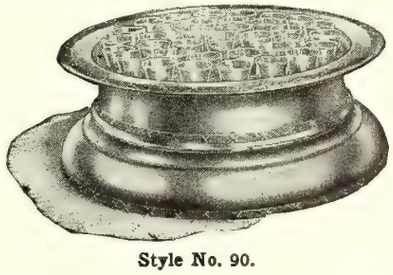

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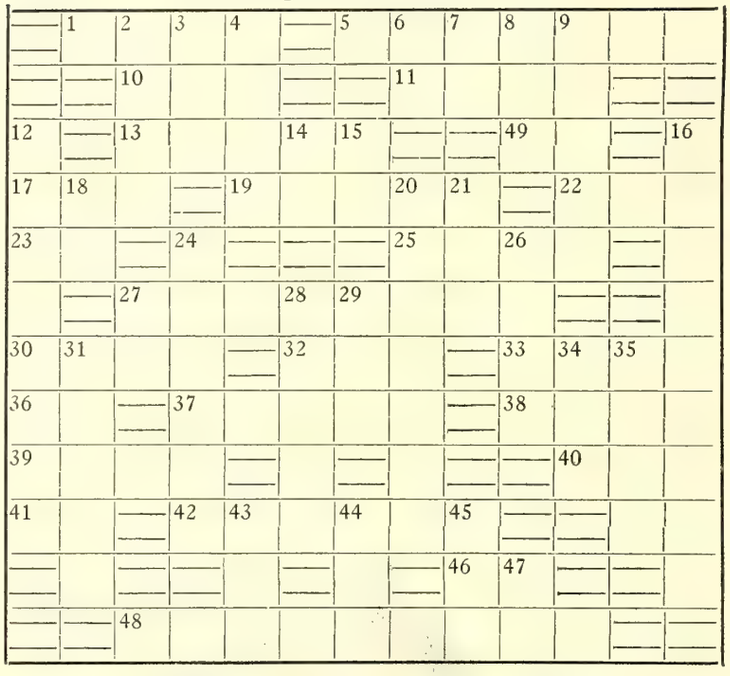

ACROSS.

1. A Hebrew judge.
5. Place of learning.
10. Commotion.
11. Home town of a biblical widow.
13. A flower.
17. A gentle blow.
19. A point of the compass.
22. Part of a college yell.
23. Bone.
25. Employ.
27. Part of a State's name.
30. Second hand.
32. Writing instrument.
33. Automobiles.
36. A country rube's name. ab.
37. Imbibe.
38. It was (Latin).
39. Jealousy.
40. Prefix meaning three times.
41. Thus.
42. Uninteresting.
46. Printers' measure.
48. The goal of true and worthwhile living.
49. Saint. ab.

DOWN.

2. Inhabitant of Lapland.
3. A kind of palm.
4. The meridian.
6. Not off.
7. Musical note.
8. Latin for "law suit."
9. A relish.
12. Yields.
14. Negative.
15. Year. ab.
16. Follower of Christ.
18. The Roman pound.
20. One who thinks.
21. Suggest.
24. A golf necessity.
26. To run.
27. A young people's religious organization. ab.
28. To think.
29. Boy's name, common. ab.
31. An ecclesiastical body.
34. Skill.
35. Seldom.
43. Religious education association. ab.
44. Girl's name.
45. Nevertheless.
47. Personal pronoun.

Key to the Message: (1) across; (5) across; (19) across; (27) across; (12) down; (16) down; (48) across.

Note: The person who first sends to W. A. Harper, Elon College, N. C., the correct solution of this puzzle, with the message properly arranged, will receive a book free.—Editor.

RUDD—BARRETT.

A beautiful wedding was solemnized at the home of the bride's parents, Rev. and Mrs. D. P. Barrett, 37 Concordia Street, Ponce, Porto Rico, at 8:30 Tuesday evening, June 30th, when Miss Alice Barrett became the bride of Mr. Paul Dalton Rudd, of Brown Summit, N. C. The home was beautifully decorated with roses and tropical ferns.

The bride's father officiated, the double ring ceremony being used. The bride was attired in white Georgette, carrying a bouquet of white roses and ferns. The maid of honor, Miss Regina Olyn Barrett, wore green and carried pink roses and maiden-hair fern. The bridemaid, Miss Mabel Barrett, also wore green and carried a bouquet of ferns.

The groom's attendants were Messrs. D. P. Barrett, Jr., as best man, and W. E. M. Caldwell. "Oh, Promise Me" was played during the ceremony. Only a few intimate friends were present. Immediately after the ceremony, refreshments were served.

Mr. and Mrs. Rudd sailed on the steamship "San Lorenzo" July 2d, for the States. They will visit the groom's parents and later attend the summer school at the University of North Carolina. May God's richest blessings attend them through life. A FRIEND.

TAPSCOTT—M'CAULEY.

On June 21, 1925, Mr. J. H. Tapscott and Miss Bessie McCauley, of Union Ridge, N. C., were united in marriage by the writer at his residence, Burlington, N. C., in the presence of a few of their many friends. The happy couple have many friends who wish for them a long and happy life.

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J. R. McCAULEY, Secretary

APPLE.

Dora Cassie, daughter of R. O. and the late Mary Alice Huffines Brann, was born May 12, 1886, and fell asleep June 29, 1925, age 39 years, 1 month and 17 days. Early in girlhood, she united with Apples Chapel, and remained a consecrated member until death. April 11, 1909, she was united in marriage to Z. A. Apple. To this union were born five children—four boys and one girl.

Sister Apple was a member of a family of seven children—three boys and four girls; one brother and two sisters and mother preceded her in death. She is survived by husband, five children, father, stepmother, two brothers and one sister. Her suffering was long and severe, but she bore it triumphantly in the faith of Jesus Christ.

Funeral was conducted by the writer at her request, assisted by Bro. Green, her pastor, and her body placed in the Church cemetery under a bank of flowers. God bless the bereaved.

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INTERNATIONAL C. E. CONVENTION.

Dr. A. B. Kendall reports from the thirtieth International Christian Endeavor Convention, which was held at Portland, Oregon, from July 4th to July 10th. The convention was attended by thousands and thousands of Christian Endeavorers from all parts of the United States and Canada. There were several representatives from foreign lands.

The theme of the convention was "Fidelity to Christian Endeavor Principles." Emphasis was placed upon the evangelistic, community and missionary activities of Churches and the part played in these programs by the Christian Endeavor Society.

According to the reports made at the convention, the Christian Endeavor movement is growing in towns and cities of North America and in foreign lands. The report made by General Secretary Edward P. Gates showed that 9,732 new Christian Endeavor Societies have been organized during the last two years. The membership throughout the world is approximately 4,000,000 in 80,000 societies.

The program for the next two years, which has been outlined, will include increased denominational loyalty and more interdenominational cooperation. A definite program to attain standards decided upon at the convention has been given for each month for the next two years. In September, for instance, the goal of the international leaders is to enroll 500,000 young people for Bible reading and Scripture memorizing. It was said at the convention that there never was a greater need than today for a more sincere study of God's Word and work.

One program definitely decided upon is to recruit thousands of young people into the Church. This recruiting will require personal effort by each Christian Endeavorer. According to the leaders, young people can best be won to Christ by young people.

The event of greatest interest at the convention was the retirement from active service of Dr. Francis E. Clark, who forty-four years ago established the Christian Endeavor Society at Portland, Maine. Dr. Daniel A. Poling, co-minister of the Marble Collegiate Church, New York, who was born in Portland, Oregon, about forty years ago, was elected president of the United Society. Dr. Clark was elected president-emeritus. In honor of his long service on a non-salaried basis, the trustees have arranged to establish what is called the Dr. Francis E. Clark Recognition Fund of $100,000, whose income will be devoted to the support of Dr. and Mrs. Clark so long as both shall live. After they have been called to higher service, the fund will be known then as the Francis E. Clark Memorial Fund, the income of which will then be devoted to the extension of Christian Endeavor work throughout the whole world.

Local Christian Endeavorers are confident that the attendance of the delegates from local societies will greatly help in the formation of new societies in this community and the recruiting of many young people not now associated with the Christian Endeavor movement.

CHURCH ORGANIZATION.

This will be a very practical study of Church management, organization and efficiency. No one textbook will be used by the class, but those having a late textbook on this subject should bring it. Do you have "The Competent Church," by Agar; "Modern Church Managament," by McGarrah; "Making Good in the Local Church," by Elliott; "Modern Church Finance," by McGarrah; "The Efficient Layman," by Cope; "Modern Methods in Church Work," by Mead; "The Way to Win," by Fisher, or any other good text, bring it with you for reference. We desire to make this course helpful if you have any need of better methods, better organization, greater efficiency, Church programs, competent officers, etc., in your Church.

WARREN H. DENISON, *Leader.*

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GARDNER.

Mrs. Lydia Jane Gardner, wife of W. S. Gardner, passed from her labors to reward July 2, 1925, at the age of 67 years, 11 months and 8 days. She had been a faithful member of Park's Cross Roads Christian Church since childhood. A good woman has gone. She leaves to lament her going her husband, one son, Luther B.; two daughters, Mrs. Mattie L. Dorsett and Mrs. Alice Bray; eight grandchildren, besides other relatives and many friends.

May the Heavenly Father comfort and bless each of them. Burial services by the writer, at her Church, above mentioned, assisted by the pastor, Rev. J. H. Dollar. T. J. GREEN.

MURCHISON.

Died at his home, in the Pleasant Hill Christian Church neighborhood, July 1, 1925, Theodore Murchison, aged 67 years, 4 months and 9 days. He was twice married. His first wife was Emily Jane Mason. She died July 26, 1877. He and his second wife, Eliza Jane Walters, were married February, 1897. She and six children survive him.

Bro. Murchison was a member of Pleasant Hill Church, and had been for about fifty years. As I knew Bro. Murchison, he was a quiet, peaceful, unassuming man and faithful to duty as he saw it in home, Church and community.

The funeral services were from Pleasant Hill Christian Church, conducted by the writer, assisted by Rev. W. S. Taylor. His remains were laid to rest in the Church cemetery. Sweet be his rest till Jesus bids him arise.

Burlington, N. C. P. H. FLEMING.

MURRAY.

Benj. Franklin Murray was born December 26, 1877; died July 2, 1925. He was caught on a saw-mill carriage and rushed on the saw, which instantly took his life. This took place near Bennet, N. C. He was twice married, and leaves a wife and six children. He was laid to rest in the cemetery at Pleasant Grove in the presence of a large congregation of people. Funeral was conducted by the writer, assisted by the pastor.

JOHN M. ALLRED.

FOY.

Sister M. J. Foy left for her home in the spirit land July 12, 1925, aged 71 years, 6 months and 28 days. She leaves a husband and many friends to mourn their loss. She was a strict member of Apple's Chapel Christian Church, and had been for many years. She had the respect and confidence of the people who wnkeher, and as an evidence of it, a great number of people attended her funeral. God bless the bereaved. Service by the writer. P. T. KLAPP.

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, AUGUST 6, 1925. NUMBER 32.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Mrs. Wilson Visits League.—

With the general public unaware of her actions, Mrs. Woodrow Wilson quietly visited the League of Nations on July 6th. She did this in order better to understand the workings of the great international power which owes its existence to her husband. Mrs. Wilson did not desire the pomp and ceremony which would surely have been hers had her coming to the Geneva headquarters of the League of Nations been announced.

To Settle Australia Scientifically.—

A plan by which 450,000 people are to be located in Australia, which needs population, has been arranged with the British Secretary for the Colonies. Thirty-four thousand families, averaging five persons each, are to be assisted by the United Kingdom to move to Australia. Australia, as her part of the agreement, is to raise a loan of 34,000,000 pounds, or about a billion and three-quarters dollars to be lent for developmental purposes. By this plan, Australia should be very well populated during the next ten years.

An Urgent Request.—

The Post-Office Department at Washington has sent out an urgent request that the sender of every letter should place his name and address in the upper left-hand corner of the envelope. This would prevent many letters from going astray, and would save the dead-letter office much labor and expense. This is an opportunity for each of us to aid the government to save money. Also each of us should be careful to write legibly the address to which we are sending the letter. If every one would do that, the saving would run into the hundreds of thousands of dollars for clerk hire.

Herrin Made Over.—

Herrin, Ill., has for years been the synonym for a bad town. The Klan and anti-Klan movements have been strong there, and have clashed in open warfare several times, and the town has been filled with murder and flying bullets. Things are different in Herrin now, according to the newspapers. The immediate cause of this change is an evangelist meeting by Howard S. Williams, popularly known as the Mississippi Thunderbolt. Most of the population of the great mining center were converted under Mr. Williams. He points to reformed Herrin as an example of what Christ can do for a town when His message is simply delivered, and His story simply told.

Defective Sight Increasing.—

According to a report presented to the National Education Association, one out of every eleven children in the public schools in American cities, and one out of every seven in the rural schools of the United States have eyesight so defective as to seriously handicap them in their school work, and this condition of things is steadily growing worse. It is high time that parents and teachers should begin carefully to conserve the eyesight of their children through study and care. Poor lighting and the wrong kind of lighting in the homes, schools and Churches is largely responsible for this alarming condition among the children of America.

Wm. Jennings Bryan Dies.—

On July 6th, William Jennings Bryan died quietly while resting in his room at a hotel in Dayton, Tenn. Mr. Bryan was three times candidate for President on the Democratic ticket, and has been for many years a power in the political life of the United States. Recently he has been the ardent champion of the fundamentalist cause, and at the time of his death had just completed the prosecution of John Thomas Scopes for the violation of the Tennessee anti-evolution law. He won this case, and Scopes was fined $100, but an appeal was taken to the State Supreme Court. Mr. Bryan was planning to go on a lecture tour immediately to take the cause of the fundamentalists before the people. He was perhaps the best-known American citizen, and his death is a distinct loss to the nation.

War on War Profits.—

In an interview given in Paris on July 11th, Mr. Bernard M. Baruch, the New York financier, outlined in detail his plan for taking the profits out of war. To this end, Mr. Baruch will give between two hundred and fifty thousand and three hundred thousand dollars to the Walter Hines Page School of International Relations in connection with Johns Hopkins University. Mr. Baruch said, in part: "My plan simply seeks, by an industrial arrangement in time of war, which will mobilize things and dollars as well as men, and which will distribute them equitably under a series of careful regulations, to take the profit out of war. Owen D. Young thought enough of this as a peace measure to propose that I erect a foundation for its study at the leading colleges of five powers. General Pershing agreed, and I have undertaken to do it. The procedure will consist of a full course of lectures explaining the plan and its workings." To take the profits out of war will be to take a long step toward peace.

Cancer Germ Discovered.—

Probably the most prevalent and dreaded disease during the past few years has been cancer. This was caused by the fact that the germ which caused cancer was wholly unknown to the scientific and medical world, and not being acquainted with the germ, it was impossible to find a cure for this disease. Dr. W. E. Gye, associated with J. E. Barnard, are the discoverers of the cancer germ. Both are Englishmen, and Dr. Gye comes from a home of poor working people. He worked for a while as a porter in a London railway station for two dollars and a half a week. With much privation and struggle, he worked his way through school and through medical college, from which he graduated in 1912. The discovery of the cancer germ does not mean a cure, nor does it mean that the disease is yet destroyed, but it does mean that a very great step has been taken in that direction. This discovery is far more important to the world than one which would result only in the taking of more lives in war. It is great to read of a discovery like this. So many discoveries of modern times have been like the other type. Peace hath its victories no less than war.

Proposes the Whipping Post.—

The alarming increase of lawlessness throughout the country, and in New York in particular, has brought forth the striking, but serious, proposal that New York restore the whipping post and the "cat-o'-nine-tails." The proposal was made by two officials of the Y. M. C. A. They gave as their reason for the proposal the fact that where the whipping post and "cat" have been tried, offenders so punished do not appear as offenders a second time. This is true, they contend, in Delaware, England, Canada, parts of Virginia and Maryland, and some other communities where that form of punishment is meted out. They declare that imprisonment is ineffective, and that violence must be met with violence.

We part company with the "Y" officials on this point, for it is very true that violence begets violence as sure as anything in the world. We must prevent crime, but we must find a new way of doing so. This brings up the question, "Why there should be crime." We must not only find out how to cure, but more important still, how to prevent crime before it occurs. Many men have been sent to prison for the wrong purpose. Prisons should not be built to punish, but to reform, to re-create men, and fit them for life which shall be wholesome. The whipping post may prevent crime (we have our doubts), were it practiced freely, but it cannot build character and so make men permanently better, and unless it can do so, we must needs beware of its dangers.

NOTES-PERSONALS

Here is hoping that some wide-awake and promising pastorate will be able to secure the services of Dr. W. T. Walters, who has resigned our Richmond pastorate, where he has done a fine work in building our Church and organizing a splendid congregation.

Mrs. M. L. Bryant, Mrs. W. V. Leathers, and Miss Stacey came direct from the great Northfield, Mass., Missionary Conference to the Elon Chautauqua, and certainly were filled with missionary zeal and an enthusiasm for missions that was delightfully contagious.

Dr. W. T. Walters, chairman, and Miss Pattie Coghill, secretary, deserve great credit for "putting on" the very successful Chautauqua at Elon last week and this. It was the "best yet," both in attendance and in interest. The more than 200 in attendance seem to be having the time of their lives.

Rev. E. T. Cotten has resigned his work at Oshawa, Ontario, to accept the pastorate of Franklin, Ohio, Christian Church, the change to take place about October 1st. Bro. Cotten is an Elon man, who has made good in his work in Canada, according to the *Christian Vanguard,* and we are glad to see him getting back closer home.

Dr. Roy Helfenstein, Dover, Del., gave a series of exceedingly interesting lectures at the Elon Chautauqua on "Evangelism." He explained and eloquently advocated visitation evangelism as being the most potent method of winning the unsaved to Christ. Dr. Helfenstein believes that when pastor and laymen visit an unsaved man in his home or at his place of business and make an appeal to him face to face, to give his heart to God, he will most likely yield.

Of the ministers attending the Elon Chautauqua and meeting together for a half-hour's worship period—8:30 to 9 A. M.—under the leadership of that veteran and beloved pastor, Dr. W. W. Staley, were J. U., N. G. and C. E. Newman, I. W. Johnson, Jas. Lightbourne, B. J. Earp, E. H. Rainey, F. C. Lester, C. H. Rowland, Stanley C. Harrell, O. D. Poythress, W. D. Harward, W. S. Alexander, G. O. Lankford, W. H. Denison, and possibly others whose names do not recur to us now. It was indeed good to be there, and we often wished that all our ministers were present.

Rev. H. C. Caviness, Cary, N. C., one of our capable and faithful ministers, has been for some time giving all his time to evangelistic service. He is to begin a meeting at Big Oak Church, Rev. C. E. Gerringer, pastor, with three services a day August 2d. Following this meeting, he goes to a Church near Richmond, Va., the fourth Sunday in August and the days following. September 13th, he goes to our Church at Bennett, N. C. Bro. Caviness is open for engagement in October and November for evangelistic work, but feels that he should take a settled pastorate next year. Here is a fine opportunity for some of our Churches now looking for a pastor to get a good, strong man for next year. Bro. Caviness has only been with us for a year, but has endeared himself to our people where he has preached, and is regarded by those who have heard him as a very strong, capable and consecrated preacher of the Word.

Dr. A. B. Kendall, our Christian Endeavor Secretary, Springfield, Ohio, attended the great International Convention at Portland, Oregon, July 4th to 10th, and writes most interestingly of his trip and the convention for THE SUN.

VALLEY LETTER.

The next session of the Virginia Valley Central Conference will meet at Bethlehem, on the Valley Pike, twelve miles north of Harrisonburg, six miles south of New Market. Those coming by rail from the North can take a bus at New Market; those from the South can take a bus at Staunton or Harrisonburg. R. C. Myers, Broadway, Va., is chairman of the entertainment committee. Communications may be addressed to him or to the pastor, A. W. Andes, Harrisonburg, Va.

The Conference will begin at 10 o'clock Wednesday, August 12th, and will close on Friday afternoon.

Speakers from outside the Conference are Rev. A. W. Sparks, of Everett, Pa., field secretary of the Ray's Hill and Southern Pennsylvania Conference; Dr. J. O. Atkinson, Dr. W. A. Harper, and Prof. P. J. Kernodle. Bro. Sparks has made a great success of his work in his Conference, and will tell us how it is done. The other speakers named are too well known to our people to need any introduction or commendation here. Their former visits to our Conference are a sufficient guarantee of the value they will be to us this year.

Come at the beginning on Wednesday and stay until the close of the session on Friday. Too many of our people are falling into the habit of going to Conference only one day. That may mean a nice automobile ride and one good dinner, but it is a poor way to attend Conference. Those who attend and the Churches from which they come get but little of the spirit and inspiration of the Conference in that way. And, then, the work of the Conference is often greatly hindered by delegates coming and going at all hours. Let's give the Lord's work at least a fair share of our valuable time. A. W. ANDES.

Harrisonburg, Va.

ROCKINGHAM PASTORATE.

Antioch.

Since nearly all of the medmbers of this Church live at quite a distance from the Church, the congregations at Sunday School and for preaching services are never large, but those who can attend are wide awake and full of zeal. Interest in all departments of the work has been constantly increasing ever since I have been serving the Church.

We have here a live Sunday School, with a class in teacher-training, a workers' council, etc., a young people's mission study class, and a very active Ladies' Aid Society. The Sunday School won the banner of the S. S. & C. E. Convention this year in competition with the other Sunday Schools of the Valley Central Christian Conference. The Ladies' Aid Society, in addition to its usual routine work it does in behalf of the Church, has recently furnished wall paper for the parlor of the parsonage and helped the Linville members place linoleum on the kitchen floor of the parsonage. The Antioch Sunday School is also continually increasing its monthly offerings to missions and to the Orphanage. It is to have a one-week daily vacation Bible school August 2d to 8th. Then, too, the Church has agreed to subscribe to Uncle Charlie's special building fund for the Orphanage—the amount allotted to Antioch. I believe this is one of the most spiritual Churches I have ever had the pleasure of serving.

Linville.

This is another wide-awake Church. The Sunday School, for more than a year now, has been growing by leaps and bounds, the present enrollment being 166, not counting cradle roll and the home department. The pastor organized a C. E. Society when he first took charge of this work. This society has not had very smooth sailing all the while, but interest in it, too, is gradually growing.

This Church has a Woman's Missionary Society of which she is justly proud. Our congregations are larger, by far, here than at any other point in the pastorate. The members of this Church, as well as those of Antioch, certainly do know how to co-operate with each other and with their pastor and put their knowledge into practice. In each Church, harmony, love and Christian unity prevail, and "service" is the slogan. This Church is also in a healthy spiritual condition.

New Hope.

Interest in the Lord's work is also growing at this point. A Young People's Society of Christian Endeavor has recently been organized here and is working very enthusiastically. The Sunday School, while not as large as some, is doing fine work. Several more members of this Church have recently joined the organization in the county known as Cadle's Crusaders.

Mt. Olivet.

Interest is growing here, too, and the cause of Christ is progressing well. This Church, too, has an active Sunday School and a C. E. Society. Also, Miss Verdie Schowalter, the hustling president of the Woman's Mission Board of the Virginia Valley Central Conference, recently succeeded, with a little help by the pastor and others, in organizing an active Young People's Missionary Society here, with Mrs. J. F. Louderback, of Shenandoah, as president.

The new Church building which Bro. Edward Herring is having erected and which he expects to donate to this Church and to the denomination, is nearing completion. We are planning to have it dedicated the third Sunday in August.

Beulah.

Well, we have a flourishing Sunday School running here this summer, under the leadership of Bro. O. K. Hoskins, of the Methodist Church. We usually try to have preaching services here two Sunday afternoons in each month. As to the advisability of continuing our work here, I just don't know what to say.

R. P. CRUMPLER,
Linville, Va. *Pastor.*

DANVILLE.

The revival services began at Third Avenue Church, Danville, Va., June 7th, and closed Tuesday night, June 16th. The attendance was very good at the night services. Thirty-minute prayer and song service preceded the preaching of the Word. The singing was very lively.

Rev. S. C. Crutchfield, Wakefield, Va., was present and conducted every service from the first to last. He did excellent preaching and was heard with close attention. His messages were plain and biblical. Bro. Crutchfield made some very warm friends during his brief stay.

Rev. P. T. Klapp, former pastor, was here visiting part of the time during the meeting, and aided very much by filling Bro. Crutchfield's appointments so that he could stay on a few days longer. This we greatly appreciate.

There were six professions of faith in Christ and two additions to the local Church. The Church was strengthened and encouraged by these services. While the response was not as much as we had expected, yet we believe there was some good done. For all that was accomplished we give thanks unto the Lord, who doeth all things well. L. L. WYRICK.

THE FRIEND OF PASTORS.

History, I suppose, is not a recorder of sentiment. And many of its most beautiful pages are never writ save in the hearts and memory of men. At least I do not find it in our Church records that a certain man and woman had the good fortune to know and love intimately a former pastor and his wife. This man and woman, always peace-loving, God-fearing, Church-going people became, through the most beautiful and undying friendship with that pastor, more than just ordinary members of a Church; they began to be listed among that rare number that made real sacrifices for their Church. Yes, I mean real sacrifices; sacrifices that trimmed the "nest egg" saved up for a "rainy day" whenever the husband, by some wind of adversity, might be without a position. Sacrifices that gave a full tenth in days of prosperity and then kept their giving up in days of adversity. In other words, they made a frank and full surrender of their all to Christ, and there was nothing unwholesome, weak, or unbusiness-like in their methods of doing so. They saw this pastor that they loved so much weaken and sicken and die. Their friend was dead. His widow was no less loved by them, and through the bitter months that followed, and all the years since, there has been a friendship and a faith sustaining and divine in its beauty existing between them, and what that friendship has meant for the First Christian Church is not and cannot be written into its records.

So yesterday, when Mrs. Annie Jones Speight was brought for the last time to Church and I had the sad honor of reading the last rites over her dead body, I knew that a friend of pastors had departed from among us. For this remarkable thing was true of her life: she offered every successor of Rev. M. L. Bryant a like friendship, and no pastor since his day but has had the full support and help of both herself and her husband. For months, she lay ill, and during these days I learned what the records do not contain, for so often I availed myself of the sweet privilege of her Christian culture, warm, friendly counsel, and an ever-increasing fondness and devotion to her Church and her Christ. How often she would insist on her equally devoted husband leaving her for awhile and attending services for them both.

Scores of people wept yesterday with her husband, her fine sisters and brothers, and her friends as she was laid to rest till the time when all the records shall be made known. Now it is the duty of those to whom she has intrusted a life of fine, unselfish endeavor, and a heart of sacrificing love to carry on as she did when she was here.

JOHN G. TRUITT.

A WONDERFUL REVIVAL.

A series of revival services began at Bethlehem Christian Church on July 19th, at the 11 o'clock service. The pastor, Rev. J. Frank Apple, was ably assisted by Rev. T. J. Green, of Elon College, N. C., who did the preaching; also Bro. J. B. Turner, of Burlington, N. C., who had charge of the singing. Bro. Green brought strong messages to the people at Bethlehem, which were not directly to the unsaved, but also to the Church members. Bro. Turner wonderfully brought the gospel message in song, which everybody enjoyed so much we wish him godspeed, that he will be able to lead many, many souls to Christ. Our brethren of the Men's Federation of Burlington and Hopedale manifested a splendid spirit of Christian co-operation and fellowship and favored us not only with their presence but gave us the benefit of their best musical talent in the service of song. Our people are very proud of the splendid spirit of fellowship on the part of the other Churches, many of whose members seemed to get just as much benefit from the services as did the people of our own Church. There was an excellent attendance at the services by the people of the community in general.

The Men's Federation of Burlington held a three weeks' revival at Berea Christian Church; then when our meeting began they came over to help us. During the series of meetings, both at Berea and Bethlehem, there were approximately four hundred converts and rededications; also a large number of people promised to do more definite and effective Christian work. One hundred of this number confessed during the Bethlehem meeting. There were fifty-six persons who were received into the Church during the meeting, bringing the total number of members approximately to four hundred. We trust that the influence of the meeting will go with the people who attended it and will not only enrich their spiritual lines, but will enable them to be of active service to the many who need the contact of people who are alive for Christ, for the harvest indeed is plenteous, but the laborers are few.

A. F.

COLLEGE ENDOWMENTS.

Says Sam Small, in the *Atlanta Constitution*: "There are 163 universities and colleges in the United States having endowments of a million dollars and over. Only 24 of them are in the 14 Southern States—4 in Virginia, 5 in Tennessee, 3 in North Carolina, 2 in Alabama, 2 in Kentucky, 2 in Louisiana, 2 in Texas, and 1 in each of the States of Georgia, Florida, West Virginia and Oklahoma.

"The 24 have a total of $62,000,000 of endowments, while the endowment of Harvard University (not counting this year's great gifts) is $64,500,000—more by $2,500,000 than is owned by all the Southern endowed institutions lumped together! Isn't it a shame that it should be so?"

Mr. Small wonders why our Southern rich men and women do not leave money in their wills to our colleges. So do we—only we also wonder why they do not give it now.—*Christian Evang.*

NOTICE.

To the Pastors, Church and Sunday School officials, Sunday School teachers and Christian Endeavor and Mission workers of the Christian Church in Georgia and Alabama:

The Bethlehem Chautauqua and School of Methods, Wadley, Alabama, August 10-17, offers special courses for your benefit. Under the direction of the Board of Religious Education of the Southern Christian Convention; Dr. W. T. Walters, Chairman; Rev. E. M. Carter, Chautauqua president.

For further information address Miss Pattie Coghill, Secretary, Elon College, N. C.

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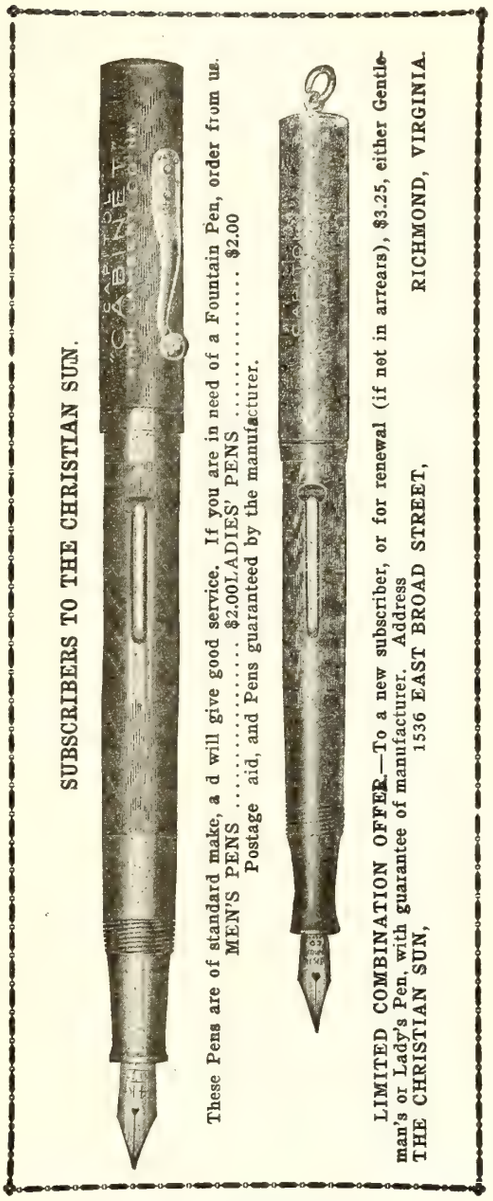
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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WILLIAM JENNINGS BRYAN.

In the passing of William Jennings Bryan, America loses its best-known and most talked-about private citizen. The fact that he had been the nominee of his party three times for the highest office in the gift of the people, and that in each instance was defeated, did not take away from, but added to, his popularity and his power. It is difficult to account for this on any other grounds than that he was a man of deep convictions and of unquestioned sincerity and honesty. Whatever cause or issue he championed, he gave to it all the strength and power of his striking personality, his ready pen and his great eloquence. Differ from him as one might, whenever he was heard in public speech one was captured by his persuasive logic and profound conviction. Ht, at any rate, believed with all his soul in that which he advocated.

No one, so far as we know, ever questioned his sincerity or his religious convictions. Boldly and fearlessly he championed the cause of that which he regarded as fundamental and absolute, and into this he carried all the power of his great personality and his unbounded faith in God. He believed in Jesus Christ and in the Bible, and without any modifications or qualifications from his point of view he upheld and defended both. He will be greatly missed in American life and in the religious utterances of the day. It is doubtful if any private citizen of a generation is mourned so universally. At Dayton, Tenn., where he peacefully passed away, he had just finished what he regarded as the greatest legal battle of his life and had thrown himself with all his soul into the defense of the Bible and all its holy teachings. A real defender of the faith and a devout man of God has gone to his reward.

I. THE THREEFOLD WORK OF THE HOLY SPIRIT.

In presenting this subject, I will consider the same in a series of three articles—

1. "The Holy Spirit, the Sinner's Friend."
2. "The Holy Spirit, the Christian's Guide."
3. "The Holy Spirit, the Conquering Power of the Church."

These subjects practically cover the office or mission of the Holy Spirit to the world.

THE HOLY SPIRIT, THE SINNER'S FRIEND.

This subject deals with the relation of the Holy Spirit to the life that is alienated from God, and hence an enemy to God. To such a life, the Holy Spirit comes to show one that his attitude toward God as an enemy is not only an offense against heaven, but is also in direct opposition to the individual's own best interest. The Holy Spirit convicts the sinner of the meanness of sin and convinces him of his need of God's love, of His pardon, and of His power.

Near the close of Christ's earthly ministry, when he was especially concerned about the preparation of his disciples for His rapidly approaching departure, He gave them the promise of the Holy Spirit. He spoke to them of the comfort the Spirit would be to them and of the necessity of His going before the Spirit could be given. With most solicitous love, He spoke: "'Nevertheless, I tell you the truth. It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin and of righteousness, and of judgment; of sin because they believe not on me."

God's plan of salvation has for its foundation a belief in Jesus Christ. There is no salvation apart from Christ—there being no other name under heaven whereby we "can or must be saved." I believe we miss Christ's thought if we think He meant that the Holy Spirit would merely rebuke or censure the world for not believing in Him. He wanted the world to understand that the Holy Spirit, in its relation to the world, would come as a convicting and convincing power to reveal error and to show the truth. Underlying this divine purpose was the salvation of the sinner, and hence the revelation of the divine friendship for the sinner.

The Spirit was to reprove the world of sin for not believing on Christ as the light of the moral world—that is, the Spirit was to convince the sinner that he was rejecting his only hope of salvation by disbelieving in Christ.

Since Christ is the only hope of salvation for the sinner, and since the Holy Spirit was sent to help men to turn from sin to Christ who saves, the friendship of the Spirit for the sinner is unmistakably manifested. The Holy Spirit proves His friendship for the sinner by His unwillingness to leave the sinner alone, though His entreaties be often rejected. If the Holy Spirit came but once to the sinner to reprove him and to reveal to him the Christ, He would prove His friendship. But since He comes repeatedly to the sinner with a view to leading him to Christ, He shows His solicitous, constant friendship for the sinner. It is true that wherever the gospel is faithfully preached to sinners, there seems to be one supreme moment in the unbelieving heart when the Spirit presses for a definite surrender of the life to Christ; when conscience is awakened and active; and when for a time the way seems very dark for the sinner, and when the voice of the Spirit is whispering to the sinner, "Now! now! tomorrow may be too late." This is the time when the Spirit is showing His unbounded and solicitous friendship. And if His overture is rejected at this supreme moment, the result may prove fatal for the sinner, for the Spirit may never come again with such urgency. In later years the sinner's mind will go back to that supreme moment, and He will say, "Oh! if I could feel as I did once, I would decide."

In a meeting that I was conducting some years ago, there was a man who was having a friendly visit by the Holy Spirit; but it seemed that he was bound by an opposing spirit, and it seemed to him that he could not yield to the divine call. He invited me home with him one day for dinner. Before we got into the house, he began to tell me of his difficulty in deciding at that time in life. He said, "Mr. Helfenstein, if I could feel as I did when I was fifteen, I could decide for Christ so easily." In his youth he had had his supreme opportunity, and at that time he said, "Not now." But fifty years of wasted life lay between him and that supreme moment. And those wasted years had been paralyzing his power of choice for the higher things of life. But in spite of his rejection and in spite of his wasted life, the Spirit was trying to reveal its friendship to him by seeking to get him at that late time in life to believe on Jesus and accept salvation through Him. Yes, even down toward the evening-time in life the Spirit was expressing his friendship for this man with a wasted life. Oh! what friendship man rejects and turns from when he fails to listen to the voice of the Holy Spirit!

Moreover, the Holy Spirit shows his friendship for the sinner by encouraging every move toward a better life, no difference how long or how often his entreaties have been rejected. I am thinking now of a meeting I held in a school-house in my early ministry. The people seemed interested, and large crowds were attending night after night. For several days there was no definite move. And yet the Spirit was working with two men in a rather peculiar way. They were men with families. I suppose each man was forty years old. In earlier life they had passed that supreme moment when the Holy Spirit had given them such a pressing invitation to accept Christ. They were now concerned, of course, else they would not have attended the meeting referred to night after night. Finally one said to the other, "If you will go forward, I'll go with you." The challenge was accepted, and those two strong and influential men came forward and bowed at the altar.

Years after this meeting, one of these men said to me, "Bro. Helfenstein, when I went forward that night I had no more feeling than a stone, but I had not been at the altar five minutes until I had all the feeling I could take care of. God had called me by His Spirit in early life, but I had refused, and I had made up my mind if I was ever to get right with God I had better start." The Holy Spirit, the sinner's friend, was prompting and encouraging this line of reasoning.

In this same meeting there were a husband and wife, I suppose in middle life, who lived quite a distance from the place of meeting. They had not been previously attending, but one day they drove down in their sleigh to visit a friend, at whose home we had a daily prayer meeting. In the meeting that day, the Spirit began to reveal His friendship to this husband and wife by creating a desire strong enough to overcome the thought that the meeting was too far away for them to attend. So they came the next night, and the Spirit whispered, "You should get right with God." Gently did the Spirit lead this husband and wife until they came forward and knelt at the altar, where Jesus met them with His pardoning love. They lived in grateful recognition of the Spirit's friendship in leading them to their Saviour. A few months after their conversion, the husband became ill and died. But how they did appreciate the friendship of the Spirit in hav-

ing led him to the Christ who gave him hope as he came down to the "valley of the shadow." That revival meeting was full of evidence that the Spirit is the sinner's friend, for many were led to Christ in the various services, and the moral and religious atmosphere of the entire community was changed.

I will give one more evidence of the Spirit's friendship for the sinner as demonstrated in this meeting. One Sabbath morning the power of the Spirit was very strongly manifest, and scores of hearts were being turned to Christ. I do not remember how many made the Christian decision and united with the Church that day, but among those with whom the Spirit was striving was a young man who, after the service, mounted his horse and rode away under deep conviction. The Spirit kept pressing the man's heart in loving entreaty so strong that, though he had gone perhaps a mile or more, he turned his horse and hastened back, hitched his horse, and hurried into the meeting-place, where some had tarried in conversation and prayer. So deeply was he under conviction that, in tears, he made inquiry if there was any one there who would pray for a sinner. He fell upon his knees at the altar and numerous prayers were offered in his behalf. He arose from the altar with a new light upon his face, and soon he rode away to his home a changed man, converted, transformed, redeemed.

Sinners never would find their way to the cross of Christ if their friend the Holy Spirit did not lead them thereto. Christianity rests its case upon the power of the Holy Spirit to convict men of sin, of righteousness, and of judgment.

The prophet Jeremiah says, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." It was the consciousness of this fact that led Nicodemus to seek an interview with Jesus in the night hour, at which time it was revealed to him that there was no hope for him ever entering the kingdom of God unless he be born of the Spirit. It was the friendly voice of the Spirit that spoke to Saul while his heart was filled with hatred for all who called on the name of Jesus. Evidently the Spirit began to manifest his friendship to Saul as he stood guard over the clothes of the persecutors who stoned Stephen. And it may have been that the Spirit at that time whispered to him, "There is a joy in that man's heart who is being stoned that you do not have; there is a light in that countenance that you are a stranger to, and there is a peace that comes to him from heaven of which you do not know." The whole story of Saul's experience in turning from Judaism to the acceptance of the faith he once tried to destroy is not given us in the Bible. The Spirit was, no doubt, working with Saul all the time, from the day he watched Stephen as he was being stoned until that day on his way to Damascus, when he cried, "Who art Thou, Lord? What wilt Thou have me to do?" Dark were the hours for Saul as the Spirit sought to lead him into the light, but great was his appreciation of the Spirit's friendship when he received his sight and was filled with the Holy Spirit for service and guidance in the new life of fellowship with Jesus Christ, the divine Son of God. D. M. HELFENSTEIN.

Farrar, Iowa.

MOUNT AUBURN.

Protracted union services closed here today. The meetings were well attended and between ten and twenty converts were made. The following ministers did very helpful and acceptable preaching: Ure, of the M. E. Church; Nelson, of the Baptist; and Boyd, of the Presbyterian. Protracted meeting began at Mt. Carmel on the 19th, and Bro. Boyd was there. D. A. LONG.

TOURING TO A GREAT CONVENTION.

When I was quite a small boy, I had three washes. I have lived to realize the fulfillment of two of them, and now I am on the way to realize the third. This third wish was that I might see the Rocky Mountains. My first real stop was at "dear old dirty Chicago," and as I went about over the city, it seemed as though the old bits of refuse and waste paper and rags that I saw in abundance on many of the streets was the same that I saw there sixteen, seventeen years ago.

I would not have you get the idea that all Chicago is like that, for that would not be true. Many parts of Chicago are very beautiful and scrupulously clean. I found that Chicago was still driving ahead with all brakes off. It almost made me dizzy, used as I had formerly been to its hustle.

Visiting "Association House," the great social settlement on the north side, where I put in two happy years, I found a complete change of personnel in the workers; and as it was the slack season of the year, I found the words of the poet, with a little paraphrasing, fitted my case very accurately:

"But few were left to greet me there,
And none were left to know,
Who worked together in that place
Some sixteen years ago."

It was a very familiar journey from "Association House" to the Moody Bible Institute, that great spiritual power-house and dynamo for God. Things were not so familiar, however, when I arrived there. Great changes have taken place since I graduated from there sixteen years ago. A number of fine new buildings have been erected, in order to accommodate the increasing student body. I found upon inquiry that last year was the greatest they had ever experienced in their history. This institution has been a great missionary recruiting station, sending hundreds of young men and women out into the needy fields of the world.

I also visited the great Moody Tabernacle now under construction and which they expect to have ready for occupancy the first of October. It will be a wonderful building when completed and a fitting memorial to D. L. Moody, the servant of God, whom God so signally honored and who continues to bless the work he started before his death. So that it may be said of him, as of Abel of old, "He being dead, yet speaketh." I thought as I meditated, of the thousands of students who had been trained within those walls and who had gone out in service to the Master, and of the thousands who would be trained there in the years to come and go out into the uttermost parts of the earth, carrying the good news of God who loves and a Saviour who redeems; and as I thought of the thousands whom their lives would touch, there came afresh the thought of the responsibility of living, and influencing the lives of other humans on the way of life.

Leaving Chicago at the close of a beautiful day, I sat on the rear of the observation car and watched the great city as it faded in the distance and thought of the millions of people living within its limits and wondered how many had accepted my Christ as their Saviour and were faithfully following Him as their Lord.

The smoke from the great manufacturing plants rose in the air, and as it attained an altitude so that the rays of the western sun caught it, all its duskiness and grimness was shot through with the madder of the western sky and became reseate with the promise of that day spoken of by the prophet when the cities shall be holy unto the Lord, when on the kettles and on the bells of the horses shall be holiness unto the Lord; and may we add when all labor and all activity of men shall be holiness unto the Lord.

The journey from Chicago to St. Paul, Minn., was taken by night. My train arrived 7 A. M., and as it was not due to leave before 9:55, it gave me an opportunity of seeing some of the city. I was very favorably impressed with the city. It is clean, bustling with activity, has fine-looking business places, imposing Churches, a splendid Y. M. C. A. building, and one of the finest State capitols in the United States, being all of marble. It has a group of statuary of maidens and horses, representing their State seal, over the main entrance to the capitol. These are all covered with gold-leaf.

From St. Paul, following the route of the "star of empire," we moved on toward the city, where the great convention is to assemble, and the mind travels the airways of imagination and sees the young men and maidens starting from all parts of the globe, with the lines of their travel all converging toward, and finally focusing at, Portland, Oregon.

Just before reaching Minneapolis, the city of flour mills, we cross a river which must have been named before pre-Volstead days, for it bears the Bacchanalian name of Rum River. Well, if rum is a dirty, muddy red, then this stream resembles it in color. It is thought that Father Hennepin visited it in 1680 and named it the "St. Francis River." Too bad that it has fallen from saint-hood! This is not the first case of loss of saint-hood through rum.

We are now traveling through the great wheat fields of Minnesota, in a land of magnificent distances. Beautiful farms stretch away in the distance.

Near the town of Frazee, Minn., we pass between two lakes—Christenson on the north side, and Herold on the south. The latter lies eighteen feet below the former, but, strange to say, does not drain it. The reason: a peculiar geologic formation that will not permit. Somehow this condition reminds me of the great statement by Paul, "The flesh lusteth against the spirit, and the spirit lusteth against the flesh, and these two are contrary one to the other, so that ye cannot do the things that ye would." Gravitation is trying to pull the water of Lake Christenson down to the low level of Lake Herold, and the water feels the pull, but it is kept by the power of that wall so that it cannot do the thing it would. So the life walled by the Spirit of God feels the tug of temptation, but it is "kept by the power of God unto salvation" from the lower levels of sin and shame.

Our great steam horse hurries us finally from the beautiful fields of Minnesota into the no-less fertile Red River Valley of North Dakota, known because of its great wheat fields as the "Bread-basket of the World."

Our train passed through the city of Mandan, N. D., late in the evening, after your humble servant had retired to rest. There is a historical incident connected with this city of great interest. When the Lewis and Clark expedition arrived at this point in 1804 they found five great villages occupied by the Mandan Indians. The explorers were at a loss to know how to get across the mountains to the westward, as they knew naught of the passes by which these great ranges could be crossed; and unless some one could be found who could pilot them there was great danger of the tour of discovery ending without their being able to reach the great northwest. Some time previous to the coming of Lewis and Clark to Mandan, the Mandan Indians had had a battle far up in the great northwest with the Shoshone Indians, and had captured a beautiful Indian girl named Sacajawea—meaning "the bird woman." She knew the passes and was prevailed upon to accompany these discoverers and show them the way. They have a beautiful bronze statue

(Continued on Page 8.)

CONTRIBUTIONS

SUFFOLK LETTER

The Scopes trial, the death of Bryan, the paper publicity given to the question of evolution seem to have agitated the public mind to the point of fear for the Bible and the "Faith of Our Fathers." The Church has passed through many similar stages of discussion and fear, but it has continued to gain in the confidence and support of mankind. More Bibles are printed and sold, and in more languages than any other book. There were never so many members of the Church as at the present time. More institutions are maintained for the insane, the deaf, dumb and blind, the epileptic, the poor, the diseased, than at any time in the world's history. The work of charity was never so well established, missionaries were never so active in educational, medical and ministerial effort as in these days of fear. "Truth crushed to earth will rise again." There is no danger for the truth; the danger is to those who deny the truth.

Let us look at some of the things that indicate the safety of the Bible and the Church. The United States' mint puts on its coin "In God We Trust." In every court throughout this great nation, witnesses take this oath: "The evidence you give in this case will be the truth, the whole truth, and nothing but the truth, so help you, God." The money goes into all the channels of trade, into almost every citizen's hands. Business says, "Amen," to the government's declaration, "In God we trust." The courts of justice recognize God. One might say that order is preserved, life, liberty, and the pursuit of happiness are guaranteed by belief in God. These are pretty good witnesses in the court of final appeal for Christianity.

Again, Roman Catholicism, Protestantism, in all its branches, Judaism and Mohammedanism recognize God as the Creator of the universe. It is true that the higher institutions of learning turn out the largest number of doubters, agnostics, and skeptics, but when it is remembered that only 2 per cent of the population graduate from such institutions and that not more than 25 per cent of that number lost faith in God and His Word, there is no cause for alarm. Then, for a few individual scholars to raise the question of the origin of man, the origin of the universe, and leave out God, it reminds me of one of Aesop's fables I read in Latin when I was a boy. A gnat lit on the horn of an ox and said to the ox: "If I am a burden to you, I will fly away." The ox replied: "I did not even know you were up there." The Word of God is safe. "Heaven and earth may pass away, but His word will never pass away."

The men who deny that God made man, that Christ was born of a virgin, that Jesus arose from the dead or any of the great teachings and beliefs of the Christian religion will pass away, as all men must; but Christianity will continue to increase in numbers, in wealth, in service until the world is saved. W. W. Staley.

BETHLEHEM LETTER.

It is somewhat quiet in and about the college since the summer school closed. The purpose of the summer school was to meet the needs of college students, public school teachers, principals, supervisors, and others who desired to pursue courses leading to college credit; high school students, public school teachers, and others who seek admission to the college, but lack a sufficient number of high school units for entrance; those who wish to review the subjects required for the life-grade, first-grade, and second-grade teaching certificates for examination.

While the attendance was not as large as we anticipated, the work was well done by Prof. A. R. Jones, who directed the review work for teachers' examination; Prof. S. M. Lynam, who had charge of college credit work, and Mrs. S. M. Lynam, who conducted the academic credit work.

The next big thing on the program for Bethlehem College will be the Chautauqua and School of Methods, which will begin August 10th and close August 17, 1925. This summer school of religious education is conducted especially in the interests of pastors, Christian Endeavor and Sunday School workers, although many features of the work will be interesting and profitable to all who may desire to attend. The faculty is of high class, chosen because of their special fitness to give instruction in their special field. The courses are chosen and arranged so as to be helpful to all who may give their attendance and attention; so pack your grip and get ready to attend the big week of profitable instruction, pleasure and entertainment, for the small sum of 50 cents' registration fee for the whole week's performance. If you desire board and room for the week, it will cost you but the small sum of $5.00. Do not forget the time and place. Bethlehem College is situated in the town of Wadley, Randolph County, Ala., on the A., B. & A. Railroad, fourteen miles west of Roanoke. There are two passenger trains through Wadley each way daily.

Bethlehem College will begin regular work on September 7, 1925, and the attendance is earnestly solicited of all who may desire to take the last two years of academic work and the first two years of College work. S. L. Beougher.

Wadley, Ala.

Girls' Dormitory, Bethlehem College.

WHY I SHOULD GO TO BETHLEHEM COLLEGE.

In considering the matter of whether or not I should go to college, the main question at issue is whether it is better to spend time in general education which has no bearing upon my special lifework before beginning a specialized training for that work, or whether it is better, in view of the fact that life is limited to a few years, to proceed at once to a specialized training upon finishing high school.

It should be obvious that I must have the specialized training in any event. There are not many occupations, outside of that of hod-carrier, where a specialized training is not compulsory. While it is still possible to enter many vocations by an apprenticeship of actual experience, the preparation which qualified one for any of the professions, and for many of the trades and business pursuits, are being given in the schools, both public and private, and these courses are rapidly being made a requisite to entrance upon the respective professions, trades and business pursuits. In farming, which formerly was considered a simple occupation, even those trained by experience feel the need of specialized training, and a large majority of modern farmers avail themselves of the courses offered by the colleges.

It might seem at first glance that since the specialized training is compulsory, that it would be expedient to cut short the period of general training to accommodate the rapidly lengthening period of specialization. A close examination of the facts prove that quite contrary is the case if we hope to attain a high degree of success in our chosen occupation and live a full, satisfactory life.

If we wish to build a tall shaft we do not plan it without a suitable foundation, and the higher the shaft we build, the broader and stronger do we make the base. We do not reason that we should save brick and mortar at the bottom because we are going to use so much as we ascend. Equilibrium is as important to the human mind as it is to brick and mortar. The higher our specialization in one subject, the more need for a broad foundation of mental development upon which it shall rest. The height of the crest of the wave depends upon the size of the base. Our possibilities of achievement in any given line depends upon our general mental development, and the college courses are designed to supply that development.

There was a time in the world's history when all activities were physical, and men used their hands to supply their needs, and the work of the hands depended upon the general bodily vigor. In modern times our abilities to succeed in life depend upon the development of our minds. The word education is from the Latin, and means to "draw out"; hence it is not something added to our store of knowledge for which we have no use in our chosen vocation, but a drawing out of our latent possibilities, a bringing to life of dormant mental abilities to support and sustain our specialization.

As to lack of time for a college education, ob-

servers have proved that the college training is a saving of time ultimately. The young men and women who go to college find themselves upon the beginning of their career in the world apparently four years behind their companions who have entered the world upon finishing high school. In another four years, however, the college graduates, in the majority of cases, have overtaken the high school graduates and are ahead in the game with much greater prospects. The positions at the top are open to "college graduates." Many firms and business concerns, in selecting employees for any job worth while, prefer, and even require, the college degree. There are many "self-made" men in the world, but a close study into the lives of most of them reveal the fact that they were students, and those who succeeded without a broad foundation of knowledge are conspicuously few.

Enough has been said to show that, as a general proposition, a college education is a distinct advantage materially, even though there are many college graduates who are and will always be poor, while there are some rich people who never went to college. There are other things which a college education brings into our lives besides material gains. We do not seek money in this life, but success and satisfaction. If these can be gained without money, it is merely a short cut to the goal. We want social standing, friends, respect, the admiration of our fellow-men, good homes, love, and the opportunity to engage in the work which we most enjoy. In the attainment of these things, a college education can help us more than any money which we are liable to make, because few of us are destined to ever become rich.

First State Bank of Wadley, Ala.

There are many pleasures dependent upon the attainment of wealth of fame, but the greatest pleasures are those dependent upon a cultivated mind, trained and developed as that it can appreciate the best there is in art, literature, music, and what is more important, the best there is in humanity. It is a pleasure to understand and sympathize with our fellow-beings, and understanding and sympathy are a matter of individual development. For that reason, I should give myself every opportunity for development in order that I may enjoy the greatest satisfaction in life.

The difference between the race we found upon this continent with its primitive tools and its primitive ideas of the world and the universe, and the present civilized American race, is largely a matter of education. The Indian race is not "inferior," but merely under-developed. The rapid development of these so-called inferior races under a system of education has been one of the marvels of our present era of civilization.

What education will do for races, it will do for individuals, for the individual is the type of the race. And, therefore, in order to enlarge my sphere of usefulness and add to the enjoyment and satisfaction which I may get out of life, I should go to college, remembering that, whatever may be said to deter me, it will likely be said by one who has not gone, and that while there are many who regret that they did not go to college, there are none who regret that they did.

Wadley, Ala. S. L. Beougher.

BETHLEHEM COLLEGE ANNOUNCEMENT.

This college is located at Wadley, Randolph County, Ala., on the A., B. & A. Railroad and on the Tallapossa River.

The purpose of the college is born of the desire on the part of many earnest Christian men and women of those sections of Alabama and Georgia touched by the Christian Church to see developed in their midst a higher and stronger leadership in the Church, and in turn a higher type of Christian citizenship; and while it is fostered by the Christian Church, it is in no sense sectarian in its aims and purposes. The one aim and object of the college shall be the development of Christian character and the fitting for service of those who shall become students here.

There are four Churches in Wadley, namely: M. E. North, M. E. South, Baptist, and Christian. Students will be required to attend some preaching service every Sunday and Sunday School of their choice. Christian Endeavor Society is in operation throughout the year, and it is hoped that students will take advantage of this opportunity for Christian fellowship and association. Daily chapel services will be conducted in the college auditorium, and all students are required to attend.

The policy of the college and final disposition of all matters of government and administration of the college are vested in the faculty, who will meet at the call of the president and pass such regulations as they deed wise and necessary for the welfare of the institution.

The purpose of government will be not merely to maintain discipline, but to cultivate Christian character, grounded of firm principles of right, a high sense of duty, honor, and propriety, and an earnest love of the truth.

The college department maintains the following schools of instruction: biology, chemistry, Christian education, domestic science and art, business, education, English language and literature, geology, history and social science, mathematics, physics, romance languages and literatures, expression and public speaking, practical mechanics and music.

The academy offers the following courses in mathematics, science, language, history, social science, agriculture, home economics, normal, and music. Certificates of graduation will be given those who have satisfactorily completed the four-year standard Alabama high school course.

Diplomas of graduation will be given those who have completed in a satisfactory manner the regular two-year college course, which requires sixty semester hours of college work.

Cirtificates of proficiency will be given those who have completed one of the special courses in music or commercial work.

The school year consists of nine months of four weeks each, and five days constitute a week. The year is divided into two terms of eighteen weeks.

The cost for the college department for the year: tuition, $50.00; matriculation fee, $10.00; room in dormitory, with heat and light, $30.00; board in dormitory, $157.50; athletic fee, $3.00—total, $250.50.

Expenses for the academic department: tuition, $25.00; matriculation fee, $10.00; room in dormitory, with heat and light, $30.00; board in dormitory, $157.50; athletic fee, $3.00—total, $225.50.

College organizations consist of two literary societies, college class organizations, glee club, and college band.

Bethlehem College allows intercollegiate and academic athletics on the part of its young men, for it is believed that in well-regulated athletics is found the best solution of all the problems of rational and effectual physical training. All athletics will be under faculty supervision.

Girls have choice of rooms in the order of application, if a registration fee of $5.00 is sent with it; this will be counted out of first payment made on fall term. All desiring rooms reserved should send registration fee at once. School will begin September 7, 1925. This is your school; we will look for you on opening day.

S. L. Beougher.

ADVANTAGES OF A JUNIOR COLLEGE.

Economy: The junior college offers an opportunity to students of limited means that the larger institutions cannot afford. A student at Bethlehem can do two years of college work for less than half the cost for the same work at larger colleges.

Opportunity for Leadership: The student, while doing the first two years of college work at a junior college, is an upper-classman. He has an opportunity for leadership, and is not swallowed up in the crowded conditions of the large freshman class at college.

Close Association with Teacher: In a junior college, the students have a better chance to know the teacher and profit by the constant association. The teacher is the college.

Encourages to Best Effort: Only a small per cent of those who enter a four-year college ever graduate. In a junior college, with its two years at reasonable cost, the student is not only encouraged with the prospect of graduation, but also enjoys the inspiration and dignity of a place among the upper-classmen throughout his entire college career. S. L. Beougher.

If you are too busy to read a whole book this week, suppose you just turn to the 107th Psalm and get acquainted with one of the noblest prose poems available anywhere in our English tongue—not over-looking that quaintly beautiful and touching old Elizabeth phrase, "the loving kindness of the Lord." No word in common use in our language today seems to convey quite the meaning of that expressive term, "loving kindness," that we have unfortunately let fall into disuse.—*Clarence Poe, in The Progressive Farmer*

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, D. D., *Secretary.*

It will be of interest to know some things about the stewardship work of the United Brethren Church. They are a good people, doing splendid work, ever seeking after the best ways and methods. They have just recently held their quadrennial session. We give quotations from the report of the board of administration as to their recent actions. You will see in how many ways their plans harmonize with ours and make emphasis of the things we are stressing.

"Ninety-eight per cent of the pastors and laymen from different sections of the Church who recently expressed themselves voted in favor of the budget and the every-member canvass as the best method of supporting our local Church interests and the benevolent causes." May we not have nearly 100 per cent of our Churches using these two best plans—a Church budget with both parts and a real every-member canvass each year?

"The General Conference recommended that special days be observed to give information about the work our denomination is doing through its benevolent activities, and . . . that cash offerings be lifted on such days to supplement the payment of pledges taken during the every-member canvass." Opportunity should always be given to supplement ordinary giving on the occasion of educational presentation of needs.

"A Church-wide canvass at the same time—instead of conducting the annual every-member canvass at different times in different Conferences, as in the past. The General Conference voted that there be a simultaneous every-member canvass throughout the denomination during a certain week." We congratulate our neighbors on that step. This writer here and now desires to go on record as favoring that plan for the Christian denomination. We have studied this matter long and from every possible angle. We know! and we believe that our next Convention should adopt that plan. It does not matter when your Church year ends, or your Conference year, or our denominational year; it does not matter whether you call a pastor or hire a preacher. There is no real reason that we can think of that should stand in the way of such a denomination-wide plan. We commend it to our leaders. There are many reasons for it.

Highly Favored.

We are highly favored in this office by stewardship secretaries and pastors who are thoughtful and kind in sending us samples of their stewardship literature such as series of letters sent out preparatory to the every-member canvass, sample budgets, monthly and quarterly statements sent to the Church membership. This is greatly appreciated, for it helps us to be of larger service to other Churches. We find many good ideas; we note some weaknesses. No point in any of those letters, leaflets, statements should be given out hurriedly. Some times we get help, and at times we could have made helpful suggestions. What an improvement is going on among our Churches just in the matter of making the budget alone! We have issued a leaflet on "The Local Church Budget" which may be had free on request. Thank you for the samples.

There Is a New Day.

In the Christian Church there is a new day as to the matter of tithing. Tithing experiences come to us from every section and from our active workers. Stewardship secretaries and pastors should preach and teach its joy, duty, privilege. This week we have a message from one of our strong Illinois farmer tithers, Bro. W. S. Sanford: "After twenty-five years' experience in tithing, I can recommend it as a very satisfactory way to meet our financial obligations to God. With a little practice, it is very easy to give one-tenth. Nine-tenths of one's income used systematically goes further in business than all of it does without system." Do you actually tithe? If so, we want your experience.

EDUCATION IN SOUTHERN CONFERENCES.

BY REV. S. M. LYNAM.

The need of men constitute a genuine call for service. The building of Bethlehem College, in the Southern Conferences, was in response to a need, a call. The opportunities of Bethlehem are unlimited, save by the money which is placed at its disposal. The task is great, but there is joy for those engaged in its doing. The response of the boys and girls is worth more than money, and the type of students justifies the noblest efforts of the Christian Church.

What Bethlehem Is Undertaking.

Bethlehem College is undertaking to serve the two Conferences of the Far South; but it is doing more—it is undertaking to serve the community in which it is located and those which surround it, without regard to denominational affiliations. The college has a high purpose, and the highest purpose belongs to the Christian college. The college must set the standards of culture and refinement. It must uplift the community as well as its students. It must furnish for the community a cultural life. The Christian college must, by its influence, build a community character. All these things Bethlehem is undertaking to do.

The music department, by recitals, is seeking to create a taste for the best in music, and the dramatics are seeking to furnish the most wholesome entertainment for the town of Wadley and the surrounding communities. Through its faculty members, the college is reaching out far beyond the immediate Conferences, seeking to spread the gospel of education through the Conferences and the community.

The college is to throw open its doors to the Chautauqua and School of Methods, and so is helping to render a genuine cultural service as well as to prepare leaders for our Southern work.

The Problem.

This new college in the Far South is not without its problem. It is the problem of every new institution. The problem is a financial one. Bethlehem is seeking to erect another building just now, and that building must be built with the small change. But a college built so will hold a place in the hearts of those who give to build it. Bethlehem seems to have the good will of the Southern Church, and to retain that good will is the aim of those who control its destiny. Friends are better than dollars, however important dollars may be. The Conferences have voted four offerings each year to the college, but many of the Churches and pastors seem to have forgotten that decision of the Conferences. If every Church in the Southern field would attempt to live for just a little time outside its four walls, the Church, the Conference, and certainly the college would find many of its most perplexing problems solved. From the Southern Church, Bethlehem must have more than mere professions of devotion and loyalty. Spoken expressions are good, but expressions which the bank will accept are far more tangible and will aid far more potently in the solution of Bethlehem's chiefest problem. We can get the students could we care for them, and could we get the money we could meet every requirement of the Church and the community; without, the college is of necessity seriously handicapped.

The Outlook.

Nothing could be more promising than the outlook of the Church's educational interests in the Far South if the leaders of the Church can be brought into full co-operation with the institution which the Church has placed among them. There is a need of acquaintanceship between the college and all the individual Churches. The faculty of the college during the past year was almost wholly a new faculty, and yet they managed, in spite of their heavy work, to visit as many of the Churches as invited them, and made possible a way for them to reach the Church. The faculty members are willing to make any sacrifice to bring about this acquaintance which is needed, but each individual Church has a responsibility in the matter. When the age of the college is considered, the response has been a hearty one, and with the passing months it has grown in warmth.

The task is large, the responsibility heavy, the means of accomplishment woefully limited; but, in spite of every obstacle, the outlook is bright, and, like the rising sun as it guilds the sky for a new day, it steadily brightens, because the college is steadily winning the love and loyalty and material support of the people of the Church which has fostered it. Having begun the task, we dare not turn from it. We must press forward, surmounting every difficulty, for the Christian Church, so far as the educational interest in the Far South is concerned. "Over the Alps lies Italy," and there must be no Alps.

CONFERENCES MEET.

Virginia Valley Central Conference meets at the Bethlehem Church, near Harrisonburg, Va., August 12-14, 1925.

Alabama Conference meets at Beulah Church Tuesday, October 20, 1925, at 10 o'clock A. M.

Georgia and Alabama Conference meets at Oak Grove Christian Church, near Chipley, Tuesday evening, October 27, 1925, at 7:30.

Eastern Virginia Conference meets October 27, 1925, at Franklin, Va., at 10 o'clock A. M.

North Carolina and Virginia Conference meets November 17, 1925, at Salem Chapel, at 10 o'clock A. M.

Western North Carolina Conference meets with New Center Church.

Eastern North Carolina Conference meets with Liberty Church.

North Carolina Conference will meet Wednesday, December 2, 1925.

TOURING TO A GREAT CONVENTION.

(Continued from Page 5.)

of Sacajawea in the city part at Portland.

How wonderful is history when you read it as His story. God's hand leading in the capture of this Indian maiden, carried hundreds of miles from her home that she might become the guide of the men who should open up this great northwest to the white man and the religion of Jesus Christ. Some might call this a happy coincidence. I love to think of it as a gracious providence.

I trust that our Christian Endeavorers in this materialistic, scientific and pseudo-scientific day in which we live may keep the faith of a Providence who shapes and guides the lives of those

who trust Him, burning with undimmed light in their hearts.

We note that our guide-book says the next place is Bighorn, Mon. Instantly we think of that noble, daring yellow-hair chief, General Custer, and his brave men who, at the battle of the Little Bighorn, in 1876, laid down their lives, far from home and loved ones, hemmed in on all sides by a howling cordon of mounted savages, who circled about them in a whirl of death, shooting their deadly arrows until not one of that noble band was left alive.

It was at this place (Bighorn) that Gen. Gibbon crossed the Yellowstone River with 450 men to aid Gen. Custer; but he was too late, the battle was already lost when he arrived at Bighorn. It might have been a different story in the history of our nation if Gen. Gibbons had been a few hours earlier.

Christian Endeavorers, the Church, your local Church is in a great battle against the hosts of sin and death, and needs the strength of your young lives to help it win the victory. Awake now before it is too late and the battle that might have been won is lost forever.

As I said in the beginning of this article, when a boy I had three wishes. I am going to tell you what they were. First, I wished that I might be a tall man. To those of my readers who know me, it is needless to say that I got that wish. Six feet three and one-fourth inches is at least above the average. The second wish was that I might see the Atlantic Ocean. I have had that wish fulfilled a number of times. The third was that I might be permitted to see the Rocky Mountains. We have passed Columbus, Mont., and away to the west, one hundred miles distant, I see the rugged, snow-tipped, beautiful range of the Crazy Mountains, the first view of an outlying range of the "Rockies." It thrills me in a strange way as I realize that my third wish had been fulfilled, and I cannot but feel a sense of exultation but it is soon succeeded by one of shame, and I say to the yesterday of myself, "O foolish boy! Why did you not wish for some really great thing for God and humanity? Would not God have brought it to pass even as He has the granting of those wishes of so much lesser importance? Boys and girls, young men and young women of the Christian Church, when you wish, wish big things for the glory of God and the blessing of mankind.

Our route parallels the majestic Yellowstone River for many miles from this point until we lose it at Livingstone, Mont. It is here that it meets the Northern Pacific as it comes down through the great canyon of the Yellowstone.

The mountain scenery at Livingstone is very beautiful. The snow-clad Rockies bathed in an exquisitely beautiful haze of delicate lavender, shading down into violet, and purple and blue in the lower reaches, lie all about us. And my heart paraphrases that exclamation uttered by the psalmist long ago, "As the mountains are round about Livingstone, so the Lord is round about His people."

All this territory about here is rich with history of battles fought with the Indians by Generals Miles, Terry, Custer, Gibbon, Crook and others.

At Muir, Mont., we enter the Bozeman Tunnel, 3,654 feet long, 5,592 feet above sea level. This is the highest point reached by our train on the trip Bozeman tunnel cuts through under the pass crossed by Lewis and Clark, guided by Sacajawea in 1806.

Our train sweeps through the jaws of a rocky canyon, and we find ourselves in the beautiful Gallatin Valley, which stretches in unbroken loveliness of fertility for miles in every direction. Great fields of grain, and sugar beets, and corn greet our eyes.

Beyond the Gallatin Valley we find ourselves in the mountains once more; and at the little town of Clarkston we see our first and only evidences of the earthquake about which you have been reading in the papers. Here are two great steam shovels and a wreck car with derrick. They have lifted some large boulders that had been shaken down by the earthquake onto the track, and rolled them down the bank toward the river. As you look up the almost perpendicular side of the mountain through whose base the railroad has cut a right of way, and notice the great masses of rock weighing tons, seemingly loosely poised, ready for a deadly leap at the slightest provocation, you involuntarily breathe a prayer of thanksgiving that your train was not in that particular spot at the time of the earthquake, and another petition that the earthquake may not decide to visit that particular locality before your train gets out of there. Clarkston is rather unique, in that the only way one can get in or out of there, unless one walks, is to come in on the train. So rugged are the mountains on all sides that no wagon road can be constructed in there. As I meditated on that fact, I thought what pleasant experiences, what helpful ministries Clarkston is deprived of because it is so walled in by these great, cold, stony mountains. Such, I thought, is the selfish, sinful life. It shuts itself in with cold, gray, insurmountable walls of selfishness and the blessed influences from God and from other lives cannot penetrate to its fastnesses, neither can it get out in helpful ministry to others. Young people sometimes get the erroneous idea that the Christian life is narrow and binding, and that the sinful life is the free, broad life. In one sense, that may be true; but in the sense of real liberty, and breadth, and captivity, and narrowness, it is just the reverse. The Christian life is the free, broad life, while the selfish, sinful life is the narrow one.

One of the most beautiful sights of the whole trip was seen at Lake Pend Oreille, Idaho. I think my guardian spirit, knowing my love for the beautiful in nature, must have awakened me that morning at about 4:30. Lying in my berth, I threw up the shade and looked out upon as beautiful a sight as I believe I had ever seen. A beautiful lake, one of the largest inland freshwater lakes in the United States, it being fifty-five miles long and from two to fifteen miles wide, stretched before me. The mountain rose majestically, with a sheer, precipitous cliff twenty-five hundred feet above the lake. High mountains towered in every direction. The early rays of the morning sun had tipped their crests with a warm rose tint; this deepened down the sides of the mountain, changing from a light lavender into violet, and farther down the sides into a dark purple. The lake, whose gently undulating bosom seemed alive and glorious with the opalescent hues caught from the skies and mountains, was dotted here and there with fir-covered islands of a wonderfully rich dark green.

As I feasted my eyes on this beautiful vision of the dawn, the words of the psalmist came with new meaning and emphasis to my soul, "The heavens declare the glory of God, and the firmament sheweth His handiwork."

Our splendid train soon swept us across Idaho and into the State of Washington. At Pasco, we left the train that had brought us so safely and pleasantly so many miles and took another road for a 231-mile ride, nearly all the way down the great Columbia River into Portland.

I wish I could describe that wonderful trip with any degree of justice to its beauty, but I cannot. My vocabularly breaks down, goes bankrupt at once in the attempt. I wish I could take my brain and pass it on as a movie reel to you and have the impressions I received thrown on the screen of your thought; but I cannot do that.

Those wonderful rose, crimson, lavender, violet, purple, indigo mountains, with their bold, lofty turreted castles and rocky ramparts, many of them absolutely devoid of vegetation, stark, arid, barren with the exception of here and there a clump of sage brush. Sometimes their great rounded outlines made you think they were sleeping giants who had been sleeping for ages.

As our train swept us down through this part of the journey, I had the strange feeling that I was not in the United States, but rather that I must have been magically transported into some great desert, mountainous land in Africa. Here and there were cases of green where some farmer had managed to get water enough to irrigate a patch of land and build his home. This whole region is barren, not because it is infertile, for it is wonderfully fertile; it is non-productive and desolate because it does not get water. There is water supply in abundance flowing nearby, but it does not get it. My sympathy went out to those barren mountains as to a living creature, and I wished I could cry out to them, "Oh, desert mountains, I will bring you the waters of the great Columbia and I will assuage your thirst and baptize you with a baptism that will crown you with fruitfulness and make you to laugh with wonderful orchards and fields of billowing grain.

And so, I think, Jesus, looking down upon our lives so full of possibility and yet so arid and unfruitful, must yearn with a longing infinitely more intense than any longing that possessed me at that time, to baptize us with that Spirit, the water of life, that shall quench our soul-thirsts and make the desert places of our lives to blossom as the rose.

A gentleman on the train who lived in Oregon said that back of those mountains were some of the most wonderful wheat fields in the world. Occasionally we could see them peeking down over the mountaintops, the green and gold of their skirt hems showing vividly against the purple of the mountains. Farther down, the mountains were royally garbed in oak, and fir, and pine, and cedar.

If I had the money, I would like to run a railroad, the trains of which would have no regular schedule, but would stop anywhere to let passengers who so desired get off and stay off as long as they desired to study every strange flower and bird and tree and bush and geologic formation that the passenger might wish to study. I wished for such a train again and again on this trip. Suddenly my heart was somewhat comforted, as I thought: why wish for such a train; you have a Ford?

Across the river from us we saw beautiful Multnomah, Wahkenah and Horse Tail Falls.

It was on this latter part of the trip that we got our first view of that inspiringly beautiful mountain, Mt. Hood.

I have searched through all sorts of views of Mt. Hood, but still have to see a picture that does justice to its majestic, chaste beauty. It rises, with its snow-covered sides, like a great marble cone 11,228 feet above sea level. We saw it a number of times, and then the mountains would hide it from our view, and each time we saw it it seemed more wonderful to me.

At last tired, but happy from our varied experiences, we arrived at the beautiful Rose City of Portland. We are just a little too late to see the roses in all their beauty, but enough remain to lead us to realize to some extent how beautiful they must be when at their height.

My next paper will tell of the great convention at Portland.

A. B. KENDALL,
Christian Endeavor Secretary.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

August 16, 1925.

Subject: "Temperance Lesson."

Golden Text: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Gal. 6:7.

Lesson: Gal. 5:13-24.

Devotional Reading: Prov. 23:29-35.

We Americans boast of our freedom. We do have a large measure of freedom, and we should rejoice therein. But we must not forget that a man who is free politically may be a most abject slave in bondage. It was no less an authority than Jesus Himself who said that whosoever committeth sin is the bondservant of sin. No man is free until he is master of himself. And no man can be master of himself unless he is set free from sin. "If the Son shall set you free, then shall ye be free indeed." It might be said in a paradoxical way that the man who is in bondage to Christ is freest of all men.

Now, the Galatians were rejoicing in Christian liberty. They had been set free from the law by Christ. But, like so many people, they could not stand freedom, and they were using their freedom for license. Perhaps it is not too much to say that one of the main reasons why women are smoking so much today is because it is one way they think they can assert the "new freedom" that has come to them. They are using their liberty for license. They would do well to heed Paul's advice. Let them rejoice in their freedom, but let them not use that freedom for license. They, and we, are to use our freedom through love to serve others. Here is a vital truth in Christianity. Jesus Christ releases men from the bondage of law and evil habits and sin. Men are free. But it is really freedom not to do as one wants, but freedom to do as one ought. And the fact that Christ sets men free and releases their powers is all the more reason why they should use those powers in serving others. In doing this they are fulfilling the whole law which is summed up in the fundamental principle, "Thou shalt love thy neighbor as thyself." Paul reminds his readers that the man who devotes his time to "biting and devouring" others is liable to be bitten and devoured himself. That principle holds true in life.

The Christian is to walk by the Spirit. If he walks by the Spirit he shall not fulfill the lusts of the flesh. He who sets his affections on heavenly things will not mind earthly things. But he who determines to walk by the Spirit has a man's sized fight on his hands, for the Spirit warreth against the flesh and the flesh warreth against the Spirit. This is no theological theory; it is a hard fact of life. We know it is true because it is true in our own lives. Who of us has not experienced, in fact continually experiences, this grim fight in his own life? The things that we would do, we do not; the things that we would not do, we do. We find that when we would do good, evil is present. O wretched men that we are! who shall deliver us from the body of this death? Paul says, "Jesus Christ will deliver you. I know He will deliver you, for He delivered me. And if He delivered me, He can deliver anybody." "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

There is a law in nature that whatsoever a man soweth, that shall he also reap. If he sows oats, he will reap oats. If he sows wheat, he will reap wheat. If he sows corn, he will reap corn. He cannot sow oats and reap corn; or wheat, and reap oats. Whatever he sows, he reaps.

Now, this law obtains in life, as in nature. A man reaps whatever he sows. If he sows to the flesh, he will reap of the flesh, even corruption. If he sows to the Spirit, he shall reap of the Spirit, even everlasting life. The law is simple, fundamental and unvarying. A man cannot sow to the flesh and reap of the Spirit. If he sows to the Spirit, he will not reap of the flesh. Whatever a man sows, that will he reap. Here, then, is the explanation of many of the problems of life. Why is there such a dearth of spiritual life in so many professing Christians? Simply because those Christians are not sowing to the Spirit. They live for the flesh; they try to grow a crop of spiritual things on material things; they do not cultivate the crop even if they plant spiritual things. In life, as in a garden or field, the weeds will overtop the good plants unless they are rooted up. And even if there are not many weeds, the plants will not grow without care and cultivation. The man who neglects his prayer-life, who does not feed his mind and heart on the Word, who absents himself from regular worship, who does not express service in his life, will never produce the fruit of the spiritual life. He will reap what he sows. The converse is true. The man who minds spiritual things will reap spiritual things. He will grow in grace; he will grow into the measure of the stature of the fullness of Christ. For whatever a man sows, he reaps.

The works of the flesh! What a long list of undesirable and defiling things! Fornication, uncleanliness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such like. He who sows to the flesh will reap a big crop of tares.

The fruit of the Spirit. Love—intelligent good will toward all, even toward our enemies, and intelligent good will that finds expression is service; joy—not ephemeral pleasure, but the abiding joy which the world cannot give nor take away, based on quality of life, trust in God, consciousness of sonship, service; peace—the peace of God which passeth all understanding that guards our minds and hearts in Christ Jesus and which sustains and strengthens us in all the experiences of life; long-suffering—patience, the spirit of bearing with circumstances and people; kindness—the art and habit of being kind, one of the cheapest and one of the most valuable qualities of life; goodness—the incarnation of the old-fashioned and much-needed virtues of purity, honesty, truthfulness, conscientiousness, etc.; faithfulness—loyalty to all that is best in life and to God through Jesus Christ; meekness—humility, a recognition that all one has and is is not one's own, but has been committed in trust by a loving Father, the grace of not thinking of one's self more highly than he ought to think; self-control—self-mastery, the power to do what one ought, the ability to bring one's body into subjection. These are the fruits of the Spirit. We are to have them all. We are to cultivate them by minding the things of the Spirit. And against them there is no law.

Being a Christian is man's highest vocation. There is nothing so challenging as trying to live as a son of God. It is also a man's most difficult task. But He who hath called us is faithful. He remembereth our frame. He knoweth that we are dust. He will not suffer us to be tempted above that which we are able to bear, and will, with the temptation, also provide a means of escape. We are to fight the good fight of faith. We are to lay hold on life eternal.

CRADLE ROLL PARTY.

On the second Tuesday in June, the Missionary Cradle Roll of the First Christian Church, Burlington, N. C., entertained their mothers and friends at a beautiful party. The program was under the direction of Miss Madge Moffitt, director of religious education in this Church. The offering received from the mite-boxes during the afternoon amounted to $28.00.

The guests were met at the door by Mrs. G. A. Karnodle, and directed to a table to register, where Mrs. B. J. Vestal, missionary cradle roll superintendent, presided over a dainty book filled with baby pictures and baby necessities.

Mrs. Vestal gave a charming welcome address, after which there entered a dainty fairy, asking permission to bring in all the cradle roll babies for a play-time hour. The mothers consented, and the cradle roll members entered, led by little Miss Frances Boland.

The hour was filled with games, missionary motion songs, recitations, and numbers from the baby orchestra. The little folks in the orchestra wore dresses as typical Chinese costumes and directed by Master Gordon Malone. Little Miss Wilna Horner, age two years, directed the chorus.

After the program, Mrs. J. W. Patton, of Elon College, gave a most helpful and interesting address on "Cradle Roll Interests." Ice cream was served by Misses Edith Holt and Carrie Belle Kernodle.

The afternoon was one of the most enjoyable ever spent by mothers and babies in this Church.

Burlington, N. C. Madge Moffitt.

FROM WALTERS, VA.

On Sunday, July 19th, Mt. Carmel and Johnson's Grove Churches held their "Children's Day" service. We had 216 in Sunday School at Mt. Carmel in the morning, with a full house for children's service. There was a very good program rendered. Those having the training of the children in charge were Mrs. Othelia Johnson, Mrs. W. E. Beale, Mrs. Virgie Carr, Mrs. C. K. Barrett, Mrs. Eunice Hall and others. They gave faithful service to the training of the children, and the children rendered their part well. We all enjoyed the service very much. We have a good Sunday School at Mt. Carmel, and large congregations at preaching services. We are looking forward to a great revival at Mt. Carmel this year. The meeting will begin the fifth Sunday in August, and the pastor will be assisted by Bro. Crawford, of Elm Avenue, Portsmouth. I am asking that each of the members turn to the Lord in earnest prayer, that the Lord may send us a glorious revival.

Johnson's Grove held their service in the afternoon. Here they had a very good program rendered; that was not only intertaining, but inspirational as well. They have some very fine people at Johnson's Grove, and the work there is progressing and the outlook is good in both Sunday School and Church service.

Revival service will begin there the first Sunday in August. May the Lord send us a real revival at this place.

It is drawing near the time for Churches in the rural sections to have their revival meetings, and may the Christian people every where turn to the Lord in prayer, that a real revival might sweep over our land. I believe no true Christian can study the conditions and not feel the need of a true revival. Elisha Bradshaw.

Christian Orphanage

Dear Friends:

Our children were made happy on Friday, July 24th, when the Durham Sunday School held its annual picnic on the Orphanage grounds. They came in trucks and automobiles more than two hundred strong. A merry, happy crowd! Old and young alike enjoyed the day. We had already had warning of their coming, and knowing of the baskets of good things to eat they always bring, we had prepared a table eighty feet long on which to serve the lunch. About 12 o'clock the good ladies filled the table to the limit of its capacity with chicken, and everything good to the taste of every one. The entire Orphanage family was invited to partake of the good things to eat, and it was a real treat to them. Dr. W. A. Harper was asked to return thanks, after which the little hands of the children were filled first. After every one had eaten to his heart's content, the remainder of the food was sent to the dining-room for the Orphanage children for their evening meal.

After the picnic was over and our friends had departed for home and the sun was sinking behind the western horizon, the good food was again placed upon the picnic table under the trees and all the children from both buildings gathered around the table for a real Orphanage picnic, and it was joyful to see them so happy. After returning thanks in concert, in which all the children joined, the little children again enjoyed a bountiful repast. With plenty of ice and with a brisk breeze blowing, it made an ideal water and lots of ice cream throughout the day, picnic day.

We are always delighted to have picnics come here and enjoy our beautiful grounds and splendid shade. Our Durham friends know just how to make every one happy and enjoy the day and have a real good time. We wish other Sunday Schools would hold their picnics here, too. We promise you to have plenty of ice water for the occasion.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 6, 1925.

Amount brought forward		$17,109.68
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Morrisville	$ 2.00	
Henderson	3.94	
		5.94
Western N. C. Conference:		
Ether	$ 1.61	
Pleasant Ridge	1.20	
Antioch (R)	1.81	
		4.62
N. C. & Va. Conference:		
Bethlehem	$ 6.14	
Palm Street, Greensboro	5.95	
Ingram	5.00	
		17.09
Eastern Va. Conference:		
First Church, Richmond, Va.	$ 5.42	
Oakland	10.00	
		15.42
Valley Va. Conference:		
Woods Chapel		1.00
New Building Fund.		
Mrs. J. H. Massey, Durham, N. C.	$ 5.00	
Mrs. Esther E. Jenkins, Fletcher, O.	10.00	
Wm. R. Harton, Treas., Richmond.	25.00	
Christian Light Church, N. C.	113.00	
J. Bailey Owen, Henderson, N. C.	100.00	
Mrs. Cora Zeider, Mansfield, Ohio.	5.00	
Thos. C. Amick	5.00	
A. S. Dunn, Lynchburg, Va.	5.00	
		268.00
Special Offerings.		
Sale of pig	$ 10.00	
Philathea Class, New Lebanon	2.00	
A Friend, Durham	15.00	
		27.00
Grand total		$17,448.75

Brule, a Frenchman, is said to have been the first white man who ever saw the Great Lakes. In 1616 he returned to Quebec after three years spent in Western exploration, and spoke of a "great inland sea."

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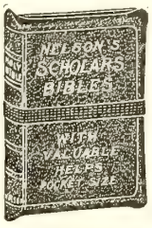

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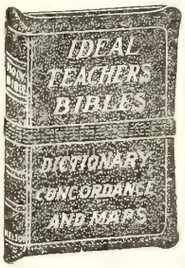

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A STUDY OF THE PSALMS.

Chapter III.

MONDAY.

THE VICTORIOUS KING OF GLORY.

Lesson: Psa. 24.

This psalm was used in celebrating a victory. We have this described in Psalm 68. Returning victoriously from the battlefield, the ark being carried before them, a brief mighty hymn opened the ceremony, the singers went before, the minstrels followed after, the girls danced around playing with timbrels, all singing, "The earth is the Lord's and the fullness thereof, the world and they that dwell therein," etc. No ceremonial requirement was necessary. Moral purity was the emphasis. Then they chant "Lift your heads," etc., and the response is "The Lord of Host, He is the King of Glory." Then the sacrifices of this victory feast begin. The true worshiper was the righteous citizen.

This rings true to the new emphasis on the heart life. Without morality, other values are worthless. Only men with clean, kind hearts may stand before the sanctuary. Only such may stand before Him today.

Prayer.—Our Father, wash us through and through, mind, body and soul, and we shall be clean for Thee. In His name we ask it. *Amen.*

TUESDAY.

ENTERING THE TEMPLE.

Lesson: Psa. 118.

Often when entering the temple, the leader would sing, "Oh, give thanks unto the Lord for He is good, and His kindness endures forever"; and the people sang a refrain, "For His kindness enters forever." Then it was taken up by "Israel," and then by "the house of Aaron," and then by them that fear the Lord.

"The voice of rejoicing and victory is the home of the righteous."

The leader calls out to the Levites who keep the gates: "Lift up your heads, O ye gates, and the King of Glory shall come in. Who is the King of Glory? The Lord, strong and mighty. He is the King of Glory." Or they called this: "Open to me the gates of righteousness, that I may enter them and give thanks to God." To this the gate-keeper would respond: "This is the gate of the Lord; the righteous may enter it." And they all enter, singing "This is the day which the Lord made." And the priest welcomes them by saying, "Blessed be he that enters in the name of the Lord. We bless you from the house of God." Then the people all say, Jehovah is God, and has given us light.

Prayer.—The Lord's Prayer in unison.

WEDNESDAY.

PROTESTATION OF INTEGRITY.

Lesson: Psa. 26.

Whereupon they compass the altar, dancing around it and touching its horns with the palms they carry in their hands (the most formal act of reverence to God), singing: "Thou art my God, and I will thank Thee; Thou art my God and I will exalt Thee." And the chorus responded: "Oh, give thanks unto the Lord, for He is good, for His kindness endures forever."

Prayer.—Our Father, in the midst of life we are in Thy temple, at Thy altar and before Thee. Examine us and prove us, and try our hearts, and wash our hands, and clean our souls, that we may compass Thy altar and be acceptable to Thee, now and forever. *Amen.*

THURSDAY.

THANKSGIVING DAY.

Lesson: Psa. 67.

"Let all the nations be glad and sing for joy."

This is the song they sung on their national thanksgiving day—the "Harvest Festival" it is called. It was the occasion of special prayers and thanksgiving for the harvest they had gathered. This is one of their most unselfish songs, for this they seem to feel that God who had provided so abundantly for all nations and people should be manifested and acknowledged by all people. The heathen in the farther parts must see and know who this God is. They look beyond the material gifts to the spiritual blessings for all and call on the nations to join them in their praise. Then they begin singing, "God be gracious unto us and bless us and make His face shine toward us, that they may be known upon earth, Thy salvation among all nations."

What spiritual satisfaction there is in intelligent and efficacious worship!

Prayer.—Dear Lord, be merciful unto us in our weakness and sins. Forgive us and make us whole and cause Thy face to shine upon this day. In His name. *Amen.*

FRIDAY.

GOD'S GLORY AND MAN'S DIGNITY.

Lesson: Psa. 8 (read well).

This is one of the few nature songs, and was sung whenever they felt like it. David was a great lover of nature. He lived in the wild during his early days, and it is surprising to know that he did not write and sing about nature more.

Though few, the nature songs are beautiful, and this is an example. It follows the thanksgiving song very appropriately. It is characteristic in the contemplation of nature that all narrow, selfish and nationalistic thoughts disappear. It is God and man; not God and me, nor God and you. It is the vast realm of creation. In Psalm 29 the poet called upon the people to look at the thunderstorm as a heavenly temple and worship Him.

Our song today, we are told, was sung by a solo voice, and the chorus sang the refrain which is the two lines at the beginning.

Prayer.—Our Father, in Thee we live and move and have our being. Bless us with Thy Spirit and make us like Thee. *Amen.*

SATURDAY.

JEHOVAH THE RIGHTEOUS JUDGE.

Lesson: Psa. 96.

Are you tiring of the psalms' exegesis? I am afraid so. Getting "kinder" monotonous, isn't it? Well, there must have been a time when David felt that way too. He said, "O sing unto the Lord a new song" (Psa. 96). And it was time. But he did not call for a new song because of the monotony of the old ones, but because the glory was too great to be expressed by anything that had been written. Hence, this psalm. None is in more nobly poetic form, and none matches it in its prophetic content.

Compare with this 93, 97, 75 and 76. These are the finest of the psalter. "Their power of arousing religious enthusiasm was so great that they were elevated to the highest cliff of soul ecstasy.

In hours of special victory, we do like to sing a new psalm. Look to God for this blessing.

Prayer.—All join in the Lord's prayer.

SUNDAY.

DOMINION OF THE KING.

Lesson: Psa. 110.

The royal psalms form a special group, and were used at great royal functions. They are 110, 2, 72, 20, 21, 61, 89, 132 and 144.

At the coronation of the King, one of these which seem fitting was sung. One hundred and ten was composed especially for such an occasion, but later was interpreted as referring to the Messiah, who combined religious and secular lordships in Himself over the hearts of the people.

Thus, a world dominion of the Lord's is foretold, and Jesus is the fulfillment of it. It is a psalm of a great ideal world with an ideal world ruler. Is that not what we are Christians for? Worship God and give thanks.

Prayer.—Some one lead in prayer.

THE REDISCOVERY OF THE BIBLE.

The place of the Bible in modern life has received a more thorough discussion in the past twelve months than during any period perhaps in the history of our country. Men have suddenly discovered that the Bible should be given a place in our national life, in our system of education, in our public morality, in our personal patriotism, in our public life. There is a deeper significance in the movement for the placing of the Bible in the public schools than is to be seen on the surface. The Holy Scriptures have been too much neglected during the past generation. The Book has lain on the center table in the home or in a corner in the library. It has been valued but not read. It has been appreciated but not mastered. It has been acknowledged but its light not followed. It has released a dim, mystical light upon the pathway of men, but it has not sent forth a noonday glow that should lighten the pathway of mankind.

When, therefore, men in legislative halls, and in educational gatherings, and within the closed doors of fraternal bodies, suddenly awaken to the necessity of reading the Bible more carefully and placing it within the curriculum of our public schools, they are not to be condemned, but rather commended. What the world needs today is a rediscovery of the Bible. It has been placed in an air-tight container and looked upon too much as an heirloom. Let these who are militant in its exaltation continue in their efforts until they lift it aloft as the light of a new day, in the name of Christ and His Church.—*Western Christian Advocate.*

POPE'S SUNDAY SCHOOL.

We want to say through the columns of your paper that our Sunday School is still living and in a progressive state. Our motto is "We Do Things." The small, yet great. Our average attendance is good, being more than 90 per cent. We have seven classes and a good teacher for each class. We are just a plain country Sunday School, working the best we can for the advancement of God's kingdom. We only have about eighty members.

Some time ago one of our teachers—Miss Corinne Holmes—undertook to get up a "Children's Day" program. With help and co-operation of the others, she had a wonderful success. She said, "Give the children the praise and God the honor and glory."

The program was presented Sunday night last, the 19th, and it was fine from start to end. It was a complete success. After the program there was a collection taken to go to the building fund at Elon College to help care more adequately for the unfortunate orphans, and the sum of $10.54 was realized, which we sent to Mr. Johnston to be used for that purpose. B. P. HINTON.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

My dear Kiddies:

It is still too hot for much letter-writing, so as I have to substitute again, while your editor regales herself with new methods at Elon, I shall make it snappy. Am sending you a lovely little poem, "God's Dark," by that wonderful friend of the children, John Martin. This is taken from the *American Magazine,* and will help you if you ever wake in the night and feel afraid. I have also borrowed an unusual dog story from the *Woman's Home Companion.* Hope you will like them both. With all love, I am,

Sincerely,

MRS. T. A. MOFFITT.

GOD'S DARK.

By John Martin.

The Dark is kind and cozy;
The Dark is soft and deep;
The Dark will pat my pillow
And love me as I sleep.

The Dark is smooth as velvet,
And gentle as the air,
And he is good to children
And people everywhere.

The Dark can see and loves me
Without a bit of light.
He gives me dreams and resting;
He brings the gentle Night.

God made the Dark so Daytime
Could close its tired eyes
And sleep a while in comfort
Beneath the starry skies.

The Daytime, just like children,
Needs rest from work and play,
So it can give us children
Another happy day.

God made the Dark for children
And birdies in their nest.
All in the Dark He watches
And guards us while we rest.

THE FRIENDLY PUPPY.

By Eleanor Hammond.

I'm friends with the postman
Who whistles down the street;
I'm pals with the butcher boy
Who comes to bring the meat.

A friendly sniff for agents
Who knock upon the door,
A wag for the woman
Who scrubs the kitchen floor.

I'm chums with all the boys
Who play with Bobby, here;
When baby pulls my tail
I lick his small pink ear.

I frisk and bounce about
When I hear mother's feet;
And dash to meet our daddy
Coming home along the street.

I'm even friends with Mitzie,
The scratchie, spitzie cat—
I'm sure that nobody could be
Much friendlier than that!
And Mitzie does not run from me
And climb the cherry tree.
And every one loves me!
A nd every one loves me!

THE TALE OF A YELLOW PUPPY.

By Sylvia Chatfield Bates.

Jitz was a little yellow puppy. He belonged to Hannah Rose. Hannah Rose was a little girl with yellow hair. He lived with his mother and the other puppies in the big barn. The barn was always full of sweet hay and dusty sunbeams. He liked to bite his sister's ears to make her hide. He liked to cuddle close to his mother and listen to the sounds that came through the barn door.

"Cock-a-doodle-doo-o-o!" That was Cocky, the rooster. "Moo-oo-oo!" That was Betsy Bossy in the field. "Meoow!" That was Kitzen in the apple tree.

But Jitz was not very happy. You see, he was the only yellow dog in the whole family. His mother did not think he was pretty. Hannah Rose did not think he was pretty, either.

One day he heard Hannah Rose crying. (He was lying in the barn in the hay with one eye open.) She did not cry very often, so he felt upset himself. She was crying because her mother was telling her she could not buy her a mamma doll who would say "Mam-ma!"

Jitz tumbled out of the barn into the back yard. Hannah Rose had stopped crying and was feeding the chickens. He ran in among them and made them go "Clackety-clack-clack; cut-cut-cut-cut-cut; ca-dab-cut! Ca-dab-cut! Cut-cut-cut!"

"Run away, naughty dog!" said Hannah Rose. She stamped her foot at him.

Jitz ran away. He went right over into the dump.

The dump was up the cart road and beyond the berry patches, in a hollow. People brought things here in carts and dumped them on the ground. Ashes and clam shells and broken umbrellas and old shoes and lost harmonicas and bird cages and torn skipping ropes and babies' blocks with the letters licked off, and dollies who weren't dollies any more.

Many lovely things to chew. Jitz felt very much better.

He licked the clam shells and blocks. He raced all over the dump with a skipping rope in his mouth. He almost swallowed a harmonica.

By and by, he found a dollie who really wasn't a dollie any more. She had no head and no arms and no legs. There was no harm in chewing this one.

He chewed until he saw something shining inside her. It was a tiny box. He tried to crack it with his teeth, but they were little teeth, so he swallowed it whole. It did not hurt much.

When he got home his mother and all his brothers and sisters were in the yard. Hannah Rose was sitting on the next to the bottom step of the back porch. It was supper time.

"Come, Jitz," called Hannah Rose; "here is your very first bone." He ran to Hannah Rose. He jumped up into her lap, and then he put his forefeet and head down to get the nice bone.

And what do you think? Something said, "Mam-ma!"

It was Jitz.

Hannah Rose was so surprised that she fell right off the steps into the pansy bed.

"Mam-ma!" he said again.

Jitz ran around in circles, barking. And every time he leaned down to get the bone, he said, "Mam-ma! mam-ma!"

He was a talking mamma-dog! because he had swallowed the little box (where her voice was kept) from inside the mamma dollie who wasn't really a dollie any more.

And after that Hannah Rose loved him best of all, and his mother thought he was a wonder!

CONVERTING HOUSES INTO HOMES.

"Just look at that house there," was the exclamation heard as we passed a new residence in a suburban development day before yesterday. "Just one little touch— that window-box of red geraniums—seems to convert it from the bareness and rawness of a new house into the beauty and friendliness of a real home."

All over Dixie right now there are houses waiting to be made to look like homes by the magic of flowers—and there is no better flower-planting time than now.—*Clarence Poe, in The Progressive Farmer.*

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Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
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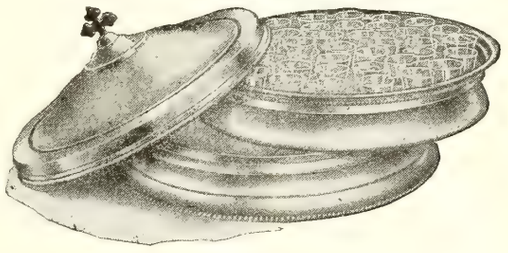

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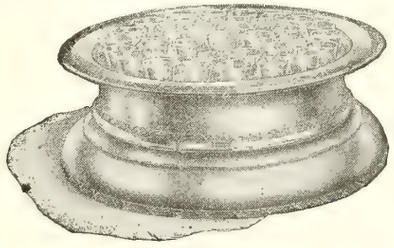
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
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Cover No. 4—Silver-plate; fits Silver Tray 90..	14.00
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ELON AND OUR S. S. & C. E. WORK.

As I think of discussing this subject, I realize that it is almost an impossible task. I say task because it is a difficult one to undertake to discuss what our head institution means to these phases of our Church work. However, I consider it a privilege to call attention to some of the many things that Elon means to our Sunday Schools and Christian Endeavorers.

I want to use this idea to show what it really represents in my mind and has meant to the Southern branch of our Church. For the Sunday Schools, Elon has been a foster mother. I say this because the Sunday School was in operation before Elon was founded. Since Elon has been growing and training young men and women it has trained them for various lines of Church activity. Now, when one goes into a Church where the young people of that Church have been in school at Elon we find a group of trained leaders, such as superintendents, secretaries and teachers. It really takes such to get a Sunday School on the go.

Why should I say foster mother, though? Usually, the child that is taken over by the foster mother has had some training, but a real Christian mother who adopts the child is not content with the training, but wants the child to have the very best Christian training, even though she is not akin to the child. Elon has been anxious to train leaders for the Sunday School since her foundation. She wants to give her sons and daughters the very best Christian training that can be given. By so doing, the larger number of members of our Churches that are not privileged to take training at the school will also be benefited by its influence.

There is a closer relation to the Christian Endeavor than to the Sunday School. There is a very little difference in the age of the Christian Endeavor and Elon. I think that Elon College was one of the first places that the Christian Endeavor Society was organized in our Southern Christian Convention. At this institution, the first leaders were trained for the practical experience. As a result of the training of our ministers and lay workers, today practically all of our town Churches and a large number of our country Churches have Christian Endeavor Societies. They are training the local young men and women. Elon is, therefore, the real Christian mother to the C. E. societies of the Christian Church of the South. The Christian Endeavor work was born there. Elon mothered it until there were trained leaders enough to go out and organize societies. As a usual thing, those who get an idea as to what it means to be in the association with the leaders in both the Sunday School and Christian Endeavor work are the ones who want to attend Elon. There, mother gets the joy of having the grandchildren to come, that she may serve them, too. Furthermore, a reunion is prepared each year for all the children, grandchildren and friends that they may come back to the old home to be refreshed with such bounties as we need—that is the Chautauqua.

What I have already said about the work is of the past. They are some of the things that Elon has done. I had the privilege of being there for my college work several years ago. The privilege was grand, but now our institution is better prepared to serve than ever before. I say this not because of visiting the school and seeing the new buildings, but because I had the opportunity of being there again last year and seeing for myself. The Mooney Christian Education Building is the only one of its kind in America. There we have the best advantages for Sunday School and Christian Endeavor training. I need not take time to describe the building here because most SUN readers have read that. I wish to tell how the Sunday School and Christian Endeavor work is conducted. For the students, a superintendent is elected from the student body to head it. The other officers are also elected to assist. The faculty usually acts as teacher or as head teacher for the students. They have the supervision of the work, but a member of the class teaches every Sunday morning. This gives our future leaders a chance to put in practice what they learn on the classes of religious education during the week. It also causes the students to be more careful because of the observer.

As for the Christian Endeavor training at Elon now, every student who is interested enough to take the work has the opportunity of studying about it in religious education on class during the week, and then the practical application of it on Sunday. We have at Elon a federated program now. One Sunday night for the whole night service, the Christian Endeavor has charge. Then for the next Sunday night, the Y. W. C. A. will conduct the service. Or, in other words, each of the various organizations such as I have named, Y. M. C. A. and Ministerial Association has one night in each month. That gives us the practical side of the religious life and does not crowd so many activities as it once did. Then we have the advantage of studying these things in religious education.

Elon has meant so much to our Sunday School and Christian Endeavor work that it cannot be told in writing. I am glad to say, from a standpoint of nine months' experience, that I believe it will mean more than ever before.

J. E. MCCAULEY.

THE KEEPING POWER OF GOD.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

Perfect peace, the reward of perfect trust. The more fully we trust, the more fully He gives peace, but it is to those whose mind is stayed upon the Lord. There is not a circumstance in which He will not keep the one whose mind is stayed upon the Lord—who commits all his ways unto Him and trusts in Him.

Every tongue that rises against those who are doing the things that are pleasing in His sight shall be condemned. No weapon that is formed against Him shall prosper. Such a servant of God does not need to put up a defense in his own behalf, for he has an unfailing defense in the Almighty.

There are many circumstances which try our faith, our courage and our holding-on qualities. There are times when the strain of the test becomes so severe we feel we cannot endure another minute of it. But the sure promises of our Lord go right along with us, and He who gave them goes right along with us, too. The Lord tests us to prove us and to bring out all the good there is in us. So we need not fear any test He may send, for He who sends the test is faithful, and He is able to carry us through safely, for the keeping power of God is perfect.

The promises are to those who trust and obey. God's only promise to those who are out of Christ is salvation if they repent. All His other promises are to those who have learned submission by taking Christ's yoke upon them and learned of Him. How rich, how full and perfect those promises are! Perfect promises by the perfect one, bringing perfect peace to His trusting, obedient children.

What, though, He does send us into the water! We have His "fear not" and His "I will be with thee." Anyway, the promise is to pass us through the water. What, though, He does send us into the fire! Again, our Lord has promised to pass us through without harm. The Lord never sends us into a hard trial to leave us there alone. Neither does He stand by as a mere onlooker. His promise is to be with us, to never leave or forsake us; but to take us safely through, whatever the trial may be.

How fully are you trusting Him? Have you learned to commit all to your Lord and trust Him to bring to pass that which He knows what is best for you? Do you fully know His keeping power? Are you trusting Him so completely that you are being kept in perfect peace? Is your mind stayed upon Him? Is it a fixed purpose with you to let His will be done in everything related to your life and service? That alone brings perfect peace. Doing our own will, working out our own plans brings unrest and dissatisfaction. "Not my will, but Thine," trusting when we cannot understand, is the way to perfect peace.

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Winchester	21.25	
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Alabama Conference.

Mt. Zion		20.00
Total for month		$ 692.78

CHAS. D. JOHNSTON,
Executive Secretary.

CHRISTIAN STEWARDSHIP.

This is now regarded as one of the basic subjects and themes of the Church. It is a subject vital both to the individual and to the Church. In recent reading contests held in different Churches, the expression has been made many times that "I had never realized the importance of the subject, and it is so interesting, too." Our class at the Chautauqua will spend ten days in real study of this interesting subject. The textbook will be Lovejoy's "Stewardship for All of Life." I will see that copies may be purchased at the class. They are 75 cents, cloth binding. If you have a copy, bring it with you. If you have other stewardship books, please bring them for reference uses. The work will be for laymen, young people, ministers, ladies and gentlemen. We wish every Church in our Southern Convention would have a strong delegation present, for we expect the work to be helpful to every kind of a Church. Of course, we expect to have the best-looking folks of the Chautauqua in our class. We hope to meet you there.

WARREN H. DENISON, *Leader.*

TATE.

Bro. Alva Tate was born February 10, 1889, and died July 18, 1925, age 36 years, 5 months, and 8 days. He leaves an aged father, two sisters, two brothers, a large number of relatives and a host of friends to mourn their loss. He was sick for several years and was very patient during his illness. Bro. Alva Tate professed faith in Jesus Christ as his Saviour a few weeks before he went to meet his Lord.

Funeral services were conducted at Busharbor Primitive Baptist Church by the writer, assisted by Rev. Mr. Martin. Bro. Tate was a member of the Junior Order, and his local order concluded the service at the cemetery.

May the good Lord comfort those who are saddened. L. L. WYRICK.

Danville, Va.

BEAHM.

Mrs. B. F. Beahm, of Harrisonburg, Va., Route 3, died in Rockingham Memorial Hospital, of Harrisonburg, Wednesday evening, July 15, 1925. Her age at the time of her death was 54 years, 2 months, and 10 days. She is survived by her husband, two sons, three daughters, and a brother. She had been a consistent member of Antioch Christian Church (near Harrisonburg, Va.) for about thirty-five years. Her funeral was conducted and her body was buried at the Mennonite Church of Mt. Clinton, Va., on Friday, July 17th. The services were conducted by her pastor, assisted by Rev. A. W. Andes and by Rev. S. B. Hannah, of the Presbyterian Church.

R. P. CRUMPLER.

Linville, Va.

CROWDER.

Mrs. Louise Crowder died June 16th at the home of her son, Garrett Crowder, Greenville, S. C., where she had been visiting for a short time. She was in her fifty-ninth year. She leaves to mourn their loss five children and a host of friends. Sister Crowder had been a member of the Christian Church for more than twenty-five years. She will be missed from the home, the Church and the community.

Funeral services were conducted from East La Grange Christian Church by the writer. The interment was in the Hillview Cemetery. Her last words were, "I am ready to go; weep not for me." May these words ever be a comfort to the bereaved ones, and may we all meet again where all tears will be wiped away.

Glen, Ga. A. H. SHEPPARD.

MILLION DOLLAR ENDOWED COLLEGES.

Million dollar endowments are possessed by 121 American universities, according to figures recently compiled by the Bureau of Education. Most of these institutions are under private control. State universities as a rule are not heavily endowed, and only eighteen of them are in the millionaire class, so far as their productive endowments are concerned.

BRIDGERS—LAWRENCE.

At the home of the bride's parents, Mr. and Mrs. L. H. Lawrence, Mr. Alvin O. Bridgers and Miss Beulah C. Lawrence were united in marriage June 24th. Several relatives and friends were present. The bride and groom are esteemed members of Shallow Well Christian Church. Mr. Bridgers received medals for courageous action during the late war. Mrs. Bridgers is a teacher in the Sunday School and is an earnest and efficient worker in other departments of the Church. Many friends wish for them the best that life can bring. Their home will be in Wendell, N. C., where Mr. Bridgers has for some years been in business.

R. L. WILLIAMSON.

EDWARDS—THOMAS.

Mr. John Edwards, of Rocky Ford Church, and Miss Susie Thomas, of Elk Spur, were united in marriage by the writer, at the home of the bride, on July 4th. After the marriage, dinner was served to all present. Mr. and Mrs. Edwards are very active in our work here, and their host of friends wish them well.

M. T. SORRELL.

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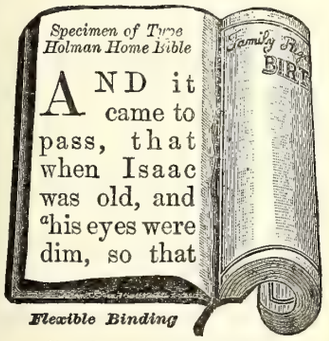
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MEREDITH.

On July 21, 1925, the death angel visited the home of Bro. and Sister Russel Meredith, and took from their midst their darling baby, Agnes Louise, thirteen months old. Death came very unexpectedly early Tuesday from poison on Sunday preceding. While everything was done that could be to save the sweet life, yet there seemed to be nothing that did any good.

The funeral service was held at Elk Spur Church. The writer was assisted by Bro. Holden, from Winston-Salem, and Bro. Parks, of Hillsville. A large crowd attended the burial, and the many flowers that were placed upon the grave evidenced the sympathy for Bro. and Sister Meredith as well as the manifestation of the love for the darling child that had gone from our midst. Her sweet face will never be forgotten by those that had the privilege of seeing and being with her. While she has passed to be with Christ, and her face we are no longer able to see, we know that when He shall come to call His own we will again see the one that we love so much. May God bless and comfort those that weep.

M. T. SORRELL.

LARRICK.

Asa D. Larrick passed into the life beyond Friday, July 3, 1925, at his home in Winchester, Va., after an illness of about a month, and was buried on Sunday afternoon, July 5, 1925, in the cemetery of the Timber Ridge Christian Church.

The funeral services were conducted by his pastor, Rev. J. F. Morgan, assisted by Rev. W. T. Walters and Rev. Courtney Anderson, and consisted of a brief service at his home, in Winchester, followed by a longer service in the Timber Ridge Christian Church, which was witnessed by a large concourse of friends and neighbors who had gathered to pay their respect to the memory of their friend whom they had known so long.

Bro. Larrick was a member of Timber Ridge Christian Church since boyhood, but upon coming to Winchester, Va., he moved his membership to the Winchester Christian Church. He was 69 years old. He is survived by his wife, four children, four brothers and two sisters. May the Lord comfort the bereaved ones.

J. F. MORGAN.

COLLINS.

Mrs. Annie E. Collins was born June 14, 1862, and died June 13, 1925, aged 63 years. She was married to S. B. Collins April 6, 1890. To this union were born five children, two of whom are still living. Her husband died about twenty years ago. Sister Collins was a good woman, a member of the Pentecostal Church, and lived near Whistler's Chapel. Funeral was held at the Pine Lutheran Church June 14, 1925.

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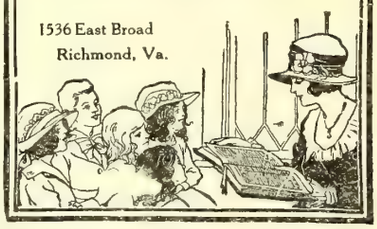

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, AUGUST 13, 1925. NUMBER 33.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Japanese Resent Chinese Acts.—

The Japanese papers are showing a deep feeling of resentment against the Chinese people who have recently been destroying Japanese stores, shops and other business places, and who have burned a Japanese consulate and mutilated the Japanese flag.

The Japanese feel that this is an insult to the national dignity and ought to be set right. They feel, too, that nothing should overshadow Japanese interests in China. China seems to desire to punish Japan and England for their imperialism, but Japan would have China understand that an empire is a far different thing from imperialism.

Promoting Good Will.—

The Federal Council of the Churches of Christ in America, of which the Christian Church is a member, felt some time ago that a better understanding needed development between the Jewish and Protestant organizations. A commission was created, with John W. Herring as secretary. Mr. Herring reports that a number of Jewish rabbis and Protestant theological professors are exchanging professorships in a number of Protestant and Jewish colleges and seminaries. The leaders are to discuss race relations, and much interest is being manifested through the organization of student groups for discussion. Nothing perhaps can contribute more to the promotion of this good will for which the Federal Council stands than will this exchange of teachers.

Dr. Clark Retires.—

Dr. Francis E. Clark, the founder of the Christian Endeavor movement, resigned his leadership of that organization after thirty-eight years of service. Christian Endeavor was forty-four years old, and Dr. Clark is seventy-four. His resignation was the outstanding event of the Portland meeting. Dr. Daniel A. Poling, pastor of the Marble Collegiate Church, Reformed, New York, was chosen Dr. Clark's successor. Dr. Poling will be head of the United Societies only, while Dr. Clark retains the presidency of the World Fedeartion. A memorial fund of one hundred thousand dollars is to be raised, the interest of which will care for Dr. and Mrs. Clark for the rest of their lives, and then be used for the extension of Christian Endeavor.

Criticises the American Church.—

Dr. George Chalmers Richmond, speaking before the nonconformist ministers of England, at Chestnut College, excoriated the American Church for its lack of social idealism. He declared that the American Church did not know how to respect its wage-earners as did the Church of England, and that in New England, where he was born, the Church was controlled by a small coterie of politicians and business men. Dr. Richmond may be right. All that he says is doubtless true in some Churches. The Church in America is not all that we should like it to be, but we doubt if going to England to talk about it will do the thing much good. As to social idealism, one wonders if abroad in the land there is not much more than in the old world. This old idea that tourists have given the people abroad that we Americans are lacking in decent culture and are a herd of money-getters only, ought to make every genuine American sick of the whole lot of them. It isn't the old world's fault that they think of us as they do. It is the fault of a few folks like Dr. Richmond who go abroad to talk about the land that gave them birth.

The Community Church Idea.—

The community Churches of the Northwest are beginning to organize. In the four Northwestern States there are 186 community Churches. The pastors and workers in these Churches assembled at St. John's Community Church, Portland, Oregon, recently, and Rev. O. F. Jordan, the executive secretary of the National Community Church Organization, aided in organizing the group. The community Churches in this district are prevailingly denominational, but there are many independent Churches. Recently, Longview, Wash., was a wilderness, but now it is a great lumber city of seven thousand. In order to avoid the denominational scramble, the people voted for an independent community Church, and the building is now going up at a cost of about $150,000. The community Church idea is a growing one, and while it is true that no Church can well live alone, it is also true that one Church may frequently meet the needs of a community now over-Churched, and allow the denominational energies for work in the undeveloped regions of which there are a great many throughout the country. Thinking people are beginning to disapprove of the general scramble for a place now so prevalent in many Churches, regardless of whether they are needed or not.

Some Near East Recommendations.—

The Christian Church has been deeply interested in the Near East work, and interest should be taken in the report of John R. Voris, who has been for five months studying the situation.

In Constantinople, initial steps were taken to found a Christian Nurture Council to function in the Near East. Mr. Voris recommended (1) a standard program of religious nurture for the several localities, including formal worship, informal services, religious and ethical instructions, expressional activities such as social service clubs, Christian associations, young people's devotional services, etc.; (2) emphasis on this program sufficient to induce recognition of its importance and necessity; (3) correlating it with the educational work under the director-general of overseas operations; (4) the harmonizing and correlating of efforts made by the many agencies involved, including the World's Sunday School Association, the United Christian Endeavor Societies, Christian Associations, Boy Scout organizations, etc.; (5) the employment of a native Greek religious education expert for the Greek orphans, and a native Armenian expert for the Armenian orphans; (6) a distinct policy of inciting the children to loyalty to the faith of their fathers and conscious of a duty to their Church, and, at the same time, giving them the evangelical and practical interpretation of Christianity emphasized by the Western Churches which will make them a leavening influence in the native Church.

The White House Cars.—

There are five cars in the White House garage. Francis H. Robinson is the official chauffeur to the President, and has been in that office during the administration of four Presidents. He has driven about five hundred thousand miles in that time. The five cars are all Pierce Arrows, and the President's number is D. C. 100. The White House cars are kept in the general army service garage at 19 B Street, about two minutes' drive from the main entrance to the White House grounds. During the day the President's car stands in a place allotted to it, no matter what the weather, because it is never known when he may have need of it. The five White House cars burn about 11,000 gallons of gasoline and go about 100,000 miles each year. Besides the President's car, there is a car for Mrs. Coolidge when she drives alone, one for the Secret Service, which always attends the President wherever he goes, one for the President's private secretary, and one for the use of the guests of the White House.

Besides having driven four Presidents, Robinson has driven many kings and princes. His prized possession is a decoration given him by King Albert of Belgium. The Secret Service men, under the direction of Richard Jervis, see to the selecting of a road, detours, etc., when the President goes on a long motor trip. He is attended always in a car just behind by the Secret Service, and in that car goes the President's physician. Third in the procession is the car carrying newspaper representatives, which are the link between the President and the country at large. While the President is subject to all motor regulations to which the seventeen million other motorists must adhere, he is given, out of courtesy, the right of way, and is provided with a State escort by each State through whose borders he passes.

NOTES-PERSONALS

Rev. G. C. Crutchfield, Wakefield, Va., was a pleasant visitor recently. His Churches have extended to him a call for an indefinite period, and he has accepted, expressing at the same time the desire to be worthy of serving, as he thinks he is, "the best people in all the world."

Our Richmond Church and our Winchester Church, in Virginia, are on the lookout for pastors. These are both important and growing centers, and here is hoping they will be fortunate in securing successors to the two worthy brethren who are resigning.

Rev. A. H. Hook has made our people a successful and acceptable preacher and pastor at Henderson, N. C., and he has been effectually aided in that task by his capable and devoted wife. Our Henderson Church will not easily find successors to these two who will fill their places.

Among the good Sunday Schools recently reporting their decision to take one offering a month for missions are Antioch, Isle of Wight County, Va., and Lee's Chapel, Lee County, N. C. It will not be long, we trust, before every Sunday School in the Southern Christian Convention will be loyal enough to their Church and to the kingdom of our Lord to do this good thing.

Some of the faithful, loyal and true are sending in their Men and Millions' pledges, and for this, all of us who love the Church should thank God and take courage. When it is considered that this is the one fund that helps all enterprises of the Church, one realizes the gratitude of those who wish to see the whole Christian Church go forward in and through the payment of these pledges. In recent weeks we have informed every subscriber of the exact amount of the balance he or she may be due.

MIDWAY.

We began a meeting at Midway on the fourth Sunday in July and continued until the first Sunday night. One of the federations from Burlington, N. C., with Jack Stafford as its leader, came to our assistance and God used them and his people in a wonderful way in this meeting. It proved to be a wonderful meeting in several ways. Old, long-standing animosities were settled, enemies made friends, backsliders were reclaimed, and many professed faith in Christ.

There were between thirty and fifty who claimed to be saved. Between twenty and thirty gave their names for the Churches of the community. God's children were wonderfully revived and strengthened.

This federation organization is the outcome of the Ham-Ramsay revival campaign at Burlington, and they are reaching all the Churches of the surrounding communities. I really believe that the Rev. Ham is the greatest evangelist that has ever been in this country. He has conducted a campaign in all the main cities of Eastern North Carolina, and from these centers he reached most all the smaller towns from the seashore up to Burlington; and in leaving each of these meetings he left organized federations at each city, and they are continuing these campaigns, and, through these organizations, from what we hear, there have been some ten thousand who have professed faith in Christ—and it just goes on. God bless Ham and his crew.

P. T. Klapp.

RESIGNS PASTORATE.

Rev. A. L. Hook, for two years pastor of the Christian Church of Henderson, N. C., has resigned the pastorate of that Church, to be effective October 1st. The Church and community will miss him and his good wife, whom to know is to love.

The Church accepted his resignation with sincere regrets. Both Mr. and Mrs. Hook are very active and have served the Church with unstinted efforts during their stay.

They endeared themselves not only to the Christian Church, but to every denomination in the city, as the following from the Henderson *Daily Dispatch* indicates:

"Rev. A. H. Hook, pastor of the Christian Church, is to leave Henderson in the fall, and will go to the Yale Divinity School to pursue further his studies for ministerial work. The popular young pastor presented his resignation to the congregation on last Sunday morning, announcing that it would take effect on October 1st.

"The resignation was, of course, accepted, and with regret, and the responsibility of selecting a successor to Mr. Hook was placed in the hands of the board of deacons.

"Mr. Hook has been pastor of the Christian Church here for the past two years, and during that time has made numerous friends in the city outside of his own congregation as well as among them. Many expressions of regret at his departure have been heard following his announcement to his congregation on Sunday.

"Mr. Hook is a graduate of Elon College, the Christian denomination's school in this State, and one of the largest controlled by that Church in the United States. He came here immediately following his graduation at Elon. It is his purpose to pursue his biblical studies further, and for that reason he gives up the work here to go to the Yale Divinity School."

HAPPY HOME.

The revival meeting began here Sunday, July 12th, and closed Friday, July 17th. Each service was well attended. The spirit of the meeting at every service was harmonious. The morning testimony services were inspirational and profitable to all. The presence of the Lord's spirit could be felt in each service.

Our friend and brother Rev. T. J. Green, Elon College, N. C., came on Monday and did the preaching with telling effect until the meeting closed. Bro. Green is a very consecrated man. His messages came from the heart and revealed the heart. His preaching was highly scriptural and gripped the minds of his hearers. He commanded the attention and respect of all who heard him.

During his brief stay, he made many friends who will not forget him. As to visible results, there were sixteen professions of faith in our Lord and nine additions to the Church. The Church was greatly revived and inspired to continue in the Lord's work until the end.

The singing was fine and very helpful. There are some very talented young people here in music. Everybody seemed to enjoy the meeting. It was especially profitable to the Christian people.

All praise to Him who rules above and gives His spirit unto men to help them live right here upon earth. Thanks be unto the dear Lord for the good done during this meeting.

L. L. Wyrick.

HENDERSON BIBLE SCHOOL.

A very successful two weeks' daily vacation Bible school was held recently at the Henderson Christian Church. The total enrollment was ninety-six. The school did splendid work under the direction of our pastor, Rev. A. H. Hook, assisted by Miss Mabel Alexander, of Elon College. Miss Elizabeth Ellington and Miss Martha Jones did good work with the beginners' department, while the primary department was ably managed by Miss Lucy Ayscue, assisted by Mrs. W. O. Cunningham. Miss Alexander had entire charge of the junior department, with the exception of the handwork for the junior girls, which was well taken care of by Miss Lizzie Belle Newman. Mrs. A. H. Hook taught two courses to the intermediate girls, one in Bible and one in mission study on China, while Mr. Hook had the intermediate boys for Bible, and the entire intermediate department for handwork.

One of the features of the school was a series of evening meetings to which the public was invited. Special speakers were secured for these meetings, and work of the school, such as Bible drills, dramatizations, etc., was exhibited. Dr. W. A. Harper came as the speaker for "College Night," Mr. W. A. Welch on "Recreation Night," and Rev. H. S. Hardcastle, of Suffolk, Va., was the speaker for "Young People's Night."

On commencement night the intermediate girls and other members of the school presented a missionary play, "Color Blind," that they had worked up during the two weeks. This was very creditably given and enjoyed by all. Another feature of the commencement was the presentation of handwork made during the session by the different departments. The intermediate department presented to the Church and to each Sunday School class, woven reed flower and wastebaskets.

The junior girls presented to the Church kitchen, through the deacons' wives, a bountiful supply of embroidered towels and aprons, while the junior boys pleased their fathers with necktie racks. The primary department had made very attractive bookmarks, and had one for each teacher of the Bible school. They also had gifts of scrapbooks, receipt books, health books, posters, etc., which they distributed to various societies and individuals.

Our school grows in interest each year, and with the continued co-operation and enthusiasm of all, we hope for even a better session next year.

Mrs. W. O. C.

GOOD CITIZENSHIP.

The questions put to Jesus and Paul about taxes were not a matter of speculative casuistry on a current and passing incident. Passion was so fierce that whoever touched the subject, however cautiously, was certain to be burned. But Jesus was not afraid. There was nothing ambiguous about His answer. He did not say, "Pay your tribute if you think Caesar has a right to it." He said, "Pay Caesar just as you meet your obligation to God Himself." That word plaited His crown of thorns. The zealots who were aflame for the revolt which they hoped He would lead were disappointed and outraged beyond all measure. The Pharisees, who knew insurrection would be futile, but were implacable in their hatred of their conquerors, resented with fierce passion Jesus' command, "Love your enemies, the Romans!"

St. Paul's advice to the Christians in Rome sounds like a paraphrase of Jesus' words. He said, "Be submissive to the established government. It is a divine institution devised for human welfare. Recognize it as such, and govern yourselves accordingly. Be a good citizen, but not merely because you are afraid of the penalty attending the opposite course. On the contrary, be loyal, because in so being, you know yourself to be in harmony with the divine will. Pay your taxes for the same reason!" A high and secure basis for good citizenship is here revealed.

But the apostle carries it still higher in this philosophical thesis on government. Back of the technical obedience to law, its maker and administrator, there must be a dominating spirit of good will to others. Government is supported not because it is good policy, not because of the safety to person and property which it secures, but out of concern for the rights and comforts of others and because the individual citizen loves his neighbor in the same way that he loves himself. Love is the substratum of the Decalogue. Love fulfills the law.

St. Paul closes this paragraph with a military figure stirring enough to quicken the pulse of even a slacker. "The night is spent: the night in which our armor is laid off are the flesh indulged. The reville sounds! Day dawns! Awake! Put off the deeds of darkness. Put on the spirit and life of Jesus!"—*Selected.*

FRANKLIN AND THE MODERNS.

It is interesting to note that the theory held today of the mechanics of tornado formation and procedure coincides exactly with that advanced by Dr. Benjamin Franklin in 1753 or thereabout. In the complete edition of Dr. Franklin's works is a diagram to illustrate his theory. But the text itself is so clear that the drawing serves only as an extra guaranty.

The general conception of Dr. Franklin as a provincial Hogarth takes in only one relatively unimportant part of his character. His title of "philosopher" is thought to refer to his capacity for homely wisdom. In fact, it refers to his contributions to physical science. The examination and explanation of natural phenomena was in his day regarded as a philosophical function. What opened the doors of the Royal Philosophical Society to him was his invention of the lightning rod and his electrical experiments in general. His scientific activities comprehended a great deal more than the study of lightning. In his correspondence he tells of experiment after experiment made by him with electricity generated in his laboratory. He observed its effect on fowls, metals and other creatures and substances. He tested and classified materials according to their conductivity. He used electricity as a curative force in certain paralytic diseases.

Moreover, he wrote about his activities and speculations in such admirable language that one would wish to see modern discoursers on scientific subjects take him for a model. Even when he makes use of terms evidently contrived by himself, one follows him more easily than one could possibly do Bertrand Russell or any other contemporary enlightener of the people.—*Exchange.*

TRUE CULTURE.

If Jesus were in the world today, is it not probable that to reach scientists He would become a scientist, and show them His Father's creative skill? That to artists and poets He would tell that God was the great Artist, back of all beauty? Do you not think that He would be found in the college, and speaking with admiration about wisdom and knowledge? Only, at last, to say, and now where is the room dedicated not to the study of stones and stars and sheaves, but where you teach the science of right living and the art of being in harmony with God? Do you not think that He would go to the medical school and praise men for antiseptic surgery and the new discoveries in dulling pain, and would He not then ask to be shown the room where the surgeons amputated vices, and delivered from soul poisoning those in whose heart was the virus of hate and envy and avarice and hypocrisy. Everything that is wonderful was in Jesus' sermons—doctrines, ethics, parables, pictures, common life, children, birds, flowers, sages. His intellect miniatured the world. His genius was an ocean in which all the stars of heaven were mirrored. Oh, all ye young hearts, has life lost its charm, and the dew been burned from the grass, and books become dry as dust? Reopen the pages of the biography of Jesus. You will want this book under your pillow when you die—why not keep it in your hand while you are living. Do not let the little tallow candle eclipse the torch and the stars.—*Newell Dwight Hillis, D. D.*

CLEANING UP THE NEWS-STANDS.

Those who read Dr. Sheldon's article, "Clean Up the News-Stands!" last week will be glad to know that already all over the country a beginning has been made toward banning salacious periodicals. The start was made in Washington, D. C., where the police at first ordered news-stand proprietors to stop the sale of seven magazines, and eventually increased the list to include twenty-six periodicals. In New York City several arrests have been made, and newsdealers have been warned to remove objectionable magazines from their stands. Chicago officials have started a "clean-up" campaign. County prosecuting attorneys in the State of Washington are getting together in a State-wide fight against vice in print. In many other places the authorities are acting to protect youth.

Many persons have called the attention of the Post-Office Department to the menace, and the postal authorities have begun a study of the situation. Public officials as well as private citizens have urged that the mailing privilege be denied to objectionable publications, and postal officials have indicated their desire to bar smut from the mails.

How about the news-stands in your town? Is your community going to be left behind in the movement for a clean-up?—*Christian Herald.*

NIGHT FISHING.

For the purpoose of advertising fishing rods, the shopkeeper hung a large rod outside his shop, with an artificial fish at one end of it. Late one night Perkins, who had been dining a bit too well happened to see the fish. Going cautiously to the door, he knocked gently.

"Who's there?" demanded the shop keeper from an upper window.

"Sh-h! Don't make a noise, but come down as quietly as you can," whispered Perkins.

Thinking something serious was the matter, the man dressed and stole down stairs. "Now, what is it?" he inquired.

"Hist!" admonished Perkins. "Pull in your line quick; you've got a bite."

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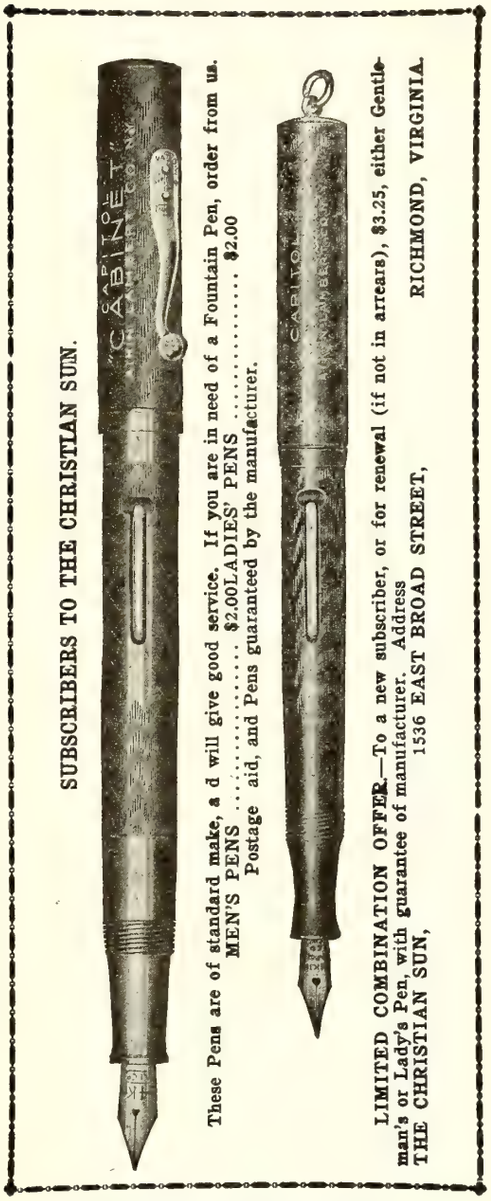
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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

PASTORS CONFER TOGETHER.

"Forsake not the assemblying of yourselves together." One wishes that our pastors in the Christian Church could and would apply that to themselves. If obeyed, it would be a wonderful help.

Last week, Dr. W. W. Staley conducted a morning devotional period for pastors at the Elon Chautauqua. About fifteen pastors were there. In this service these pastors took stock of their assets and liabilities as pastors and preachers. Such an inventory must prove of unspeakable worth to the Church and to these pastors. But what was most needed was the presence of the pastors who were not there.

Pastors have problems, pitfalls, experiences and difficulties peculiar to themselves and their calling. No man can help them solve these problems and face these difficulties like other pastors. Out of the common lot and the experience of other ministers do pastors get a fellowship, a wisdom, and an insight that help them most in their pastoral duties.

It is to be hoped that some plan may be adopted or some course pursued that will bring our ministers together at least once a year to take cousel with each other and enjoy the fellowship of each other while in worship and praise, and thus learn to love each other better and to better understand each other's tasks and problems.

J. O. A.

THE SUPREME PRAYER BOOK.

A recent writer has pointed out that the Bible is the world's supreme prayer book. What the writer means is that the world turns to the Bible to find its deepest expression of the prayer-life. "Prayer conditions it, accompanies it, is interwoven with it, permeates it like air or sunshine."

Yet nowhere in the Bible is given a theory or a definition of prayer. The Bible writers did not define prayer; they practiced it. They did not theorize about prayer; they lived it. In the Bible we have, as in no other book, God speaking to man, and then holy men, in reaction to God's revelations, crying out to Him.

True, Moses was the great lawgiver, but the recorded prayers of Moses are singularly sublime and spiritually uplifting.

David was a great king, a bold warrior, a matchless poet; but the sublimest utterances of his mouth are those found out in praise and prayer. Isaiah and Ezekiel, and Amos and Hosea and the others approach their highest, even in expressional life, in prayer.

All of the biographers (Matthew, Mark, Luke, John) of our Lord had to write prayers or they could not have given any accurate account of our Lord's life without doing so. For the very life of our Lord Jesus was the prayer-life. He prayed before beginning any great work and after finishing any great task. Denied a cloister or a room in which to pray, He made the hilltops, the mountainsides and the seashore His silent, secret, social places of prayer.

Paul's career as preacher and personality began in prayer, was sustained in prayer, and came to a close with an ever-deepening sense of prayer. And the last book of the Bible closes, as it opens, with a prayer on the pen of its writer.

What a pity it is that men will not understand what the Bible is, and what it is for—the Word of God in His relationship to man, and man's quest for God in the expression of his sincere and penitent heart.

J. O. A.

PREPARING FOR THE PREACHED WORD.

The pastor has come to be regarded as the key-man in the Church. Whatever task the Church may be faced with, it is the pastor who has the responsibility for its doing upon his shoulders. He is expected to take the initiative; to prepare the hearts and minds of the people; to work out the plans; and to supervise the actual doing of the task. This is a very fine compliment to the pastor's position and power. In a sense, it is true. But it is not true in the sense that all the responsibility rests upon the pastor. Responsibility for every task of the Church rests upon the lay workers as well as upon the pastor. This applies even to the ministry of preaching.

We have come to think that the pastor, and the pastor alone, is responsible for the effectiveness of preaching. But every preacher who has had very much pulpit experience knows that the effectiveness of the sermon depends as much upon the congregation to which it is delivered as upon the preparation of the sermon, or the man who delivers it. Every preacher has had this experience: a sermon that has electrified one congregation will fall as upon deaf ears when delivered before another congregation. We recognize the fact that the physical and spiritual condition of the preacher, when he delivers the sermon, may have its effect. But this will not account entirely for the difference in effectiveness of a sermon, when delivered before different audiences. The congregation itself determines in a very large degree the effect of the sermon.

We have come to place too heavy a burden upon preaching. We expect the preacher to work miracles through his preaching. And many preachers, since they have found that they are expected to work miracles through their preaching, are doing their dead level best to measure up to what is expected of them. If a preacher is ministering to a pleasure-loving, world-minded people, he is expected, through his preaching, to change them into spiritually minded people who find their delight in doing the things of the kingdom. If his membership is selfish and stingy, he is expected, through his preaching, to convert them to the very soul of liberality. Should he be serving in a community where the people have no interest in the Church and in the things of the Spirit, then the preacher is expected to change all this through his preaching. This is expecting preaching to accomplish the miraculous. And it is expecting that which the Scriptures do not warrant us to expect.

Instead of preaching having produced miracles, according to the Scriptures (if I have not misunderstood them), miracles were, in almost if not every instance, to prepare the way for the delivering of God's message. They were to arrest the attention and challenge the consideration of the people. They were to prepare the way for the message God's man was about to speak. Before God gave to Moses the covenant and law, He had prepared the way, and created an expectation through the miraculous deliverance from Egypt and the crossing of the Red Sea. We can trace the same course of procedure in the ministry of Jesus. His great miracles prepared the way for His most important messages. He prepared the way for his sublime discourse on the bread of life by His miraculous feeding of the multitude. Before Peter delivered his matchless sermon on the Day of Pentecost, the crowd had been gathered, and their attention and interest secured through a miraculous manifestation.

It is not our intention to be dogmatic, but in so far as we are able to understand the reason for miracles, they are intended to arrest the attention of the masses, to arouse an interest in, and to create an expectation of the message, God is about to speak to, or to speak through, His messenger. If we mistake not, it is according to the economy of God that the miraculous operates on an ever-diminishing scale. That which God accomplishes in one age and generation through what we call miracles, God accomplishes in another and later age or generation through what we call human agencies. We may expect less and less of the miraculous as God works out and perfects His divine economy.

If this be true, then, instead of looking to the preacher to prepare the way for the doing of great things in the Church, should we not be looking to the Church to prepare the way for preaching through the doing of great things? We wonder why our preaching is accomplishing so little! Suppose, instead of looking to the preacher to stir up things through his preaching, the Church, through the lay workers, should begin to stir up things in preparation for the preaching of the Word. There are a few men in every generation who have the ability to move men mightily by their sermons. Such men are rare. But we believe that there is not a Church or congregation worthy of the name that could not draw the attention of the community and prepare for the preaching of the Word in mighty power if they were only willing to pay the price.

How may it be done? Let us consider a little. Suppose any Church—your Church, for instance—should say we believe that we are God's stewards. Every member of us is resolved that we will be good stewards. We will dedicate all that we have and are to the service of the kingdom, and we will consecrate to the service of the kingdom that part of our possessions which we believe God would have us give. We are going to bring all the tithes into His storehouse. Do you think it would be difficult to preach to such a congregation as that? What would be the attitude of the community toward such a Church as that?

Or suppose that a local Church should say we are willing to undertake Christ's commission to carry His gospel to all the world, and we are determined to do just as much, and to give just as much to carry the gospel to others as we do

and spend for ourselves. Do you think there could be more effective publicity for a Church than that? Could a preacher face such a congregation as that from Sabbath to Sabbath, and go in and out among them during the week, and his preaching fail to take on a new note of conviction and power? The Word would be bound to fall into good soil, and produce an hundredfold in such a field as that.

Or again, suppose that the members of our Churches should really give themselves to the task of evangelism, each member saying, "God being my Helper, I am going to do everything in my power to bring some one else to a saving acquaintance with Jesus this year," and should begin to think, and work, and pray to that end. No preacher could preach to such a congregation as that, and in such an atmosphere as that, and his preaching not take fire. When we really begin to give ourselves to the task of the kingdom, then preachers can preach the Word with power. If every individual member should begin to do all within his power, the most poorly equipped minister would begin to preach the Word with power. And each pulpit would become a flaming evangel of the Word of God. S. C. H.

JOHN HUSS—THE WITNESS.

"The voice of one crying in the wilderness."—Luke 3:4.

If there is no greater love than this—that a man lay down his life for his friend—there certainly is no greater faith than this, that prompts a man to lay down his life for a principle—for the sake of truth. Jesus had that faith, as did also many of his early followers who suffered martyrdom rather than to renounce their faith. In every generation there have been men who offered up their lives upon the altar of truth and conviction. Many men would do it today were they called upon to express their Christian faith in that way.

But the blood of untold martyrs, from the early beginning of the Church of Christ on down through its history until within the past century and a half, has opened up to us and succeeding generations the fountain of freedom in religious faith and expression. As I have stood in foreign countries on the sites where hundreds of men and women in the time of the inquisition and the early reformation period were burned at the stake rather than to renounce their faith in Jesus Christ, I have had the question come home to me, "Would your faith stand such a test?"

John Huss was born in the year 1369 in the little hamlet of Husinec, in Bohemia, of poor and lowly parents. His father died, leaving the mother and son to fight the battle of life alone. And in that humble Bohemian home, the boy grew and developed who was destined to be one of the greater lights of the pre-Reformation. No doubt he would have said of his humble home what Andrew Carnegie said of his birthplace. When Carnegie was back to his birthplace, just a little two-room shack, in Dunfermline, Scotland, a few years ago, he wrote a few words in the visitors' diary. When in Dunfermline, I visited the place and read the words which he had hastily written, and the sentiment of which is the testimony of many of the world's greatest men in science and religion as well as in finance. These are the words: "My first visit to my humble birthplace—the home of honest poverty, but the best heritage a man can have when he has a heroine for a mother."

It was in just such a home that our Master grew and waxed strong in body, mind and spirit, and in such a home that John Huss, one of the truest of the Master's disciples, was reared. From early boyhood, Huss saw the power and the beauty of a consecrated Christian life in the person of his mother. She was the voice of the Lord to him. An expression of her deep religious conviction is shown in her giving her boy to God's service while he yet lay in the cradle. And all through those maturing years she committed him to the care and keeping of his Heavenly Father. He found his God through his mother's life. Would that all mothers might realize the opportunity they have of leading their sons into a knowledge of God by the unpretentious Christian lives they should live! Would that more mothers would give their sons at birth to God's service as did Mary the mother of Jesus, and as did the mother of John Huss, and as some mothers are doing today!

Huss received his master's degree from the famous University of Prague. He lived in advance of his day. The world was not ready to respond to the impact of his consecrated soul. Wiclif in England, Dante and Petrarch in Italy, and kindred minds in Germany and Switzerland, and leaders of the Moravian Bohemian Church, all made their contribution to the thought-life of the boy Huss, who, imbibing the spirit of reform, was to throw his life into the movement of righting the wrongs of the Church. And there were plenty of wrongs to be righted. The tolerated sins of the Church rasped the heart of the sincere Christian Huss, and provoked his protest and opposition. The priesthood was worldly and dissolute. The popes were living scandalous and horrible lives. Ecclesiastical preferment could be bought with money. The man with the most money naturally got the best position. Individual merit, and integrity of character were of little concern. Superstition among the common people kept them chained down in ignorance, and sin was flagrant among both the rich and the poor. The cross of Christ had been shattered to splinters by the gross inconsistency of the Church dignitaries. Worship had degenerated to a hollow lip service. The heart had been torn out of religion and thrown to the vultures of greed and pleasure.

With Huss, as with any consistent, God-fearing and God-loving Christian, these conditions were soul-rending. Others deplored the existing conditions, but dared not say anything. Not so with Huss; he would not be true to himself nor to his God if he said nothing in opposition to such conditions. Speak in protest he must, and his protest shook the world. He not only protested against the sins of the Catholic Church of his day; he reiterated the convictions of John of Milic, the archdeacon of Prague, and Conrad of Waldhausen, and Matthias of Janou, which ultimately found expression two hundred years later in the German reformation under Martin Luther, and which, in word, was this, namely: "the sufficiency of a crucified Christ, the universal spiritual priesthood of all believers, and their direct communion with Christ and access to God." He exposed the sins of the Catholic clergy, and because he spoke the truth as he saw it, many of his old friends turned against him. But he was a man who was determined to stand by the truth, even if he had to stand alone. Huss did not exactly break with the Catholic Church, but he broke with the practices and many of the tenets in the Catholic Church. He, as did Luther later, sought to effect a regenerated religious life from within the Church rather than to attack it from without. But in spirit and in fact he, as Luther, actually did break with the Catholic Church the moment they taught the idea of the priesthood of all believers—that every person could get forgiveness from God direct, and that, indeed, every person should give an account of himself to God. This point of view struck home at the very heart of the priestcraft and popedom. Hence, the priests and the pope condemned him, for if every believer has immediate access to Christ, and needs no intervention of man; if absolution belongs to the priest only in a restricted way, they could plainly see that Romanism would fall.

This was the chief contribution the Protestantism of the pre-reformers; that each person can go to Christ for himself and make confession to Him. This innovation of belief is the heart of Protestantism today, but it ultimately cost Huss and others their lives. In the year 1414 he was summoned to appear at Constance to defend himself against the charges of the pope and priests.

They accuse him of teaching the errors of Wiclif, the English reformer, but he tactfully met the accusation by saying, "he did not teach the errors of Wiclif or any other." The council was not shrewd enough to see his point. To the council, the entire teaching of Wiclif was error. Huss did not say he didn't teach any of Wiclif's ideas, but that he didn't teach any of Wiclif's errors. Of course, he would not teach what he knew to be an error. So Huss tactfully evaded the issue.

Again they charged him with appealing from the judgment of the pope to that of Christ. He gladly acknowledged this. He added "that there could be no more just or effectual appeal than to Him, who one day would pass final judgment on us all." The council met this, saying, with a derisive laugh, thus showing an almost utter lack of spiritual appreciation. He had been promised "a safe conduct" by the Emperor Sigismund to the council, but received mistreatment on every hand. The emperor himself cowered beneath the Catholic power, and did not have the courage to cross its path. Today the Church bows in obeisance to the State; then, the State bowed in obeisance to the Church, and ungodliness, corruption and sin was countenanced by both, which has always happened when the Church and the State need only to look through the pages of history to learn the inconsistency of their position.

It seems bad enough today for a man to be deprived of his life because of some treacherous sin against society, but Huss was put to death because he was a friend of society and a true servant of God.

The council which tried him was determined to be rid of him, unless he would recant the position he held and the faith he professed in Jesus Christ. When asked to recant, he replied that if they could convince him by Scripture that he was wrong, he would gladly recant. "How can I recant when I am innocent?" he said. The sentence of the council was then passed on his life. When he heard the sentence he knelt down and prayed: "O Lord, Christ, forgive mine adversaries. Thou knowest that I have been accused falsely by them, and that lying witnesses and calumnies have been brought against me. Forgive them for Thy great mercy's sake." His enemies jeered and made light of this expression of his sincerity and love for those who were about to take his life. Again he prayed when standing near the funeral pile, "Lord Jesus Christ, stand now by me, that by Thine help I may endure with manful, steadfast soul this cruel and shameful death to which I am condemned because I preached Thy word." When chained to the stake, he spoke, "Gladly do I bear these chains for Christ's sake, who hath borne a far heavier burden for me." Again he was offered sure pardon if he would recant and confess that he had been in the wrong in teaching the supremacy of Jesus over the pope; to which he replied, "What errors can I recant, when I am conscious of no error? The great object of my teaching repentance and forgiveness of sins to mankind according to the true gospel of Jesus Christ and the interpretation of the holy fathers, I am ready to die for with joyful heart."

(Continued on Page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Failure is the reaction of success. Success in any field is fraught with danger. A larger aspiration than a desire for success is the desire for character and ability to bear success; yet the thought in many minds, as a goal, is to succeed. The best success is the success that does not fail. A man without possessions cannot go into bankruptcy. Nothing is so safe as poverty, and nothing is so dangerous as success. Fortune is often a misfortune, and penury may stir within men the inventive energy, the artistic gift, the progressive spirit, the vision that leads to success. It is hunger that moves men to seek food, and it is ignorance that stirs ambition and questions within the breast of the young. The sense of sin leads to repentance and faith.

It is often the case that the business outgrows the man—and then failure. It is a fine capacity that measures its own ability and keeps within bounds. Whenever a man succeeds, and then over-reaches his capital and capacity, he is in danger; the same is true of positions. The minister who is dissatisfied with a small place, and finally gets into a large place, may wreck his career. The same is true of political aspirants. It is better to develop a small field and make that a success than to win a large place and fail. It is humiliating to take a higher seat and then have to move to a lower seat; it is fine to occupy a lower seat and then rise by meritorious steps to a higher place; and there is always room at the top, and heaps of failures at the bottom. The main thing in life is to be faithful—"Be thou faithful unto death, and I will give thee a crown of life." The last thing that should concern the young is place and pay; yet that often concerns the young. Gold does not have to hunt first place among the metals; mints hunt the gold. Men do not have to hunt first place in society; society hunts for the men—therefore, "learn to labor and to wait." The main thing in life is to get in the right place. That is true in the labor world, the educational world, the business world, the social world, and the religious world. It would not do to make a car wheel out of silver, nor a wedding ring out of iron; but there is not a metal in all the earth that does not succeed when it finds its true place. The same is true of woods, and animals as well. A mule would fail on the race track, and a hog would fail in the chase. "To every man his work." Office men could never build an engine or a steamer. If all were preachers, where were the laymen? If all were clerks, where were the cooks? If all were lawyers, where were the clients? The most difficult task for the young is to find one's place; and there would be no failures if all were in their place.

The world has made too many distinctions among workers in the kingdom and in business as well. The stoker is just as much a necessity in the sailing of a ship as the captain. The layman is just as much a necessity in the kingdom as the minister. Both make up the Church, and the Churches make up the kingdom.

W. W. Staley.

ELON LETTER.

The 1925 summer school is closed. No, rather it has just begun. Those who were here—more than 200—have returned to their homes to be torchbearers of a new day of religious leadership in the Churches. "I can never teach the same way I have been teaching," declared one earnest Christian worker. Many must have felt that way about it.

Our visiting friends have been very kind and appreciative in their expressions relative to the new Elon. It is the first session of the summer school since the new buildings were completed. There has been special praise for the library, the auditorium, and the Christian education buildings, the three of the new group which, in a special sense, met the needs of the summer school. The visiting faculty members found the offices provided them in the library building, as well as the use of the books in the library stack-room, a real contribution to the efficiency of their work.

The auditorium was used for the evening and Sunday worship services, and, whether those services were lectures, music, preaching, pictures, or pageants, the building was found to be ideal for the purpose. The great Skinner organ, with Mrs. W. D. Parry presiding, rejoiced every heart.

The Mooney Christian Education Building, of course, came in for most praise. It is a technical building, designed for teaching the theory and demonstrating the practice of a full program of religious education. It was found to be exactly suited to the summer school plans. So pleased did the faculty and visitors find themselves with it that they sent a telegram of thanks and appreciation to the donors, Mr. and Mrs. M. Orban, Jr.

I was literally embarrassed by the thanks the visitors insisted on repeatedly expressing to me for the use of the plant. I always replied, "Why, you have just come to your own. The Christian Church made Elon possible and the Church people have the right to use it for educational purposes."

I wish to thank the friends for using the plant. They honored us by their coming. May they come again and in increasing numbers.

W. A. Harper.

II. THE THREEFOLD WORK OF THE HOLY SPIRIT.

The Holy Spirit, the Christian's Guide.

"Howbeit when He, the Spirit of truth, is come, He will guide you into all truth, for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak, and He will show you things to come."—John 16:13.

We have seen that the Holy Spirit, in His relation to the sinner, comes as a friend to reprove of sin and to warn of danger. The text of Scripture to which I have just referred, shows that after the sinner has accepted Christ through the Spirit's invitation, his pathway in life will lie in a different direction. The life that has been governed by selfishness, and whose highest goal has been the gratification of the flesh and the quest of pleasure, is to have a higher aim and an entirely different goal. As he has become a "new creature," he must have a guide that will lead him into the truth about his new life and how to sustain it, so that he will grow and be a blessing to the world and an honor to God. He who has turned from sin to righteousness and has experienced the forgiveness of his sins, is soon brought to realize that it will take some power outside himself to keep alive the new life principle that became his with the pardon of his sins. He finds that his aspirations are different; his purposes and plans run in a different direction. He finds that he has longings for the subjugation of his entire being to the will of another, who is unseen and yet real to him. He experiences a growing desire to know just how he should treat his neighbor; just how he should treat one that would do him a wrong—an enemy. He finds that he has a relation to his day and generation that is new to him. He finds that there is a relation to his earthly possessions—his money and his property—that is calling for an adjustment that will be in harmony with the source of his new life. He finds that his whole moral nature is calling for light on all the problems of life. He recognizes the fact that the Spirit that befriended him in the day when he walked in darkness, manifested its power through an authoritative word, which had told him that "the wages of sin is death"; that "Whatsoever a man soweth, that shall he also reap." These words of authority on the penalty for sin, and the law of the harvest, had led him, through the influence of the Spirit, to change his sowing and accept God's gift of eternal life through Jesus Christ. He found that the Spirit that was a friend in the days of his rebellion and rejection of Christ, was now manifesting its interest in him as a guide, and hence it became a great comfort to him to know that he was to have a never-failing and unerring guide in all the problems of his new life in Christ Jesus. The words of Jesus that I have referred to at the beginning of this article became, therefore, a source of comfort and assurance, for they promised guidance into "all truth." The Holy Spirit will never guide contrary to the will of God as revealed in the Bible, for we are told that He had something to do with the revelation of that will. "For the prophecy came not in old time (margin, "any time"), by the will of man; but holy men of God spake as they were moved by the Holy Spirit."—2 Peter 1:21.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3:16-17. The line of duty and privilege for the Christian will lie in the pathway of obedience to this revealed will of God, and surely the Spirit will never lead one contrary to that revealed will.

Not only will the Spirit lead in the path of duty, but in this path of duty, if obediently followed, the Spirit will so manifest his power that the child of God will soon begin to realize that associated with the new life principle he has received is a power that has no connection with the old life of sin. He realizes in his own experience the truth of the statement of Scripture, "If any man be in Christ, he is a new creature; old things are passed away; behold all things are becoming new." The Word of God becoming real to him in the beginning of his new life, it soon became evident to him that if he was to be guided by the Spirit that led him out of darkness, he must study the Book through which the Spirit guides—the Bible.

A definite Christian experience is the beginning of the Christian life is of great value to the man or woman who has turned from sin. To be able to say, as did the blind man to whom Jesus gave sight, "One thing I know, that whereas I was blind, now I see," is of great value to the Christian. If one can say, "I was burdened and made miserable by the guilt of sin, but now I am free from condemnation," he has a testimony that has an overcoming power in it, and if he follows that guiding of the Spirit, he will use this power of testimony to the glory of God and the salvation of others. I am not contending or saying that it is necessary for one to have a cataclysmic experience such as Paul had, but it is necessary for one to realize that he has put himself in such relation with God that he knows he has God's Holy

Spirit to guide him in his conduct and work of life. The "work of life" includes the whole life, for the Spirit was given to guide in the secular affairs of life as well as in the purely religious realm. If the Spirit was given to guide "into *all* truth," certainly there must be the guiding into the truth about one's business and social relationships, for there is a right and a wrong in every realm of human interests. The Holy Spirit points out the right way, and warns against the wrong way. The individual that does not recognize the guidance of the Holy Spirit in the secular affairs of life cannot truthfully lay claim to being a Christian, for the Holy Spirit is interested in the whole life of the child of God: all his relationships—personal, domestic, business, and social, as well as devotional or religious.

I think no one will contend that the Christian's happiness is sometimes found in an attitude contrary to the Spirit's leading. The Spirit's leading will very often be contrary to the desires of the flesh, and that is where the crosses of life are found; but Jesus said, "He that taketh not his cross and followeth after me is not worthy of me." All the mistakes and failures in Christian lives are due to the lack of willingness to follow the guidance of the Holy Spirit.

There are certain habits that Christians cannot indulge in and maintain the full power of the Spirit There are certain amusements that do not meet with the Spirit's approval, and do not add to the Christian's real joy if he indulges in them. I think a careful study of the Word of God and a sincere desire to follow the Spirit would change the whole life of many Christians, and add immensely to their power for good and greatly increaes their joy.

It is erroneous for one to contend that "if one does not follow the Spirit perfectly, one does not follow Him at all," but it is true that the power and influence of the Christian is measured by his willingness to follow the leading of the Holy Spirit. If the Holy Spirit guides the Christian into some things, He must of necessity lead him away from other things. To illustrate: Here is a man engaged in a business which, by many, is considered questionable; and this man feels that he should take his stand with the people of God in service in some definite way, but he begins to feel that his business stands in his way. Now, if the Spirit is to lead this man into some definite service, he must first lead him away from the business in which he feels dissatisfied, if not condemned.

In the days before the auto, a certain man was keeping a livery barn. His livery rigs were hired out at so much an hour or so much a day. Sundays, when the roads and weather were favorable, he found, were his big-paying days; and, of course, he appreciated, and was glad, when it was favorable weather on Sundays—that was his attitude before his awakening. I was conducting a revival meeting in his town, and he was becoming seriously concerned about his standing with God. I talked with him and tried to persuade him to give his life and influence on the side of Christ and the Church. I did not condemn his business, but, in conversation, he said, "I will have to give up my business if I become a Christian and join the Church, for I do not believe a man can be a Christian and hire his horses out on the Sabbath and have them abused." Still, I did not condemn his business; I knew it was the work of the Spirit to reprove him of sin, but I did tell the man that if his business stood between him and God, it would be better for him to give up his business than lose his soul. So far as I know, that man chose to reject the leading of the Spirit. Poor soul! What did it profit him to refuse to be led out of what he felt stood between him and God?

The Spirit, if followed, will reveal God's plan for life, and that plan will bring more real joy and satisfaction to the life than any other course that could be pursued. It may be that some Christian is reading these lines who says, "My Christian life has not afforded me the peace and joy that others seem to get out of their Christian experience." But consider this: you know, and if you will confess the truth, you will say, "I have not allowed the Spirit to lead me in all things." Oh, disappointed child of God! Have you not failed to catch the meaning in your own life of this Scripture? "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, left us also walk in the Spirit." Examine your habits and your life, honestly in the light of this Scripture, and you will find the reason for your disappointment. You are making choice between the way of the Spirit and the way of the world, in favor of the world, and no wonder you do not have joy and peace. The flowers of God's peace do not grow on the banks of the streams of sinful pleasure.

If you want abounding joy, if you want overcoming grace, if you want peace that satisfies, let God's Spirit lead you unto *all truth*. There may be an inner truth you should pay special attention to. It may be a truth about some confession you should make, some restitution for a wrong committed against another, a truth about your relation to your time or your money. There may be a public confession you should make. You have the key to your own spiritual condition—turn the key; open the heart to the incoming of the Holy Spirit. He will reveal to you the things that stand in the way of His leading. And as He reveals, if you will give up those things He bids you give up, joy and peace and power will come into your life.

The Holy Spirit is the Christian's guide; and let me lay emphasis on that word *Christian* without prefixing the word "professing." What power the Church would have if the number of Christians equaled the number of professing Christians! I think every real Christian wants to be, and is, led by the Holy Spirit, but I cannot say this of every professing Christian. However, the Holy Spirit seeks to lead every professing Christian, but many refuse to follow.

A few words from John's first letter may help us in the closing of our consideration of this subject. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world—the lust of the flesh, and the lust of the eyes, and the pride of life—is not of the Father, but is of the world. And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever."

D. M. Helfenstein.

WATCHING FOR SNARES.

Satan never gives up, so it is necessary that we be ever vigilant, always watching carefully, that we, as followers of the Lord, may avoid misconduct. "Beware," "take heed," "watch" are the words of warning sounded out all through the Scriptures. "Beware that thou forget not the Lord thy God." We wonder that the children of Israel could so easily forget Him when He manifested His mighty power and love toward them so often! Aften their experience at the Red Sea, we wonder that they could ever forget the One who saved them, or that they could ever desire to again return to Egypt's bondage.

Men do not change much in their natures. How quickly the disciples forgot! What pathos there is in the Master's "Do ye not remember?" "How is it ye do not understand?" But they were not the last of His followers to forget His ability, or requirements of His followers. There are still those who have been marvelously led and cared for by the Lord of Hosts, forgetting Him and returning to the world. We are to "beware lest we, being led away by the error of the wicked, fall from our steadfastness." There are paths the feet of our Guide will not tread, and our place is by His side, "walking even as He walked."

"Take heed that thou be not snared by following them." Satan has many snares, but perhaps the one most commonly used is the one known as "the fear of man." We are so afraid of being laughed at by our fellow-men, and so afraid of being called peculiar, that we yield to the temptation to do the questionable things those about us are doing, rather than endure their sneers and laughter.

Why be so afraid of that word "peculiar," when it is just what God wants—a "peculiar people." A people wholly unlike the world. A people who will not do what the world is doing, but will be obedient in all places and under all circumstances. Do you want an antidote for the fear of man? It is just this—the fear of God. When we learn to fear Him, "whom, having not seen, we love," the fear of man is soon forgotten.

"Set a watch, O Lord, before my mouth, keep the door of my lips." The lips are the door which shuts in that unruly member which no man can tame. If left unguarded, the door flies open, that unruly member breaks loose, and things are said which never ought to be said; words are spoken which grieve the Master because of the harm done to others, and the greater harm done to the speaker. Not only do our lips need constant watching, but our feet must be watched, lest they stray into forbidden paths. The hands and the heart also need constant watching, for it is "he who hath clean hands and a pure heart" that "shall stand in his holy place"; and it is only the pure in heart who shall see God.

We are not only to watch, but we are to pray, that we enter not into temptation. The flesh is weak; we cannot meet alone the temptations which come to us. It requires the Victor's power and presence to put to flight our powerful enemy who so cunningly seeks to ensnare the Lord's followers. We dare not neglect either the watching or the praying. If we become negligent in either we soon find ourselves entangled in one of the evil one's snares. "Watch ye, therefore, for ye know not what hour your Lord doth come." "What I say unto you, I say unto all—watch."

THE GOD WHO AFFLICTS.

God is as certain to afflict us as to love us. God afflicts us because He loves us; He could not be the God of love unless He were the afflicting God. For affliction is for our healing, our strengthening, our blessing. Should we wish to be treated by a physician or surgeon who stopped his treatment the moment he saw it was causing us pain? Or do we feel safer in the hands of a physician who says reassuringly, "This may hurt you, but it will not injure you; and it will get you entirely rid of your trouble."

A skillful dentist, of deservedly wide reputation, once said to a patient who complained that he was being hurt: "I have no desire to have the reputation of never hurting any patient." For such a dentist would certainly have the reputation, sooner or later, of slighting his work and doing his patients real injury. The psalmist who knew God and His love sang: "I know, O Lord, that Thy judgments are right, and that Thou, in faithfulness, has afflicted me." Let us sing that song with joy and trust and thanksgiving, remembering that an unafflicting God would be a faithless God.
—*S. S. Times.*

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION

Warren H. Denison, D. D., *Secretary.*

United Brethren Inspire Us.

At their Buffalo quadrennial general conference they took a strong stewardship action. Their general board of administration, Dr. S. S. Hough, secretary, has set its hand "to make the study and practice of Christian stewardship real, practical, attractive and universal. While much has been done in a general way during the last twenty years to give instruction on the different aspects of stewardship, including tithing, yet we all recognize that the efforts made thus far have not been adequate nor sufficiently definite to inspire the large permanent results needed. Must we not now inaugurate a siege-movement which will make the approach to the little children, to the youth and to the adults, and which will visualize before all the members of the Church the fight which they must make in order that Christ may be actually enthroned as a real partner in all things throughout their entire lifetime?

The united stewardship movement now going forward in all the denominations gives promise of bringing to all members of the Church a richer joy and greater victory than has yet been experienced. We do not know of any other communion in the country in which greater progress may be made in stewardship, with a proper and sustained effort put forth, than in the United Brethren Church. All too many of the members of the Protestant Churches of America have been deceived by thinking that joining the Church was more or less an end in itself.

Our big task must be that of getting the new Church member and all who are now identified with the Church to practice throughout their lifetime what they profess when they yield to Christ and join His Church.

Our General Conference took strong action, recommending a more thorough-going study and practice of this vital question of stewardship. No more important work can engage the attention of a sub-committee of this Board during the next four years than that of thinking, planning and working to get all the members of our Church to recognize and practice stewardship by putting aside at least one-tenth of their income in recognition of God's sovereign ownership and their trusteeship."

This action expresses the great need in our own Church. This great spiritual teaching of the Word needs the united efforts of all our workers, pastors, leaders, officers.

Dr. Hough, referred to above, has been secured to give a stewardship message at this fall's session of the Central Christian Convention.

The president of a Ministerial Association speaks on "Tithing." Rev. E. T. Cotton is our pastor at Oshawa, Ontario, and president of the city Ministerial Association. He says:

"I began tithing soon after marriage, my 'better-half' having persuaded me to adopt this method. I was immediately blessed financially. Tithing causes clothes to last longer, the heart to beat lighter, and joy to flood the soul, because of the tither's being a partner with God."

TO MISSION TREASURERS.

Mrs. M. L. Bryant, Superintendent of Missions,
Eastern Virginia Sunday School Convention,
Berkley, Va.

Dear Sister:

Answering your inquiry for your report to the Convention, I find the following:

I thought it would be of interest to you and your Sunday School to know just what your school and the other schools of your Convention have contributed to missions the past year, ending June 1st. This is the report to be made to your Sunday School Convention at Antioch in July. I think it shows up fairly well, though I deeply regret that there are yet a few schools in your Convention which do not take the monthly missionary offering.

I trust that all the schools will be encouraged by what has been done the past year and will endeavor to make the offering greater for the year ending June 1, 1926. This wish is made because the demands are more pressing now, and, as you know, all this money goes to the support and extension of our work in Carroll County, Va.

Whatever you can do to interest your school more deeply and more liberally in the mission work will certainly be appreciated. I thank you heartily for your kindness, as treasurer, in having sent in the offerings promptly the past year.

Fraternally,

Mission Secretary.

The above letter was written to all Treasurers in Eastern Virginia Conference paying to missions, June 25, 1925.

PROMOTING WORLD FELLOWSHIP AND PEACE.

By Rev. Francis E. Clark, D. D., LL. D.

The influence of the Christian Endeavor movement in promoting peace and good will between denominations and races and nations of the world has not been fully realized, so quietly and unostentatiously have the individual societies done their work. But the very genius of the society has made it inevitably a movement for interdenominational and international good will, and good will must lie at the basis of peace, whether between individuals or nations.

Members of the societies did what individually they considered their patriotic duty in the war days, and there were few so-called "conscientious objectors" in their ranks. But the very fact that among the millions of Endeavorers some are found in all the nations of the world, and in all Protestant denominations, made world fellowship inevitable for young people who have taken the same obligations, subscribed to the spirit of the same pledge, worked along the same lines, covenanted with the same Lord, in the same way.

It was feared, even by the Christian Endeavor leaders in America, that the war would disrupt the society as a world movement, and they were surprised and rejoiced to learn at its close that the societies had increased in Hungary, and doubled in Germany, and that all the Christian Endeavor Unions had held their regular national and other conventions in the dark days of the war, almost without interruption.

What organization in America, if imported from one of the "enemy countries," would have retained its popularity and increased in numbers during the years 1914-1918?

The reason undoubtedly was that the societies in all lands stuck to their principles as a purely religious, non-political organization, owing allegiance only to their own Churches, their own country, and their God.

When the war closed, there were in the Christian Endeavor ranks few sores to heal, or broken bones of good fellowship to bind up.

In other wars, too, the society has exerted the same influence. After the Spanish War, Christian Endeavor went in at once with the missionaries to the Philippines, Cuba, and Porto Rico, as an instrument of fellowship and good will. It has brought Mexicans and Yankees together in Texas and Mexico, in neighborly Christian union, and, through its international conventions has increased the good will of Canadians and the young people of the United States, who have in these meetings often taken counsel together, in all good feeling. In Arizona and New Mexico, whites and Indians mingle fraternally in Christian Endeavor conventions, the Indians often being the hosts.

A striking example of the healing power of religion over the hearts of young people was shown after the Boer War in South Africa. As is well known, the bitterness excited by this war between the two races has seldom been exceeded. The war was fought chiefly, as is usual, by young soldiers, some of whom, on both sides, were Endeavorers. Many hundreds of young Boers were captured and sent by the British government to prison camps in St. Helena, Ceylon and Bermuda. Here a revival of religion broke out among them, and hundreds of these young converts formed themselves into societies of Christian Endeavor; no less than nineteen societies in the prison camps of St. Helena alone, and as many on other islands. They had their union meetings, published a little paper, *The Striver*, and were even able to hold miniature conventions between the members of different prison camps.

When in Capetown, the chief city of South Africa, I was able to attend the first united meeting of any kind, of Boers and British, a very few months after the cruel war came to an end. It was a Christian Endeavor union meeting. Many young men from both armies were present. The utmost good feeling prevailed, and before the meeting closed, all united in repeating, each in his own language, the 23d Psalm and the Lord's Prayer, and in singing in the two languages, to the old tune of "Dennis," the supreme hymn of Christian fellowship:

"Blest be the tie that binds
Our hearts in Christian love."

Since the World War closed, the same influences have been at work in Europe. The Swedish-speaking Finlanders and the Finnish-speaking people of Finland, who have not always been on the best of terms, have united in Christian Endeavor meetings. In Poland, the Polish and German Endeavorers came together in the Christian centers for days of prayer and hearty communion. In Latvia, the Lettish and German Endeavorers have learned to fraternize in their community meetings.

The latest example of this union of hearts has been the great Christian Endeavor fellowship convention recently held in Hamburg, Germany, under the auspices of the European Christian Endeavor Union. Seventeen European nations were represented by delegates, and some 12,000 people crowded the largest halls in Hamburg, and processions of Christian young people, with their songs and banners, gave Hamburg a sight it had never before witnessed. Germans and French, Hungarians and Poles, Czecho-Slovakians and Jugo-Slavians, Russians and Scandinavians, English and Portugese, were all there in happy accord. The swords of war-hate were beaten into plowshares of useful common service, and the spears into pruning-hooks of a common religious purpose.

The American State conventions, never so large as during the past year, do much for good fellowship between our different sections and nation-

alities. Young people of the east and west and north and south come to know and esteem each other. Whites and blacks and yellows and representatives of all the races whom cosmopolitan Europe has sent to our shores, attend these meetings and find in this brotherhood common purposes and emotions, and methods of service they had not before realized. Representatives of fifty different denominations, increasing in numbers every year, declare their loyalty to their own Churches, and their friendship with all other Christians, and their desire for genuine interdenominational and international fellowship, in a multitude of Christian Endeavor conventions and union meetings.

Who can doubt that this is of God's ordering, in these days of clannishness, and of sectional and racial enmities?

A supreme desire and prayer of the Christian Church for years has been for greater interdenominational fraternity and closer union. God has answered these prayers among our young people. Shall we not co-operate with Him in this great method of promoting Christian fellowship and world-wide fraternity?

WHAT C. E. MEANS TO ME.

What does C. E. mean to me? That seems to be a peculiar question to ask myself, yet it is not peculiar when I realize that I have been in a C. E. Society since I was about six years old.

It seems strange that, out of the twenty-six letters of the alphabet, there are two that mean more to me than all the rest put together—C. E. Somehow I like to say the whole words—Christian Endeavor—it seems that when I say Christian Endeavor I know it means to endeavor to do something that is Christ-like, and that brings me nearer to Christ and the Church.

Many are the times since I have been older that I have become annoyed over some trifle that would happen in the various organizations of the Church, and I would say that I wasn't going there any more. Then I would remember some office I held in the C. E. Society, if it was only the chairman of a committee, and I knew that I would have to remain for the rest of the six months. Then after that time I would be all right and forget the little thing that had annoyed me. So now I am still in the Church because of the Christian Endeavor Society that I have always loved and had a great respect for.

In our C. E. business meetings I have learned how to discuss subjects in public and how to conduct public meetings. These little meetings mean a great deal to me and have helped me not to be timid, but to say what I think.

I would rather go to a Christian Endeavor social once a month than to go to a regular party once every week. In the C. E. socials one meets the right kind of associates; not those who carry flasks on their hips, but the kind our parents like to see us go around with. My mother never worries when she knows I am at a C. E. social. At the C. E. socials we are going to play good, clean games that every one enjoys; we are not going to have a social that drags along, but good, lively socials, with games and contests that help to develop our minds and keep us full of activity.

The C. E. social is the place to get acquainted. Here no one waits for an introduction; everybody is just like one big family that has gathered for a real pleasant evening with no thought of worry.

Some people think you cannot afford to have a C. E. social once every month, because of the expense, for, as a rule, we like some kind of refreshments. It is nice to have refreshments, but the simplest kind will do. My society recently had a social, and we only served lollypops. I think every one present enjoyed themselves as much as if they had had ice cream and cake. So I have learned at C. E. socials to enjoy myself with just the companionship of others.

In Christian Endeavor I have learned to pull together with the other members. Today I see a number of boys and girls who just think of good times for their own little group. This is not true in C. E. In C. E. I have learned not to always think of myself, but to help the other fellow. One day one of my friends was trying to console me because I had not made an average high enough to be exempt from an examination. She said, "The reason you don't get along any better in your studies is because you are always helping some one else. You never think about your own lessons if some one else is having a hard time learning theirs, not if you can help them. Why don't you put more time on your own lessons instead of helping others?" I told her that was the highest compliment any one could have paid me. I learned in C. E. how to be happy while helping others instead of always working for my own selfish benefits. So by being a Christian Endeavorer and learning to help others, I gained many friends in my school days that I would not have made had I not been taught this in C. E. since I was six years old.

What does C. E. mean to me morally? Why, it means everything. I believe the C. E. pledge has made a greater impression on me than anything else. Of course, I joined the Church when I was young, bue not before I had joined C. E., and since that time I do not believe I have had anything to impress me as much as signing the pledge.

Some people say, "I am willing to join the C. E. Society, but I don't want to sign the pledge." Are you asked when signing the pledge to do anything that a true child of God should not do? Isn't it as much my duty to pray and read the Bible every day as it is my minister's? Shouldn't I strive to do whatever Jesus would like to have me do? Shouldn't I support my Church, especially by being present at the meetings and taking some part? Isn't it my duty to try to live a Christian life? All of these things I should be willing to do without signing a pledge. The pledge has been called impossible. Is it impossible to die? Then neither is the C. E. pledge impossible. Signing the pledge seemed to give me a sense of obligation; an obligation that I have tried to keep.

In C. E. I have learned to pray in public as well as in private. Many times just the shortest sentence uttered prayerfully will give me a feeling of relief. Many times when I have a hard task to perform, just before I get ready to begin I will say, "Oh, Lord, help me in this work, and if it is Thy will let me make a success of it." More than once I have gone to my classes at school unafraid just because of a second that I had talked with God while I was walking through the halls. When anything goes wrong in my C. E. Society I talk it over with God, so I have learned to do it out in my daily life, which has helped me more times than I will ever be able to count, because C. E. has taught me to believe in prayer.

Christian giving is something that should occupy the attention of all of us. In C. E. we have what is known as the Tenth Legion, in which we sign a pledge and promise to give one-tenth of all we have for religious purposes. This we should all be willing to do. It is another obligation. All that we have belongs to God. He just lends it to us, so why can't we give Him back just one-tenth, when all of it already belongs to Him? I have had more pleasure out of Christian giving since I signed the Tenth Legion pledge than ever before. Now I know it is a duty, and I enjoy doing it. C. E. has taught me the pleasure of Christian giving.

If C. E. cannot help us; if it cannot teach us greater and better things, why do the largest cities in the country claim the Endeavorers for their conventions? It is not simply because they bring a crowd and increase the trade, but because the civic authorities realize that such throngs of clean, earnest, religious young people bring with them a peculiar blessing from on high; so C. E. helps me to be more loyal to Christ and the Church for which I stand. C. E. has helped me when I start anything to say, "What would Jesus like to have me do? Would I be ashamed for Jesus to see me reading this book? Would I be ashamed for Him to see me at this place? Would I be ashamed for Him to hear me say this? Would I be ashamed for Him to see me with this person? Would I be ashamed for Him to see me do this?" And, above all, C. E. has helped me to think of others and to say, "What would Jesus do if He were in my place?" That is what C. E. means to me.

Newport News, Va. VIRGINIA TYREE.

JOHN HUSS—THE WITNESS.

(Continued from Page 5.)

The fagots were set on fire. Huss began, with a clear voice, singing "Jesus, Thou Son of the Living God, have mercy upon me"; but the flames blew into this mouth and choked his voice. His head sank, while his soul entered into that life beyond. So bitter was the hatred of his enemies that they took his ashes and threw them into the River Rhine.

But they could not kill the work of so valiant a son of God, even though they burned his writings. To him largely belongs the credit of preparing the way for the German Reformation. He sowed the seed for a larger kingdom of God in human society. Luther, who was better instructed, more enlightened and a bigger mind, was imbibed by the same spirit that inspired Huss, and though he met with a similar opposition, yet the experiences of Huss made the way easier for Luther. The world was more ready to respond to his message because the spirit of Huss had been at work in the minds and hearts of men.

Were Huss living today, and teaching the message he did, he would be considered a fanatic conservative, though at that time he was considered a fanatic liberalist. Thus is the story of human progress written and read. What seems dangerously new to one generation is meaninglessly old to the next. And thus have men been pushing humanity up just a little nearer God from generation to generation. Men have been throwing off the old molds of religious expression and making new ones. They have not been willing to put the new wine into the old bottles; the new religious appreciations into the old forms of expression. The heterodoxies of yesterday have become the orthodoxies of today, and the heterodoxies of today will be the orthodoxies of tomorrow. In a sense, each generation does the thinking for the succeeding generation. This is true in a measure in every department of life, but especially is it true in religion.

Huss thought the thoughts that dominated the life of generations that followed him. And upon his contribution, men have been building ever since. He was true to the light that he had. Luther said of him, "Out of John Huss' blood the gospel we now have was born."

His life and teachings in behalf of religious liberty have been a benediction to all succeeding generations. His courage of conviction and protest against sin is a challenge to us to follow his example of loyalty to Christ and the truth.

R. C. HELFENSTEIN.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

August 23, 1925.

Subject: "The Macedonian Call."

Golden Text: "Come over into Macedonia and help us."—Acts 16:9.

Lesson: Acts 16:6-15.

Devotional Reading: Isa. 6:1-8.

Some men are self-starters; others have to be cranked. Paul belonged to the former class. He was a human "perpetual-motion" machine, and the motive power, as he said, was the love of Christ which constrained him. Dwelling in his heart through faith was the living Christ, and Christ living in him furnished the dynamic power that sent him far and wide declaring the unsearchable riches of Christ. May it not be that the reason why we do so little for Christ is because we know so little of Christ?

"And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia. And when they were come over against Mysia, they assayed to go into Bithynia, and the Spirit of Jesus suffered them not. Why not? Here were two whole provinces, teeming with people and steeped in paganism. Here were Smyrna and Ephesus, large cities and centers of culture. Here were dire needs on the part of men and women that the gospel which Paul and his companions had alone could meet. What a strange restriction the Spirit put upon these earnest and enthusiastic men! The Scriptures do not say why they were forbidden to go into these provinces. But they do say that they did not go. Their's, like every other loyal Christian, is not to reason why—their's is but to obey. We are to obey; not to ask questions. There are many frustrated purposes in life. In many cases, the purposes seemed good in themselves. But He who seeth the end from the beginning will make all things to work together for good to those who love Him and obey Him.

The very fact that the men were forbidden to go into Mysia and Bithynia reveals a most inspiring truth. "The steps of a good man are ordered by the Lord." He that willeth to do His will shall know that will. And, as George Muller once said, "The stops as well as the steps are ordered by the Lord." Happy is that man who knows that he is walking in the ways of the Lord. Happy is that man who has understood what the will of the Lord is to do it. We hear much these days of choosing a lifework. May it not be that the more important thing is to find one's lifework? Many of life's failures may be due to choosing instead of seeking.

"And passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night. There was a man of Macedonia standing, beseeching him, and saying, "Come over into Macedonia and help us." Troas was on the Aegean Sea, and was a gateway to Europe and the West. Paul, no doubt, saw many men of Macedonia in the streets of Troas, and as he looked across the blue waters of the Aegean Sea, the dim outlines of the countries on the other side loomed up before him, if not to the natural eye, at least to the inner eye. It is quite likely that he had thought of going over and possessing the land even before this. At any rate, as he slept that night there came a vision to him in which a man of Macedonia stood up and, with outstretched hands, besought him that he would come over and help his countrymen. It was more than a mere psychological phenomenon; it was a message and a summons from the divine. Here again we find a stirring truth. The man with an open mind and a responsive heart will see ever larger visions of the purposes of God for his life.

"And when he has seen the vision, straightway we (the "we" indicates that Luke becomes an eyewitness, and hence a companion of Paul) sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them." Straightway—duty follows hard on vision. Paul and Luke could put two and two together and make four. They did not dismiss the thing as a coincidence; they saw in it the work of God. It was a vision from Him of His purpose for them, and they were not disobedient to the heavenly vision. Straightway they set sail from Troas, and eventually landed at Philippi, a city of Macedonia, the first of the district, a Roman colony. And here the justification of it all begins to appear. As Dean Brown says, "Paul gave up his plan to enter a province, and God gave him a continent. Europe was even then taking the right of the line. Rome ruled the world and Rome was in Europe. Here to the west was that continent which for two thousand years should exercise a dominant influence upon the life of the whole race, such as Asia in all that period never approached. Under the moral power of that gospel which he carried that day across the Aegean, Europe has gained a clear ascendency over all the other continents of the world in the development and in the expression of Christian impulse. The sublimest manifestations of Christian sentiment we know in Christian art and in Christian architecture, in Christian music and in Christian literature, have come, not from Asia, where Christianity was born, but from Europe, where Paul and his fellow-missionaries carried their gospel that day when they crossed from Troas to Macedonia."

In spite of the fact that the vision pictured a man of Macedonia representing need, so far as we know, there was not one man in Macedonia who really wanted Paul. As a matter of fact, he found a few bigoted Jews, some crazy soothsayers and witches, and multitudes of indifferent heathen, but not one who met him at the ship and asked him for his help. Here is another stirring fact. The unconscious needs of the world are appeals and cries to God and to His servants. Wherever there is heathenism, or darkness, or injustice, or suffering, or sin, there He hears the soul crying out for the light of life.

Paul's impact on Europe was modest enough. There was not even a synagogue in Philippi, so he resorted to the river outside the city, where he would be most likely to find Jews at worship if he found them at all. A few women were there, and one of them—a Jewish proselyte; Lydia by name, and a seller of purple by trade—inspired by the Spirit and of the Lord, became a follower of the Master. She thus became the type of that redeemed, freed womanhood which Christianity has so highly exalted and blessed.

Lydia had a sense of warm hospitality, and she invited the evangelists to her home. She made them remain with her, and thus became an important factor in the evangelization of Europe. Her species is not dead, for there are still those whose homes and hearts are open to the minister and the missionary, and who have an humble often unrecognized, though nonetheless important part in the furtherance of the gospel.

Teaching Points.

1. The Holy Spirit can say "No" as well as "Yes."
2. "The steps of a good man are ordered by the Lord."
3. To obey is better than to sacrifice.
4. He who wills to do the will of the Lord shall know it.
5. God sometimes denies us provinces, that He may give us continents.
6. Where there is no vision, the people perish.
7. Duty follows hard on vision.
8. Unconscious need, rather than conscious want is the call of God.
9. Christian hospitality is Christian service.
10. Subsequent events always confirm the wisdom of God.
11. It is important to keep one's heart responsive to the divine impulses of the Spirit.
12. There is a place for every man. And a work for him.
13. "Nothing makes a man strong like a call on him for help."
14. Christianity has exalted womanhood.
15. When God wants a thing done, He will provide a way to do it.
16. He who is bent on doing service will always find opportunities for doing service.

A SUCCESSFUL CHAUTAUQUA AND SCHOOL OF METHODS.

The Chautauqua and School of Methods, held annually at Elon College, will bring to a close on August 7th the most successful session in its history. The registrations reached the high mark of 237, and most of these have engaged in class work in a definite effort for preparation. The Chautauqua was moved to Elon four years ago from Virginia Beach, and at the first session held at the college only forty-three people registered. The present session was an increase of more than 450 per cent over the first year at the college.

The class work this year has been of a high order. More than twenty courses have been offered, covering many phases of religious activity. Seven courses leading to International credit were given, and many participated in the work.

Courses in life investment were given for both young men and young women. These courses were unique, so far as the Chautauqua at Elon is concerned, but the young people entered into them with zest, feeling, as many young people do, the need of guidance in so important a matter.

Mr. Hermon Eldredge gave a course in the "History and Principles of the the Christian Church," and much interest was manifested in the work. Mr. Eldredge began with a study of the early Church and showed how the principles of the Christian Church have gradually grown up through struggle and storm, and then sketched the great contributions of the Church to the Christian task of the world.

Mr. Eugene Rainey gave a series of lectures to young people on what it means to be a Christian—a series which every young Christian needs. Besides these, many other courses, other than the International credit courses, were offered, varying and enriching the curriculum to a most remarkable extent. In connection with this elaborate curriculum, each evening a lecture or some

form of program was given. During the first week, Mr. Hermon Eldredge gave a series of lectures on his European tour, interpreting the world situation against a background of social and religious history. Monday night of the second week was "Chautauqua Night," and Dr. Warren H. Denison, the first president of the Seaside Chautauqua and School of Methods, presided, and sketched the development of the movement during the seven years of his administration. Dr. Walters, Richmond, Va., the present president, followed with a vision of possibilities. Dean A. L. Hook, Elon College, gave an illustrated lecture on the enterprises of the Christian Church on Tuesday night, and Dr. Roy C. Helfenstein spoke on Wednesday evening. Thursday evening was given over to two plays, under the direction of Mrs. W. T. Walters, and Friday night was the commencement of the Chautauqua. Many hundreds of credit cards for attendance on classes will be given out, and a number of certificates and International credits are to be awarded at that time.

No feature of the Chautauqua has been so thoroughly enjoyed perhaps as have the twilight "happy hours," under the direction of Mrs. E. F. Burkholder, and the recreational program put on by Mr. W. A. Welch, of the Henderson Y. M. C. A. These two features have received the hearty endorsement of all attending the gathering.

A daily vacation Bible school has been conducted for two hours every morning during the meeting under the direction of Prof. S. A. Bennett, director of religious education of Elon College. With Prof. Bennett has been associated some of the ablest workers in this field in the Southern Convention. This department of the Chautauqua had an average attendance of nearly fifty children from the town, those in attendance on the Chautauqua with their parents, and the children of the Christian Orphanage. The new religious education building of the college was used for this school, and for all the work of the Chautauqua. It is the most adequately equipped building and best adapted for the needs of religious educational work of any building of the kind on the continent. The entire college plant throughout the Chautauqua has been placed at the disposal of the Church workers gathered for the meeting, and all of these have rejoiced at the progress which the college has made within the past three years.

Much credit is due to Mr. E. F. Burkholder for his efficient business management of the Chautauqua. He has devoted himself to the office work, and the gathering owes much of its success to him. Upon Dr. W. T. Walters, chairman of the Board of Religious Education, and upon Miss Pattie Coghill, Field Secretary of the Board of Religious Education, rested the burden of the Chautauqua, and its unparalleled success is, in great measure, due their untiring and efficient efforts.

The members of the faculty have contributed largely to make the meeting a marvel of inspiration and instruction, and every one of the 237 people in attendance have lent their share to the excellent fellowship of the gathering, without which it could, even with all the other features, have meant but little. It is the hope and the expectation that the Chautauqua and School of Methods next year will find an even more hearty response among the people of North Carolina and Virginia.

S. M. Lynam.

CONFERENCES MEET.

Alabama Conference meets at Beulah Church Tuesday, October 20, 1925, at 10 o'clock A. M.

Georgia and Alabama Conference meets at Oak Grove Christian Church, near Chipley, Tuesday evening, October 27, 1925, at 7:30.

Eastern Virginia Conference meets October 27, 1925, at Franklin, Va., at 10 o'clock A. M.

North Carolina and Virginia Conference meets November 17, 1925, at Salem Chapel, at 10 o'clock A. M.

Western North Carolina Conference meets with New Center Church.

Eastern North Carolina Conference meets with Liberty Church.

North Carolina Conference will meet Wednesday, December 2, 1925.

Be sure to reserve the date and attend your Conference this year.

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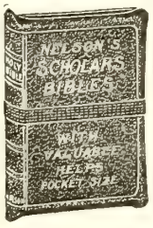

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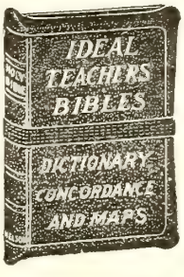

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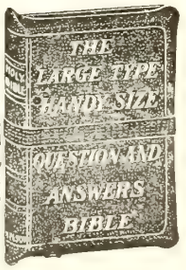

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1536 East Broad Street, - - - Richmond, Va.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

A STUDY OF THE PSALMS.

Chapter IV.

MONDAY.

PRIVATE WORSHIP IN THE TEMPLE.

Lesson: Psa. 66.

Alongside the public worship in which all the people engaged, there were certain occasions when individual worshipers poured forth their devotions in the temple. These occasions were usually under stress of danger, severe illness, calamity, and renewing vows. If God gave them deliverance, then they come to the temple to offer sacrifices. Songs of thanksgiving were sung, and 66 is one of these.

We are told that one part of the choir sang verses 5-7, and another part verses 8-12, then the worshiper stepped forth and himself sung verses 13-20. With this arrangement in mind, and putting ourselves in the place of this worshiper, let us now read and worship.

Prayer.—Our Father, bring us fully into Thy worship and praise. Forbid that we shall exalt ourselves, but may we set Thee on high and acknowledge Thee in all our doings. Forbid that we shall neglect to come to the house of worship and offer ourselves to Thee in living sacrifice, and may we each day come to Thee fully Thine. Forgive us of our sins and save us. *Amen.*

TUESDAY.

PERSONAL INTEGRITY AND PRAYER FOR PROTECTION.

Lesson: Psa. 26.

Sometimes when a person was accused and about to be brought to the law, or when severely persecuted by enemies, or suffering illness, he would take solitary refuge in the temple, where he believed God dwelt, there to say his prayers. This was far more effective in his life. It would be today if we did more of this.

It is recalled that the early law (Ex. 22:8-11) required that persons under accusation first cleanse themselves in the temple. We are told that Psalm 26 was written especially for this.

The suppliant enters and either sings or has sung for him verses 1-4, after which he washes his hands, makes a solemn oath and sings the remainder of the psalm. Then "this man went down to his house justified" (Luke 18:14), cleared of his accusation, able to take his part afresh in life and the life of the people.

Let us read the psalm now with this in mind, and give thanks.

Prayer.—Our Father, we pray to Thee for a trust that knows no wavering. We pray for a strength that when tried Thou wilt find us good as gold. We pray for inspiration to always walk in Thy truth. Help us daily to turn to Thee for cleansing, and may we be pure forever. *Amen.*

WEDNESDAY.

PROTECTION FROM THE WICKED.

Lesson: Psa. 5.

From time immemorial, personal animosities have distressed humanity. In the days of Israel, it was amazing. These sought refuge in private prayers and songs at home, and also at the house of God. They were not permitted, it seems, to come into the temple, so they worshiped "toward Thy holy temple."

Psalm 5 was the morning prayer of such worshipers. Let us read it now.

The attitude of the psalmist here toward enemies has its basic in the belief that their enemies were God's enemies; therefore, there is no pity much less love, but only a relentless spirit of vengeance. This psalm was first used as against the worldly minded. Later it became a part of the temple worship.

Christ changes this. He said, "Pray for your enemies. Do good to them that despitefully use you." "Heap coals of fire on their heads," etc.

Prayer.—Our Father, consider our meditation each day and forgive us our sins, that we may be pure and may live with people as brothers and in the spirit of Christ. In His name we ask it. Amen.

THURSDAY.

PRAYER OF AN OLD MAN FOR DELIVERANCE.

Lesson: Psa. 71.

In most prayers of the sick there is complaint over heartless people. This accounts for so many psalms suddenly changing the subject and praying for vengeance upon enemies.

Due to the doctrine that health and prosperity are the reward of piety, and disease and misfortunes the result of wickedness, disease was, therefore, taken as an indication of sinfulness, and even loved ones would turn against him when he took sick, as if to say, "Shame on him!"

Suffering from disease is bad enough, but the bitterness of being forsaken even by one's closest relatives is more terrible still. With this in mind, it is easy to understand how some of these sufferers longed for an opportunity to pay back for such cruel behaviour and how they prayed for it. Nevertheless, the suppliant himself believed this like the others and confessed his fault in penitence and sorrow (Psa. 38:1-4, 18). Sometimes one did not realize any fault, quite naturally, and thus inquired and pleaded for light.

"casteth Thou off my soul?
Why hidest Thou Thy face from me?"

(Ps. 88:14) or compare Ps. 22:1.

Let us pray today as our minds and spirit guide us. (Lord's Prayer.)

FRIDAY.

PRIVATE WORSHIP OUTSIDE THE TEMPLE.

Lesson: Psa. 51.

Many of the psalms were never intended, and had nothing to do with temple worship. They were songs for home, and so used, and they express in quite a free spirit the personal piety of the singers.

How beautiful is the true family worship! When the heart is alone with God and speaks out of its depths as well as its shallows.

Read Psalm 51 carefully. See the Father of Israel at home. The family gathered about him leading all in this psalm. What glory illumines the reading! How much more value is the psalm to us?

Prayer.—Dear Lord, help us to konw something of the multitude of my tender mercies. In the midst of them, blot out our sins. Wash us and make us clean from this day hence with and forever *Amen.*

SATURDAY.

GOD JUDGES THE HEART.

Lesson: Psa. 50.

This psalm is different from the others. Here, not man, but God speaks and makes it plain that zeal for sacrifice is a mistake; that it is genuine heart-life and heartfelt prayer that pleases Him, and that their sincerity must be attested only by a righteous life. It was this that the spiritualization of sacrifices began. Thus we find many psalters in which religion of the heart pours itself out in praise and thanksgiving without any ceremonial trace whatsoever. The most famous of these is Psalm 103. Read 50:7-15, 23; 141:2; 69:30; 104.

Prayer.—Our Father, help us to open our hearts today to the spirit of Christ and breathe into our souls and to fill our hearts that the way of Thy salvation may be plain to us all the way. *Amen.*

SUNDAY.

THE RELIGIOUS LIFE OF THE PEOPLE.

Lesson: Psa. 139:1-12.

Many songs set forth the fundamentals of the religion of Israel and throw light on their religious life. In this psalm we have their belief in the omnipresence of God, His ever-ruling providence, His righteous rule. There is some real thinking in this psalm. The poet sees that God is not bound by place, space, nor time, and His meditation becomes a hymn.

In verse 19 he bursts forth in fanatic devotion to God and unaccountable denunciation of his enemies. This seems incomprehensible. But we see that he was completely identified with God and he hates the enemies of God's cause as his own enemies, and in his human frailty little realizes the essential heinousness of his fanaticism, and he prays to God with utter sincerity to slay the wicked. Then he turns on his own heart and gets his true bearings:

"Search me, O God, and know my heart and see if there be any wicked way in me, and lead me in the way everlasting."

It appears that the thought never occurred to him that his hatred was a wicked way which must lead to sorrow and pain. He was still far from the teachings of Him who said, "Love your enemies . . . that ye may be sons of your Father, who is in heaven," for He loves His enemies too (Matt. 5:44).

Prayer.—Dear Lord, save us from hate, but to a full life of love. Send us forth today to do Thy will and to help others to do so. *Amen.*

THE THORNLESS ROSE.

At the flower show, recently, a new rose was exhibited. A large, long-stemmed, fragrant rose—that stood out regally among the other flowers. A rose that was a novelty, not only because of its size and perfume and color, but because it was thornless. One wonders if the other roses were jealous of the newcomer that attracted so much attention, and if they were ashamed of their old-fashioned thorns? Or if they nodded their lovely heads, quite complacently, and said: "A rose should have thorne. A rose isn't a rose, *really,* without them!"

One hopes that the roses were proud enough—the old-fashioned roses—to be glad that they had thorns. For the rose and the thorn do belong together! The fact that they belong together is the great legend of the flower world—and life's largest allegory.

Perhaps the rose is the most beautiful flower of the garden. So much beauty cannot go unchallenged. The thorns are needed to give that beauty the zest, the fineness, just as the beautiful things of the soul and the heart and the spirit, too, must have their thorns! The sunlight never looks so golden as when it lies across a dark place. Life is made precious by contacts.

A thornless rose, maybe, would seem too sweet, too pretty, too passionless, to be interesting. Just as a life of smiles, without one single tear, would seem shallow. Just as an old face, unwrinkled and too tranquil, seems to lack character. A thornless rose might become cloying and saccharine. Thorns and roses—yes, it's true—do belong together! Separate them and you've lost something vital. For a rose without a thorn is far too easy to gather, and to hold. Gardening, in an acre full of thornless roses, would lack the gallantry of adventure, and the thrill of striving.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dears:

Who was that wee little barefoot boy that said he liked to hear about Peter Rabbit?

Well, listen to this, little man. Last week, your editor was flying along in the little Ford, when all at once, in the road, was little Peter Rabbit, just as still as still could be, sitting straight up and holding his little paws out so still. And right out in front of Peter was a great, long, brown-spotted snake. The little Ford did a double-quick turn and ran over the big ol' snake's head. Then Peter Rabbit ran away as fast as he could—which wasn't very fast after all, for he was scared to death. You see, Kiddies, the snake had Peter Rabbit charmed. That's a queer feeling, I know, 'cause I've heard that when a snake charms a rabbit, the rabbit cannot move head or foot unless some one helps him. So the little Ford got the attention of the snake for a second, and Peter grabbed that second to—what? Run—yes! of course; I would have, too, would you?

Let's hope Peter Rabbit will stay home with his Ma for a while now, for really he is too small to be running around all alone.

Oh! it's beginning to rain—how nice! God is so good to us, and to His beautiful flowers and green grass. Are we not thankful for the rain? Just watch the flowers grow this week, little folks, and remember to say "Thank you" to Jesus for the refreshing rain. YOUR EDITOR.

PERSONALS.

Peter Rabbit and his Ma are spending two days wit Peter's cousin, White Rabbit. At present, White Rabbit's home is under the house on the hill.

Mrs. Marrilla has gone to South Carolina and taken her dolly, Matilda Ann. She is teaching her South Carolina friends the grown-up way of conducting a daily vacation Bible school like the one Mrs. Marrilla and her dolly have just attended in Burlington.

Two little doggies—Rusty and Ezekiel—fought over a bone today, and Rusty won the fight, since she was the larger. Poor little Zeke went into the dog-house and cried and cried. So, at supper time tonight Rusty had to be fed indoors, while Zeke ate his supper in the yard. How queer doggies are, anyway!

By Nancy Byrd Turner.

Wake up, wake up,
Nid and Nodder!
All the stars are out.
Bats are slipping, frogs are skipping,
Fireflies down the dark are dipping—
What are you about?

Get up, Winker; get up, Blinker!
There's a wind that blows
Through the garden, twinkle, twinkle,
Setting every rose a-tinkle
Gayly, as it goes.

Ho, Nightcapper, you and Napper,
Lean far out and see
How the moon is big and mellow;
Hurry, every single fellow,
Join the jollity!

THE GRILLA.

By Ladd Frisby Morse.

There once was a beast called a grilla,
Who lived in a big weeping-willa.
He sat on the ground, without making a sound,
And grew stilla and stilla and stilla.

Now, children, don't copy the grilla;
It's right to be still, but not stilla;
For listen to what was the animal's lot:
They used the poor beast for a pilla.

THE SERENADE.

PRINCESS NORMA'S COAT.

By E. W. Frentz.

There was once a little Princess named Norma, whose father and mother, the King and Queen, loved her very dearly and gave her nearly everything that she asked for; so when she said one day that she wanted a new plaid coat, the Mistress of the Wardrobe called the sewing-maids together and set them at work cutting and basting and stitching; and in the morning the new plaid coat lay on a chair by the princess' bed, all finished.

It pleased her greatly at first, so that she put it on as soon as she was dressed in the morning, and was hardly willing to lay it off at night. But when she had had it only a week, she went to drive one day with the King and Queen in the royal coach, and on the road she saw another little girl who had a coat much like her own, but in larger plaids.

As soon as the Princess Norma was back at her father's castle she took off her coat and threw it on the floor. "I shall never wear it again," she said; "I must have one with larger plaids."

So once more the Mistress of the Wardrobe called the sewing-maids together, and once more there was cutting and basting and stitching, and in the morning a new coat, in larger plaids.

For a time, that coat, too, pleased the Princess, but then a cousin, the Princess Maude, came to visit at the Castle, and she had a coat in which the plaids were even larger than those in the Princess Norma's; so that night the Princess Norma again threw her coat on the floor and refused to wear it.

"No one shall have a coat with larger plaids than mine," she said, and stamped her foot. Her father, the King, and her mother, the Queen, talked gently to her and tried to make her see that a coat with very large plaids did not look well on so small a Princess, but it was of no use. A new coat she must have, with plaids larger than those of the Princess Maud. So the Mistress of the Wardrobe and the tired women were sent to search all the shops, and at last they found some goods that had plaids just the size of the black and white marble tiles in the castle floor, and of it they made still a third coat.

When it was finished and the Princess Norma put it on she was delighted and would hardly let it out of her sight, though all the ladies of the court whispered behind their fans that it did not look well at all, for the plaids were so large that there were only three of them on the whole coat.

When the Princess had worn the coat only four days, she happened to look out of the Castle window one morning and saw a shepherd going along the road with a cloak on his back that had plaids half again as large as those on her new coat. This time she threw her coat on the floor and danced and screamed with anger, so that the King and Queen came running to see what was the matter.

"This time I will take the matter in hand myself," said the King. "There shall be a coat for the Princess Norma with plaids so large that there can never be any larger. And he ordered his horse and rode away.

The next morning the new coat was lying by the Princess' bed, but it was black all over. "Why, what is this?" she cried; "it was a plaid coat that I wanted, and this is all one color, with no plaids at all!"

"Oh, no," said the King, "this is a plaid coat, but the plaids are so large that there is only one of them in the whole of it. That one plaid goes as far as you can see. No plaid can be larger than that, and so you have your wish and you must wear it till it is worn out. There will be no more new ones till then."

So that is why the Princess Norma had to wear an ugly black coat for years and years, for the piece of goods that the King had chosen was a very fine one.

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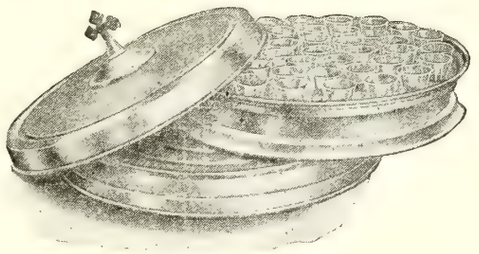

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Tray No. 10—Interlockink, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
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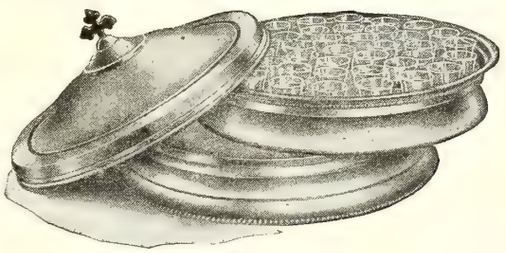

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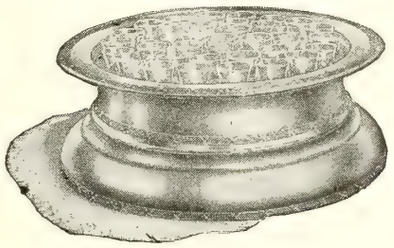

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Bread Plate No. 3—Narrow rim.....	9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

Send Order to THE CHRISTIAN SUN.

Christian Orphanage

We had a visitor several weeks ago, and after he had spent the day with us and had looked at our little children and realized how happy they are in the Christian Orphanage, he looked the writer in the face and said: "It seems to me that the Christian denomination has one hundred members who could send five dollars per month, and each one be the richer." I think this a fine idea. This friend did not make a suggestion that he did not carry out himself. He has been sending this institution fifteen dollars per month for many years and enjoys it and grows richer each year.

I believe we have many more than this number who could even do more and enjoy it. How many will try it out for six months or a year and see?

Now, the writer wants to make a suggestion. We have been in the extreme dry belt this year, and have not been able to raise any vegetables at all. We have always been able to can lots of beans and tomatoes, make all the sour krout we needed; but this year we will not can any beans or tomatoes at all, as we could not grow them because we have had no rain till August 4th.

If the good women who have lived in a more favorable section can lend us a helping hand we will be very grateful. We had lots of nice fruit sent to us last year. This will be the first year in our corn crib. Our corn crop is ruined. We have faith enough to believe God will provide for us and our little children will be fed.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 13, 1925.

Amount brought forward		$17,448.75
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Pleasant Hill	$ 2.80	
New Elam	3.46	
Fuller's Chapel	3.00	
Zion	1.00	
Plymouth	4.73	
Hank's Chapel	1.25	
		16.24
Western N. C. Conference:		
Ramseur	$ 7.41	
Burlington	70.50	
Randleman	2.13	
		80.04
N. C. & Va. Conference:		
Elon	$ 2.50	
Third Avenue, Danville	10.00	
		12.50
Eastern Virginia Conference:		
Antioch	$ 2.00	
Mt. Carmel	4.81	
Elm Avenue	4.45	
		11.26
Valley Va. Conference:		
Dry Run	$ 4.75	
Winchester	7.92	
New Hope	6.00	
Linville	4.87	
		23.54
Ga. & Ala. Conference:		
Kite		2.00
New Building Fund.		
Miss Dora Jones, Graham, N. C.	$ 5.00	
Mrs. Rosa Jerman, Christian Light	1.00	
Young Men's Bible Cl., New River.	5.00	
Third Avenue, Danville, Va.	46.50	
Plymouth Church	9.00	
Reidsville Church	78.00	
Haw River Church:		
W. E. Cook	10.00	
R. K. Cook	10.00	
James H. Neese	10.00	
Smith Clarke	10.00	
Cash	12.00	
		196.50
Special Offerings.		
Class 6, Mt. Carmel S. S., Va.	$ 1.08	
Citizen's Bible Class, Elon Church.	16.48	
Mrs. Bessie Jordon	2.50	
W. W. Brown	15.00	
		35.06
Grand total		$17,825.89

ANTI-LYNCHING LAWS.

Seven States have passed new laws for the suppression of lynching during the last ten years, according to a report prepared by Prof. Monroe N. Work, of Tuskegee Institute, for the Commission on Race Relations of the Federal Council of Churches, to be published shortly. Two other States—Oklahoma and North Carolina—have strengthened their laws against the "great American crime." In all, there are now thirteen States that have special lynching laws.

Bills for the suppression of lynching have been introduced into practically all Southern States. Four of the States passing new anti-lynching laws are Northern or Western. They are Kansas, Minnesota, New Jersey and Pennsylvania. Two of them—Kentucky and West Virginia—may be classed as border States. Other States with anti-lynching laws are Alabama, Indiana, Ohio, South Carolina and Tennessee.

During this ten-year period, according to the report, the Federal anti-lynching law, known as the Dyer bill, was introduced into Congress, and its discussion greatly aroused public attention to the evil. The bill was pending when Congress adjourned.

In announcing the publication of the report, Dr. Haynes, secretary of the commission, says: "These efforts for national and State laws will be a great help against mob violence. Legislation will be effective, however, just in so far as public opinion backs up the law and insists that officers uphold the laws and protect prisoners and that properly constituted courts try prisoners, irrespective of color or creed, in an impartial manner. During the first five months of this year there were seven lynchings, one of the victims being burned at the stake. This is two victims more than the first six months of last year, and seven too many for America. The Churches and all good citizens must redouble their efforts to stop the mob record for this year where it is. America must become a 'lynchless land in 1926.' To that end, we must end mob murder now. The maintenance of law and the security of life in our nation are at stake."

TO EXTEND SIGNAL-BLOCK SYSTEM.

Improved automatic electric block-signal protection for 563.6 miles of line of the Southern Railway System has been authorized by the management, and installation of the necessary apparatus will be started immediately.

The line between Morristown, Tenn., and Biltmore, N. C. (93 miles) will be equipped with signals of the new three-color light type. Signals of the same type will be installed on the double-track line between Morristown and Knoxville (41.8 miles), taking the place of the three position, upper quadrant signals now in service.

On the double-track line between Atlanta and Austell, Ga. (18 miles), color-light signals will be substituted for the three-position signals now in service, giving continuous protection by the color-light signals on the entire line of 167 miles between Birmingham and Atlanta.

On the line between Cincinnati and Meridian, Miss., three-position, upper-quadrant signals will be installed wherever signals of other types are now in service. This will involve changing the signals on 215.3 miles between Cincinnati and Chattanooga, and on 195.5 miles between Chattanooga and Meridian. On completion of the work, the entire line between Cincinnati and Chattanooga (633.5 miles) will be equipped with signals of the three-position, upper-quadrant type.

RELIGIOUS OBSERVANCE OF LODGES.

Man is a religious being; this is shown from the act that every people have some kind of a religion. No tribe or nation has yet been found without some form of religion. The lodge produces a brand of religion that meets the approbation of large numbers of people; these observances tend to make a man think he is pretty good. They serve as a soul plaster, and thousands are consciously or unconsciously going down to perdition saying "My lodge is enough religion for me." When they come to their dying hour, they will find that they are leaning on a false hope.

Clean-cut Christianity is the need of the hour, but there are so many substitutes abroad that the real thing is not greatly in evidence. To say that the religion of the lodge does not in any way affect the life of the individual is to say that the religious ceremonies and reiterated doctrine of the Fatherhood of God and the brotherhood of man do not have their natural effect, and that neither does the associations and companionships of a man have anything to do in the shaping of the character of a person. This we know is not true. Men who meet week after week in a lodge hall and take part in lodge prayers and hymns and other religious exercises certainly must be more or less affected by them.

The lodge is patterned after the Church in many ways. This is seen from the high-sounding discourses, the prayers and odes which are in reality hymns. Sometimes a Christian hymn is used, but of course one that does not contain the name of Christ. The burial services are also patterned after the Christian burial service; all of these things are calculated to deceive the unwary and make him think it is quite Christian. A great many lodge members were once members in good standing in some Church, or may be still, but the delusive atmosphere of the lodge has deadened their spiritual life until they no longer possess the joy of the Lord which is the strength of His people.

The religion of the lodge is not the religion of Christ, for the name of Christ is ruled out in lodge circles, although much garbled Scripture is used. Chaplains, who have tried to pray in the name of Christ have soon found out that their prayers were not acceptable, and many have left the lodge when they discovered that they could not take Christ with them into the halls of secrecy.

In conclusion, let us repeat that participation in religious observances of any kind continuously must have a distinct effect on the life of an individual either for good or ill, and let it be remembered that there is but one true religion and it will mix with no other. "There is none other name under heaven given among men whereby we must be saved," and that name is Jesus.—*Rev. Clarence Weston.*

RESOLUTIONS OF RESPECT.

Whereas, it has pleased our Heavenly Father, in His inscrutable wisdom, to call from our midst and to Him our beloved friend and co-worker, Mr. Patrick Henry Simpson; be it, therefore, resolved:

First, That while we believe and know that God doeth all things well, and humbly submit to His holy will, we realize that our community has lost one of its most influential supporters of civic enterprise and personal righteousness; our Sunday School, one of its most loyal and regular members; our State, one of its most competent lawmakers; and the cause of Christ, one of its most liberal benefactors; that to know him was to love him, and that every one who came into contact with him was benefited by his example and guidance.

Second, That we extend to his family and relatives our heartfelt sympathy and pray that God may comfort them in the sad hour of their bereavement.

Third, That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication, and a copy be spread upon our minutes.

MRS. CLARA MORICLE.
MISS ESSIE MAE TRUITT.
L. P. RIPPEY.

ROSSER.

Mr. Andrew Rosser, formerly of Linville, Va., died in Camden, N. J., July 22, 1925. His death was due to the infirmities of old age. His age was 85 years and 9 days. His body was brought to Linville August 4th and buried beside the grave of his wife in the cemetery of the Christian Church. His funeral was conducted by the writer.

R. P. CRUMPLER.

NICKELS AND MILLIONS.

It is said that the once famous and wealthy Tom Lawson is declared by his relatives to have died "without a 5-cent piece." It is a singular illustration of the failure which financiers make of their own financial affairs. Lawson was once worth $20,000,000 and handled millions as commonly as others handle nickels. But he produced nothing, and therefore, by the law of compensation, he retained nothing. The secret of the decay of fortunes is that they go by law back to their source, because they represent not production, but exploitation. Effort is frequently made to prove that what is here called exploitation is really a productive service. Maybe so, maybe so, but when one takes a squint at real production and then at this other thing, one can't help but feel there is a fundamental difference. Anyway, people do not look to the future as much as they did. In the last generation, people laid away for a rainy day, as they said, or against old age. That doesn't seem to worry people so much today. They feel young for a longer time. And maybe that has its useful side. But there was a virtue in prudence and thrift which would serve us very well today if we could bring it back.

CAMPBELL—NEWMAN.

Mr. Carlyle Campbell and Miss Marion Lee Newman were united in marriage by the writer, assisted by Rev. J. A. Campbell, at Holland Christian Church, June 21, 1925. Mr. Campbell is the son of Rev. and Mrs. J. A. Campbell, of Buie's Creek Academy, Buie's Creek, N. C., and president of Coker College, Hartsville, S. C. Mrs. Campbell is the daughter of Rev. and Mrs. N. G. Newman, Holland, Va.

After a brief stay at Blowing Rock, N. C., they will be at home, at Hartsville, S. C. The writer joins with their large circle of friends in wishing them all that is highest and best in life.

N. G. NEWMAN.

"The right to think, to know, to utter," as John Milton says, "is the dearest of all liberties. Without this right, there can be no liberty to any people; with it, there can be no slavery. When you have convinced thinking men that it is right, and the humane men that it is just, you will gain your cause. Men always lose half of what is gained by violence. What is gained by argument is gained forever."

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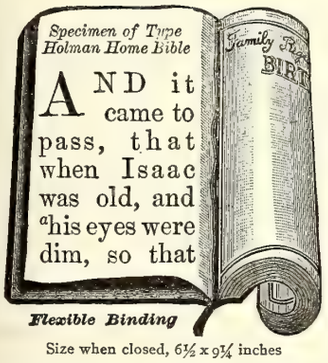
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HARRELL.

William Clarendon Harrell, only child of William N. and Margaret Ballard Harrell, passed away after a lingering illness at his home in Larchmont, Norfolk, Va., at 6307 Hampton Boulevard, on Saturday, June 27th, at 5 o'clock A. M. He was failing for about two and a half years, but was confined to his home about four months. He was a great sufferer, but bore it patiently, and said that if he should be called he was ready to meet his God, but was anxious to live and hated to give up life so young and to leave his little family circle of four—father, mother, wife and self.

Special prayers were held in his home and in a number of Churches many times for his recovery, but God must have known best, and, as Rev. W. L. Roberts said, "had a work for him to do and He called him home." When the World War started, he answered the call by enlisting at Cornell, N. Y. From there he went to Dallas, Texas, where he was ill with "flu." This was an aviation camp, and after completing his course he was transferred to Souther Field, Americus, Ga. For the first time, he took charge of his ship and drifted up beyond the clouds alone. After peace was declared, he came home and took a position as assistant superintendent of construction of the P. H. S. Hospital, on Hampton Boulevard, Norfolk, Va., which took about two years to complete. After this, he went in a decline from which he never rallied.

Clarendon was born in Nansemond County, Va., and had lived in Norfolk about twenty-eight years. He leaves his broken-hearted parents and a young bride of six months. He was a member of Seaboard Lodge, A. F. & A. M., Portsmouth Commandery, No. 5, and Khedive Temple of Norfolk. He made a profession of faith when a boy and was a member of Larchmont Church. Funeral services were held at the residence, June 29th, at 3:30 o'clock. Dr. J. F. Allen, Dr. W. W. Staley, Dr. I. W. Johnson, and Dr. L. E. Smith officiated. During the services a sextette, composed of Mrs. W. A. Parker, Mrs. W. O. Zeazley, Mrs. W. S. Winner, Miss Blankner, Alec Crouch, and W. A. Parker, sang the "Old Rugged Cross" and "Some Time We Will Understand." Reid Wilkins, a playmate in childhood, sang "Face to Face," accompanied at piano by Mrs. Chas Albright.

Services were conducted at the grave by Seaboard Lodge, A. F. & A. M., and Portsmouth Commandery, No. 5. The active pall-bearers were L. J. Smithwick, W. Leon Hall, H. Cunningham, W. O. Beazley, C. F. Shumadine, Sidney Pruden, and Arthur Welkins.

Floral tributes were numerous and beautiful and came from many directions. The burial was in Forest Lawn Cemetery, Norfolk. ONE WHO LOVED HIM.

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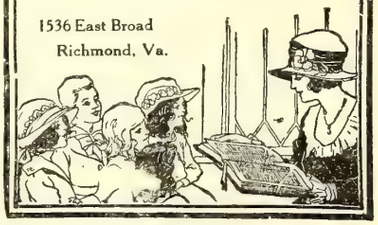

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, AUGUST 20, 1925. NUMBER 34.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Education in China.—

The United States is remitting the balance of the Boxer indemnity fund, amounting to $6,137,552, to be used in promoting scientific education in China.

A Larger Wheat Crop.—

Official figures up to August 5th indicate that the world's wheat crop this year will be about fifty million bushels more than the 1924 crop. The wheat crop of seventeen countries is now estimated at 2,110,000,000 bushels for this year, against 2,065,000,000 last year. Perhaps the larger portion of the increase occurs in the Danubian countries. Hungary, Armenia and other countries show a substantial increase in their grain crop.

Plan Bryan Memorial.—

Plans to erect a memorial to William Jennings Bryan have been announced by Miss Dionessa Bryan Evans, goddaughter of the Commoner and daughter of A. H. Evans, prominent economist, of Tracy, Minn. The memorial is to be placed at Clewiston, Fla. Mr. Charles F. Daly, president of the Liberty National Bank of New York, has promised the services of that institution as custodian of the funds. The money for the memorial is to be secured by dime contributions of the children of the Sunday and public schools of this country.

Using Great Funds Greatly.—

Andrew Carnegie and John D. Rockefeller have established a number of great foundations for the benefit of the public at large. Mr. Rockefeller has established the Rockefeller Foundation and the General Education Board. The first is devoting its energies and means to the promotion of health all over the world; the second to the promotion of education, both religious and secular. Such great funds, being so used, indicate that men of great wealth are beginning to realize their social responsibility, and the international and interracial character of their work is doing more perhaps than anything else to promote the world-wide good-will which is so much needed. The alarmist and jingoist press may say what it pleases, but such funds, being so greatly used, are cementing the world together in one great whole. The Rockefeller foundation is seeking to promote the physical welfare of the whole world, regardless of race or of nationality, and such a work heals the wounds of the world, as well as the ravishings of disease.

Campaigning Against Narcotics.—

The use of opium seems to be on the increase, and among the boys and girls of school age. This is a vice which it is most difficult to combat, because of the ease with which it can be concealed. India and Egypt, both British-controlled lands, find an ever-growing demand for their chief product in China and the United States. In both of these countries, British influence is dominant and British firms are making the unbelievable profits accruing from the illicit business. The boys and girls of this country are consuming great quantities of opium in the form of heroin, while China smokes the stuff in the traditional manner. Nothing but increased intelligence can check this menace, and the International Narcotic Education Association is making heroic efforts to bring to the attention of the young people the deadliness of the drug habit. Stringent international regulations are demanded to control the export of opium. It is, in the face of the facts, time that we should turn our minds to the protection of the youth against the most deadly and the most insidious of all vices.

Missionary Treats Spiritual Ruler.—

Dr. Dennis V. Smith, in charge of the eye department of the Peking Hospital, and a missionary to China under the Methodist Episcopal Church, was called upon recently to treat the Panshan Lama, the spiritual ruler of Tibet and head of all Lamas in the world. The Panshan is the spiritual head of over 6,000,000 people, and the head of the Tibetan Church. He was making a tour of China with his court when stricken with chickenpox and a malady of the eyes. He heard that Dr. Smith was a great specialist, and sent for him in a high-power limousine. The doctor came at once, and in a few days had the Panshan well. While there, the Panshan and Dr. Smith talked about the hospital work, and the missionary activities, together with the part which Christianity is trying to give to the world. The Panshan said that he was teaching his people that war was wrong, that it settled nothing, and that it made the common people suffer. The Panshan made a gift to the hospital in recognition of the doctor's services to him. By this act of mercy and skill, the factions of the world's many faiths are drawn closer together and the kingdom comes a step nearer to the earth.

Little Hope for Compromise.—

John L. Lewis, president of the United Mine Workers, in a letter to Samuel D. Warriner, chairman of the mine operators, declined any form of arbitration until the operators abandoned all opposition to wage increase and to full recognition of the union. It would appear now that operation of the anthracite coal mines would cease on September 1st. President Lewis gave Mr. Warriner to understand that the workers had not recovered from former arbitrations, and that until they did they would have no more of his prescriptions. It would seem to us that this is a time for President Coolidge, who is standing ready to do so, to intervene in behalf of the public. Neither the faction led by Mr. Lewis nor that by Mr. Warriner has any right to afflict the public with their disputing. If the anthracite coal miners don't like what they are getting, and the operators won't pay more, than the miners ought to get out and leave the job for others who will be satisfied. On the other hand, the operators ought to be compelled to pay the miners a living wage and to provide safe and healthful working conditions.

There are two sides to every question, and both sides ought to be considered. In the capital-and-labor dispute, however, it is difficult to be neutral. Our sympathy for the toiler, which in many instances has gone to the wildest extremes, sweeps us off our feet; or our defense of the right of capital to manage its affairs blinds us to the working-man's right to live and to dictate his living conditions. We must, as a public, seek to be just in our outlook on the matter.

A Problem to Face.—

The joint commission of home and family life of the Episcopal Church is seeking an answer to the questions as to what position the Church should take regarding the health certificates prerequisite to marriage, and national uniform standards of marriage and divirce. In *The Witness,* an Episcopal publication, Bishop William Hall Moreland made public a statement which presents the problem in a very vital way. It is one which the Christian Church, as well as all others, must face squarely, for should the Christian conception of home fade, there will be little left worth preserving. Bishop Moreland says: "We must not deceive ourselves; the real issue in this country is: Is marriage worth saving? Facilities for dissolving marriage abound, inflaming every trifling dispute, encouraging marital infidelity and stimulating hasty or secret unions. Thousands of young people, knowing that the law permits a consecutive or 'tandem' polygamy, enter the married state with the deliberate purpose of breaking it off should it be unsatisfactory.

"Divorce is invariably accompanied by sterility. Birth control is a problem that needs to be faced. The whole subject of the end and object of marriage must be set forth with patience, wisdom and love. The Church, sent to teach and lead, utters no strong, clear note on the vital theme. Our own Church is shamefully remiss in her neglect of plain preaching on the nature of Christian marriage.

"Allowing for notable and beautiful exceptions, it is generally true that the American home has ceased to function. We are not facing a crime-wave nor suffering from the effects of war; our ills grow out of the breakdown of the home. The essential need underlying all this is to make American life Christian."

NOTES-PERSONALS

Rev. P. T. Klapp, of Elon College, N. C., was a visitor in the city the first of this week.

Mr. J. E. Foster was chosen to deliver the annual address before the next session of the Virginia Valley Central Conference.

THE SUN can furnish blanks for Church reports. The Conference secretaries should see that all the Churches of their Conference are provided with the proper blanks.

Small forms for ministerial reports, in addition to the regular Convention blanks, have been printed; also blanks for Church members' transfer; 10 cents per dozen.

Among the visitors at the Virginia Valley Central Conference were Dr. W. A. Harper and wife, Miss Annie Watson, Rev. W. T. Scott, Mr. F. B. Corboy, of Elon College; Revs. A. R. Garland and A. W. Sparks, of Everett, Pa.; Mrs. J. J. Lincoln, of Hagerstown, Md., and Rev. W. C. Hook and wife, of Albany, N. Y.

Will the secretaries of the various Conferences send the time and place appointed for their Conferences to meet? An effort was made to give this information, but the "Annual" seems not to contain the data required. Post-office of the secretary of the Church at which the Conference is to meet should also be given.

Antioch Church, in Rockingham County, Va., is one of our oldest Churches. The present stone Church is said to have been built by a Mr. Deavers. During the Civil War it was abused, its doors and windows being broken asunder and otherwise rendered untenantable. Its history runs back to more than a hundred years. It was at this Church that the Valley of Virginia Central Conference met last week. Will the secretary of the Conference give readers of THE SUN a history of this Church?

It is reported through the Jewish Telegraph Agency from London that a Bible house for the purpose of placing on exhibition translations of Bibles published in hundreds of languages will soon be erected in Jerusalem, the British Foreigh Bible Society says. No agencies are doing more for the spread of Christianity in the world than the Bible societies. It is rather a romantic idea to establish a Bible depot in Jerusalem. It is like going back to the beginning to make that a radiating center for the written word of God.

Dr. W. T. Walters, the founder and first and only pastor to this date of the Christian Church in Richmond, Va., has resigned his work there, effective October 1st. The administrative committee of Elon College has elected Dr. Walters to become field secretary of the college on that date. His addition to the administrative force of the college will strengthen that institution and give general satisfaction in the Church. Dr. Walters is devoted to the college and to every enterprise of our brotherhood, and we speak for him the prayers of our people and prophesy for him the best of success in his field work. The college has long needed a field secretary as a permanent member of its administrative staff, and THE CHRISTIAN SUN congratulates the college on securing Dr. Walters for this purpose. THE SUN also learns with pleasure that Rev. W. T. Scott, who has been doing such effective work in the campaign for students for Elon this summer, is to continue in the employment of the college for another year as field secretary. These two brethren will certainly place our college in position to serve the Church as never before through its field work.

UNION, LONG'S CHAPEL, HAW RIVER.

As pastor of Union, Long's Chapel, and Haw River Churches I am pleased to report gracious revivals with a delightful spirit of good fellowship.

At Haw River, the meeting resulted in some fifty or sixty confessions, and fifty-three additions to the Church. At Union there were thirty-eight professions and thirty-seven additions to the Church. At Long's Chapel there were twenty-four confessions and twenty-five additions to the Church. Total members received during and since the meetings, 115, making a total of 126 for the Conference year thus far.

I think that we may safely say that Church attendance and Sunday School enrollment are the largest in the history of the Churches.

The pastor conducted the day services during the meetings, and the Men's Federation of Burlington, N. C., were with him in the evening services and conducted the same.

We are profoundly thankful to Almighty God for blessings bestowed. P. H. FLEMING.

Burlington, N. C.

LYNCHBURG, VA.

My dear Dr. Atkinson:

I am writing to give a bit of news that might be of interest to the readers of THE SUN who have shown a friendly interest in our Church.

For some weeks, things had not been running as smoothly in the Church as they should. Some misunderstandings had cast a damper over the splendid fellowship we have been enjoying. Sunday morning, at the beginning of the service, I read the twenty-third and twenty-fourth verses of the fifth chapter of Matthew: "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

After brief comments, I told the congregation I wanted to see some hand-shaking before we went further with the service. We sung that verse of the "Old-Time Religion" that says "It makes me love everybody," and the results were just what we had prayed for. The hand-shaking took place, and the congregation seemed mightily revived. One person joined the Church at the close of the morning service, and another at the evening service. Both of them are mothers of families in the community.

We will begin our revival campaign next Sunday—the third Sunday—and will continue it ten days or two weeks. I would like to think that the North Carolina and Virginia Conference was united in prayer for her infant Church during this campaign, and so I am asking you to assist us in that manner. M. F. ALLEN, *Pastor.*

WADLEY LETTER.

For my Church work this year I have Mt. Zion, Wadley, and Pisgah. This is indeed an interesting field of work. I left the Church at Mt. Zion thirteen years ago, and upon returning this time I found quite a change, but the same loyalty and devotion of those of former years. We closed our meeting on the 8th, with eighteen additions to the Church. Some of the services were taken up entirely with talks and experiences of the people. Rev. J. H. Dollar was in charge of the singing, and preached the last service. His services were greatly appreciated.

The revival at Wadley was held as a union meeting with the other Churches of the town. It was one of the best meetings we have ever had, this being the seventh since I came back as pastor. This is a very pleasant field, and the co-operative spirit existing between the Churches has a very great deal to do with this. Our people are loyal and congenial and have a desire to do things that count for the Church and community. We received seven members, while some of them are to be received at Rock Springs.

Pisgah is a new field in the northern part of the State, and is the result of the faithful and devoted life of our late-lamented Rev. J. W. Elder. In the front of the Church there is an appropriate memorial window which expresses their love for the man who did so much for the work in that section. The Methodist Episcopal Church and ours held the revival together. Their pastor is a most congenial Christian man. The pastors did the preaching. Every service was inspiring and resulted in much good for the Church life in the community. We received twenty-two members, nineteen of them into our Church. We are sure that others will join during our next appointment. The results or success of these meetings have come because of the earnest, prayerful co-operation of the Churches.

The last of January I was granted a leave of absence for three months to attend at Elon. I am very grateful, indeed, for this consideration; also the assistance given by Rev. S. L. Beougher, Rev. W. C. Carpenter and Rev. Caves in supplying the work while I was away. I returned at the end of the three months and found the work in fine condition. E. M. CARTER.

A BILL THAT WAS NEVER PAID.

A ten-year-old lad overheard a conversation about certain bills to be paid and conceived the idea of making out a bill for his own services, says the *Compton Enterprise.* So the next morning he laid this statement of account on his mother's breakfast plate:

"Mother owes Willie for carrying coal six times, 20 cents; for bringing water lots of times, 30 cents; for going ten errands, 15 cents."

His mother read the bill, but said nothing about it. That evening Willie found on his plate the 75 cents, and also another bill, which read as follows: "Willie owes mother for his happy home for ten years, nothing; for nursing him through a long illness, nothing—total, nothing."

When Willie saw the 75 cents he was pleased; but when he read his mother's bill his eyes grew dim and his lips quivered. Then he took the money to his mother, threw his arms about her neck and begged that she would let him do lots of things for her.

Mother's bill is rarely presented, but it will pay each person to think it out and over for himself and then pay it in love and service.—*Downey (Calif.) Champion.*

Little Jackie took the Church collection very seriously, and every Sunday morning he saw that his penny was ready.

One day just as the usher began to take the collection, Jackie noticed that a guest in the family pew was not duly provided. Sliding along the seat, he whispered, "Where's your penny?"

"I didn't bring one," replied the woman.

Time was short, and the matter was urgent, but Jackie came to a decision with great promptitude. Thrusting his penny into the woman's hand, he whispered: "Here, take mine! It'll pay for you, and I'll get under the seat."—*Pittsburgh Sun.*

A SERIES OF TALKS ON ELON COLLEGE.

I. The Carlton Library Building.

This is one of the most complete library buildings on any college campus in the country. Given to Elon College by the Carlton family—P. J., L. E., and H. A. Carlton, and Mrs. T. S. Parrott—it stands dedicated to Christian learning.

This building is 120x64 feet, three stories high, of modern fire-proof construction, and is well stocked with valuable books. Special attention has been paid in collecting books to furnish the very best parallel and research matter for all the college courses. The stack-room inside the building, where the books are kept, is built in the form of a vault, so that no accident could destroy it. The Southern Christian Convention, recognizing the double safety provision of this book-vault, has made it the depository for their permanent records.

The stack-room itself is five-stack stories high. Steel shelving, and marble floors and stairways are to be used in this vault-room. The total capacity of the library building is 225,000 volumes.

On the first floor are the reading-rooms, as well as offices, cataloguing and charging-rooms. The building is so arranged that the reading-rooms, reference shelves, and stack are convenient for the students, and they may secure the information desired in the minimum amount of time. The second and third floors contain stock and supply rooms, professors' studies, and seminar rooms. These seminar rooms are unique provisions of the Carlton Library and fill a vital need. Here, groups of students may meet for discussion and group research work. Each department of the college has its seminar room with special reference works on the courses of that department.

Library experts have pronounced it one of the finest libraries in the country, and the Christian Church and Elon are under lasting obligation to the donors. C. M. CANNON.

VIRGINIA VALLEY CENTRAL CONFERENCE.

This Conference met on August 12, 1924, at Bethlehem Church, near Timberville, Va., and was called to order by the president, Rev. W. T. Walters, D. D., who conducted the devotional service. After the enrollment of the members of Conference, the welcome address was made by J. C. Bradford, which was responded to by Rev. A. R. Flowers.

Dr. W. A. Harper and wife, P. J. Kernodle, Rev. A. R. Garland, Rev. A. W. Sparks, Rev. W. C. Hook, Rev. W. G. Clegg, and others, on motion, were invited to seats as deliberative members. The program committee and executive committee each made reports, which were adopted. Miscellaneous business was followed by adjournment, Rev. R. C. Crumpler pronouncing the benediction.

The afternoon service was preceded by a song service, led by Rev. J. F. Morgan, and devotional service by V. T. Huffman.

The annual address before the Conference was delivered by Rev. A. W. Andes; subject, "The Enlarging Vision of the Church." Then followed a paper on "Our Publications" by P. J. Kernodle. Next was scheduled an address by Dr. J. O. Atkinson, whose place on the program was taken by Dr. W. A. Harper, subject "Beginning at Home," who made it evident that the home was basic. After the transaction of some miscellaneous items, the Conference adjourned, with benediction by Rev. A. R. Garland.

The night session opened with song service and prayer by Rev. A. W. Sparks. The stereopticon lecture on the "Enterprises of the Christian Church" was presented by Dr. W. A. Harper, president of Elon College. Adjourned.

Thursday (second day) opened by song service, led by Rev. J. F. Morgan, and devotional service by Rev. R. P. Crumpler. The roll was called; new delegates enrolled; minutes approved. The address, entitled "Swamped," was made by Rev. A. W. Sparks, who gave an interesting discussion of the "open country" Church.

Then followed the report of the committee on moral reform, read by Rev. R. P. Crumpler, chairman; also the report of the committee on education was presented, Dr. W. T. Walters, chairman. Then followed an address by Dr. W. A. Harper, subject "Christian Education a Transforming Force." Adjourned for dinner.

Afternoon devotional service led by W. C. Wampler. The report of the Conference Mission Secretary was read by Rev. J. F. Morgan, and after discussion adopted.

Dr. W. A. Harper, in the absence of the Mission Secretary, spoke on "Christian Education."

Then the president of the Conference Missionary Association took the chair. The principal item considered was a plan to increase the number of memberships in the association. It was decided to set apart a given day for that purpose. Officers were elected for the coming year.

Conference then resumed business. Items of miscellaneous nature were disposed of. Adjourned.

The night session was given over to the Woman's Home and Foreign Mission Board. Reports of committees were read and officers for the year were nominated. An address was made by Rev. A. W. Sparks.

Friday morning—Song service, devotional service by Rev. D. B. Seal. Roll called, minutes approved. The report of the committee on Christian Endeavor and Sunday Schools was read from R. A. Larrick, chairman. Rev. A. W. Sparks addressed the Conference on the subject "Discovered"; a further discussion of the "Open Country Church."

The Conference listened to a beautiful solo by Rev. J. F. Morgan.

"Missions and Stewardship" was the subject of an address by Rev. W. T. Scott, who is now field secretary for Elon College.

The report of the committee on religious literature was received. The report of the treasurer was read and referred to the committee on finance. Adjourned for dinner. Benediction by Rev. W. T. Scott.

The afternoon devotional service was conducted by W. A. Crawford. Reports of the committee on home missions and committee on apportionments submitted; miscellaneous business; the election of officers and choice of a place for next Conference. Adjournment.

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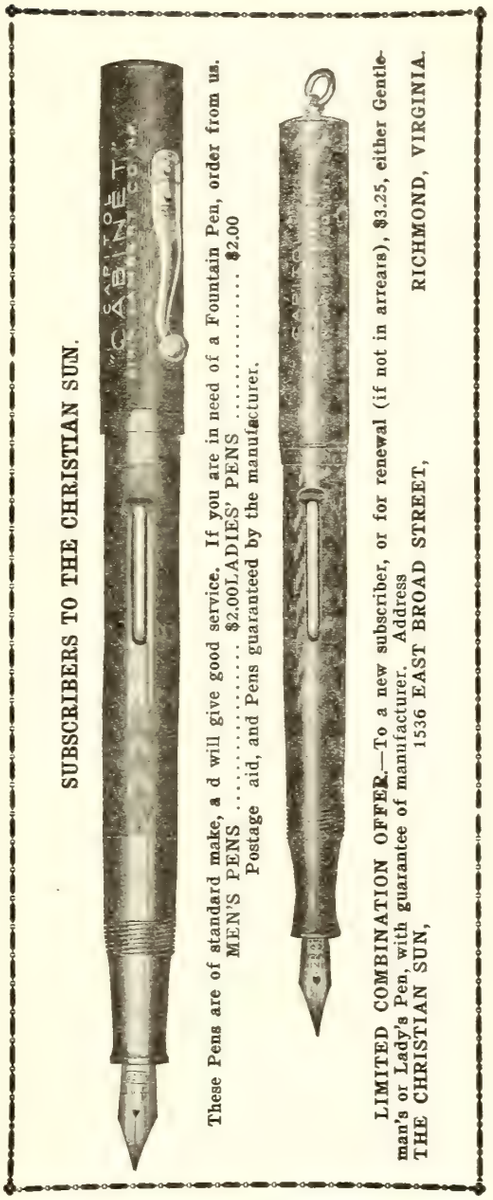
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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CONFERENCE SECRETARIES.

One who does not consult our "Annual"—the only printed record we have—for facts, little realizes how much weight, authority, and responsibility our Conference secretaries have. It largely depends upon their work to show whether any gain or progress has been made within a year. For instance, in one of our Conferences last year, no less than four Churches, names, secretaries, statistics and all are eliminated. And one of the four is one of the strongest and most active Churches in the Conference. Compare the statistics of that Conference last year with those of the year before, and there is a heavy loss, not only in actual Church membership, but a loss from the Conferences of four Churches. And it takes all the gains in the whole Southern Convention to overcome that loss.

Now, those Churches are not lost, but are still in the field and have a large membership. That secretary's record to the world, as printed in the "Annual," was misleading. And the whole Church must suffer the loss.

In that same Conference, one cannot tell Sunday School secretaries from Church secretaries. It is a deplorable mix-up. Conferences certainly need accurate and painstaking secretaries.

J. O. A.

THE NAME.

There is beauty as well as significance in the name Christian. What is more beautiful in practice than to wear just the one name—Christian? It is short, meaningful, pointed, and signifies. When one says, "I am a Christian," one has said enough—a follower of the blessed Christ, willing to wear His name, acknowledge His leadership, do His will, share His life, love and labor

The strange thing is that all His followers are not willing just to wear His name without wanting to hold up to the world some party or sectarian name that separates, divides, severs asunder. A Methodist wants, intends, tries, professes to be a Christian; but in advertising that fact to the world, the *method* of doing certain things, rather than the *manner* and the *life* of Him who prompts and redeems and saves, is put first and given the chief place in the category of names.

A Baptist will tell you that he is a Christian, or tries to be, or seeks to live to that end; but instead of submitting to the name only of Him whom they profess to follow, they advertise to the world that they are divided, severed, separated from others of the family of Christians by designating and emphasizing a manner, a mode of observing a certain ordinance.

Since baptism is a divine term, a disputed method of procedure; since methods differ in the conduct of human affairs and events, why not let the individual have his own liberty in such non-essential matters, and the whole wide realm of Christian believers come together under the one beautiful and significant name—Christian? One wonders! For there is much—very much—in a name, especially in one name. J. O. A.

OBSERVING LABOR SUNDAY.

September 6th is "Labor Sunday." The Federal Council of Churches requests that ministers observe it, reading during the service the message prepared by Mr. James Myers and printed in another column, and, if possible, preaching a suitable sermon. THE SUN wishes to give its endorsement to the idea.

We know that there are far too many special days in our Churches now, but labor is so fundamental to our life that we do not hesitate to urge our pastors to preach on the proper relation of labor and capital, of employee and employer, on September 6th.

It is not the business of the Church to settle labor disputes, but to prevent them by preaching Christian brotherhood so positively that strikes and lockouts cannot occur among Christians. The Church should never hesitate to discuss the Christian principles that underlie the industrial problem. It fails of its duty if it does not do so.

For this "Labor Sunday" service, special invitations should be addressed to labor organizations and to all employers of labor, and the day should not be an occasion of praising either labor or capital, but of real and uplifting facing of the principles that arise necessarily out of the desire to live the Christian life in business as well as in Church. W. A. H.

WHY?

Many of our good women—God bless them!—are making an heroic effort to interest themselves and others in missions. That is good! Now, because that is good, THE SUN'S editor wants to raise a question.

The one big business of the Church, we are assured, is missions. That seems to be good also; in fact, a *quod erat demonstratum.* So it needs no argument.

Now the question: If the one big business—the very greatest business—of the Church, in fact, is to be missionary, why does the Church relegate this business, for the most part, to the consideration and care of some of the good women? Not that the subject is not safe in the hands of the good women. It is. But do not the men, for their own sakes, and the children and all the others, for the kingdom's sake, need also to have a hand in the care of this the most vital issue and factor of Church life?

If we are going to have missions—the biggest business of the Church—principally in the hands of the good women, then why not leave some of the smaller items of the Church also in their hands, such, for instance, as "calling" the preacher and paying him; keeping up the Church building and grounds; running the Sunday School, and so forth?

Come, now, to a concrete issue. The study-book for the coming year is "Prayer and Missions." Now, this is a most marvelous book, setting forth, as it does, the power of prayer in the life and labors of men and women. Instance after instance of answered prayers of the most authentic types is recorded. One cannot read that book without saying, first, that God surely hears and answers prayer; second, thta the supreme prayer book for all times and tongues is the Bible.

Take those two salient facts—God answers prayer; the Bible is the best prayer book. Those facts are vital to Church-life and growth. Every man, woman and child in the Church ought to be taught those facts over and over again. Now, why should the Church, for the next year or so, relegate the study of such vital facts as those to a small fraction of our good women? Not that the women do not need to study them; they do, and they will—some of them will, and, God bless them, their prayer life and their home life and their spiritual life will be enriched accordingly. But why should not the prayer life and the business life and the spiritual life of us men and young people and all be enriched also by the same study? The men haven't time to read and study a book on missions, on prayer; on God's dealing with men through prayer? And yet those same men do read other things—their daily or weekly papers or magazines, or all three; in addition to their trade journals and farm papers, and so forth.

It is a puzzling question. It is a strange situation. Missions, the one big business of the Church! and yet for the most part, save for an occasional spurt at it, this business is left to the minds, the hands, the convenience of a few of the good women in the Church. Why?

That answered, then this: What can be done to interest the whole Church in the whole program of the Church? J. O. A.

THE CHAUTAUQUA.

The Chautauqua and School of Methods, in session at Elon College the past ten days, has proven its worth and has come to stay. One does not, in the future, have to argue for the need or the excuse of holding the Chautauqua. That has been met. That which must be looked to only is the proper arrangement of the program and the faithful carrying out of the same after it is arranged. In brief, a right idea has been discovered, and that which remains is to develop the idea and behold its growth and multiplying influence.

That more than two hundred registered by noon of the third day, and that the mark went far beyond this before the close of the session, is sufficient evidence that our people have begun, at any rate, to appreciate the Elon Chautauqua. Without doubt, the Churches, Sunday Schools and communities benefiting most from the Chautauqua will be those who patronized it most largely, and those who are to be pitied and to whom regrets are extended are those who did not avail themselves of the wonderful privileges and advantages that the Chautauqua offered. The fifteen to twenty pastors in attendance, teachers of Sunday Schools and Christian Endeavor, also the leaders of Missionary Societies and the other auxiliaries of the Church, will carry new and larger messages to their people, and the impact of these ideas obtained at the Chautauqua upon the various Churches and communities represented will be tremendous and will be felt for many

months. Our best workers, teachers and preachers, for the most part, were present during the Chautauqua, and besides giving their own ideas to those who attended, in turn secured many ideas that they could carry with them.

It was a real School of Methods. Pastors heard their problems prayerfully and carefully treated and considered; teachers and officers were brought face to face with the issues that confront them in the home Church; and many pupils learned methods that they had not known before. All Bible students had the privilege of learning more of the Book and getting new lines on its wonderful teachings.

The fellowship of Chautauqua is worth everything to one. To associate for a week or ten days in a Christian atmosphere with the best and most alert Christian workers and friends that one has, is worth more than can be told in words. The hours together in delightful fellowship and happy conversation formed an asset for all who attended the Chautauqua whose worth will be realized for months and years to come.

We may count our Chautauquas and Schools of Methods as real institutions, which, having sprung up in recent years, have come to stay and to mark an epoch in our Church life and improvement. We counsel all SUN readers to attend one or more of these Chautauquas. The one at Bethlehem is to be held yet; and here is deeply wishing that there may be a very large attendance on the part of our dear friends in the Far South. Chautauqua is worthwhile; it is great; there is nothing else like it, and all who can possibly do so should avail themselves of its wonderful benefit and blessings.

WINNING THE WORLD TO CHRIST.

A man by the name of Earl Kernahan has written a book, and the Revell Company of New York, has recently published it. That statement is common-place enough, and if it contained the whole truth, no more need be said. But the statement only makes a beginning. It does not go far enough. This one goes further: The man who wrote the book has had an experience, is now having an experience, and has made a very exciting, not to say a most thrilling, adventure.

This man Kernahan has the audacity to believe that this whole wide world of wayward, reckless and sinning men and women can be won to Jesus Christ and saved from sin through Him, if only those who profess faith in Him will take it upon themselves to go out and tell others about Him.

Now, isn't that a strange, wild notion for a man in our day to have? And what do you reckon this man calls his strange idea? Just this, "Visitation Evangelism." What a name! What an idea! What a notion! Kernahan tries to explain what he means by saying, "Just go to a man's house, his store, his field, his office, any where you can find him, and tell him about Jesus Christ and His power to save, and ask the man then, face to face with him, if he will not accept Jesus as his personal Saviour. Now, what does the reader think of that?

But this man Kernahan goes even further than that. Fact is, he goes a great deal further. He says this is not his way, but the Jesus way, of winning souls. He says Jesus found Zacheus up a sycamore tree, called him down, went home with him and talked to him about the better way —the Jesus way. Even further than this: Jesus went one day; He sat on a well, and when a lone woman in her sin and wickedness came there to draw water from the well, Jesus talked to her about the water of life till she got all filled up, and then she went back into her village—yes, sir, this lone woman did—and told one after another that they should go and find Jesus just as she had done. And so this man Kernahan says that was the Jesus way—winning men and women one by one, face to face, here and now.

Yes, he admits that a man named Peter preached on the Day of Pentecost, and more than three thousand were converted; but prior to this, even men and women, individual believers in Jesus, had been running about hither and thither here and there, everywhere, telling wicked sinners about Jesus and of His power to save.

Well, it cannot all be told here—not half of it can—of this man Kernahan's great adventure, his perfectly thrilling and romantic experience. He was a preacher, is now a "D. D." in fact, a regular Methodist in good and full standing, but he took up the singular notion that folks were not won to Christ en masse, but one by one. So he Quit trying to win them by Churchfuls and tentfuls, and by the acre, and just went out to handpick them, face them where and when he could find them and win them then and there by just telling them about Jesus. He has been two years at the business now—maybe a little more; maybe a little less—but in that time he has seen more than ten thousand souls won from this wicked world to a saving and a working knowledge of his Lord. No, Kernahan did not do all this himself. He has the habit of going to a Church, talking to the pastor and his flock about this way of personal contact with Jesus till that pastor and his flock, practically the whole business of them, are willing to go out, one by one—or better, two by two—and talk to every unsaved soul in the whole community about Jesus until something happens in the community. And it always happens! Hundreds are not only saved and brought into the Church, but the whole Church membership discovers the fact that each individual member, as well as their pastor, can win souls to Jesus.

Well, it is all so strange and so beautiful and so wonderful! I got hold of Kernahan's book of 157 pages the other night at bedtime, after a hard day, but I never put it down till I had read every word of it. My! it is a romance, a venture, an experience with a thrill—this "Visitation Evangelism" is. J. O. A.

WORLD-WIDE MOVEMENTS.

An article in the *Christian-Evangelist,* written by Henry C. Armstrong and entitled "Christian Union Movements World-Wide," says:

"We are living in the day of a world movement for Christian unity. Never before could this have been said. Not that Christian unity is something new. There have always been voices and movements for the reunion of the Church, but none of them before has attained to world proportion and world importance. As a matter of fact, no age since Pentecost has been without its witness for this sacred cause. Unity has the vital pronciple most zealously guarded by the apostles and leaders of the early Church, and from the second century to the present time there runs a long line of names, from Ignatius, Irenæus, and Cyprian to Thomas and Alexander Campbell, Philip Schaff, and Robert H. Gardiner, illustrious for their devoted advocacy of Christian unity. Paul's vision of a united Church and Christ's prayer for it have never been wholly forgotten."

We regard it as an indication of a better day that large portions of the religious world are beginning to recognize the importance of Christian unity. The divisions in the religious world are not only iniquitous and sinful, but are unreasonable and absurd. They all have the same Bible. Does the Bible authorize and teach one to preach something that it instructs somebody else to contradict?

Jesus prayed that His disciples "'may all be one" (John 17:21). The end in view was, and is, "'that the world may believe that Thou didst send me." The world is rejecting Jesus on account of things thaught and practiced by professed followers of Jesus themselves. Infidelity is caused by the Churches not being willing to be governed by the Bible, by Churches suppressing parts of it and introducing other things it does not authorize. It is disguesting to see popular "pastors," so-called "preachers of the gospel," raving and ranting because some infidel professor denies the Mosaic account of the origin of man. Of course, Christ indorsed Moses, and the divinity of Christ is the best-proved fact in God's universe; but Christ also sent His apostles "into all the world" to "preach the gospel to every creature," and these so-called "preachers of the gospel" who are raving so about the infidels are such infidels themselves that they will not permit what the apostles commanded sinners to do to be saved to be read from their pulpits.

The effort to bring about Christian union will be an abortion until everybody gets humble enough in the sight of God to be willing to come to the Bible. If all would accept God's word as their guide, preach what they can read therein word for word, "adding nothing thereto, nor diminishing from it," man-made denominations, with their man-made creeds, would automatically vanish and we would have Christian union before the rising of tomorrow's sun. No one expects all denominations to ever become converted to any one of them. Methodists do not expect all to ever become Methodists. Baptists do not expect all to ever become Baptists. The only thing there is any hope of all ever becoming is simply Christians. The only Church all can ever unite in is the Church of Christ.—*Gospel Advocate.*

THE HOLY SPIRIT.

The individual Christian generally has a clear conception of God the Father and of Jesus Christ the Son, but he very seldom knows the Third Person of the Blessed Trinity in such a way that He becomes the guiding factor and source of strength in his Christian life. And yet, he, the Holy Spirit, is just as important in the great plan of redemption as is the Father and the Son. The Father provided the salvation by setting forth His Son as the propitiation for our sins. The Son makes this salvation possible by Himself becoming the Atonement. But without the aid of the Holy Spirit, this salvation would be worthless to the individual. As the Father provides this salvation, and as the Son makes it possible, so the Holy Spirit makes it operative in the life of the believer. All religions have the idea of atonement or the paying for of sin. But the Christian religion alone has this distinctive feature, namely, the introduction of divine power into the being and life of the believer, which vitally changes the spiritual life of that person during his earthly career. It is this present work of the Holy Spirit in the believer that is so little known, the result being seen in the sterile lives of many Christians.

The young Christian should hear all the good preaching possible. The preaching best for him will be that which he hears at his own Church. If he hears it continuously it will come upon his soul with cumulative effect. One should not seek for mere novelties in the pulpit—they are of very little value. We do not grow by shocks and thrills. We grow by the love of the living word, which is heard at least in part in the pulpit of our own Church week by week.

"What! Ye can't hear what I'm sayin'? Well, thin, repeat what ye didn't hear, an' I'll tell it ye again."

CONTRIBUTIONS

SUFFOLK LETTER.

Evil is more conspicuous than goodness. A hundred men may do business honestly for a whole week, and no attention is paid to them; one man steals a pair of shoes on Saturday night and the local papers are aflame with it. Much is said about the multitudes at the seaside on Sunday—that army of bathers desecrating the Sabbath. Nothing is said about that larger multitude that attends Sunday School and Church back in the city. If all the people who attend Sunday School and Church in Norfolk, Portsmouth, and the nearby cities on Sunday were assembled in one place, on a given Sunday, the seaside multitude would not look so large in the eyes of those who are looking for the worst in modern society. And it should be kept in mind that the seaside crowd is there only a few Sundays in the year, while the Church-goers are there the whole year through.

More is said about the tornado and hail storm that damages houses and crops for a few miles than is said about the rains and breezes that water and fan a whole State. More is said about one week's sickness than is said about a whole year of health. Men magnify the evil and mimify the good. Whether this view comes out of better or worse life may be a question for philosophers; the fact remains that evil is more conspicuous than good. It seems to be a principle in practical life that men see in others what is potentially in themselves; and, if this is true, pessimism does not reflect any complimentary judgment upon those who see the worst instead of the best in men and times.

In every age the older people think the younger people are worse than they used to be. Judgment and opinion rest upon the standpoint from which conditions are viewed. Paul said: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." Grown people too often want children to think and act in terms of grown people. False opinions grow out of false angles and false standards. No sane Christian will condone evil, but the law of suggestion goes with knowledge, and much talk and much writing about evil suggests evil. That is the harm that grows out of vile pictures in the picture shows. They suggest evils of which children had not dreamed. There is evidently too much said about the evils of this age. It questions, unconsciously no doubt, the promises of the Word of God. "This world for Thee, O Christ" sounds better than the "Church is losing ground."

In spite of doubt, criticism, and fear, the kingdom continues, the Bible lives, and governments come more into harmony with God's will. A careful reading of history, even Bible history, would make a more hopeful outlook for virtue, religion, home, Church, and all the benevolent institutions founded and maintained by Christianity. The widespread publicity of evil is another source of false judgment with reference to the evils of the times. Look for the best!

W. W. Staley.

ELON LETTER.

The seventy-seventh annual session of the Virginia Valley Central Conference met with Bethlehem Church, Tenth Legion, Va., August 12-14. The attendance was about normal; in fact, everything was about normal, including the fine weather and the even finer hospitality of the entertaining congregation.

The annual address was delivered by Rev. A. W. Andes. He struck a hopeful note to the effect that the Conference had gained a thousand and more members in twenty years, and that during the same time pastors' salaries and money given for missions had likewise shown a wholesome increase.

Dr. Atkinson could not be present. So I had the honor to speak twice in his great name. It is certainly exhilarating to speak in a great man's place on a program. He is responsible for what you say. So you have great "liberty." Then, everything you say has double authority—the authority of the great man and of yourself. It is good for Dr. Atkinson's peace of mind that nobody took down my addresses. I had not written them out. They were *ex tempore,* properly to be translated "'out of time." I think some jokes I told will be remembered. Jokes usually do stick, I understand.

I had another thrill, too, and perhaps I ought not to tell it, but the participants certainly will not object to seeing in print what they were willing, in the broad, open daylight, for everybody to see who cared to. A young man and two ladies, delegates to the Conference, ate their dinner on the Church ground and then diagonally crossed the "pike" to a store where they sat on a bench on the porch. It was not long till the lady nearest the young man found herself in the young man's embrace, with long, luscious kisses following each other with clock-like regularity. Several persons walked by and automobiles passed, but these lovers were totally oblivious of all that happened. They were interested only in themselves. They even forgot, or seemed to, the third member of their trio. I have been to many Conferences in many places, but this one proved to be the most demonstratively loving of my experience.

I witnessed a scene in Chicago once nearly like this. A young girl was being embraced by her lover while standing on a street corner. The police arrested them. Their excuse was that she could only entertain him in her bed-room, since she was clerking in a store for small wages, her home being in Michigan, whence her lover had come down to see her. She did not think it right to entertain her lover in her bed-room, and so permitted him to embrace her on a crowded street corner. (Lovers have to kiss these days, you know!)

The judge required them to marry, which they wanted to do anyway, and I hope they lived happily ever after. I sympathize with the young Chicago couple, but I don't know what to say in defense of this Virginia Valley escapade. Perhaps young women should be chaperoned to Conference.

Rev. A. W. Sparks, of Bedford, Pa., gave some excellent addresses on "The Rural Church Problem." Prof. P. J. Kernodle represented The Christian Sun. Rev. W. T. Scott spoke on "Missions and Stewardship." Rev. R. P. Crumpler made a very sensible moral-reform report and address. He had really prepared himself. Miss Verdie Showalter, Mrs. W. T. Walters, Mrs. B. F. Frank, and Mrs. W. A. Harper presented the work of the Woman's Board excellently. They more than doubled (the women did) their gifts to missions the past year. Four laymen of the Conference had parts on the program. Rev. J. F. Morgan had charge of the music, and led splendidly. It is greatly regretted that Bro. Morgan is to leave the work of the Conference. Eastern Virginia gains at the Valley's expense.

It seems to me that now is the time, of all times, to begin a Church in Harrisonburg, and the Conference really needs some objective like that to cause it to grow and flourish.

I was gratified to find that all the ministers having work in the Conference and active in its life are Elon men except two. And I cannot help thinking how Elon can be expected to continue to supply leadership for our Church and its work unless the sons and daughters of our people come here for their life preparation. The future leadership of our Church is in Elon now, if it is anywhere. W. A. Harper.

PEN-PICTURE OF A GREAT CONVENTION.

Two sentences will, I believe, describe in a general way, the great Portland Christian Endeavor Convention which has just closed, and the two years' work represented by this convention and the work planned for the young people in the coming years by this convention.

First: It was the greatest international convention ever held in the history of the Society of Christian Endeavor.

By this is not meant that it was the greatest in numbers. Many other conventions have far exceeded it in numbers. Only between 8,000 and 10,000 were present.

It was the greatest convention of all the national or international conventions of Christian Endeavor ever held on this side or across the Atlantic in its preparation by the local committee. There was absolutely nothing left unprovided that would contribute to the comfort, happiness and welfare of the delegates in attendance. Private cars were flying all times of day taking the officials and delegates from hotels to the auditorium and back. On the last day, which was known as "Recreation Day," the people of Portland came with their private cars and took all who desired to go on that most wonderful of all drives in the world—the great Columbia scenic highway and loop drive.

The highway itself is one of the greatest pieces of engineering in the world. For fifty or sixty miles it sweeps you by wonderful gorges, lifty waterfalls, majestic, rugged mountains on one side of the highway, and on the other the wonderfully beautiful Columbia River. Some of the time you are down near the level of the river, and some of the time you are thousands of feet above it. Then the highway leaves the river and plunges back into the heart of the mountains, winding among the great firs which stand like giant sentinels with heads reaching to the clouds seemingly, in thick ranks along either side of the highway. Again you are swept out into a great panoramic view of the wonderful Hood River Valley with its marvelous orchards, and all the time you are winding around that indescribably beautiful mountain, Mt. Hood, which rises like a great marble cone with its sides covered with snow, to an altitude of 11,225 feet. As you gaze on it, it seems like the great marble dome of some vast cathedral builded by God. The road winds completely around this, one of the most inspiring sights of the great Northwest. This marvelous trip covers 173 miles. The good people of Portland took their cars and took all the delegates who would go on this wonderful trip. Two thousand five hundred delegates signed up for the long or shorter trip.

Second: It was great because of its finely prepared program. It was a constructive program, dealing with high but practical subjects. The following list of subjects will give something of an idea of this program. "Our Friends for Christ," "The Community for Christ," "The

World for Christ," "International Fellowship," "Interracial Fellowship," "The Evangelization of the Young People of America," "Why America Must Work for World Prohibition of the Liquor Traffic."

These great themes were most ably handled by men most competent to treat them. Never have I heard a finer line of addresses at any convention. Among the great speakers were the following: Dr. Francis E. Clark, Hon. Gifford Pinchot, Governor of Pennsylvania; Hon. Walter M. Pierce, Governor of Oregon; Dr. Daniel E. Poling, Dr. Lapsley A. McAfee, Dr. A. W. Beaven, Dr. A. Ray Petty, Bishop Kyles, Dr. William Hiram Foulkes, Dr. William Ralph Hall, Dr. Royal J. Dye, Bishop W. T. Vernon, Dr. J. Whitcomb Brougher, Dr. Ira Landrith, Bishop A. J. Carey, Dr. Mark Matthews, Dr. L. F. Jordan, Dr. Edgar DeWitt Jones. No finer, stronger group of speakers ever addressed a convention.

Your trustee was on the program twice, addressing a conference for life-work recruits, on the subject, "Service for Unordained Workers," and addressing a rally of the smaller denominations on the theme, "How Can I Serve My Church?" At this rally there were seventeen of the smaller denominations represented by one or more delegates.

There were some great incidents connected with this convention that some of us will never forget. One was when our beloved leader, the founder of Christian Endeavor and the one who for thirty-eight years has held the office of president of the United Society of Christian Endeavor, tendered his resignation of that office to the board of trustees of the United Society. Some of us knew it was coming, and knew that Dr. Clark had said that his decision was final, but we hoped it might not have to come yet. No one seemed willing to be the one to make the motion to accept his resignation, and in sad silence we sat until some one finally made the motion and it was finally seconded; the motion was put, unanimously carried, and the only man who had ever been president of the United Society had laid aside that office. Dr. Daniel A. Pohling, pastor of the Marble Collegiate Church, New York, and the associate president of the United Society was chosen to succeed Dr. Clark. We all felt, however, that Dr. Poling spoke the truth when he said "Dr. Clark has not now, and never will have, a successor." Dr. Clark was made president emeritus and still retains the presidency of the World's Christian Endeavor Union.

It was a great moment when, that evening, Dr. Clark announced his resignation and called Dr. Poling to his side, and the two strong men threw their arms over each other's shoulders, and Dr. Clark, presenting his successor, spoke of his love for Dan Poling and then said, "If I were not a cold-blooded Yankee from the shores of Cape Cod I would, like the Frenchman, plant a kiss upon both his cheeks." Cries from all over the audience, "Do it! do it!" Dr. Clark said, "Perhaps I will in private."

It was a tender moment when Dr. Poling was installed and his father, a pastor at Salem, Oregon, made the installation prayer. It was a great prayer, and we were all lifted very near the throne of God when he said so simply and beautifully, "God bless Dan, and help him to go forward in the principles of Christian Endeavor as he has in the past."

At this meeting the Clark recognition fund was launched. The officers of the United Society are to raise $100,000, this sum to be placed at interest and the interest to be given to the man who for thirty-eight years has given his life to the interests of Christian Endeavor, making three trips around the world and never receiving one cent of salary, caring for himself and paying his traveling expenses from the remuneration received from his writings. After his death the interest will be used in the extension of Christian Endeavor. The great convention gave a most hearty and unanimous vote in favor of this resolution.

This convention was favored with the greatest music of any convention. There was the great choir of three hundred voices, and the great orchestra of one hundred and thirty-five pieces, all of them members of the Endeavor Societies of Portland. Dr. Percy Foster, of Washington, D. C., veteran leader of the Christian Endeavor conventions of the past, led the singing of the convention. Then the musical organizations of Portland gave us some rich treats in the musical line. The Helvetia Swiss male chorus delighted the convention with their singing, as did also the Edelweiss Harmony Club, composed of about seventy-five women in Swiss costume. On another evening, the Arion Philharmonic Society rendered a number of beautiful selections.

The parade, although not nearly so large in numbers as many of the other conventions, was the most colorful, the costumes being rich and striking. As the crowds of young Endeavorers and some of us older ones too, swept through the streets of Portland singing, "Onward, Christian Soldiers," "Beulah Land," "Faith of Our Fathers," and many others of the great hymns of the Church, the throngs crowding the sidewalks for squares and squares cheering again and again. At the reviewing stand I met Mayor Baker, of Portland, and I said, "Well, Mayor, that was a great parade." "Yes," said he, tapping over his heart, "and what made it great was what was back of it. Those young people were not marching because they had to, but because they wanted to."

The climax came on the last night of the convention—the great consecration meeting—when the great crowd fillling the auditorium listened with bowed heads to the earnest words of the founder of the society and repeated with him the words of the boy who became the great judge and priest of Israel, "Speak, Lord, for thy servant heareth," and then a little later joined with him in the words of the great apostle to the Gentiles, "Lord, what wilt thou have me to do?" Percy Foster led the bowed multitude in singing, "Where He Leads Me, I will Follow."

The afternoon sessions were given to conferences along practical lines of Christian Endeavor work. Nine different conferences were in session at the same time. Each of these was conducted by competent leaders.

The report of Edward P. Gates, general secretary of the United Society, was most inspiring, revealing the fact that the last two years had been the most fruitful of any two years in the history of the society. Ten thousand new societies have been organized during the biennium. More than six thousand of this number during the last year. Fifteen thousand pledges to daily prayer and Bible study; 4,316 pledged tithers, and 1,028 have pledged full-time Christian service as ministers, missionaries, or in other ways. The report of the growth of Christian Endeavor in foreign lands is most heartening. The C. E. Union of China, with 2,500 societies, has taken as its slogan 35,000 societies by 1935.

The slogan for the coming biennium was given by Dr. Clark as "Fidelity to Christian Endeavor Principles."

The following points were given for emphasis by Secretary Gates for the coming year:

1. Promote hearty co-operation with denominational leaders and all leaders and all agencies seeking to serve young people.

2. Undertake intensive instructions in the principles of Christian Endeavor.

3. Extend graded Christian Endeavor.

4. Emphasize the new society standards.

5. Emphasize each month definite features of the program. Under this item, a list of features of C. E. work to be emphasized each month was given, beginning with September. During this month the Endeavorers are to seek to enroll five hundred thousand young people for Bible reading and Scripture memorizing.

October.—Plan a program of activities for the year based on the new society standards, the suggestions of the denomination, and its own local needs.

November.—Study the principles of world citizenship.

December.—Co-operate in the observance of "Golden Rule Sunday."

January.—The organization of classes in "Progressive Endeavor."

February and March.—One hundred thousand young people accepting Christ and uniting with the Church; ten thousand Christian Endeavorers enroll and train for Sunday School teachers and for leadership in junior and intermediate Christian Endeavor Societies or other organizations of young people in the Church; support the denominational missionaries; increase Church attendance.

April, May, and June (victory months).—A campaign to make every union an honor union and every society an honor society.

July.—World's Christian Endeavor Convention, London, England, July 16th to 21st.

Some great thoughts from the International Christian Endeavor Convention:

"A vote withheld for righteousness is a vote for evil. It is the votes that are not cast that keep corrupt politics alive."—Governor Pinchot.

"The bootleggers are bold because they know that the government of the United States has never yet determined to put an end to their criminal traffic. They know, you know, and I know, that the Treasury Department could have set its foot down any time and removed this scandal from the good name of the United States."

"Moral questions are always the most important questions, for they go to the heart of every problem."

"I am ashamed of the business organizations of this country that defeated the child-labor amendment; I am ashamed of the Christians who helped them do it."—Dr. Petty.

"The creed which makes Americans believe that they are the only children of God is an un-Christian one and a dangerous one. When you speak of people as Japs, Chinks, Dagoes, Wops, and the like, there is something wrong with your religion."

"Companionship, sympathy, tolerance and loyalty on the part of the parents in the American home would solve the so-called 'youth problem.'"

"Christian Endeavor dreams of a new and better world; Christian Endeavor envisions the new, the Christian order, but in all her teaching and in all her practice, is committed to the proposition that there can be no such consummation without new men and women made new in Christ."—Dr. Poling.

"Christian Endeavor as a ministry to youth seeks to lead young people to Christ, to strengthen them in the Christian life, to train and engage them in service for and with Christ."

"The message of Christian Endeavor to the world is supremely "Have faith in youth."

"Success is doing your dead level best."

Springfield, Ohio. A. B. KENDALL.

Be sure to reserve the date and attend your Conference this year.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, D. D., *Secretary.*

Thinking Straight on Church Benevolences.

A great deal of loose thinking is done about the benevolences of the Church. Many have not thought the matter of the kingdom benevolences through. Many congregations are building new houses of worship. Others are enlarging, remodeling, repairing. All of this is splendid, but all have not stopped to think that during such periods there must be no decreasing of our general enlarging work. Missionaries connot otherwise be supported, colleges maintained, workers kept at the pressing and needy tasks. There are very important reasons why our work should have increased support. Our work is successful and growing, and must be maintained. The demands are greater. Agreements with fields and workers müst be carried out. There are great responsibilities resting on our Church, not only to maintain our work as at present, but the absolute necessity of enlarging to meet its normal growth is upon us. We must ever bear in mind that the whole work of the Christian Church is binding upon us all. Because a Church is building, or enlarging its equipment, it cannot follow that that Church can decrease its contributions to the work outside its local bounds.

Many of our Churches are now making Church budgets, and that is right. They should do so, but they must watch the ratio between the local part of the budget and the benevolent part. We should have a number of Churches whose benevolent budget should equal the local budget. Some of these budgets are very weak on the benevolent side, and there must be conscience aroused to the necessity of planning for and actually giving to meet the needs of our work. No one dare talk about the many calls or largeness of the benevolent work until after he has given the full one-tenth that belongs to the Lord.

There is great responsibility on the part of the every-member canvasser and the one who trains them so that the gifts, prayers, interest of every man, woman, and child be enlisted for the whole work. Your local work is important, but it is no more important than your work at your college, your Conference, your home mission, foreign mission and other interests. These are yours, and mine too. If they fail, we are disgraced, and if they succeed, God is honored. We should be giving more and more each year to the kingdom. It is a great privilege we have to be partners with God, and, as His stewards, we must see that no part of His work suffers. We must grow individually in our giving.

No more far-reaching, basic principle was adopted by our General Convention than that of urging every person, every Church to increase the giving annually by at least 15 per cent. The principle of growth is involved, not merely enlargement of work, but enlargement of life.

Then, again, paying one benevolent obligation does not excuse from another. It would not do that even in the business world, much less among Christians in a spiritual work. I cannot be excused from paying my grocery bill because I pay my shoe bills. No one can be excused from paying his obligations sacredly assumed by giving to some other worthy enterprise. Because I support my local Church, I cannot be excused from supporting my college, my missions, my Orphanage; because I can see a work that is near, I am not excused from my work that I cannot see.

We are Christians, and, as Christians, we must face our personal budgets and our Church budgets not as a matter of bargaining, but as stewards.

SUNDAY SCHOOL MISSIONARY OFFERINGS JULY.

Ramseur, N. C., $10.50; Wakefield, Va., $3.18; St. Luke's, Dover, Del., $1.50; Dry Run, Seven Fountains, Va., $4.86; Waverly, Va., $15.80; Richmond, Va., $2.72; Bethlehem, Timberville, Va., $3.50; Turner's Chapel, Colon, N. C., $1.00; Palm St., Greensboro, N. C., $6.09; Third Ave., Danville, Va., $6.70; Mt. Auburn, Manson, N. C., $3.51; Elon Community Church, Elon College, N. C., $2.50; Shallow Ford, R. F. D., Elon College, N. C., $6.02; Linville, Harrisonburg, Va., $4.62; Union (Surry), Dendron, Va., $4.30; Timber Ridge, High View, W. Va., $5.10; Pleasant Hill (A), R. 3, Liberty, N. C., $1.54; New Lebanon, Wentworth, N. C., $1.98; Liberty Spring, Suffolk, Va., $4.00; People's Christian S. S., Dover, Del., $65.68; Holy Neck, Holland, Va., $16.00; Apple's Chapel, Brown Summit, N. C., $2.10; Durham, N. C., $9.65; Reidsville, N. C., $7.51; Antioch, Harrisonburg, Va., $6.15; Salem Chapel, Walnut Cove, N. C., R. F. D., $1.35; Greensboro, First Church, $14.38; Winchester, Va., $4.84; Oakland, Suffolk, Va., R. F. D., $10.44; Beulah, Wadley, Ala., $1.05; Philathea Class, Elon College, N. C., $1.44; Dendron, Va., $15.49; South Norfolk, Va., $5.80; Leaksville, Luray, Va., $1.65; Wake Chapel, Fuquay Springs, N. C., $5.10; Liberty Vance, Henderson, N. C., $3.06; Bethlehem, Suffolk, Va., $2.46; United Church, Lynchburg, Va., $4.27; Pleasant Grove, News Ferry, Va., $3.96; Mt. Bethel, Summerfield, N. C., $1.50; New Lebanon, Elberon, Va., $3.00; Berea (Nansemond), Driver, Va., $6.13; Randleman, N. C., $2.75; Pleasant Hill, Benson, N. C., $1.00; Citizen's Bible Class, Elon College, N. C., $2.35; Portsmouth, Va., $8.71; Antioch, Zuni, Va., $3.00; High Point, N. C., $1.46; Morrisville, N. C., $4.95; Elm Ave., Portsmouth, Va., $5.00; Ingram, Va., $3.00; Burlington, N. C., $75.23—total for month of July, $389.88.

While we are profoundly grateful to the schools named for their liberal offering, and to the other schools which contribute monthly to missions, it is noted with regret that there are quite a few schools in the Southern Christian Convention not yet sufficiently interested in enlarging the kingdom and building up schools and Churches elsewhere to make a monthly contribution. For the next few months these contributions, not otherwise designated, will go to the support and extension of our mountain work in Carroll County, Va., and it is devoutly hoped that many of our schools not already doing so will vote for and send us one offering a month for this most worthy and needy work of the kingdom. Fraternally,

J. O. ATKINSON,
Mission Secretary.

THE VALUE OF BOOKS.

We do not make enough of books—that is, of genuine books. Of some kinds, too much is made. They are books which exude poison until the very atmosphere is deadly—like that which circulates about the terrible "cotton-mouth" serpents in the Canal Zone. Such books are thrust into our faces nearly everywhere we go. The devil is never backward about urging his wares. But there are books which are like the tree of life whose leaves are for the healing of the nations. When we see a youth interested in a vital, healthy book, we are always glad. The scene is prophetic. There is a mind in the process of making. *Collier's Weekly* picks up an incident on the power of books:

"The jailer at Pueblo, Colo., who established a library in his jail some time ago, reports: 'The morale of the Pueblo County Jail has been raised 50 per cent. Prisoners now believe we have an interest in them and that their detention is for their benefit. Good books make prisoners stop and think, and thinking eventually unveils to them their present status as regards society. Thinking does no harm, and in the majority of cases makes better men and women of them when they are released.'

"'Most all of the decency and progress in the world is concerned in some manner with the use of books."

Our advice is, get good books and read them. They work on the character like magic. To read a good book means a new start in life. Often have we said it, and we shall keep on saying it—there is no dead-line for the preacher who reads; really reads! And probably the converse may be urged, that the preacher who does not read will find it in his road, harder for him to blast away than was the Hindenburg line in the World War. Rarely does a minister who neglects his reading keep his interest in life, his mental alertness, until he is old.

Even though he constantly worked under the mystical and wonderful stimulus of inspiration, Paul was also a reader. He knew the philosophers, the poets, the history of his times. And he admonished Timothy, the young preacher, to "give heed to reading."

We get many letters from pulpit committees and others asking our opinion of given preachers for their work. It is always a pleasure—in fact, nothing gives us keener pleasure—to speak a good word for a good man. We cannot recall that we have ever been asked whether the preacher in question is a good reader, a good student. Churches should put that into their list of satisfactory qualifications for their ministers. If a man reads well and constantly, and knows how to transmute his reading into light and power, his chances are a thousand to one that he will be a usccessful preacher in almost any field.—*Christian-Evangelist.*

"LABOR SUNDAY" MESSAGE.

BY JAMES MYERS.

The most important need of industry in America today is the co-operative spirit. As a nation, we have everything else essential for industrial peace and prosperity. We have men, ability, resources, organization and opportunity. The present situation, however, makes it clear that these things in themselves are not sufficient to insure abiding peace and prosperity in industry. As has been said recently, "National resources, available labor and capital are important, but these things are of little value until they are released by people with the spirit of God." "Of all the criticisms leveled against modern industrialism," writes the president of an important industry, "none is so basic as the allegation that the underlying spirit is ethically wrong. The fundamental trouble with the capitalistic-labor controversy has been its militancy." The will to co-operate is our first and fundamental need. Granted the co-operative spirit and the will to get together, the parties to industry may be counted upon to work out forms and methods for the practical solution of the great problems which face the industrial world.

Indications of Progress.

One of the gratifying features of the hour is

that a new spirit of co-operation seems to be coming to birth. Representatives of capital and labor and the public are recognizing the possibilities of better human relations in industry and in various ways are feeling their way towards effective methods of co-operation. In several of our more important industries, employing above four millions of workers, employers and regular labor unions are now working with reasonable harmony and efficiency. The movement known as employee representation has also grown rapidly until now approximately one thousand concerns employing possibly a million workers are using democratic methods in solving the problems of industrial relations as they arise in the course of the daily operation of mills and mines. The best plans of employee representation take care that labor's solidarity is not sacrificed by any of their regulations, and concede the principle of recognition to organized labor. The millions of workers not as yet included in the ranks of organized labor, nor affected by various forms of employee representation, can no longer be expected to be silent about their wishes. The day of the docile organization of human units is gone. Free and intelligent co-operation affords the only sure foundation for American industry.

Constructive Note by Organized Labor.

A significantly constructive note is being struck by organized labor. President Green, of the American Federation of Labor, recently said in an address before the Harvard Union, "As evidence of our faith, we refuse to accept the oft-expounded theory that the differences between capital and labor, between employer and employees, are irreconcilable. . . . Inasmuch as collective bargaining is based and founded upon group action, the union of the workers must be unreservedly recognized. In similar fashion, the right of employers to control, direct and manage industry and to receive a fair return upon invested capital must be willingly conceded. A spirit and purpose to follow the right and to do the right, to take no unfair advantage, to practice no trickery or deceit, to neither threaten nor coerce, should govern the representatives of employers and employees in all wage negotiations and conferences. Through such reciprocal relationship, the common problems of industry can be solved, efficiency in service promoted, and economies in production introduced. The practical operation of such a plan of understanding must necessarily be based upon the presumption that employers and employees are no longer inspired by hate, malice and enmity toward each other. Instead, the antagonistic and hostile attitude, so characteristic of the old order in industry, must be supplanted by a friendly relationship and a sense of obligation and responsibility. This is the newer concept of modern trade-unionism."

The significance of this statement is that labor has deliberately approached a new departure, is definitely seeking to participate in a new era of co-operation, and is making sincere overtures to organizations of employers.

Progressive Employers.

While labor is pursuing this policy, an increasing number of responsible business men hold to the same conviction and are giving it outspoken expression. Manifestations of this point of view are appearing in the railroad service, in the notable agreement of the Baltimore and Ohio Railway with the International Machinists' Union, and in the more recent agreements of the unions with the Chicago and Northwestern and with the Canadian Ntaional Railroads; in the willingness of so many large industries to take the initiative in setting up works' councils within their establishments; and in the efforts of the Department of Commerce in Washington to bring about constructive co-operation within industry to correct its own evils, and especially to reduce forms of economic waste. In a recent address before the National Civic Federation, Secretary Hoover said:

Co-Operative Reduction of Waste.

"It has become far more possible to deal with the problem of waste elimination than ever before in our history, for co-operative action is easier to summon today than ever before, and more certain. . . . To deal with waste by such action is to strengthen these very foundations of a better relationship between employer and employee. . . . Labor has played a large part in these questions. Nor is labor's part that of distasteful speeding up to the ultimate production of nervous wrecks. It lies in the study of where the major wastes of industry lie in relation to labor, where labor can play its part in the field of identity of interest, not in the field of reduced wage or longer hours, but in the multiple directions of constructive action; decreased unemployment, decreased intermittent and seasonable employment; final extinction of restraint of effort; actual helpfulness in better method and broad policies, and thereby increased productivity. And labor has a right to insist upon its part of these savings." In a previous address before the Boston Chamber of Commerce, Mr. Hoover said: "We have devoted ourselves for many years to the intense improvement of the machinery and processes of production. We have neglected the broader human development and satisfactions of life of the employee that lead to greater ability, creative interest, and co-operation in production. It is stimulation of these values that we can life our industry to its highest state of productivity, that we can place the human factor upon the plane of perfection reached by our mechanical processes. To do these things requires the co-operation of labor itself, and to obtain co-operation we must have an intimate, organized relationship between employer and employee. They are not to be obtained by benevolence; they can be obtained only by calling the employee to a reciprocal service."

This co-operation is not only needed in the daily conduct of an industry, but it is absolutely essential to the effective solution of great problems to which the national thought is turning; such as unemployment, greater efficiency in production, greater equity in the distribution of wealth and income, elimination of forms of economic waste, and greater satisfaction for labor in work, due to a fairer share in the responsibilities and rewards of industry.

It will be freely recognized that there are great difficulties in the way of such a policy. They arise partly out of long years of suspicion and conflict, and partly from the fact that while there are great areas within which there is community of interest, there are others where interests are divergent. It may be expected that the first of these difficulties will yield gradually, and that confidence will grow as each side learns that the other can be trusted. Meanwhile, there is need of a Christian technique of conflict in the areas within which there is frank divergence of interest, where clashes of opinion occur, or where more drastic differences may unfortunately find expression in open strike or lockout. Fair men will still deal with one another in a spirit of conciliation, each endeavoring, in justice and sincerity, to understand the other's point of view and to take into account the very real problems which each faces. Christian men on both sides must guard their spirit and methods in such trying situations.

The Hope of the Future.

The great hope of the future lies in constructive co-operation along practical lines of industrial progress, rather than in the mere mitigation of the evils of conflict. Society is entering, slowly and painfully upon an era in which highly developed methods of co-operation will displace the less scientific method of conflict. The technique of co-operation should be developed and applied increasingly to the immediate problems of industry and to far-reaching reconstructions of the social order. Toward these great objectives it is the function of the Church to urge forward all men and women of good will.

While the Churches are not prepared to advocate any particular system of industry, they ought to affirm, and do affirm, that the time has come for the reign of human equity and brotherhood in industry. They should endeavor to see what justice demands, what honor requires and what the Christian spirit dictates. That industry has a right to look to the Churches for the creation and the encouragement of the co-operative spirit cannot be doubted by any one who accepts the mission and function of the Christian Church, as defined by Jesus Christ and taught in the New Testament. The Churches must make it clear now that they stand for an industrial order which is democratic in its ideal, humane in its methods, and co-operative in its spirit.

LONG OR SHORT SERMONS.

There is a good deal of what has been called "consecrated common sense." In a recent issue of the *New York World* we read that the average American sermon is too long. The complaint comes from a West Indian auditor, but it is none the less valid. He is not by any means the only complainant who has a long sermon and its drawbacks in mind.

"A sermon," the *World* remarks, "if there is any life in it, is largely an appeal to the emotions. There is a limit to our capacity to feel. However willing the spirit, the flesh is weak; exhaustion overtakes it, whether we will or not. The most eloquent sermon ever preached contains less than 2,500 words, and can be read aloud in fifteen minutes. It was preached by the Divine Carpenter from a mountainside, and it gives a hint on this very subject: 'But when ye pray, use not vain repetitions as the heathen do; for they think they shall be heard for their much speaking.'"

We are not among those who would hamper a pastor in his sermonic methods. It is largely a matter to be decided between his people and himself whether his discourses should be long or short. Dr. Jowett, for thirty years one of the most popular preachers on either side of the Atlantic, always wrote and preached short sermons, and it would be hard to think of any one who more satisfactorily reflected the true sermonic spirit.—*Christian Herald.*

A young woman took down the receiver of the telephone one day and discovered that the line was in use.

"I just put on a pan of beans for dinner," she heard one woman complacently informing another.

She hung up the receiver and waited for the conversation to end. Upon returning to the telephone, she found the woman still talking. Three times she waited, and then, at last becoming exasperated, she broke into the conversation.

"Madam, I smell your beans burning," she announced crisply.

A horrified scream greeted the remark, and the young woman was able to put in her call.

Ruff: "Hello, Fluff! I hear you married a woman with an independent fortune."

Fluff (disconsolately): "No, I married a fortune with an independent woman."

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

August 30, 1925.

Subject: "Paul and the Philippian Jailer."

Golden Text: "Believe on the Lord Jesus, and thou shalt be saved."—Acts 16:31.

Lesson: Acts 16:16-31.

Devotional Reading: Psa. 40:1-5, 11-13.

Paul had won one convert in Europe—a woman named Lydia. He was about to win another. There was a maid who seemed possessed with the spirit of divination, or "fortune-telling," who was in the employ of a group of men who used her for making money. There was something about the missionaries which attracted the maiden, and she followed them, testifying that they were servants of the Most High God, and that they would show men the way of salvation. The plight of the maid grieved Paul and he turned to her one day and commanded the false spirit to come out of her. There was a note of authority in Paul's voice, and the maid got a new hold of herself and became normal.

And then the fun began! Her masters saw at once that their hope of gain was gone, and they "raised a howl." They caught Paul and Silas and drew them into the market-place unto the rulers. There they brought a charge against the missionaries that was as false as it was subtle. They said that the reason why they had brought the culprits there was because they were troubling the city. They took care to say that these men were Jews, for the Jews were in disfavor with the Romans. So adroit was their method that the crowd rose up and beat Paul and Silas, and then the magistrates ordered them to be put in prison and made doubly safe by being put in stocks.

"And when they saw their hope of gain was gone"—ah! there's the rub. As some one has said, the most sensitive part of a civilized man is his pocket. There are few people who are opposed to Christianity on general principles, so long as it is a vague and sweet thing, telling them of God's love and assuring them of God's forgiveness. But they will have none of it when it demands an account of stewardship, or interferes with their profits. One reads with a sense of humor the statement of the fact, and then turns to contemporary life to find it confirmed in a hundred ways. Why all the opposition on the part of anti-prohibition forces against the "dry law"? It is because prohibition cuts off their profits. Why does big business tell Christianity to keep its hands off business? It is because big business knows that the application of Christian principles to big business would take away a great deal of its hope of gain. Why do the warjingoists clamor for preparation and ridicule the idea of peace? It is because they see in the growth of international brotherhood and co-operation the end of their illegitimate—I believe it is illegitimate—profits. Why do many men refuse to accept Jesus Christ? It is because they know that if they accept Him and His way of life they will have to give up their nefarious business in many cases.

And the thing is all so human. Like the masters of the girl, they declare that their motive is the common welfare of the people. "These man are Jews, and do exceedingly trouble the people, and teach customs which it is not lawful for us to receive nor to observe, being Romans." What public-spirited men they were! How gracious and magnanimous it all sounds! It finds its counterpart or echo in the cry that it raised over prohibition. It takes away personal liberty. It is an infringement of personal rights. Here is one of the wonders of the Bible and an evidence of its divine nature. It shows human life in all of its phases, and does it in a contemporary way. An old Book, out of date? Never! It is modern and new, and its characters can be found in every city and town and country-side today and always. He who reads the Bible and does not find himself in it has not read it at all.

It may have been because the stripes from the beating they received were so painful that there was no sleep for the prisoners; or it may have been because they were happy because they had been persecuted for righteousness sake; or it may have been for some other reason—in any event, the prisoners did not sleep, and at midnight they had a "prayer and praise service" in the jail. There must have been something genuine and vital about the religious experience of men who could sing and praise God at such a time as this. As they sang, there was an earthquake, the foundations were shaken, the doors were opened, the bonds of the prisoners were loosed, and confusion reigned. The jailer, a man of honor in his position, thinking that the prisoners must have escaped, and disgraced in his own eyes because such a thing might have happened, was about to fall upon his sword and kill himself, when he was restrained by Paul. Calling for light to prevent the escape of the prisoners, and trembling with fear, he sprang in and asked Paul, saying: "Sirs, what must I do to be saved?" One questions fear as the highest motive leading to repentance, but one wishes that there were more fear if it would lead to such sound consequences as in the case of the jailer. It may be that we cannot preach a literal hell-fire-and-brimstone sermon in the light of the modern interpretation of the Bible, but the minister still has the material to assert that it is a fearful thing to fall into the hands of the living God. There is a deep need for a gospel that will strike at the roots of sinful lives, even if it has to resort to fear as an ultimate motive.

There is a great deal of discussion about creeds and confessions now. Theer are those who say that a man cannot be saved, cannot be a Christian at all unless he subscribes to a certain creed or submits to a certain ordinance or ceremony. It might help some to study again this lesson. As one seeks to find what Paul thought was fundamental and essential, he finds that it is comparatively simple. Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved." It would seem that the important thing was a vital faith in Jesus Christ. The man who gives himself in filial trust and obedience to God through Jesus Christ is saved. Salvation is, of course, progressive, and a man must grow in grace. But all the king's horses and all the king's men can never save a man through mere acceptance of theological creeds apart from Christ. And if a man is in Christ Jesus, creeds do not become of surpassing importance as a factor in salvation.

Teaching Points.

1. Christianity has a message for women.
2. The faithful servant of Jesus Christ will show men the way of salvation.
3. Christianity must face the economic question.
4. The acid test of many a man is his attitude toward money.
5. Religion is not deep until it touches the pocketbook.
6. It is easy to impute motives to conduct which are not motives at all.
7. He who would live a godly life in Christ Jesus shall suffer persecution.
8. A prayer meeting is not so much a matter of place or numbers, but of spirit.
9. Christianity helps a man in the crises of life.
10. Some men are frightened into the kingdom of God.
11. Faith in Jesus Christ saves men.
12. The conversion of one member of the family may be the means of saving the whole family.

CROSS-WORDS VALUABLE.

It was recently revealed that cross-word puzzles are a great help to humanity. They serve many purposes besides brain-teasing. For example, the cross-word fad has caused the many people who formerly left their newspapers on trains, subway cars, ferries, etc., to take them home with them now. This in itself is a small thing, but it has greatly eased the burdens of the poor car cleaners. One reliable train paper collector reported that the amount of paper to be collected now is only about one-third of what it was before the advent of the puzzles.

Solving cross-words is now claimed to be an aid to insanity cure. Occupational therapy has been in use at institutions for the insane in this country for a number of years. Solving cross-word puzzles is along the lines of occupational therapy. The working of puzzles is said to have a quieting and beneficial effect on insane patients. Cross-words have also been introduced into prisons. Many prisoners are said to be regular fiends.

On a number of occasions, puzzles have been the means of announcing engagements and weddings. Preachers also use them to impress upon their congregations the importance of certain texts. These "brain-teasers" are even credited with aiding digestion. They adorn menu cards in dining-cars and some restaurants. They may be indulged in either before or after the meal. It is claimed that those who finish their puzzles before their orders are served are permitted to take the menu cards with them.

TESTING THE SERMON.

A sure test of whether a preacher is preaching God's word is the presence or absence of miracle power at work in his Church. For God's work is certain to work miracles. "No word from God shall be void of power." A writer, referring to the secret of the success of the Reformation, has said: "The power which attended the movement was the power of God manifested through the living Word, the sword of the Spirit." And he added: "Human philosophy and the higher criticism have robbed too many preachers of this power. Their messages are too tame to arouse the people, too weak to strengthen the people, and too vague to guide the people." If our preaching is tame or weak, or vague, it does not get those qualities from the Word of God. Many sermons would not be preached, and many others would be considerably shortened if preachers realized that only to the extent that the message is a supernatural utterance from God does it avail.—*S. S. Times.*

MIRTH AS A SHOCK ABSORBER.

The prediction of Dr. Charles Shaw, professor of philosophy, in an address before the summer school of New York University, that with diffusion of learning the human race will lose its sense of humor and its ability to laugh is on a par with the statement of another professor that mirth will pass from the world along with alcoholic beverages. The theory of the latter is that laughter was introduced to mankind through the use of liquor; he explains the fact that children and other total abstainers have a sense of humor by saying, in effect, that there is an alcoholic taint in their blood, inherited from countless generations of wine-drinking ancestors. The predictions of both savants provoke a smile.

It is interesting to speculate as to the nature of humor and to try to account for mankind's possession of this valuable quality. It is difficult to explain why we laugh. Looked at from the point of view, say, of the inhabitants of Mars, or of perfectly sensible persons, if there are such, many of the things which provoke our mirth are far from comical. Let us consider a typical example of something which most persons would regard as funny. A man takes a run preparatory to leaping over a ditch. Just as he reaches it and is about to jump, his foot slips and he tumbles into the muddy water. Wholly rational beings would see this occasion only for pity. But the average person, while sympathizing with the unfortunate man in the ruin of his clothes, would also be amused at his mishap. It may be that in getting pleasure—for of course when we laugh we are getting a certain amount of pleasure—from misfortunes of this sort befalling others we are betraying unsoundness of mind. But if a sense of humor is due to a kind of insanity, it is insanity that is well worth having.

Mirth is a shock absorber. If we took every mishap seriously instead of laughing at it, our minds would be overburdened with sorrows, and life would be unbearable.—*Pittsburgh Sun.*

CONFERENCES MEET.

Alabama Conference meets at Beulah Church Tuesday, October 20, 1925, at 10 o'clock A. M.

Georgia and Alabama Conference meets at Oak Grove Christian Church, near Chipley, Tuesday evening, October 27, 1925, at 7:30.

Eastern Virginia Conference meets October 27, 1925, at Franklin, Va., at 10 o'clock A. M.

North Carolina and Virginia Conference meets November 17, 1925, at Salem Chapel, at 10 o'clock A. M.

Western North Carolina Conference meets with New Center Church.

Eastern North Carolina Conference meets with Liberty Church.

North Carolina Conference will meet Wednesday, December 2, 1925.

THE HAPPY FARMER.

It is a common complaint that the farm and farm life are not appreciated by our people. We long for more elegant pursuits, or the ways and fashions of the town. But the farmer has the most sane and natural occupation and ought to find life sweeter, if less highly seasoned, than any other. He alone, strictly speaking, has a home.

How can a man take root and thrive without land? He writes his history upon his field. How many ties, how many resources, he has—his friendships with his cattle, his team, his dog, his trees, the satisfaction in his growing crops, in his improved fields; his intimacy with nature, with bird and beast, and with the quickening elemental forces; his co-operation with the clouds, the sun, the seasons, heat, wind, rain, frost!

Nothing will take the various social distempers which the city and artificial life breed out of a man like farming, like direct and loving contact with the soil. It draws out the poison. It humbles him, teaches him patience and reverence, and restores the proper tone to his system—*John Burroughs.*

Uncle: "Well, Bobby, what did you learn at school today?"

Bobby: "I learned that the world is round and turns on hinges like that globe in the library."

Uncle: "Well, what do you think of that!"

Bobby: "I think they are asking me to believe a good deal for a small boy."

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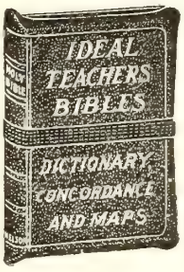

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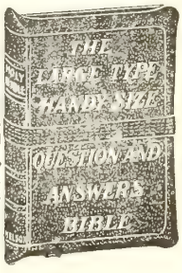

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A STUDY OF THE PSALMS.

Chapter V.

MONDAY.

Security of Him Who Trusts in the Lord.

Psalm 91.

Psalm 91 is a meditation written at a time when the singer was in a worshipful mood. From the 1st to the 43d verse the speaker celebrates that security. That follows is the Lord speaking in response, confirming the magnificent exposition with a personal promise. This is a religious quiet monument. It is the ideal attitude of the meek and the poor who trust God for everything.

So read the psalm and trust Him.

Prayer.—Our Father, we desire to dwell in Thy secret place all our days. We desire heaven's blessings that come from such a trust. Deliver us from temptation and evil and cover us with Thy wings. With the forgiveness of our sins, we ask it in the name of Jesus. *Amen.*

TUESDAY.

A Citizen from Zion.

Psalm 15.

We have seen that righteousness has become the fundamental requirement of the Lord for all. In Psalm 15 we have a song which has been called "A Catechism for the Proselytes." It answers the question of the conditions of true communion with God by a pronounced emphasis on special morality.

Read it now. Enter into its spirit. Quite justly did an eminent Jewish commentator remark on this psalm:

"If Israel had accepted this conception of God, the religion of Jehovah would have become the religion of the world." But it was not accepted. Religion became legalistic, and a legalistic form of religion, however exalted in its ethics, can never be a true expression of the religion of spirit. It becomes external, and when that happens, there is too much form and ceremony. In it, one never gains peace. It requires too much study of law that one by the law may become righteous, and that is impossible. Yet it was out of this spirit the legal psalms were written, such as 19:7, that long one 119 with their extravagant praise of the law.

Prayer.—Our Father, forbid that we shall ever forget that Christianity is of the heart and makes all wrong things right. Give our hearts Thy spirit. In His name, we ask it. *Amen.*

WEDNESDAY.

The Lord Our Shepherd.

Psalm 23.

David the shepherd so longed to be a sheep of the Lord that it found expression in tones deep and human and in terms of a shepherd care. So beautiful is it that it still touches the deepest chords of the human heart. His delight in God's supreme care found itself in the cry of the lamb to the great shepherd, the living God. It proceeded out of the far depths of the soul, and it seems like the cry of our own souls whose yearnings it also awakens. Happy, thrice happy, is he who can sing with all his heart this most beloved of all songs.

In the strength of this personal experience of the psalmist, we have our own longings unto God and our own divine fellowship that transcends death by a victorious faith that is never broken.

Prayer.—Oh, Lord God Most Holy, our Shepherd, be with us yet. Forgive our waywardness and shortcomings. Guide us, that we may not go wrong. Refresh us, that we may be strong. Comfort us, that we may not be cast down. Anoint us, that we may be filled with Thy Spirit. Baptize us with Thy goodness forever. *Amen.*

THURSDAY.

Security of the Righteous and Insecurity of the Wicked.

Psalm 37.

To the Jews it was hard to harmonize the experiences of life, the prosperity of the wicked, and the suffering of the righteous, with their faith in God's moral government of the world. It didn't seem right. The psalmist challenges this question by trying to steady the doubters by his counsel. "Fret not," he says; and he says it many times, and then sings, "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." That is a happy preachment.

Though the facts appeared against it and had almost shipwrecked his faith, he is certain of God's ultimate righteousness. His regard for the good of pious people anchored him safely. He went into the sanctuary and sang this song, which seems to be a salvation of his spiritual dilemma. He considered the latter end of the wicked and understood. He realized with sudden gladness that he, in striking contrast to the wicked, had found in God the salvation of life. Had he tried to see Jesus, who said, "All things work together for good to those that love God," he would have understood more and known that he was absolutely right.

Read the psalm and take heart.

Prayer.—Our Father, forgive our faithlessness and doubts. Hearten us in our faith. Give us the victory over our souls. *Amen.*

FRIDAY.

The Triumph of Faith.

Psalm 27.

The practical solution of life by communion with God is as true today as it was then. Faith triumphs over doubt today as then, and only because of its experience of direct fellowship with God. Combine this fellowship with common sense and a brave sense of righteousness, and we are bound to develop hope. Without this combination, vital faith is difficult to attain. Perhaps the psalmist does not know immortality, but he is "mighty close" to the apostle who defined knowledge of God as being "eternal life." It is this trust that enables him to say:

"The Lord is my light, my salvation,
Whom shall I fear?"

A trust so strong that it bursts into the shepherd psalm.

Read the 27th psalm and then the 23d and worship God.

Prayer.—Our Father, let Thy light and Thy salvation shine along our path this day and forever. *Amen.*

SATURDAY.

The King's Marriage Feast.

Psalm 45.

The psalms make up a book of wonderful religious literature. Among them all there is only one secular song (Psa. 45), a wedding ode used at the marriage festival of a king with a foreign princess.

It is hoped that these five installments have furnished an insight in the songs that have been uplifting.

It is the warmly pulsating religious life that makes the psalms of perennial value. Much of it seems hard, and not in accord with our understanding of good morals, but the most of them voice deep human longings, and kindles spiritual devotion and teaches pure religion. Its poetic value and spiritual insight deserves to be used throughout the ages in public and private devotions.

Prayer.—Our Father, in turning to Thy Book, turn our thoughts and hearts to Thee. Teach us to live for Thee now and forever. *Amen.*

SUNDAY.

Sunday Meditation.

"Do your work—not just your work, and no more; but a little more for the lavishing sake: that little more which is worth all the rest. And if you suffer as you must, and if you doubt as you must, do your work. Put your heart into it, and the sky will clear. Then out of your very doubt and suffering will be born the supreme joy."—*Dean Briggs.*

"The man who reaches the top is the one who is not content with doing just what is required of him. He does more."

"Every man should make up his mind that if he expects to succeed he must give an honest return for the other man's dollar."

"Grasp an idea and work it out to a successful conclusion. That is about all there is in life for any one."—*E. H. Harriman.*

Prayer.—Our dear Heavenly Father, reveal to us today our duty of doing more than is required of us. that of doing for others, and that work that helps Thee to make all men great and good. In His name. *Amen.*

UNLOAD YOUR BURDENS.

If you can keep your head when all about you
The earth's supporting pillars seem to fall;
If you have faith in men when all men doubt you,
And even doubt that God is over all;
If you can keep on hoping, trusting, praying,
When all your praying seems to be in vain;
If you can see the sunshine round you playing
When all the world sees nothing else but rain;

If you can smile through tears at friends departing,
Congratulate them that their work is through;
If you can keep those bitter tears from starting,
Resume the work you left to bid adieu;
If you can keep the joy of life 'mid sadness,
Push back the clouds that heaven from earth divide;
If you can use your good to quench earth's badness,
And walk with Jesus ever by your side;

If you can lay your burden on His shoulder,
And be at peace, because you know it's there;
If you can trust that brother, who is older,
To ne'er forsake nor leave you with His care;
Can you dismiss life's troubles in a minute,
Because you trust the Pardoner of sin?
Yours is the earth and heav'n with all that's in it,
Ah! what is more: you have the Christ within!

—*Rev. D. Raymond Taggart.*

The young Christian—every Christian—should understand the ideals and works of all the religious groups taken collectively. We recommend that every Christian get a short, clear, history of the whole Church and of Christianity and read it. We recommend that then he should find out the sweep of Christian enterprise in the world. One who is really a Christian is a vital part of all the big movements taking place in the world at large. His life reaches to the end of the world.

The editors are giving us good matter. Why not renew your subscription? $2.00 a year.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dears:

Here is a letter from a Kiddie I love. Wouldn't it be loads of fun to write to each other?

Now, listen carefully, and see how you like this. I want all the Kiddies who belong to the Korner to send me just their names and addresses next week sure. Write your name plainly with pen and ink and send it to me at Ramseur, N. C. Don't forget, dears—I want those names sure by next Saturday! Can you do it? Oh, goody! you know we are going to have loads of fun; and it's best to hurry as fast as possible, for soon—very soon now—we will be starting to school again; and then I'm 'fraid you will only have time to read the Kiddies' Korner, much less— Sh-hh! I'm 'bout to tell. My, my, I can hardly wait to tell you. Of course, you will like it. I have played it— Oh! there I go again. Wait till next week, Kiddies, and I believe you will all be happy as can be!

Your name, and your address—send it to me at once.

Your playtime editor,
MADGE FLEMING MOFFITT.

I WANT TO BE.

By Ruth B. Bozell.

I want to be a little fish
And swim about the sea,
For then no matter how it rains,
It will not bother me.

THE COPPER-KETTLE FAIRY.

By Miriam Clark Potter.

There was once a fairy who lived in a Copper Kettle in a cook's kitchen. He led a very dangerous life, for every time the cook took down the Kettle to stew something in it he had to jump out quickly, in great danger of his head. The Kettle hung on a peg behind the stove; it was big and clean and shining, and being in it was like being in the inside of a golden drum.

The Fairy spent his time sliding down the sides of the Kettle, tapping on it very lightly when the cook was out of the room, and polishing it so that he might make faces for himself to laugh at. From living in the Kettle so long he had grown to be of a deep copper color, and the tip of his shiny nose shone like the dot of light on a yellow shoe-button.

One rainy day, the cook came into the kitchen in a great hurry, saying to herself: "Cream sauce! cream sauce for the cabbage! I forgot to make it, and they must have it at once, and they are waiting at the table." She snatched the Kettle from the peg so quickly that the Fairy, who had been taking a little nap, as he felt that he could do safely at that hour of the day, did not have time to jump out.

There he was, inside the Kettle, and the cook carried it swiftly over to the mixing-table and dropped a lump of butter and a great spoonful of flour right in upon him. It was like being caught in a snowstorm with a terrible yellow mud underfoot, and the poor Fairy did not have time even to sneeze or to cry out. Then came milk, pouring like a burst of white rain; and the cook stamped over to the stove to put the Kettle on.

"Oh! I shall be boiled alive!" thought the Fairy. But just then the woman, in her hurry and peevishness, slipped and fell upon the floor. The Kettle flew out of her hand, and the lump of butter, with the Fairy under it, slid under the table; and the milk spread in a little pond all round him.

Quickly the Fairy freed himself from the butter, and climbed up the table leg. So when the cook had picked up the lump, wiped the milk away, and started a fresh sauce, scolding to herself all the time, the Fairy was sitting on a nail on the under-side of the table.

"A narrow escape!" he thought. "I must look out for myself, and never sleep except at night, when there is no cooking. Now I shall keep a sharp lookout, and when she puts the Kettle back I will get into it again."

The sauce was prepared and served, the dishes were washed, and by the time the early afternoon sun came peeping into the kitchen the Fairy's house was hanging on its peg again. The cook left the room for the garden, to pluck some lettuce, and the wee sprite ran lightly across the floor to the Copper Kettle.

But oh, what a state it was in! The cook, for whom the whole day had gone wrong because she did not try to do her work well, had left burned milk and butter and flour sticking to the Kettle, all thick and messy. It looked bad and smelled bad, and the little Fairy began at once to work to make his house all clean again.

The cat, on the hearth rug, lifted her head; she thought she heard a mouse. Then she realized it was just the Copper-Kettle Fairy, and, though she did not like him very well, she let him alone.

But the Fairy worked so hard and scratched so mightily that the Kettle fell suddenly to the floor with a great bang, just as the cook came into the kitchen. "Why, how did that happen?" she said, and ran to pick it up, and again the Fairy had not time to jump out.

"I had better soak the thing," she told herself. "I left it in a hurry, because I did not feel like scrubbing it; the mistress may come into the kitchen and say that I do not do the dishes clean." She had been out in the garden, among the cool lettuce and tomato plants, all sweet and clean and fresh from the rain, and something dusty and disordered had been washed out of her mind while she was there.

She went to the sink and turned the spigot just above the Fairy's head, so that he was drenched with water and was floating round on top of it when she turned the spigot off. It was a mercy that she did not see him, but she was looking the other way and wondering how the Kettle could have fallen from its peg.

The clock and the cat were laughing at her, for they knew who had done it, but she did not see them.

The poor Fairy splashed round in the water till at last he reached the rim of the Kettle and pulled himself out, all dripping. "A great day!" he thought. "This is my second terrible adventure. What shall I do till the Kettle is dry and clean and hung up again?"

On the lettuce that the cook had just brought in was a cricket, hiding under a leaf till he could find a way of escape. He spoke to the Fairy now, and said: "Why don't you go and live in the garden? It is much pleasanter out there, even with the storms and the rain, for the people let us very much alone, and the nights, with the stars and the breezes, are sweet. There is plenty of good sunshine too, and you can make all the noise you want."

"I don't want to make any noise," replied the Copper-Kettle Fairy. "I just want a chance to polish my Kettle, slide down the sides and make faces into it."

"You're a silly thing!" laughed the cricket as it jumped out of the lettuce and slid through a crack in the floor.

"Perhaps," thought the fairy. He got down from the sink and went and hid behind the leaky teapot on the shelf, where he always stayed when the Kettle was in use.

Some time, the cat and the clock both think, the fairy will really be caught and taken to the table in a dish of cream sauce, but the people will see him swimming and spluttering round there, fish him out with a spoon, and cry aloud that a real fairy has been discovered at last. But the Copper Kettle knows better than they do, that that will never happen, for it has found out, just from daily living with such a creature, what a clever, lucky, bewitching thing a Fairy is.

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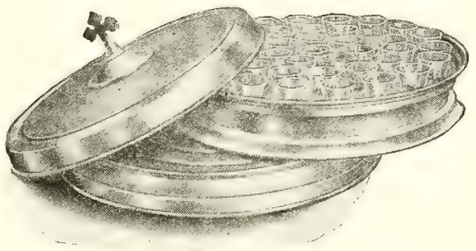

Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlockink, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10.....	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10.....	**2.25**
Bread Plate No. 1—Narrow rim.....	**1.60**
No. 2—Broad rim	**1.60**

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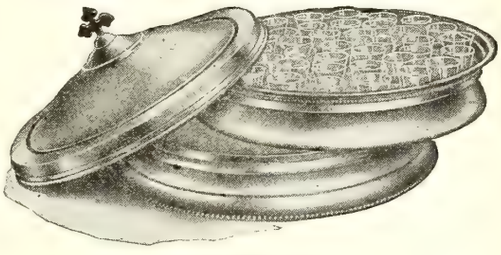
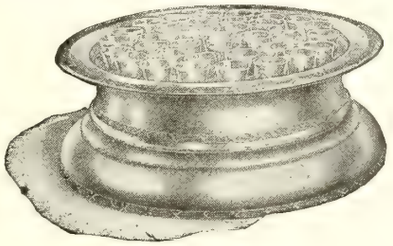


Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85	**11.00**
Cover No. 5—Silver-plate; fits Tray No. 85...	**16.00**

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90..	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90..	**14.00**
Bread Plate No. 3—Narrow rim.....	**9.00**
No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

Send Order to THE CHRISTIAN SUN.

Christian Orphanage

On Wednesday, August 12th, New Lebanon, Mt. Bethel, Kellam Grove, and also some of the members of Howard's Chapel Sunday School, all of Rockingham County, N. C., held their joint Sunday School picnic on the Orphanage grounds. They came more than two hundred strong and had a most enjoyable day. It was a congenial crowd, and the sweet spirit manifested was fine.

At 12:30 our picnic table, eighty feet long, was filled to the limit of its capacity with good things to eat, and the Orphanage family was invited to partake with them, which invitation was gladly accepted. From the way the table looked when the lunch was spread, it made us feel that they had had no drought in their section.

On Thursday, August 13th, our good friends from Pleasant Hill Church Sunday School, in Southern Alamance County, held their picnic on our grounds and had a pleasant day. The little children had a great time playing on the giant stride and the ocean wave. Some playing tap hand and other games.

At noon they spread a bountiful dinner and invited all our family to dine with them, and we all enjoyed another picnic dinner together. Our Pleasant Hill friends have been loyal for these many years, and I hardly think a month has gone by without a contribution to help us in this work.

We are glad to have Sunday Schools picnic here, and we are always glad to help make the occasion pleasant for the visitors. We have good shade, good water, plenty of shelter in case of rain, and lots of children to keep you company. Come and spend a pleasant and happy day and see your institution and the children you are helping to support.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 20, 1925.

Amount brought forward		$17,825.89
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Shallow Well	$ 2.40	
Bennett	.77	
Auburn	6.53	
Piney Plains	6.43	
North Clayton	1.00	
Turner's Chapel	1.17	
Catawba Springs	11.53	
		29.83
Western N. C. Conference:		
High Point West Side Station		2.00
N. C. and Va. Conference:		
Durham	$ 9.61	
Howard's Chapel	1.00	
New Lebanon	2.00	
Baracca Class, New Lebanon, N. C.	2.00	
		14.61
Eastern Va. Conference:		
Ocean View	$ 3.68	
Berea, Norfolk	3.00	
Bethlehem	4.32	
Portsmouth	6.60	
Berea, Nansemond	10.00	
Mt. Zion	1.11	
South Norfolk	5.15	
South Norfolk	6.98	
Wakefield, Va.	2.34	
		43.18
Valley Virginia Conference:		
Leaksville		2.78
Georgia Conference:		
Hill Side	$ 4.78	
North Highlands	2.00	
		6.78
Alabama Conference:		
Beulah	$ 2.30	
Bethany	3.40	
		5.70
New Building Fund.		
Roanoke, Ala.	$ 5.00	
Berea, Norfolk	17.00	
New Lebanon, N. C.:		
Mrs. G. W. Ross	1.00	
Mrs. J. T. Stewart	10.00	
Mrs. Stella Sharp	1.00	
J. S. Sharpe	1.00	
Mrs. Newma Comer	1.00	
Miss Laura Sharp	1.00	
Bethel	20.00	
Miss Minnie Steel	5.00	
Wake Chapel	102.65	
Catawba Spring:		
R. J. Franks	25.00	
F. M. Franks	12.50	
Miss Celesta Penny	11.00	
Mrs. S. C. Pearce and son	5.00	
Mrs. G. F. Drake	5.00	
C. B. Sorrell	5.00	
P. G. Garbacher and family	5.00	
O. K. Senter	5.00	
General collection	6.50	
Mrs. J. D. Senter	5.00	
		249.65
Men and Millions.		
Thirteenth distribution		125.00
Special Offerings.		
Alamance Co., interest on loan	$ 90.00	
W. A. Rascoe, support of child	15.00	
Garland Horner, support children.	6.50	
Philathea Class, Elon Col., N. C.	3.25	
		24.75
Grand total		$18,420.17

THE INSCRIPTIONS ON THE CROSS.

The variation between these in the four gospels has given rise to charges which detract from the claim of the gospels to the accuracy involved in inspiration; while the defenses and explanations have been little less injurious in their effects.

1. Matt. 27:37, "This is Jesus, the King of the Jews."
2. Mark 15:26, "The King of the Jews."
3. Luke 23:38, "This is the King of the Jews."
4. John 19:19, "Jesus of Nazareth, the King of the Jews."

It is universally *assumed* that there was only one inscription, and some interpreters account for the differences by a further supposition that the full and complete version was, "This is Jesus of Nazareth, the King of the Jews," the four consisting of certain words which formed a part of the whole.

It has been suggested by one that these four are, respectively, in harmony with the special object and scope of the gospel in which it is found. This is ingenious, and would be worthy of Divine revelation if it could be substantiated.

Others suggest that, as the inscription was originally in Hebrew, Greek and Latin, they are the translations of these, respectively.

But this involves another assumption, viz.: that these three were not only the same, but were different so as to allow of such various renderings. It also accounts for only three out of the four; and does not explain how the Greek form could be a translation of the Greek!

In all these cases of difficulty it is well to "open the book" and see exactly what is said, and whether there is any ground for the original *assumption* that theer was only one inscription, which is the foundation of the difficulty and the cause of its explanations.

1. Let us begin with Mark 15:26: "The King of the Jews." Here we have not a word about a "title" (*titlos,* John 19:19) being on the cross at all, or which any one had seen. It is a question of "his accusation." It is the bill of his *indictment,* or the ground or cause of his condemnation, which was His claim to be "the King of the Jews."

2. John 19:19. This was written by Pilate, and put upon the cross before it left Pilate's presence. For no one suggests that Pilate went to the scene of the execution and wrote anything there. It was written in Hebrew, Greek, and Latin. The Latin was put last as Pilate's language.

This title was read after the cross was put up; and became a source of argument between the chief priests and Pilate (John 19:21-22) before the parting of the garments (vs. 23, 24).

What the final result of this argument was does not appear from John's gospel.

3. But it appears from Matt. 27:37 that it must have resulted in that one being taken down, another "set up over his head" after they had parted his garments among them" and after they had sat down to watch him there (vs. 35, 36).

4. Luke 23:38. This appears to have been a different one again. For we are not told all that took place. It is evident from John that the feelings of those concerned were deeply stirred.

The inscription mentioned by Luke was evidently much later, and was seen close upon the sixth hour (vs. 44), when the darkness fell. It was put upon "over him" (vs. 38, ep auto), and this order: "Greek, Latin and Hebrew," and after the revilings of the people (compare vs. 35-37 with vs. 38). Matthew's was before the revilings. (Compare Matt. 27:37 with vs. 39.)

If we accurately notice what is written, we conclude:

(a) That Mark's was only his indictment.
(b) That John's was the first written by Pilate and put on the cross before it left his presence.
(c) That Matthew's was substituted for it and placed "over his head" after the dividing of the garments and after the soldiers had sat down to watch; but before the revilings.
(d) That Luke was the last, put upon or "over him" after the revilings, and seen near the sixth hour.—*From "How to Enjoy the Bible."*

FOR HIS MOTHER'S SAKE.

The florist's boy had just swept some broken and withered flowers into the gutter when a ragged urchin darted across the street. He stooped over the pile of mangled flowers, and came upon a rose seemingly in better condition than the rest. But as he tenderly picked it up, the petals fluttered to the ground, leaving only the bare stalk in his hand.

He stood quite still, and his lips quivered perceptibly. The florist's boy who had been looking at him severely, felt that his face was softening. "What's the matter with you, anyway?" he asked.

The ragged little fellow choked as he answered. "It's for my mother. She's sick, and she can't eat nothing, and I thought if she'd a flower to smell it might make her feel better."

"Just you wait a minute," said the florist's boy as he disappeared. When he came out upon the sidewalk he held in his hand a beautiful half-opened rose, which he carefully wrapped in tissue paper; then he said, "Take that to your mother."
—*Selected.*

The best philosophy: a contented mind. The best navigation: steering clear of the lacerating rocks of personal contention.

THE LOST PRINCESS.

By Alice Whitson Norton.

There was nothing Peter Parks liked better than playing pirate, and no boy ever had a better chance to enjoy his pet idea any more than Peter, for he had a sister named Betty whose pet hoppy was dolls. Betty had dolls from all over the world—one from France, one from Italy, one from Sweden, one from Norway, one from China, and any number of good, old American-made dolls—but the one she loved and prized above all the rest was one that her Uncle Tommy, a soldier in the World War, sent her from London. Immediately on receiving the doll, Betty had given her the name of Princess, in honor of the lovely daughter of the king and queen. Over all her other dolls, Betty gave the Princess first place, and Peter, seeing this, wondered if that was quite right; finally, being the good American he was, he decided it wasn't, and straightway he decided to play pirate and steal away the Princess.

To do this in a regular pirate way, Peter brought out the little wooden craft that come at his last birthday, and tied it out on the waves of the swiftly flowing stream that chanced to flow near the Parks' home.

Of course, he really intended to only scare his sister, for he tied a heavy cord to the wooden boat, by which he fully intended to pull it back to shore when his act was discovered; so far as he was concerned, everything was ready for the capture of the Princess, but Betty, for some unknown reason, seemed to have suddenly lost all desire to play near the water with her dolls. But one day a neighbor girl came over for a little visit with Betty, and in a very short time Peter saw the opportunity of capturing the Princess, for, much to his delight, Betty and her visitor, with all her choice dolls, were building a wonderful play-house very near the river. For hours the girls played contentedly, and Peter, at a safe distance, waited with what patience he could muster up for a chance to get the Princess. Finally the girls, returning to the house for some refreshments, gave him the much-desired opportunity, and in a very short space of time the Princess was afloat in the little wooden craft upon the water's breast.

Unwinding the string slowly, Peter watched the little craft move outward until the entire length of the string was reached, then he began to rewind the cord—but a stout little wind had risen, and rewinding the cord wasn't nearly as easy as it seemed. Then Betty, coming on the scene, saw what was taking place, and began to weep aloud. "Don't cry, Betty," comforted the boy, "I'll get her back; I was only playing pirate."

But Betty refused to be comforted; her beautiful doll was out on the water, and she wasn't at all sure that she would ever get back. Then suddenly a great puff of wind came along and almost pulled Peter into the stream, but he didn't let go the string—maybe that was the trouble—in holding on to it without giving any, the slender cord snapped, and away went the craft, carrying the Princess with her.

Betty began to sob aloud and wring her hands, and Peter began to prance up and down the bank like something crazy, wondering how he was going to rescue the Princess, but nothing he thought of seemed effective.

Then old Tige, a friendly Airedale dog, belonging jointly to the youngsters, came on the scene, and sensing something terrible had happened, began to look about for the trouble, and once discovering it, he plunged into the water and made for the craft. For a little while he made a desperate effort to tow in the craft, but finally he gave it up—the wind was too strong. The children watching from the shore, realized their pet was seriously considering something, and the next instant they saw him clutch the Princess in his mouth and strike for the shore.

Some minutes later he came struggling up the bank, thoroughly wet, as was the lovely doll, but neither Betty nor Peter made any complaint. The lost Princess had been restored and all was well; but all desire for playing pirate was gone from Peter's heart.—Junior Herald.

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BLACKMON.

Died at his home, in Haw River, N. C., July 17, 1925, John Henry Blackmon, aged 78 years.

Bro. Blackmon was married twice. His first wife was Mrs. Sarah Thornton, and to them were born six children. His second wife was Mrs. Minnie Adams, who died in 1916. A daughter of Bro. Blackmon, Miss Julia Blackmon, was with him in his declining days and cared for him very tenderly.

He was a member of the Baptist Church and had been for some years. He was a very familiar figure in his home town, where he was greatly respected as a loyal friend, good citizen, and kind neighbor.

The funeral was from the home, conducted by the writer, assisted by Rev. Mr. Starling. The interment was made in the cemetery at Graham, N. C.

May the Healer of broken hearts comfort those who mourn.

P. H. FLEMING.

Burlington, N. C.

CLIFT.

Mr. Wellington Bradshaw Clift died at his home near Shenandoah, Va., August 5, 1925, at the age of 82 years, 11 months, and 24 days. His funeral was conducted at St. Peter's Union Church, near Shenandoah, August 7th, and the body was buried in the cemetery nearby. The writer of these lines conducted the services. R. P. CRUMPLER.

POLITE, THOUGH ARMLESS.

In New York State there dwells a young man who was born without arms. For this reason he is compelled to perform the duties of the missing members with his feet. However, he is said to do this very successfully. His socks are fitted like gloves, which gives him free use of his toes. He is considered to be exceptionally bright and is a skillful penman with his foot. At present he is traveling from town to town selling soaps, perfumes and other small toilet articles to get money to complete his education. He carries the articles in a sack with a strap around his neck. On the inside of his trousers leg he has a pocket in which he carries his money. When traveling, he wears low, loose-fitting slippers which he can slip off and on easily. He feeds and dresses himself with his feet, and when he meets a lady acquaintance on the street he doffs his hat as politely as you please.—Pathfinder.

Some people who do not read widely nor think closely imagine that Christianity is losing its grip on the world. What would those who hold such a view make out of the fact that the Bible is the best seller and that a new "Life of Christ," such as Papini's instantly comes to the top of the list of popular books?

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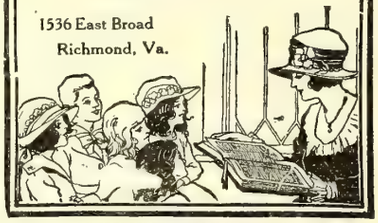

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Southern Convention of Congregational Christian Churches

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, AUGUST 27, 1925. NUMBER 35

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Chinese Execute White Man.—

Korniloff, the notorious Russian bandit, was put to death by strangulation at Harbin, Manchuria, by order of the courts. Korniloff escaped from the court-room during his trial two years ago. He was recaptured and sentenced last November.

Dr. Cadman Goes Abroad.—

Rev. Dr. S. Parkes Cadman has sailed for Stockholm, Sweden, to attend the great conference of Protestant Churches. On August 28th he is to address the conference on "The Contribution of America to the Christian Religion." Before returning home, he will visit his boyhood home at Wellington, England, where as a youth he worked in the coal mines.

Dr. Soper Goes to Duke.—

Dr. Edmund D. Soper, professor of the history of religions, Northwestern University, has accepted the call to the vice-presidency of Duke University, Durham, N. C. Dr. Soper will act as dean of the school of religious training. Before going to Duke, Dr. Soper has had an eminent career in the North. He has been a member of the faculty of Ohio Wesleyan, Drew Theological Seminary, and Northwestern University. His books on comparative religion are recognized texts. Dr. Soper will be a most valuable addition both to the faculty of Duke University and to the South.

Missionaries Favor China.—

A letter signed by 170 missionaries supports Senator Borah's resolution opposing extraterritorial control in China. They feel that the powers should abandon their efforts to hold Chinese territory, and they strongly oppose military intervention in China. France and Japan are also favoring the abandonment of extraterritorial agitation for the present. The missionaries feel that China should be allowed to work out her destiny, and that military intervention would run counter to the spirit of Christ which they are endeavoring to carry into China.

Rockefeller Endows Seminary.—

John D. Rockefeller, Jr., has just given one million dollars to the endowment fund of the divinity school of Chicago University. This gift has nothing to do with the seventeen and a half million dollars which the university is attempting to raise this year. In announcing the gift, Dean Shailer Matthews said that the divinity schood had long wanted to do investigation work in the field of religious education, and this gift would enable them to do work in that field, and so fit young men for practical service in the Church. More fellowships are to be established, and many other progressive steps taken.

Jewish Educational Center.—

Excavation of the two blocks on Amsterdam Avenue, New York, between 186th and 188th Streets, has has been started. This work begins the construction of the five-million-dollar Jewish educational center. The first building to go up will be the high school, and it is to be followed in rapid succession by the college, a theological seminary, a library, athletic grounds and stadium. This will be the first Jewish college to be erected in this country.

A New Tubercular Vaccine.—

Professor Calmette, head of the Pasteur Institute, France, has announced the discovery of a new vaccine against tuberculosis. The new discovery is known as BGG and is named for the two principal workers on the vaccine—Professors Calmette and Guerin. Out of 170 babies vaccinated three years ago, none have died of tuberculosis, and at a recent examination ninety-four were found in perfect health. At the beginning of 1924, 137 babies were vaccinated. None of these have died, when 32 per cent should normally have succumbed to the disease. The vaccine is administered in the milk of the babies when they are from three to ten days old. The new discovery is purely preventive, and is of no use if the baby has already contracted the disease.

Postal Rates to Cause Deficit.—

Postmaster-General Harry New has predicted a post-office deficit of forty million dollars, and charges it jointly to the salary increases for postal employees and to the new postal rates. This prediction has added fuel to the already flaming postal controversy. It was expected that the salary increases would bring the deficit of ten millions up to the sum of thirty-one millions, but the increased rates were expected to take care of the twenty-one-million-dollar increase in salaries. It seems, on the contrary, that the increased rates have caused a nine-million-dollar increase in the deficit. At present, a joint committee is holding hearings in various parts of the country, and will recommend a permanent schedule in December. There seems to be considerable agitation in favor of a 1-cent rate for first-class letters instead of the present 2-cent rate, but according to some authorities this does not seem advisable.

Editors Discuss Crime News.—

At the recent convention of the American Society of Newspaper Editors, the question of the publication of crime news came up for discussion. Of late years, it has been coming up frequently in many places, and many people are beginning to feel that it should be suppressed. The New York Conference of the Methodist Church has agreed to recommend the publication of a chain of newspapers by the Church, "framed in words of soberness and truth." This resolution brings to mind many experiments in this direction, most of which have been failures. The Fayettville, N. C., paper tried a run without crime news, and on a vote by its readers, standing 60 to 1, restored it. Other papers have attempted similar experiments, always with approximately the same result. The *Christian Science Monitor,* which is the chief supporter of the effort toward elimination of crime news, publishes no crime news. Speaking in support of the publication of crime news, the editor of the *New York Herald-Tribune* emphasized the fact that to the primitive man the fact of a tiger's presence in the next thicket was news, and there was no news when there was no tiger there. The *Monitor's* editor responded that there would be no news even if the tiger was there, according to the present news standards, until he had seized a victim. Then, in lurid detail, the papers would photograph the beautiful teeth and claws of the beast, and describe his velvety coat, and his excellent cleverness in securing his victim, and induce other tigers to do the same, and make gentler beasts desire to be tigers. The *Herald-Tribune* editor pointed out that the *Monitor* would have said nothing of the kidnaping of Charlie Ross, the assassination of Abraham Lincoln, and the murder of Sarajevo which startled the world war.

All that the editor of the *Herald-Tribune* contended is true, but there is a vast difference in merely telling of a crime and in going into its nauseating details, as most of the newspapers pandering to popular tastes are doing. An effort will probably be made to suppress the play-up side of the crime news in various parts of the country. The Ohio Editors' Association has taken steps in this direction. There is some justification for publishing crime news when it is news, but not in playing it up. Our daily newspapers publish details of crime which, if carried in the *Police Gazette* and *True Story Magazine,* would be and are bitterly condemned. Just as we are taking a stand against magazine trash, just so we should take a stand against vermine-infested newspapers. This is a problem for the Church, and one which demands the backing of the educative forces of the country in order to eliminate, if possible, the taste for crime news. The newspapers, it is true, create a taste for lurid and nauseating details, but at the same time the taste of the populace compells them to give out such material or go out of business. One drink of liquor demands another, and one crime story demands another. Only the educative forces of the Church and the public school can eliminate crime news playing-up from the pages of our newspapers, and to that end we must bend our energies.

NOTES-PERSONALS

Rev. H. C. Caviness changes his address to Cary, N. C., where his correspondents will please address him.

Rev. C. C. Ryan is announced to preach at the First Christian Church of Richmond next Sunday morning.

Dr. W. T. Walters, who has accepted a secretaryship with Elon College, is moving his family this week to Burlington, N. C.

Mr. L. E. Carlton and wife, who have spent the summer months in Richmond, leave this week for their home in Kinston, N. C.

Last Sunday, at the morning service of the First Christian Church of Richmond, a most excellent sermon was preached by Rev. H. J. Fleming, a visiting minister.

Uncle Wellons has spent the summer in Greensboro, as chaplain of the Masonic and Eastern Star Home. He is well, but feeble. We are praying he may reach his 100th year, which will be January 1, 1926.

Work on the new building for our Christian Orphanage is shortly to begin. Let the people rally to Supt. Johnston in his effort to help the fatherless and motherless children of our Church. We have no finer work than our Orphanage.

Mr. and Mrs. C. C. Howell, Jacksonville, Fla., were pleasant visitors to their alma mater on Monday. They had helped to rebuild Elon, but had not seen it since the fire. Needless to say, they were delighted with what their eyes beheld.

Bethlehem College begins its third session on September 7, 1925. President Beougher looks for a fine enrollment. Bethlehem fills a long-felt need in our Far Southern territory. Our people there should support it with money and students.

The Elon Sunday School enjoyed a great picnic at Kimesville on Tuesday. The superintendent, Bro. C. M. Cannon, certainly deserves our community's praise and gratitude for his untiring efforts on behalf of the religious life of our town and community.

Elon is to open her thirty-sixth session September 2, 1925. The college authorities report an excellent prospect, for which we are glad. Our own people will miss a great opportunity to help our Church and themselves if they fail to patronize our college.

The Men's Federation of Burlington, a laymen's evangelistic organization that resulted from the Ham-Ramsay meetings, has resulted in nearly 2,000 conversions in a little over two months. We note that three of our laymen are very prominent in the work—Bros. D. R. Fonville, W. H. Carroll, and Chas. A. Walker.

The second session of the Bethlehem College Summer School of Christian Education was held from August 10th to 16th, and 121 ministers and Christian workers were enrolled. The Summer School, according to Miss Coghill, the executive secretary, did a high grade of class-room work, and the prospect for the future is splendid.

THE SUN is just informed that Rev. B. J. Earp, assisted by Rev. J. D. Wicker, has concluded a splendid meeting at Bethlehem, Warren County, with thirteen added to the Church. These brethren are also conducting at this time a meeting at Antioch, Warren. These are border Churches, and for that reason should have our earnest prayers and attention.

The union services held by the Grace Methodist, St. Mark's Episcopal, Westminster Presbyterian, and First Christian Churches have closed, and each Church will now have its own evening service. These services gave the opportunity to the members of the several Churches to visit and hear other ministers than their own. Tht attendance was, in general, good, and the spirit devout.

The brotherhood will be grieved to learn that Rev. A. F. Isley passed to his reward on Friday morning, August 21st, at his home in northern Alamance County. Bro. Isley was one of our consecrated and faithful ministers. He was in his seventy-ninth year, we understand. Obituary notice will appear later. His remains were laid to rest at Bethlehem Church, Alamance, on Saturday, the 22d, with Rev. J. F. Apple, his pastor, officiating.

MOUNT AUBURN.

Preaching was held at Mt. Auburn, Warren County, N. C., on August 9th, and seven united with the Church. One was immersed; the others sprinkled. The Church extended a call to Rev. W. C. Wicker, D. D., to serve as pastor for 1925 and 1926. D. A. LONG.

NOTICE.

The place of meeting of our annual North Carolina Conference, to be held of December 9th, was left to the executive committee. Any Church willing to entertain the Conference for two days—December 9th and 10th—will please extend an invitation as early as convenient. Your executive committee desires to announce the place of meeting, so that the Churches and ministers may make their arrangements accordingly.

W. C. WICKER,
President N. C. Christian Conference.

EARTH'S GREATEST ARMY.

You hear the rumblings of an organization that in days to come will be the most powerful in the world, and that is the organization of "radio listeners."

The first definite expression comes from Chicago, where every Monday night is "Silent Night."

Local broadcasting stations are silent, that all the Chicago radio sets may devote that night to listening for far-away broadcasting.

But other stations near Chicago refuse to observe the "Monday night silence," and, much annoyed, the radio owners threaten a general strike.

There are 5,000,000 radio sets in the United States today, costing $500,000,000, and those 5,000,000 sets undoubtedly have more than 25,000,000 of listeners. There you have the possibilities of such an organization as the world has never seen.

For the first time in the world's history, outside of the printed word, it becomes possible for one man to be heard by all the people at the same time.

An ancient Greek said that a nation could not remain free when it became so big that its citizens could not all meet in the public square, hear the speakers and protect their interest.

Today 115,000,000 of people can hear the President of the United States speak at the same time, and in a few years it will be possible for one man to be heard by every human being on earth.

The difficulty will be to find anybody worthy of such an audience. The first step will be a universal language, and it will not be any fancy, made-to-order language.

One of the existing languages will crowd out the others, and English, made up of many languages—Latin, Greek, Sanscrit, Arabic, Saxon, and many others—has the best chance just now.

WORLD CONFERENCE ON EDUCATION.

It is difficult to exaggerate the importance of education in the molding of national character. It is a well-known fact that Scotland owes much of the pre-eminence which she has long held in the councils of the nations as well as in many of the fields of learning and research to her national schools founded by John Knox and perfected by his successors. It was quite fitting, therefore, that the recent World Conference on Education should be held in the Scottish capital. It is not possible to measure the world-wide effect of the meeting of representatives of all nations, all imbued with the idea of the value of education as a formative influence in human life. The president of the conference lifted the whole subject to the highest plane when he made universal harmony the keynote of the conference's aim. Nations, he said, must learn the lesson, which at present they do not know, that the nations of the earth must live together in harmony. The great purpose of the conference is to build up the highest type of civilization, through education, and to develop a patriotism upon love of service and love of country rather than upon hatred of other peoples. The nations of the future will be largely as they have been molded in the schools of the present; and those who are more directly responsible for the shaping of the mind and character of the rising generation cannot distill their aspirations in a common crucible without taking with them into the schools of all nations fresh methods and fresh ideals, which must have a potent influence in bringing nearer "the parliament of man the federation of the world."

ON GROWING OLD.

Don't grow old and dull in spirit. The best recipe for keeping young is to keep your interest as keen and alert at fifty, sixty, seventy and to the end of your life as it is possible to keep it. Do not let life grow monotonous and narrow—there are world-wide interests for us all. Do not let your range of emotions grow less and less until you can neither be interested in nor sympathetic nor sensitive to the joys and sorrows of others. Keenness, zeal, enthusiasm, these are the yeast of life. I came across a splendid example of this lively interest in things only the other day. Volunteers were sought for a stage crowd in a fifteenth century pageant play, and among those who offered themselves was a charming old cottage widow of seventy. 'Oh!" she said, "I shall just delight in it, and in being dressed in the beautiful fashion of four hundred years ago. Fancy me in a wimple!"—*Selected.*

It is better to be interested in real life, rather than to waste your tears over the imaginary woes of imaginary people. Truth is much stranger than fiction, and we work to some purpose when we seek to alleviate the measureless woes of the children of men who are suffering around us.

E. J. Eckert, radio amateur of Philadelphia, picked up a message from Dr. Alexander Hamilton Rice, explorer, sent from the upper waters of the Amazon River for transmission to his wife in Paris, France.

FOREIGN MISSIONS.

By Rev. Wilson F. Minton, *Secretary.*

Miss Martha Stacy has been giving a course of lectures at the Elon Summer School as her final deputation work, before returning to Japan for her second term of service there. She has spent the winter in study at Defiance, where she has not only gotten a great deal by way of information and inspiration, but where she has been able to render most valuable service among the students along missionary lines. She has also done a fine piece of deputation work in many and various sections of our Church, and as she returns to Japan it will be with an even more solid support than ever before from many of our people who have learned to know her during these days.

We are happy to be able to announce that Miss Stacy sails the first day of September from San Francisco. This will be good news to all our people, who will remember the anxiety we all felt when she came home so completely broken in health after her first term of such strenuous and unusual experiences even for a mission field. If you want to reach Miss Stacy with a farewell message, send it not later than August 23d to Miss Martha R. Stacy, care Toyo Kisen Kaisha S. S., Taiyo Maru, Sailing September 1st, San Francisco, Calif.

Miss Stacy and Miss Angie Crew will spend the coming year in Sendai, where they will cooperate with our Japanese workers in that large field during the absence of the McKnights, who have just come home for their first furlough. We are very sure that our people will remember all these workers very earnestly in prayer as they meet these necessary changes in work for the kingdom's sake.

In passing, let us remind you that Miss Stacy's salary is paid entirely by the Burlington, N. C., Sunday School, and has been ever since she went to the field. If just one Sunday School can, and does, so faithfully and so systematically take care of this splendid share of our overseas work, it ought to prompt many others to accept a proportionate responsibility and privilege.

WHAT SHALL WE DO WITH OUR MONEY?

A friend of ours went around the world in 1914 and landed in Tokyo the day a high official had his will published in the morning paper. The first sentence was, "That I give, I have; that I spent, I had; that I leave, I lose."

No finer responsibility comes to any man whom God intrusts with wealth than the decision as a Christian steward of what he will do with it.

The other day we were at Princess Anne, Md. We stood beside a beautiful brick Church erected by the colored people more than forty years ago, and from its front looked over half a mile away at the beautiful grounds and stately buildings of the Delaware Conference Seminary for the many colored people of the peninsula of Delaware, Maryland and Virginia. We recalled when the old jail property was to be sold at public auction and the Olney Farm on the same day. My father was then a presiding elder, living in Princess Anne, and he attended this auction to bid in these two properties. I remember the sacrifices that our family made—the things we went without that these two properties could be paid for. The old jail was given to the colored people for a Church site and the bricks were taken down and saved for the new building. There it has stood for forty years, lifting a whole generation into Christian righteousness. The Olney Farm has become one of the most successful seminaries for the training of leaders of the negro race to be found in the world. My father spent his life doing this kind of thing, and when he died twenty years ago his boys chipped in enough to bury him. They had been left rich in the heritage of a Christian example, in the memory of a devoted and generous father. But there was no estate. The only thing he ever saved is what he gave away.

The investment made for the kingdom at the personal sacrifice it cost all along are standing yet, and will stand until the judgment day.

Why will men hoard wealth, when to give it is to invest it for eternity?—*Wesleyan Methodist.*

A CUP OF TEA.

Aunt Sarah Morgan was noted the countryside around for her hospitality. Whenever you went there, whether it was in the early morning hours, or in the afternoon or evening, she would always say, "sit still a while now, and I'll make you a cup of tea." Everybody said Aunt Sarah made the best tea in the country. It was always hot, always fragrant, and never too strong. "It's all in the way you go about it," she explained; "there's nothing like an old brown, crockery teapot to make tea in. Of course, I always scald it first, and then put in a level teaspoonful of tea for every cup, and then pour boiling water on. Remember, it must be freshly boiled, and all bubbly before it is used. After the tea has steeped for from five to eight minutes, then I pour it off into this old rose-sprigged teapot that has been warmed, and that Great-Aunt Hepsibah brought from England years ago. Really, there's no secret about making it, but there are a few rules that must be learned and followed if you want to serve a *real* cup of tea.

SEWING AND SOWING.

By Verna G. McCully.

The farmer is sowing, and so do I sew,
But it isn't the same thing at all—
The farmer plants seeds while I lengthen a dress
For my doll, who has grown very tall.

CONFERENCES MEET.

Alabama Conference meets at Beulah Church Tuesday, October 20, 1925, at 10 o'clock A. M.

Georgia and Alabama Conference meets at Oak Grove Christian Church, near Chipley, Tuesday evening, October 27, 1925, at 7:30.

Eastern Virginia Conference meets October 27, 1925, at Franklin, Va., at 10 o'clock A. M.

North Carolina and Virginia Conference meets November 17, 1925, at Salem Chapel, at 10 o'clock A. M.

Western North Carolina Conference meets with New Center Church.

Eastern North Carolina Conference meets with Liberty (Vance) Church Tuesday after the fourth Sunday in November (November 24th).

North Carolina Conference will meet Wednesday, December 2, 1925.

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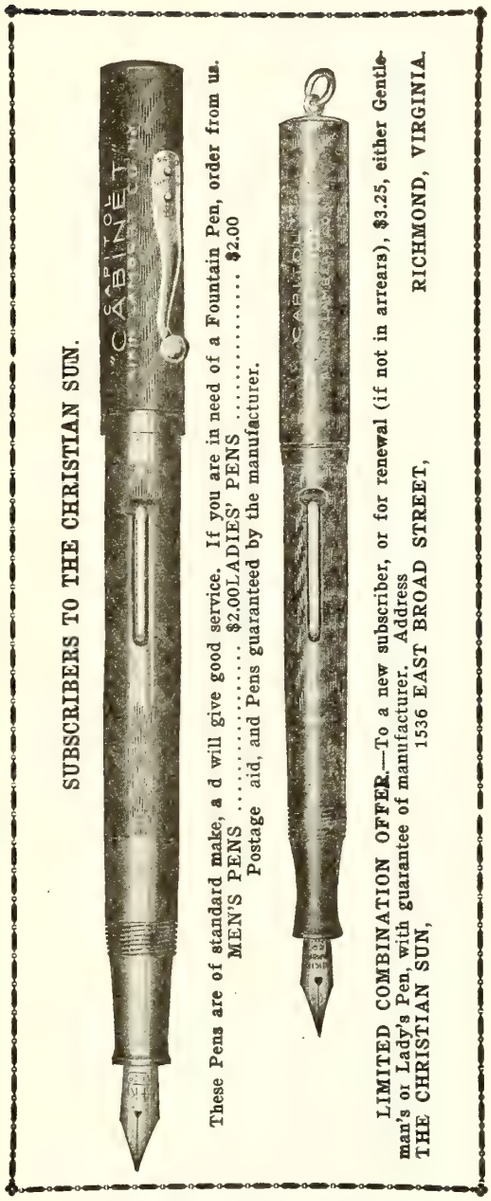
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E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

MEN AND MILLIONS MOVEMENT.

Many are tired of hearing about Men and Millions, and some wish they had never heard or seen such a movement. After all, we must admit, however, that there has been one unquestioned benefit accruing from it. It has at least taught us to think in clearer, larger terms for the Christian Church and her task in the world. The movement has not yet accomplished all that many had hoped for it, but it has brought the whole Church face to face with the fact that if we are to "carry on" as a Church in the future as in the past, we must make larger plans, bigger and better programs, and undertake together larger tasks than we did prior to the initiative of the movement.

And while the movement did not appeal to the entire membership of the Church, the necessity is now upon us of adopting a program, of undertaking a task in kingdom service, that will appeal to each and every member in the Church. Let us who subscribed to the movement be faithful in finishing our pledges, knowing therein that we are blazing the way for bigger, better things in the kingdom as served by our Church. J. O. A.

PEACE.

Jesus was very much interested in peace. In fact, His chief mission was to establish peace on the earth—peace in each heart and throughout the whole world.

His was a different peace from that which the world, with all its wealth, wit and wisdom, could give. It was His peace, peace in Him, peace through and by Him, a peculiar peace which He could and would suffuse upon those who came into His fellowship and saving grace. It was and is a peace that would calm the troubled heart, give comfort to the disturbed mind, comfort, strength, love to the purturbed soul and body. When His disciples were told that He was soon to leave them, be with them no more in the flesh, they were very much troubled and in a disconsolate frame of mind. He comforted them with these words, "Peace I leave with you: my peace I give unto you; not as the world giveth, give I unto you."

This was enough. Whatever might befall Him or them, whatever troubles, tragedies or trials might come, here was a peace wholly adequate and sufficient.

And so in life now. In this purturbed and doubtful time, in this era of doubt, danger and dread, we have the assurance that in Him we have ample and adequate peace. J. O. A.

BUTLER AND PROHIBITION.

President Nicholas Murray Butler, of Columbia University, New York, is in England, according to the newspapers, and is having somewhat to say about prohibition in the United States. It is strange that this distinguished educator displays such gross ignorance of conditions in his own country, or wilfully and deliberately falsifies the facts!

One paragraph from his utterance in England is typical of the rest: "It has become plain to every one that nation-wide prohibition simply cannot be enforced, for the simple reason that it affronts the judgment as well as the moral and political principles of the vast numbers of the population, including a large proportion of the most intelligent and most upright."

One wonders how a man of President Butler's supposedly wide acquaintance with conditions and principles and peoples and facts in the United States could go so wide of the mark in stating his case. For instance, "It has become plain to every one that nation-wide prohibition simply cannot be enforced." So far as we know, this fact is plain only to President Butler and a few others who live in rum-soaked centers like New York City. So Butler pronounces prohibition "a dead letter, a colossal failure." Our laws against murder are violated every day. Shall we, on this account, pronounce these laws "colossal failures" and proceed to abolish them?

And since when has prohibition been an affront to the moral principles of the vast number of our population? It has been stated—we presume authentically—that no amendment to our Constitution has ever been adopted with such unanimity and overwhelming majorities as the prohibition amendment. Moreover, prohibition had already been adopted, covering seven-eighths of all the territory and more than three-fifths of all the population, even before the proposed amendment was proposed. If ever the great majority of the people of the United States registered their will and judgment on any matter, it certainly was registered in the case of prohibition.

President Nicholas Murray Butler is not the man to speak authoritatively on the workings and the worth of prohibition. The proper man to consult is the working-man, the wage-earner, who used to spend the week's wages at the saloon, and now carries that wage to his family or the bank. J. O. A.

HAS THE CHURCH A PROGRAM?

What is the program of the Church today? Does it satisfy the Church to have preaching once, twice or eight times a month? and to have Sunday School every Sunday morning and Christian Endeavor every Sunday afternoon or evening? Does it satisfy the Church to "hear" preaching on Sunday and do nothing else about it all week? to teach the children, or have them recite, the lesson half-hour in the Sunday School every Sunday morning, and then have no more to do with them all the week?

Without taking time to make the actual count, one is safe in saying that at least three-fifths, if not four-fifths, of the Churches of the Southern Convention have preaching once per month, and for the most part a Sunday School Sunday morning for an hour, and if these Churches have any other program or objective than this, it is not apparent. One out of five may be having preaching twice per month, and one out of five twice each Sunday of the month.

Then, for the most part, these Churches seem to have two objectives. First, a revival once per year to recruit the membership; second, meet Conference apportionments. In a small percentage of the Churches there are the ladies' aid and the woman's and young people's missionary societies. In some four or five of our larger city Churches that have been recently added, a director of religious education with a program during the week for the young people.

If this is a fair inventory of the program and activities of our Church at present, one would like, in all candor and kindness, to inquire if this is an adequate program for the Church! We are living in very perilous times. Ours is an age of activity. There was a time when churchmen debated and emphasized creeds. That time produced the philosopher, the debater, the theologian, and, incidentally, sects, denominations and divisions. Ours is the day of deeds. This time produces men who do things. The whole world, including the pulpit and the pew, sings the praise of men who produce. One hears the name of Ford, Rockefeller, or Edison ten times where one hears the name of Luther, Calvin or Edwards one time. It is the man of action, results, products who is the hero of our time.

In such a time, one wonders if God is pleased with a Church whose only program is to have preaching and teaching an hour or half-hour one day in the week! Will the thoughts and theories, however good and wholesome, that one gets that half-hour or hour on Sunday suffice to guide one's life aright in the absorbing pursuits and activities of the whole week that is to follow? Every business enterprise or institution that succeeds in these days has a program—a well-rounded, six-day-in-the-week, all-the-year-round program.

Does not the moral and spiritual need of our time demand that the Church also have a program that covers more than a brief period of one day of the week?

From the day the Church was founded till this good hour, God has spoken to the people through the Church in the terms and thought and needs of the people of the age in which they lived and wrought. One cannot doubt but that the Father's heart yearns today to speak through His Church a message of interest and of saving activity to meet the moral and spiritual needs and demands of our time. He will be a wise man, and a benefactor indeed, who gives to our time "the whole program for the whole Church." J. O. A.

Organized Christianity faces in this hour an unusually difficult situation. It has responsibilities under God for saving the world, and just now the world is in very great need of its beneficent and healing ministries. Opportunities for service were never so many nor so insistent. The call to the Church is world-wide. For the first time in Christian history the organized Church finds itself with sufficient resources in men and money to fulfill the command of Christ to go into all the world and Christianize all nations. For the first time in history, the doors to these nations are open. Yet, with adequate resources, the Church of God stands by wide-open doors and hesitates. God calls and the world calls. What will our answer be today, or— what will it be at the judgment?—*Missionary Voice.*

III. THE THREEFOLD WORK OF THE HOLY SPIRIT.

THE HOLY SPIRIT, THE CONQUERING POWER OF THE CHURCH."

When Peter responded to the question of Jesus "But whom say ye that I am?" and said, "Thou art the Christ, the Son of the living God," he laid the foundation for that remarkable statement of Christ concerning the durability of His Church. "Upon this rock I will build my Church, and the gates of hell shall not prevail against it."

The foundation for the Church of Jesus Christ is the truth that He is the Son of God. When Jesus said He would build His Church, and against it the gates of hell should not prevail, it was a challenge to Satan, the avowed enemy of the Church, and he accepted the challenge and has made war on the Church ever since. He has marshaled his forces and filled them with a bitter hatred against the Church and all for which it stands.

While Satan has thus incited his hosts with this bitter hatred for all that is good, Jesus, by His teachings and by His example, has inspired His followers with a spirit of love and service, and a desire for all that is good and uplifting.

The life of Christ and His teachings bore testimony to the fact that the whole moral fabric of society was out of harmony with humanity's highest good.

Jesus taught that the seat of all trouble in the world was to be found in the heart of man, and that God, the Father, looked upon the heart and held it responsible. He taught that man had an enemy, the devil, who made it his business to incite the heart with hatred, jealousy, envy and ill will. He taught that the human heart, though susceptible to evil influences, was also susceptible to good influences. He also taught that there must be a change in the heart and life before the kingdom of heaven could become a reality to the individual or to society. His teachings found a responsive chord in a few hearts, and with these he began to establish His spiritual kingdom here on earth, a kingdom which was to have love as its motive power. Jesus was pleased to call the association of these kindred hearts His Church, and this Church was to be His representative on earth when He should return to His Father.

His disciples witnessed the constant opposition to their Lord and to His teachings. He admonished them not to lose faith, though He was to meet His death at the hands of His enemies. Their hearts were filled with sorrow which could be allayed only by the promise of the Holy Spirit, which was to be to them a comfort in His absence.

These few disciples, the nucleus of His Church, finally witnessed His death upon the cross. And, not understanding the teachings He had given them concerning His death and resurrection, they had three days of deep lonesome darkness. But on the third day tidings reached them that their Lord had risen from the dead. This gave them the first clue to the meaning of the promise, that the gates of hell should not prevail against His Church. He was with them forty days, demonstrating the power of His resurrected body and teaching them things pertaining to the kingdom.

Before He left them, He gave the great commission which revealed to them more fully than anything that He had hitherto spoken, that His gospel was to be given to all the world, and He gave them the assurance that He would be with them alway, "even unto the end of the world."

The last day He was with them in bodily form He led them out as far as Bethany, and paused on the way for His final conversation with them. He said, "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high."

He knew that Satan had accepted the challenge that "the gates of hell should not prevail against" His Church. And He knew that they, as the nucleus of the Church He was establishing, would need more than mortal power and wisdom to carry on the work He had commissioned them to do. Hence, He had provided for their need in every emergency that would confront them. And all He asked as a condition of receiving His aid was obedience to His directions.

They had now come to the end of a most interesting walk. He had finished His farewell message, and lifting His hands He gave them His parting blessing. In this act of blessing, gravitation lost all power over Him, and He was parted from them and "carried up into heaven." "And they worshiped Him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God." Luke, in making mention of this incident in the first chapter of Acts, says that Jesus told the disciples that they should receive power after that the Holy Spirit had come upon them, and this was to be their conquering power.

We are all familiar with the victories the early Church gained by depending upon the conquering power of the Holy Spirit. We are also painfully conscious of the defeats the Church has suffered since by failing to follow its leader and by neglecting to depend upon the conquering power of the Holy Spirit. That conquering power has never failed the Church from the day of Pentecost until the present day, when it was relied upon. That conquering power is available for the Church today the same as it was for the early Church. Pentecost, and the days immediately following were wonderful days, but no more wonderful than God would have His Church experience continually. The joy and the power of Pentecost were but the meaning and fulfillment of the promise of Jesus, just before He left the disciples that morning on Mount Olivet, "Ye shall receive power after that the Holy Spirit is come upon you." Every minister, every Christian who has read the story of those Pentecostal days has longed to be a personal witness to such days of power, and thank God, in a measure, some ministers and some Churches have witnessed the manifestation of that same conquering power.

If that conquering power is still available for the Church, what has taken place or what stands in the way of the Church having the full measure of power that is for it today? The Church has had the power in the past, and still has access to the conquering power, just in proportion to its fidelity to the word of God and to the leadership of the Holy Spirit—the Spirit of Christ.

I think all observing people recognize the fact that the Church is robbed of its power in a very great measure by its divisions into denominational distinctions. I am not going to discuss the question of denominational divisions, but simply say that I believe denominationalism is sin, and the devil is the most interested person in creating and fostering divisions among the prrofessed followers of Jesus Christ. Many of the greatest leaders in all the denominations are feeling condemned because of the sin of denominationalism, but still they do not feel free to speak forth their convictions. Dividing God's people into opposing sects is Satan's way of defeating Christ's purpose for the Church. Moreover, He has become very busy of late in dividing all Protestantism into two great divisions—fundamentalists and modernists—in another Satanic attempt to prevail against the Church. Many of the best men and women of the Church are lined up against each other in these two divisions, and the tragedy of the situation is that many on each side feel that the Church is doomed to defeat unless their position wins out. What is needed? A renewed tarrying until we are endued with the conquering power of the Holy Spirit. We may all have to give up some of our cherished notions or opinions in order to receive this power. We may find it necessary to make some change in our Church machinery or organization. We will very likely have to confess our sin of trying to run the Church on 90 per cent human wisdom and 10 per cent divine wisdom. We will have to free our minds of prejudice and exercise a spirit of tolerance before we can hope to experience the power of the Holy Spirit. When a book with a title "Fifty Ways to Make the Church Go" has a ready sale, we may conclude that in the minds of some the life of the Church is just an experiment depending upon many methods instead of a divinely created institution depending upon one power—the conquering power of the Holy Spirit. There are not fifty ways to make a Church go successfully. There is but one way, one source of conquering power, and that is obedience to the leading of the Holy Spirit. The local Church that has the largest percentage of Spirit-controlled members will, other things being equal, be the Church that will carry forward the work of the kingdom most successfully and most pleasing to our Master.

I have incidentally referred to Church machinery, or organization. I hope no reader of these lines will misunderstand that reference and conclude that I am opposed to organization, for I am not. I am in favor of all the organization that can be put under the direction of the Holy Spirit. The Church that is well organized with the dominant purpose of extending the kingdom of our Lord more rapidly by serving its community more efficiently and by giving the gospel to those who have it not, will have the sanction of Christ, the only Head of the Church, so long as it follows His plan for the financing of His kingdom. Any deviation from His financial plan will weaken the power and influence of the Church.

What is true of the local Church is true of the Church in general. If the Holy Spirit is to be the conquering power of the Church, it must of necessity be the conquering power of the membership of the Church. And one of the important convictions that the Holy Spirit has to impress upon the individual Christian's heart is that he must assume a scriptural attitude toward his time and his possessions. The Holy Spirit depends largely upon the leadership of the Church for instruction on the relation of the individual Christian to his time and money. If every Christian in every local Church recognized and accepted the responsibility of stewardship, the conquering power of the Spirit would again be experienced as truly as it was experienced by those early Christians at Pentecost.

God is no respecter of persons nor of times. Heaven is just as full of power today as it ever was. And the Church of our Lord and Saviour Jesus Christ can again experience a Pentecost, can again have the conquering power of the Holy Spirit, if the people who call Christ Lord will answer His prayer for a united Church and will practice His will in stewardship.

D. M. HELFENSTEIN.

We believe the greatest need of the Church today is sacrificial consecration and greater growth in knowledge and grace. We do not need another gospel, nor a new gospel, but the better application of the teachings of Jesus Christ in all the motives, aims and works of life. That is genuine Christian progress. Out of it will come the solution of all vexatious questions that seem to balk the Church on the way to the goals set by the Lord Jesus Christ.

CONTRIBUTIONS

SUFFOLK LETTER.

This is an age of ready-mades. Ready-made, ready-to-wear, ready-to-eat, ready-to-drink, ready-to-use, ready-to-think! Machinery has done the work. Electricity furnishes the power. Labor is reduced to a minimum. Time is shortened and life is easy, compared with other centuries and other years. Graveyards are beauty spots now, and caskets are luxurious compared with the old-time coffin. The horse has retired from the road, and gas carries us over good roads to distant places among the mountains or by the sea. "God moves in a mysterious way His wonders to perform," and man moves after Him as man "thinks God's thoughts after Him." "The heavens declare the glory of God," and the world "declares the glory of man." The difference is, that God created all in six days, and man has been working at his for six thousand years, and he is still busy and improving all the time.

It may take centuries more for man to complete his world. But it is getting easier all the time to live and travel. "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." This, to be sure, is spoken of moral conditions under the Christian dispensation; but moral and spiritual conditions always determine physical and social conditions. Where Christ is known and obeyed, all conditions are improved.

Every invention for convenience increases work, but the work is easier. The sewing machine has not reduced needlework; it has increased it, but it has made it easier and more abundant. The vacuum cleaner simply means more rooms, more cleanliness, more going over the floors. As the world gets richer, it gets busier. The world gets smaller as it gets richer and more people. All this means that the more people, the more each one has; and that means that the world is becoming more democratic. As the roads are leveled, the people are leveled. We have ready-made education, and the big men are growing less and the little men are growing larger. Big and little go by comparison or contest. As the multitudes increase in intelligence, in wealth, in position, the distance between them and the few grows less. The brotherhood of man is working itself out through travel, education, wealth, and social conditions. Thinking is less, hard work is less, distance is less, but results are larger. The sea grows less as steamers, cables, and wireless intercourse between nations increases. "God hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation." And this is manifest in the progress of the human race. The race has made its greatest progress under the inspiration of the Man of Galilee. Christianity has transformed the world by transforming the human race.

All progress begins with God, operates through man, and shows itself in the world itself. Religion is no vague imagination, no impractical theory, but a real discovery, a real invention, and activity, a real salvation to those who believe and follow Christ. Christianity is the only religion that has a hymn book, and that has come out of the psalms and the harp and gone into the nursery, the business, the Church, the music hall, and filled the world with praise. It would be a dull world without music. Choirs have not had proper appreciation. If all the members of the Church would give as much time, and work as hard for the worship of God, it would convert the city. Criticism of choir music comes from ignorance of music and lack of prayerful attention to the songs the choir sings. The choir is the most faithful small group in the membership of the Church.

W. W. STALEY.

ELON LETTER.

Before another issue of THE SUN reaches our people, Elon will have entered upon her thirty-sixth year of service to the Church. It so happens that the opening day is the same as that of the first session—September 2d. Then the students came to an unfinished plant. Today they come to one of the finest college plants in existence.

But fine as our new plant is, I am not thinking especially of it. I am thinking rather of the boys and girls—the very flower of the youth of the Christian Church—who will be arriving at Elon on September 1st. Many of them will be returning for further study to a place they love. Many will be coming for the first time to college. It will be their first experience from home for any length of time. They will be on their own responsibility and must choose in many directions for themselves. They will cease to be youth and will become men and women.

It will be a splendid thing for the pastor to write every one of these young people a letter, telling them how glad he is they are in our college, that he misses them, and that he feels sure they will be faithful to the work of the Church and kingdom while they are in college. Pastors, don't stop at one letter, but keep up a correspondence with these young people throughout their college course. If they fail to reply, keep right on writing. It will be a good investment of time and money. These young people are destined to be leaders in our Church. Attention paid to them and encouragement given them in their college days will yield a splendid harvest in the future years; if not for you, brother pastor, then for some one else and for the kingdom, which is more to the point.

A young man graduated from Elon a few years ago. He had never had a word from his pastor during his four years, but he had regularly attended Church when he was at home. He needed a word with view to a good position, as to his character, and wrote his pastor for a statement on his behalf. The minister declined on the ground that he had been only a chance attendant at his Church for the past four years. Those who knew him more intimately should testify, he thought.

The young man loved his Church and remained true to it. He is one of her leaders today, but his disappointment was keen and cutting when he needed help from his Church and failed to get it. He deserved the help, too, as his record here had demonstrated and his life achievement has since abundantly proved.

I trust that our pastors will take my suggestion seriously and be willing to give encouraging attention to their young people who will enter Elon on September 2d, whether as former students or as freshmen.

W. A. HARPER.

VACATION BIBLE SCHOOL.

People's Christian Church, Dover, Del., held its first daily vacation Bible school during the month of July last. The sessions ended on Friday, July 31st, after full four weeks' session under the direction of Miss Martha L. Denison as supervisor, and a corps of efficient instructors, including Misses Ruth Daily and Cornelia Harper Taylor, pianists; supervisors of departmental work—Mrs. Joseph Hoskins and Cornelia H. Taylor, kindergarten; Mrs. E. E. Benson, Mrs. Anna VanSant and Miss Ruth Daily, primary; Mrs. H. C. Taylor and Mrs. John B. Hutton, intermediate department. Recess hour was in charge of Miss Elizabeth Tomlinson, while Clive Newton assisted with the manual training, and Miss Ruth Hall in sewing.

Children from practically every denomination in Dover, of which there are Christian, Methodist Episcopal, Methodist Protestant, Presbyterian, Baptist Episcopal, Roman Catholic—attended the school. The enrollment averaged 63.

The citizens of Dover of the various Churches expressed their great appreciation of the work started by People's Christian Church, and hope that another year will find it on even a larger scale, with all denominations co-operating.

The program of the daily school included Bible study and stories, expression work, memory work, Bible drills, flag salutes, instruction in worship service and Church hymns, and work and play hour—all supervised by the instructors.

During the session, many little gifts were made and brought to be sent to the children in Japan for their Christmas, as the smaller children studied about Japan. A Christmas tree, known as a "summer Christmas tree," was brought to the Church, and the gifts made by the children were placed thereon, later to be taken off and sent to the Japanese children.

At the evening service at People's Church on August 2d, the entire program was given over to the children attending the Bible school, which was as follows:

Processional, "Lead On, O King Eternal"; call to worship by the three departments; prayer, by Beatrice McColley, of the junior class, closing with the Lord's Prayer; response, "Father, Hear Thy Children's Call"; announcements, Miss Denison; offering; recitation of 23d Psalm, by the beginners' class; song, "For the Beauty of the Earth," by the primary class; recitation of the 24th Psalm, by the primary class; story, "Jesus, the Friend of Little Children," using painting by Plockhurst, "Jesus Blessing Little Children," by Nancy Adams, of the primary class; salute to the Christian flag; crusaders' hymn, "Fairest Lord Jesus"; story, "Abraham and Lot," written by Frances Daly, of the junior class; recitation of the 19th Psalm, by the junior class; missionary story, "Malee and Her Brother, Tiny Pig," by Dorothy Helfenstein, of the junior class; salute to the American flag; "America"; talk by Miss Denison; benediction, "Saviour, Again to Thy Dear Name We Raise"; recessional.

John Satterfield and Wilbur Burton acted as flagbearers. Franklin Wise, Ralph Boyer, Calvin Smedley and Layton Bishop were ushers. At the close of the service, some of the articles made by the children were exhibited in the beginners' room.

The opening worship of the Church school was held in the auditorium of the Church and was conducted by the children's division, Ralph Boyer presiding. Songs were sung by the various groups, prayer was given by Dorothy Helfenstein, and a recitation was given by Sarah Garrison.

Be sure to reserve the date and attend your Conference this year.

WADLEY LETTER.

In the mail this morning came the bulletin of Elon College. I have read it through. There are things of interest from lid to lid. The first, I suppose, is that it is "our college," and, as I think of what "our" means, there is an unlimited field; all down through these years the sacrifices and sacrificial service it has had; and the scope of its influence. I am reminded of how one's service in word, action and money echoes and re-echoes down through the ages to bless mankind. It is the sluggard who would say, "I don't care," for it is the all of life that should be directed into channels for a better world. I feel that the ideal of Elon is to direct the youthful lives in this way. In this school, God is honored as the great source of all life. There are efforts put forth to stress the spiritual life and to enlist every student in this way.

As the opening day draws so near, and the parents with the youth are looking out upon life, I am wondering what choice will be made as to the kind of schools they are to patronize. Let us hope that the Church school will be given preference.

Then, too, I am thinking of "our Bethlehem." It is the outgrowth of Elon. It is in a section which needs a school of its kind. Quite a number of our people are sending their children to college. The important thing is not what the child may be when he is through school, but it is necessary to consider under what influence this preparation is to be had. One can be ever so great in mind and hand, and the soul be neglected, and a great failure is already made. From Elon has come influences that have stimulated our work in this section, and from both schools, with Bethlehem in our midst, we may expect even greater things.

The child needs the tenderest guardianship to train its instincts in the proper channel. The adolescent needs personal supervision, with examples to inspire preparation for actual service. In this, I feel that the Church school has much the advantage. It is supposed that all activities shall be directed with the one great ideal in mind. As one goes out from school, he loves to look back upon those things which influenced his life. I, individually, would not stress fraternalism, but the spiritual and literary, for I am convinced that fraternalism should be discouraged.

Then, it is easy for one to attend to that which he terms as his own. Therefore, I am sure the colleges are to have our very best, because they are "our own." E. M. CARTER.

LINVILLE D. V. B. SCHOOLS.

During the last week in July and the first week in August of this year, Linville and Antioch Christian Churches, respectively (of the Virginia Valley Conference), had their first experiments with daily vacation Bible schools. Under the leadership of Miss Lillian Horne, of Burlington, N. C., with the assistance of a few sacrificing members of each Church and the pastor, the schools which were held, first, at Linville, and then at Antioch, were pronounced by all a marked success. The one at Linville was more largely attended than the one at Antioch, for the reasons that there are many more children in the community, and they live much nearer to the Church. Fifty-six or more pupils attended the school at Linville. All denominations represented in the communities and parents who belong to no Church patronized these schools. It seems to be the opinion of all that the pupils of each of these daily vacation Bible schools learned more Scripture in one week's time than they learn in one year's time in the Sunday School. This opinion was voiced on the Conference floor during the recent session of the Valley Conference by Bro. W. C. Wampler, of the Antioch Church. The leaders and the people of both Sunday Schools and communities are very enthusiastic over the work and results of these first attempts at anything of the sort, and are determined to have, if possible, a two weeks' daily vacation Bible school in each Church next year. This was Miss Horne's first experience in conducting such schools as director, and we highly appreciate the great work that she accomplished. The pastor and the people also greatly appreciate the able assistance of the local helpers who made it possible for Miss Horne to accomplish the success attending her efforts. W. P. CRUMPLER,

Linville, Va. *Pastor.*

THE SIN OF IRREVERENCE.

Among the unfavorable moral symptoms of the day in which we live is that of irreverence. It is seen in a careless and flippant use of the Scriptures, in an idle as well as a profane use of the names of deity and in a lack of respect for the house and service of God. The tendency is a very dangerous one. Customs and fashions may change without any grave moral losses, but there cannot be a loss of reverence that does not vitally affect the character of our people. We are interested to inquire of the reasons for the lack of reverence so widely prevalent. We think several may be found.

Much of it can be traced to home training. There is little ground for hope that children coming out of homes where God is not honored shall have great reverence for Him or deep respect for His house. It is a priceless heritage to have been brought up in an environment where God is loved and worshiped, where the Church is revered and where ministers of the gospel are spoken of with respect. Parents can do no greater hurt than to speak disparagingly of the Church of God, and discountingly of the ministry. A promiscuous criticism may so break the confidence of children in religion and religious leaders that barriers are lifted up between them and an experience of grace which it will be difficult to overcome.

Another reason for the irreverence of the day may be found in the much-overemphasized need for amusements. A great many young people take the attitude that the Church owes them what they are pleased to call a "good time," and insist on turning the Church into a playhouse. We are ready to grant that the Church ought to minister directly or indirectly to all the needs of men. It is well to remember, however, that that cannot be done unless there are hours when the people are invited to a reverent waiting upon God. We would not undertake to place old heads on young shoulders. We would not restrain the play tendency in the lives of young people. But we would insist that there are times and places where everything of that nature is to be dismissed.

We fear sometimes that some of our Church services minister to a frivolous spirit. Many of the songs that have found their way into meetings for the promotion of holiness have a syncopated time that gets into the heels of people more than into their hearts. Some of them could be used for waltz tunes. In fact, some of them have been so used. A good deal of present-day demonstration is purely human emotion. We do not call it carnal; it certainly is not marked by the perennial freshness of a real, divine joy. It does not sober people; it does not convict them. We have seen seasons of great joy upon the people of God when no one laughed. A deep and pungent conviction results from such a visitation. We have ground for questioning the spiritual significance of anything in our worship that incites to levity and a shallow emotionalism.

Christian workers, and preachers especially, have upon them tremendous obligation to seek to correct any tendency to irreverence. The preacher has no right to let his congregation be disturbed by whispering, giggling young people. Against such conduct he should take a kindly, but firm, stand. The preacher himself must be reverent in his handling of the Bible, in his use of the Scriptures, in his speaking of the names that belong to detiy. He must conduct the services and deport himself as one whose "eyes have seen the King, the Lord of hosts."—*The Way of Faith.*

BEAUTIFUL MARRIAGE.

Holland Christian Church was the scene of a beautiful marriage on the evening of July 21, 1925, when Miss Marion Lee Newman and Mr. Carlyle Campbell were united in marriage by Rev. N. G. Newman, assisted by Rev. J. A. Campbell. The Church was tastily decorated with ferns and cut-flowers in white and green, and lighted with candles set in candelabra.

Mr. W. H. Baker, Newport News, Va., sang "Because" and "O Promise Me," accompanied on the piano by Mrs. R. T. Bradford, Drivers, Va. Mrs. J. H. Lightbourne presided at the organ, rendering Schubert's "Serenade" and "Salut d'Amour," by Elgar, as preliminary numbers, and during the ceremony "Believe Me, if All Those Endearing Young Charms." The bridal party entered to the Lohengrin march and retired to the recessional from Mendelssohn's "Midsummer Night's Dream."

The bride entered with her brother, N. G. Newman, Jr., who gave her in marriage. She was attired in white satin, beaded with pearls, and wore a coronet of orange blossoms and carried a shower bouquet of bridal roses and lilies of the valley. She was attended by her mother, Mrs. N. G. Newman, as dame of honor, who wore orchid Georgette, with gold lace, and carried asters in shades of lavender; also by her sister, Mrs. W. H. Baker, of Newport News, as matron of honor, who wore yellow Georgette, with cream point lace, and carried blue delphinium and yellow daisies. The bridemaids were Miss Lila Newman, Elon College, N. C., and Miss Pattie Coghill, Henderson, N. C., who wore blue Georgette over pink, and pink Georgette over blue, trimmed in silver lace, and carried bouquets of garden flowers. June Joy Hyatte, of Newport News, was flower girl, and wore green Georgette over pink, and carried a basket of roses. The ringbearer was Mary Elizabeth Vaughan, of Norfolk, who wore yellow taffeta. Mrs. F. O. Forbes and Mrs. Job G. Holland, of Holland, were matrons of ceremonies.

Mr. Leslie H. Campbell, Buies Creek, N. C., brother of the groom, was best man. The ushers were Mr. Carl E. Fitchett, Drum, N. C.; Rev. Eugene Olive, Chapel Hill, N. C.; Dr. G. G. Holland, and Mr. Howard Luke, Holland, Va.

The bride is the daughter of Dr. and Mrs. N. G. Newman, Holland, Va., and the groom is the son of Rev. and Mrs. J. A. Campbell, Buies Creek, N. C., and president of Coker College, Hartsville, S. C.

THE ANT

BY CLINTON SCOLLARD.

I like to watch the journeying ant
Who never thinks of saying "can't."
He always goes ahead and does;
He's like the bee without its buzz.
He ever travels to and fro
And just as fast as he can go;
A very wise and busy thing,
He's like the bee without its sting.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, D. D., *Secretary.*

Getting Ready for Your November and December Stewardship Program.

The Elon Summer School closed last night, August 7th. Your secretary taught a large class in stewardship for ten days. Various members of the class offered the following ways to help in your local Church stewardship campaign:

1. A series of stewardship sermons.
2. Choose a stewardship secretary to co-operate with the pastor in working out and executing such a program.
3. Conduct one or more stewardship classes and find out what the stewardship message is and what it means to the spiritual life of the individuals and of the Church.
4. Have a special service, where tithing testimonies are given.
5. Use stewardship pageants, playlets and stories.
6. Teach it to the children in the Sunday School, daily vacation Bible school, the junior Church.
7. Hold a stewardship institute in your Church.
8. Use posters, Church bulletins, budget account books, mottoes, charts.
9. Hold reading contests for the entire congregation.
10. Get your Conference stewardship secretary to come for a special address.
11. Enlist and enroll tithers at a public service.
12. Conduct a class in stewardship for your Christian Endeavorers.
13. Carefully select and distribute literature in the homes of your people and call attention to its importance in a public way.
14. Stress the importance of parents practicing stewardship and early teaching it in the home.
15. In making your annual every-member canvass, regard the tithe as the standard amount of giving, and urge it upon all.
16. Have a real study of the Bible on this subject from pulpit, and in midweed services, missionary societies, ladies' aid societies, class meetings.
17. Study your local Church financial plans and secure such revision of the same that will conform to the scriptural teaching on Church finance.
18. Urge each family to buy at least one good stewardship book and read it.
19. Place some of the best stewardship and kingdom finance books in your Church workers' library.
20. Hold stewardship contest essays by the high school pupils of your congregation.

ROCKY FORD BUILDING.

On August 3d we began the foundation of our Rocky Ford building. The building has been begged for, and promised for more than two years, and the people have almost worn out their patience waiting on promises. Now that we have started the building, it does not mean that our work is finished. It is only begun. We are a long way from having the amount of money necessary. It would be a great pleasure for us workers to be able to donate this needed building to this worthy cause if we were able to do so. Now that we have given our time and all that we have in order that the good people at large might have an opportunity to give to a worthy cause, we are starting this building on the hope that our good people are not going to let this cause suffer or force us to stop the building.

Three years ago you called on that person loved so much here, Miss Margaret Morey, to give her time to the field. She left a good home and has here toiled and labored with untold hardships and disappointments. Then, one year later, you asked Mrs. Sorrell and myself to leave our college work and take a field that had been left vacant. We did so, knowing that you good people were coming to our rescue. Since then, we have given all our time to the people we have learned to love so well. Because of their love for us, we have promised from time to time a building for their place of worship. They are asking if we are going to be true and faithful to our promise. The only reply we have been able to give is that we are going to give them a building. Now that our promise has begun to be made good, we began our work with a prayer on our lips that God would not let us fail in our work for Him.

I know every Christian worker feels that his cause is the most needed of all. We will agree that every enterprise of the Christian Church is a worthy enterprise and that any one will do well to invest in any of its fields of labor. Yet we have waited patiently for three years without a start. We do not feel that any other enterprise has suffered as we have. You are aware of the fact that we are dealing with a people that are not as able to help themselves as they are at other places. Yet they are doing all they can and are willing to do more for the sake of having a place to worship.

Our earnest prayer to God, and plea to you, is that we may be able to put our building up without any delay from the lack of funds. If we can find fifteen hundred people that will donate just one dollar each, we have our Church paid for without any further canvass or plea through the columns of our Church paper. All donations will be greatly appreciated.

Send all contributions to Dr. J. O. Atkinson, Secretary, Elon College, N. C., designating same for Rocky Ford; or to Miss M. H. Morey, Fancy Gap, Va., and same will be acknowledged in THE SUN and receipts sent.

Gratefully yours in His service,

Fancy Gap, Va. M. T. SORRELL.

MT. OLIVET DEDICATION.

Sunday, August 16, 1925, was a "red letter" day in the history of Mt. Olivet (R) Christian Church, Virginia Valley Central Conference. It was on that day that the handsome frame structure which, together with all the furniture and fixtures and an acre of ground, was donated to the Mt. Olivet congregation and the Virginia Valley Christian Conference by that noble man of God Bro. Edward Herring, and was dedicated to the Lord. All-day services—forenoon, afternoon and evening—were held. Rev. W. T. Walters, D. D., of Richmond, Va.; Rev. A. W. Andes, of Harrisonburg, Va.; Rev. W. T. Scott, of Elon College, N. C., and the writer, all took part in the different services. A large crowd was in attendance. After an able, interesting and inspiring sermon on "The Ideal Church" was delibered by Dr. Walters, the Church was formally and impressively dedicated by Dr. Walters, President of the Valley Conference, assisted by Rev. A. W. Andes, Secretary of this Conference. Dr. Walters had charge of the offering, which was surprisingly large, since so large a part of the congregation inside the building consisted of women and children.

After a sumptuous dinner, served on the grounds, and a feast of sociability, Rev. A. W. Andes preached one of those fine sermons for which he is noted. He was assisted in the afternoon services by several Christian crusaders from Harrisonburg and elsewhere.

At the evening service, Bro. Scott gave a very interesting and instructive stereopticon lecture on "The Christian Church and its Enterprises." He was also assisted by Bro. Funkenhouser, of the McGeheysville M. E. Church, and some crusaders who furnished the music for this service, and by the pastor of the Church. This, the last service of the day, was also largely attended.

The pastor, the membership of the Mt. Olivet (R) Church, and the people of the community are justly proud of and duly appreciate this munificent gift that Bro. Herring, out of the largeness of his heart, has made to the Church, to the denomination and to the Lord. He has built for himself a monument that, by its influence for good on this and future generations, will outlast any that could be carved from marble or granits, and has written his name in large letters in the affections of the people by far more deeply and more indelibly than could be chiseled in stone.

Linville, Va. R. P. CRUMPLER, *Pastor.*

A SECRETARY OF PEACE.

Let's see. The United States has in its Cabinet, appointed by the President, ten members. Of these ten members, eight are secretaries—State, Treasurer, War, Navy, Interior, Agriculture, Commerce, Labor. The other two members are the Attorney-General and the Postmaster-General. Each of these members of the Cabinet has a large force of assistants and clerks.

This government of ours considers it within its province to administer, at tremendous cost of money and vast outlay of energy, departments that have to do with the production of food, the relations of labor and commerce, the carrying of mail, the affairs of the law, the affairs of interrelated State matters, the intricate financial problems of a nation, and the building of material to be used in war on land and sea, and the maintenance of enormous budgets for army posts, war colleges and hospitals and pensions.

But why not have a "Secretary of Peace" as well as a Secretary of War? And give him, for assistants, the finest human helpers, whose entire time should be given to the promotion of the sentiment of peace, not only here at home, but internationally. The occupant of such a place in the Cabinet would have to be a man of widest knowledge, with statesmanlike vision and a love of mankind. We can understand how the position of some of the Cabinet secretaryships could be filled by some man who needed only technical knowledge and professional skill; but the place of "Secretary of Peace" could be filled only by a person who combined qualities of head and heart in the highest degree.

Is this suggestion to be considered as an idle dream, a fantasy, an impossible ideal? If money, and food, and correspondence, and militarism are reckoned to be of so much importance that a human government considers them to lie within its economic administration as a government, why should not the administration of a department that would advance the welfare of the citizens economically far more than the department of finance, be considered within the province of a civilized nation?

May we venture to predict that the time is not

far off when, perhaps, the most important secretary in our Cabinet will be the "Secretary of Peace." Even as late as the year 1886 we had no Secretaries of Agriculture, Commerce or Labor. They have been added because they seemed so important for a nation to carry on. If world-wide peace would solve our economic burdens, lessen our taxes, increase human welfare without increased cost, answer the world's problems of race hate and raise the whole world into better and higher life, why is the proposal for a "Secretary of Peace" so visionary after all? If the question were put to a vote by the people of this country, how many citizens would instruct Congress or the President to add another member to the Cabinet and call him the "Secretary of Peace?"—*C. M. S.*, in *Christian Herald.*

ECHOES FROM BETHLEHEM CHAUTAUQUA.

It is an easy matter to say that the "last was the best," but when records prove the statement there is substantial evidence. The registration did not come up to our expectations, while that was some better than last year. The interest was manifested in attendance, and following up the course clear through the session.

The faculty was entirely satisfactory, and held the classes with increased interest. It was often said, when the bell rang, "the periods are all too short." The inspiration received by those in attendance will be used for great profit to the work. Beyond a doubt, the instruction was practical, and will be helpful to any leader in his school and Church. We have wished for leaders, now that we have this school, we are looking forward to the time when that will be supplied, to a great extent, and that with little cost.

It was voted in the business meeting that we would hold the session next year at the same time as this. The name was changed from "Chautauqua" to "The Summer School of Christian Education." This, we felt, would convey in a better way the idea of the school.

The commencement exercise given by the daily vacation Bible school on Saturday evening was fine. Plain, but very impressive. It may be that we have such inspiration from it that we will put on that work next summer for two or three weeks' time. For the closing service Sunday at 11 o'clock, Dr. Denison was at his best. It was indeed a very helpful service. Being a consecration service, it seemed to fit in so well with the idea throughout the entire week. Let us hope and work for a better school next year.

E. M. Carter.

MISSIONARY SOCIETY ENTERTAINED.

The Ever-Ready Missionary Society of the First Christian Church was most delightfully entertained last evening by Mr. and Mrs. L. Russell Cather at their home in Winchester, Va. It was the first meeting of the Society since the meeting of the annual session of the Valley of Virginia Central Conference, and a goodly number of the members were present, and an interesting session was enjoyed by all. The new president, Miss Anna Amelia Seabright, presided, and the records were kept by Miss Evelyn Cather.

One item of interest in the business meeting was the decision to hold a picnic at Golighty's Bottoms on Friday evening of this week, and all who can go are urged to meet at the home of Miss Seabright, 20 West Clifton Street, at 7 o'clock, and go to the place of the picnic in a body.

At the close of the business meeting last evening, delicious refreshments were served, and the happy young people went away with their unanimous thanks to Mr. and Mrs. Cather for the lovely way in which they had entertained them.

THE TEACHER.

By Prof. J. Henry Highsmith.

The teacher is the soul of the educative process, the "high priest of the future." "The inspiration of the school is the presence of the living teacher."

The responsibility of the teacher and the importance of the teaching profession are universally recognized. Since the work of the teacher is so significant and so vitally affects childhood, and therefore society, it is supremely important that he should be qualifiefid for his task. The qualifications demanded for this high function of teaching are well-nigh innumerable, but a few of them are absolutely essential, and these will be discussed here.

1. *Character.*—The character of the teacher is all-important, since the formation of character is the end of education—"like teacher, like school." The ideals of the teacher, and the ideals of the school, will be determined by the teacher's character, for only a person of good character will permanently desire the things of great and lasting worth.

The elements of character are love, sincerity, honesty, integrity, sympathy, patience, perseverance, and determination. The teacher who has character which embodies these fine qualities will be sane, not a crank; decisive, not pondering, yet not dogmatic; stable, but not stubborn; tentative in his attitudes, yet fixed when occasion demands; honest, but not puritanical; prayerful, and hence powerful; pious, but not pietistic; righteous, which means right-wise, standing foursquare to every wind that blows.

The teacher's character must match the dignity, the significance and the permanence of his office.

"The teacher lives forever. On and on
Through all the generations he shall preach
The beautiful evangel; on and on
Till our poor race has passed the tortuous years
That lie fore-reaching the millennium,
And far into that broad and open sea
He shall sail, singing still the songs he taught
To the world's youth, and shall sing them o'er and o'er
To lapping waters, till the thousand leagues
Are overpast, and argosy and crew
Ride at their port."

There is no force so potent for good as splendid character.

"You remember that when the Pharisees questioned him that aforetime was blind concerning Jesus, he said: "Whether he be a sinner or no, I know not. One thing I know, that whereas I was blind, now I see.' The one was a speculative, the other a personal experience, and no man could take it from him. Just so the ideal teacher has a character which is something more than a bundle of cold negations; it is positive, bold, living, expressing itself in every way, concisely and unconsciously, upon the habits of the pupils under his care."

2. *Scholarship.*—This is abundant, thorough, fresh knowledge of the subjects one teaches. It is absolutely essential. Meager scholarship is fatal to success in teaching. No other qualification can atone for lack of scholarship, the knowledge of what one teaches. The teacher must know his subject matter, and a knowledge of the fundamental, underlying, advanced principles is necessary in order that the elements of any subject be taught properly. The teacher must know much to teach little. This abundant knowledge on the teacher's part gives reserve force. Knowledge or scholarship is extremely important, because it begets enthusiasm, creates confidence, secures the respect of the class, and gives proper perspective. This knowledge on the part of the teacher should include not only the what, the subject matter, but also the whom, the child. Every teacher ought to be a student of the modern child-study movement. A scientific knowledge of child-life is essential to any considerable success in conducting the educative process. The teacher who performs his tasks intelligently must know the history of education, the record of achievements in this great field of human endeavor. Modern educational method is based upon psychology, and a working knowledge of educational psychology is indispensable. School management and administration have come to occupy a large place in the equipment of a well-qualified school man, and no teacher should neglect these aspects of his profession. The philosophy of education, while not absolutely essential, practically, will nevertheless make any teacher stronger for his daily duties. "Above all," says Mr. Papne, "the teacher must be a scholar, and if he is to be a teacher of real power, he must be a man of wide and accurate scholarship."

"It is the man who takes in who can give out. The man who does not do the one, soon takes to spinning his own fancies out of his interior, like a spider, and he snares himself at last, as well as his victims."—Dr. John Brown.

"Wisdom is the principal thing; therefore, get wisdom, and with all thy getting, get understanding."—Proverbs.

3. *Ability to Teach.*—Scholarship the teacher must have, but there must be also the ability to make known to the pupil the things which the teacher knows. Teaching, then, is causing another to know something that he does not comprehend at the present moment. If the teacher hasn't this ability to cause another to know, he is not qualified for the teaching profession, no matter what other fine traits he may possess. As Prof. Horne and others have so well shown, the sources of ability to teach are two—heredity and training. Heredity gives us the "born teacher," and there are some people who believe still that *magister nascitur non fit.* Heredity is a great force in the making of a teacher, but hereditary ability is not enough; there must be added the process of training, which gives one scientific, rational method. Method is the way the teacher works.

4. *Inspirational Leadership.*—It is expected of the teacher that he shall be an inspirational leader, and he is not completely equipped for his task until he has this quality, nor can he influence his community to the largest extent possible without it. In order to be an inspirational leader, the teacher must believe something, he must have a creed. The teacher must feel called to his work, and if he can say "for this cause was I born," so much the better. Happy is that teacher who can say, with Edwin Osgood Grover: "I believe in boys and girls, the men and women of a great tomorrow; that whatsoever the boy soweth, the man shall reap. I believe in the curse of ignorance, in the efficacy of schools, in the dignity of teaching, and in the joy of serving others."

5. *The Spirit of Humanity.*—This is the spirit of service. The teacher must be willing to serve. Of course, he ought to receive all that society can pay in the form of money and appreciation, but he must have a willingness to spend and be spent. He must realize that greatness comes through ministering, and chieftaincy through service.

These, then, are the essential qualifications of the teacher—character, scholarship, ability to teach, inspirational leadership, the spirit of humanity. "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

The above is presented in these columns for the benefit of our Sunday School teachers, for the reason that the principles set forth by Prof. Highsmith for secular teachers have a strong application to Sunday School work.—*Religious Herald.*

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

September 6, 1925.

Subject: "Paul Writes to the Philippians."

Golden Text: "I can do all things in Him that strengtheneth me."—Philip. 4:13.

Lesson: Philippians 1:4.

Devotional Reading: Phil. 2:5-11.

The Philippian Christians became Paul's best friends, and their Church his favorite Church. This letter reflects this spirit of friendship and personal appreciation, and is one of the best of Paul's many fine letters. For devotional purposes, it is perhaps one of the best. It is interesting to note that the letter was written in prison when Paul was an old man and when the end of his career seemed at hand. One would not glean this from the letter, however, for it reflects the spirit of joy and the hope of victory to a degree that makes it an inspiration to all who read it. Finally, it might be said that the immediate occasion for the letter was the fact that one of the Philippians—Epaphroditus by name—had come with a gift for Paul, an expression of the love and appreciation of the Philippians for their spiritual father. This act of love inspired the letter.

Paul says many fine things in this letter. But it is safe to say that the section of the letter as printed for the lesson today is one of the finest. Here is a passage that bears witness to the fact that holy men of old wrote as they were moved by the Spirit of God. Criticism may do much, but it can never destroy the spiritual appeal and power of such passages as this.

There are those who interpret Christianity in terms of subtraction or "giving up things." But Paul is not among their number, for he says that whatever he had, whatever things might have been gain for him, he counted them but loss in the light of the fact that he had found Christ. One is reminded of the Master's suggestion that the kingdom of God was like a goodly pearl for which a man would sell all that he had that he might buy it. Paul had much. Far beyond the ordinary man of his day, or of our day, he had things that were counted valuable from the world's standpoint. But out of a personal experience of Christ be affirmed in no uncertain terms that Christ was of surpassing worth. As Dr. Davis says, "Paul means to tell us that every thing must be reckoned a positive loss if it in any way takes the place of that personal relationship with the living Christ which is the one essential fact in being a Christian." To know Christ, to experience the power of his resurrection, to know the fellowship of his sufferings—there are many who would like to know the power of His resurrection, but there are few who want the fellowship of His suffering—yea even to be conformed to His death; these were the things that Paul counted most worth while. How cheap and common do our values appear alongside of these supreme values!

Religion was not a static thing for Paul. How could it be? For religion for Paul was life, a vital life experience of Christ in the heart through faith, and life can never be static. Therefore, he set himself to the task of growing into the measure of the stature of the fullness of Christ. As one reads of Paul's life and service, and as he reads Paul's letters, he gets the impression that Paul was a very good man. And yet Paul frankly confesses that he has not already attained unto the ideal. As good as he seems to us, there is the break between the actual and the ideal. Far beyond him was the Christ with all his power of appeal and His beauty of character, and when Paul measured himself by that matchless figure of all time, he knew that he "had not laid hold." Here is inspiration for us who feel our limitations so keenly. We are not the only ones who feel that we are not good enough. Paul joins us in a company across the ages.

But if Paul realized that he had not achieved the ideal, he did not stop trying. In fact, he tried all the harder. Forgetting the things that were behind—the failures and the successes; and looking unto the things that were before—the larger possibilities and challenges—he kept incessantly at the task of making a Christ-like life. He believed that he who does the best he knows will always know better. He, therefore, urges the Philippians to do the best they could, to walk by the rule to which they had already attained, confident that to him who is sincere in his purpose to follow Christ, God will reveal his limitations and impart the needed wisdom and power. There are those who are asking for more light; it might be better to see to it that they walk in the light they have.

Does it make any difference what a man thinks? There are those who say that it does not. They have some eminent authorities against them, for both Paul and Jesus insist that a man is, in a sense, what he thinks. A man's thoughts affect his physical appearance; they write their message on his face. But far more powerfully they affect his moral and spiritual stature. The thoughts that a man thinks really make the man what he is in a general way. We will do well, then, to give heed to our thoughts. One of the crowning qualities of man is his capacity to control his thinking. By an act of the will, man has the power to think what he ought to think. And if, perchance, unlovely thoughts should creep in, they can be driven out. As Dr. J. U. Newman, Elon's scholar and saint, used to say, "You cannot keep birds from flying over your house, but you can keep them from building their nests in your parlor." Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—think on these things. Turn your mind to the finest things of life, keep them there, and you will be releasing in your life one of the most powerful forces in character building and right conduct.

Teaching Points.

1. There is a ministry of benediction through letters.
2. Seek first the kingdom of righteousness, and things will be added. (This does not mean, of course, that being a Christian guarantees a big bank account.)
3. Christianity is a matter of an intimate, personal relationship with Christ.
4. This is life eternal to know Jesus Christ and God.
5. The Christian life involves growth and progress.
6. The best Christian usually sees the great gulf between what he is and what he ought to be.
7. No one of us has any right to make today's encampment his permanent habitation.
8. Persistency is an essential quality of a growing Christian life.
9. Concentration counts.
10. It is just about as important to forget past successes as it is to forget past failures.

CHRISTIAN ENDEAVOR.

September 6, 1925.

Topic: "Learning How to Pray."

Lesson: Matt. 6:5-15.

(Consecration Meeting.)

Some Bible Hints.

Prayer should be made to God, and not that man may hear and admire. Pray naturally. (V. 5.)

Secret prayer is the thing that makes a Christian life powerful. We must have personal and secret dealings with God. (V. 6.)

God's recompense is not always the answer to prayer that we ask for. He has many ways of blessing us. The joy of speaking with Him is blessing enough. (V. 6.)

If God knows our needs, we may trust Him to give us the best things when we pray. (V. 8.)

Suggestive Thoughts.

Prayer lifts us to a higher level. It enables us to walk with God as well as with men, and to know the mind of God.

Learn to pray regularly. Every evening, as well as morning, we should talk over the events of the day with God and study our acts in His light.

Learn child-like confidence in prayer. It is wonderful to tell God our needs and leave the matter in His hands, believing in His guidance, whatever happens.

Learn the truth that there is no prayer without love. Prayer that is dictated by human will, prayer that is selfish, can accomplish nothing. Only love prevails.

A Few Illustrations.

The foundation of prayer is the Bible. Build up your prayers on the Bible and its promises, and you will be blessed.

Soldiers in the front-line trenches, brought face to face with the realities of life and death, began to pray. If a person does not pray, it is because he does not face reality.

"Keeping in Touch with God," a booklet published by the United Society of Christian Endeavor, will help any one that wishes to know how to pray and get results. Prayer is both science and art.

If a radio sending apparatus can send out electric waves, why may not the human mind also send out waves of thought that reach God, who is not far from any of us? That would be prayer.

To Think About.

Why do we need to pray without ceasing?

What helps may we have to an understanding of prayer.

What is the Christian Endeavor quiet hour?

A Cluster of Quotations.

"Accompany your prayer with honest confession of definite sins, if there are any. This helps us to see ourselves as God sees us."—*Henry Churchill King.*

"I see more and more that prayer is not always asking for things; it is soaking one's self in the Bible, bathing in it, talking to God."—*Dr. F. B. Meyer.*

"A God to whom we cannot pray is no God at all."—*Anon.*

"When I pray for a man in doubt, I am liberating in his behalf a power as real as the electric energy that glows in the carbon filament above us. You are never doing finer work than when you finely pray."—*Anon.*

BIRDS CHANGE CLOTHES IN AUGUST.

Of course, all the birds came back in the spring, just as we knew they would—birds that sang joyously, gathered bits of string and grass and twigs, built their nests and raised their babies. But about August, with babies grown to fly on their own sure wings, what has suddenly become of the birds? Most of the birds we know best have stopped singing, and if you didn't see one, now and then, perhaps you would think they had all flown away. No, they are quiet and shy, because they are changing their feather clothes. A long process it is for birds to change their clothes—sometimes weeks. Of course, if a bird lost all his feathers at once, he would be exposed to rain and chill, as feathers don't grow in again in a minute; and how could he fly? Instead, he changes two or three feathers at a time. He begins to get a new suit by dropping a feather from each wing, and, when the two new ones are nearly grown, he drops two more. His tail feathers he sheds in the same way, one from each side of his tail at the same time until he has a brand-new tail. His body feathers drop out one by one, so, all through the changing process, he wears part of his old and part of his new suit.

Some birds have two different suits of clothes each year. For instance, the goldfinch. When he flashes about in the spring, on his arrival from the South, his suit is bright yellow, with black wings. When, in August, he changes into the clothes he intends, a little later, to wear back to the South, he is in dull olive-green, though still with black wings—much the same color that his modest wife wears the year round.—*Christian Register.*

THE SIN OF HATING.

Stirring up race hatred, or sectional or religious strife and ill will of any kind, or for any reason, is doing the devil's business as thoroughly and completely as any man can ever hope to do it. Very frequently, an effort is made at justifying that sort of thing, but there can never be any possible justification for it. Hating in a world that was made for brotherhood is a sin of hideous proportions.

But, it is a sin that we are all subject to, a sin that creeps in very subtly and often making a good face for itself. Why shouldn't a man hate another who isn't the same kind of a Christian as he is, or whose creed seems to him to be dangerous and upsetting? It is a well-known fact that some of the best haters and stirrers-up of strife have been people believing themselves to be specially good.

The trouble is that there is only one way of killing hatred or the tendency to it. If we don't learn to love people we are always in danger of having some argument or impulse lead us into a feeling of hatred toward them. Most of us do not live our lives in a vacuum, or go through our days without some sort of reaction toward the people who for various reasons and in various ways touch and jostle us. We are never safe from hatred until love becomes a very positive factor in our lives.

And there is only one way of lessening the hate that is threatening the very existence of our race and is spoiling life after such a terrible fashion, and that is by adding to the world's stock of positive good will and kindliness and friendship. Any man who helps to make life kinder is helping to bring in the kingdom of God in the earth.—*New Outlook.*

Seedy Visitor: "Do you have many wrecks about here, boatman?"

Boatman: "Not many; you're the first I've seen this season."

MISSIONARY SOCIETY MEETING.

The Madge Moffitt Missionary Society met at the Christian Church in Ramseur Monday evening, August 10th, at 7:30 o'clock. Eighteen members were present. Two programs were prepared. The first was entirely social and was made very pleasant with a delightful picnic supper. At the close of the social hour, the boys and girls went to the Church auditorium for the sacred program.

The president, Miss Frances Vickary, presided and gave a splendid welcome address. The hour was spent in story-telling by Miss Moffitt, and incidentals peculiar to a real missionary society. The young people are very much interested, and the Church is expecting great results from this organization. CORRESPONDING SECRETARY.

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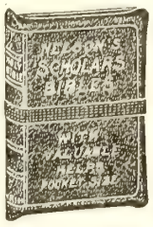

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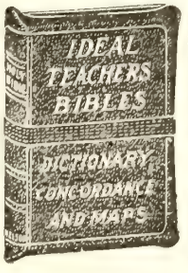

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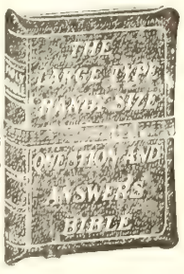

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

A STUDY OF THE PROVERBS.

MONDAY.

Proverbs 1.

The proverbs is a producr of the new emphasis placed on the heart of life, and they are written to enable the people to keep their true balance between form and spirit. The writers addressed themselves to individuals of any walk of life, and not to any particular class or race. Their interest is in human life, and not the Jews. They addressed their hearers as men on common level and interests in questions common to all.

Nothing could show more clearly than these wise sayings that universal righteousness was the thing, and everywhere in the proverbs the fruit of life's experiences is expressed in this manner with universal application.

There are three of these books—Proverbs, Job, and Ecclesiastes. There were others, but they did not get in the cannons of the Scriptures. The heart of the proverbs which we are studying now is that one may know wisdom and instruction and be able to discern in righteousness, justice and equity.

Prayer.—Our Father, as we turn to Thy word, day by day, give unto us Thy spirit of wisdom and understanding and draw us closer to Thee. Forgive us and keep us from sin this day. In His name we ask it. *Amen.*

TUESDAY.

Proverbs 24.

By "wisdom," the writers of the proverbs meant sagacity and common sense which enables men to live a happy and a prosperous life, and by brief maxims and long and shrewd observations they taught the people these things. Their teachings dealt with the whole range of life from the smallest personal affairs to best manners and the highest morals; from family relations and servants to social intercourse between friends and enemies and the rich and the poor; from professional and business matters to the affairs of public life.

The ideal of the writers was to make men know how to conduct themselves so that they might be righteous, successful, honorable, and happy, and make all society the same. The great motive of most people in living was personal happiness. There was little concern about others. Thus the exquisite words:

"Rejoice not when thy enemy falls,
And let not thy heart be glad when he is overthrown."—5, 24:17; or as found in 25:21:
"If thine enemy be hungry, give him bread to eat," etc.

Prayer.—Dear Lord, show us, step by step, the way to happiness ultimately. If it takes us through sacrifice and suffering, help us to understand it and endure as a faithful soldier. In His name. *Amen.*

WEDNESDAY.

FRIENDSHIP.

LESSONS: Proverbs 11:13, 17:17-9, 18:24, 27:6-9; Psa. 55:12-13, 41:9; Matt. 26:48; 2. Som. 1:26.

"Fine as friendship is, there is nothing irrevocable about it, the bands of friendship are not iron bands, proof against the strongest of strains and the heaviest of assaults. A man, by becoming your friend, has not committed himself to all the demands which you may be pleased to make upon him. Foolish people like to test the bands of their friendship, pulling upon them to see how much strain they will stand. When they snap, it is as if friendship itself had been proved unworthy.

"But the truth is that good friendships are fragile things and require as much care in handling as any other fragile and precious thing. For friendship is an adventure and a romance, and it is in adventure the unexpected happens. It is the zest of peril that makes the excitement of friendship. All that is unpleasant and unfavorable is foreign to its atmosphere; there is no place in friendship for harsh criticism or fault-finding. We will "take less" from a friend than we will from one who is indifferent to us."—*Randolph S. Bourne.*

Prayer.—Our Father, give unto us, Thy children, a keen insight into true friendship and help us to be faithful. Help us to love at all times and, in Christ, to show ourselves a friend that sticketh closer than a brother. *Amen.*

THURSDAY.

A THOUGHT.

"Him that overcometh will I make a pillar in the temple of my God."—Rev. 3:12.

Wherever souls are being tried and ripened, in whatever humble and commonplace ways, there God is hewing out the pillars for His temple.—*Phillips Brooks.*

Prayer.—Our Father, we acknowledge Thee, and help us to acknowledge Thee in all our ways. Direct our footsteps and our way, and strengthen us when we are tried. Help us to show Thy spirit in the commonplace ways. Use us for Thy service here and hereafter. In His name we ask it. *Amen.*

FRIDAY.

WORK AND SUCCESS.

LESSONS: Gen. 3:19; Prov. 13:11, 28:19; Eccl. 5:12; Jno. 6:27; Matt. 11:28; Matt. 6:3.

"My son, remember you have to work. Whether you handle pick or wheelbarrow, or a set of books, dig ditches or edit newspapers, ring a bell or write funny stories, you must work. Don't be afraid of killing yourself by overworking. Men die sometimes, but it is because they quit work at 9 P. M. and don't go home until 2 A. M. It's the interval that kills, my boy.

"Work gives you appetite for meals; lends solidity to slumbers; gives perfect appreciation of a holiday.

"There are young men who do not work, but the country is not proud of them. It does not even know their names; it only speaks of them as old so-and-so's boys. Nobody likes them. The great busy world doesn't know they are here. So find out what you want to be and do. Take off your coat and make the dust fly. The busier you are, the less harm you are apt to get into, the sweeter will be your sleep, the brighter your holidays, and the better satisfied the whole world will be with you."—*Bob Burdette.*

Prayer.—Dear Father, give us an even balance of things and work that is best for us. Forgive us of what we have lacked and blot out our sins. Save us at last. In His name. *Amen.*

SATURDAY.

"What is man that Thou art mindful of him? . . . Thou hast made him but a little lower than God, and crownest him with glory and honor."—Psa. 8:4-5.

"It is of dangerous consequences to represent to man how near he is to the level of a beast without showing him at the same time his greatness. It is likewise dangerous to let him see his greatness without his meanness. It is more dangerous yet to leave him ignorant of either; but very beneficial that he should be made sensible of both."—*Pascal,* the French philosopher of the sixteenth century.

Prayer.—Teach us, Lord, at the opening of each day to praise Thy name most excellent in all the earth. Teach us by Thy spirit to acknowledge Thee in the universe; the heavens, the stars, the sky, the earth, the flowers all are Thine. If we have the possibilities of heaven in us, if we may have anything of an angelic spirit, by Thy spirit develop this and finally make us Thine. This we ask for Jesus' sake. *Amen.*

SUNDAY.

AN EVERY-DAY GUIDE.

"The word is a lamp unto my feet, and a light unto my path."—Psa. 119:105-112.

A friend who was having a peculiarly hard time in his business, said to me on one occasion, in answer to my inquiry as to how matters were faring with him: "I'm having a hard struggle just now, and I do not know what I should do were it not for these great sentences which I read over every day before I start in on my day's work." He showed me several of the promises of Scripture written on a card and placed in his cardcase. They were his guide, his stay.

A fine sight is a well-worn Bible, where the soiled and broken leaves show steady use extending throughout the years. No crisp, fresh, clean pages of the Bible can take the place of this old copy with which the reader has weathered all the storms of life.

In these times of political and social crises in which we are now living, it would be well to listen to the words of one of our great leaders: "If we abide by the principles taught in the Bible," he declares, "our country will go on prospering; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound darkness and obscurity." And one of our late Presidents, a champion of the Bible, addressing a great audience some time before his death, pleaded as follows: "I have a very simple thing to ask of you. I ask that you may realize that part of the destiny of America lies in the daily perusal of this great Book, and if you would see America free and pure, you will first make your own spirits free and pure by this baptism of the Holy Book."—*Rev. W. S. Stranahan.*

Prayer.—That we and our children may value more and more the teachings of the Bible. We come with thanks, not with selfish outcries. Bless us with cheerful habits that make others glad.

There are all sorts of ways of putting things, and some sound much better than others. For example, there is the case of the man of whom Lord Coleridge used to tell, whose father was hanged for highway robbery. Some one asked him how his father died.

"Sir," said he, "he fell from a scaffolding outside Newgate while he was talking to a clergyman."—*Youth's Companion.*

Granny's come to our house,
An' oh, my lawsy, Daisy!
All the chillun on the place
Is jest arunnin' crazy.
Fetched a cake fer little Jake,
Fetched a pie fer Nancy,
An' fetched a pear fer all the pack
'At runs to kiss their Granny.
Lucy Ellen's on her lap,
An' Kate and Silus Walker
Both aridin' on her foot,
An' Bridget on the rocker.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dear Little Folks:

Did you send your name this week? Oh! oh! one of you forgot it, sure as the world. Hurry up, now, as fast as fast can be! Your editor wants your name and your address—at once. We are going to play a wonderful game before school starts. But I won't tell you the name of the game, or how to play until you have sent me enough names and addresses to play it with. See, the name of yourself and your address is the main thing in this game. Oh, hurry, dears, do! September is most here, and then comes school.

Oh, deary me! I most forgot to tell you, I am going 'way up in the Valley of Virginia next week. Yes, sir-ee, where the beautiful caverns are, and down inside the caverns. Do you remember, the fairies have made their homes there in the wonderful, cool earth—I most forgot; I told you about those fairies last summer, didn't I? But if you like fairies as well as I do, you'll always be glad to listen to more stories about them. In the meantime, send me your name and address to Ramseur, N. C., and when I get back we will have a surprise waiting, I am sure. A surprise! Oh, that's the bestest fun at all! Even grown-ups, like your editor, like surprises.

Your surprise, if you will do your part—you know what 'tis; I mean your part! So rush along Uncle Sam, bring me a huge sack of letters from the "Kiddies' Korner" children.

Your vacation editor,
MADGE FLEMING MOFFITT.

MRS. MUD PIE AND THE HILLTOPPER.

By Miriam Clark Potter.

There was once a neat, very sweet, cheerful fairy person who lived on the tippest top of a little hill. She kept her tiny house as carefully as could be; the curtains were always washed and clean, the furniture was dusted, the rugs were swept. All the fairy people called her the Hilltopper; and indeed she was that.

At the bottom of the little hill lived a squat, brownish fairy person, very dumpy and fat. Her house was made of mud, spread out, patted, baked into cakes and built into a queer little bit of a dwelling; it had one tiny, dusty window, the door was always shut, and the yard had no grass at all. The fairy folk called her Mrs. Mud Pie; and indeed she was that.

Every morning when Mrs. Hilltopper went down the path to the fairy market by the bridge she would call out: "Good morning, Mrs. Mud Pie!" very gayly and cheerily, without stopping. And there would be no answer, but just a sort of gruffy, sniggery sniff from behind the window.

But Mrs. Hilltopper was not discouraged.

One morning, when a gray fog breathed low over the bushes, Mrs. Hilltopper came down as usual, bent on getting some mushrooms for her midday meal. "Good morning, Mrs. Mud Pie!" she called; but then her voice changed to a light scream, and she cried: "Oh, oh, do open the door and let me in quick! Are those the wild, bright eyes of the fox looking at me from behind the berry bush?"

The door did not open; the answer did not come; there was not even a gruffy, sniggery sniff from behind the window; but Mrs. Hilltopper knew that Mrs. Mud Pie was there, because she saw the dusty curtains stir.

Then she thought to herself: "She is not only unfriendly; she is mean! I shall get in, anyway!" and she ran quickly to the front door and beat upon it. "Let me in!" she cried. "Do you wish me to be devoured in your very dooryard, Mrs. Mud Pie?"

Then her voice was still.

Pretty soon the door opened, slowly and thickly, like a lump of mud. Mrs. Mud Pie looked out, and oh, she was an ugly thing, with a brown, gooberish dress, and a mussy old cap, and big black eyes peeking out. She looked this way and that, to the left and to the right, and up and down again. Then she shut the door softly, with a slow, squashy sound, and disappeared from sight.

"She is all done for," she whispered. "Well, it is rather a shame, but I cannot help it."

After a while, when the soft mist was beginning to lift and blow about like lovely lace among the trees, Mrs. Mud Pie opened her front door and went slowly up the little hill, through the fern and daisies, to Mrs. Hilltopper's little house.

"Ah, the hill is steep," she thought, puffing. "Oh the thorns are scratchy! Ugh!" But she went on, seeing only the unpleasant things, and after a while she came to Mrs. Hilltopper's neat, sweet little house.

She crossed the wee porch and looked in. The fresh curtains (made of peachbloom cloth) blew in the breeze. The green carpet (made of woven moss and pine needles) was clean and sweet-smelling. The wee, rooty chairs and tables were all in order; the tiny bed of thistlefluff and plantain leaves was all spread and ready to lie upon. "It is not so bad here at all," thought Mrs. Mud Pie. "I shall take all the things down to my own house." She began piling them together and trying them with grapevine ropes, so that she could drag them behind her.

"Wait! I must look in the little cupboard," she said to herself. "There may be something good to eat in it." So she opened the wee door, and stared inside. Fine! Bright, fresh honey, and chestnut cakes, baked in the sun! Blackberry jam! Fairy bread! She licked her thick lips; and then it occurred to her to sit down and eat a snack, right then and there, before she left.

She filled her hand with the goodies; she climbed on top of the heat of furniture and began to eat. Just as she did that she heard a noise on the porch outside. "Mercy me; the fox!" she thought in a fright. There was a shadow upon the floor, and in walked Mrs. Hilltopper.

Very neat and cheerful she looked; she stood still and stared at Mrs. Mud Pie.

"I thought the fox had got you!" gurgled the brown, squdgy lady, with her mouth full of jam.

"Of course you did," replied Mrs. Hilltopper. "You hoped he had! Well, I have found out just what sort of person you are, Mrs. Mud pie, and I do not want to be friends with you. Now go."

Then a queer thing happened. Mrs. Mud Pie began to cry. It was the first and only time she had ever cried, and she had years and years of tears inside her eyes. She cried, and she cried, and she cried! and the tears washed her, of course, as such tears always do. They washed away all the mud on her face and her hands and her brown squdgy feet; even her dress looked fair and pretty.

Suddenly Mrs. Mud Pie opened her eyes wide and began to laugh. She looked at her white hands and laughed; she looked at her clean dress and laughed.

"I am laughing because I have no home!" she said. "I do not want to go back to my old brown, squdgy house at the bottom of the hill, because it does not suit me any more. I like your sort of home best, Mrs. Hilltopper. Please let me stay with you and fix myself a neat little place just like yours, over next door. Something strange has happened to me; I am white and new and shining!"

Then Mrs. Hilltopper was glad, because this was just what she had hoped for. She said: "I rather believed, Mrs. Mud Pie, that, if you ever came out of your awful old hole and saw the fresh, pretty world, you would get to be your real self. I am very glad I had that scare about the fox, and I will forgive you for not opening your door. Yes; fix yourself a house beside mine, and I will help you."

So they set to work busily, and soon the speck of a place was done. And after that, when the fairy folk saw them going by to market together they would say: "Look! look! there goes the Hilltopper and her friend. Who would ever think her name was once Mud?"

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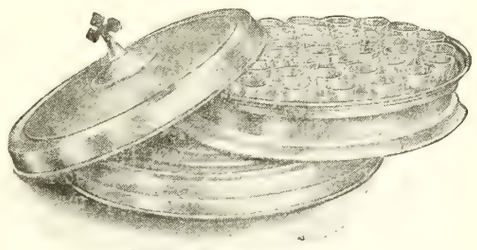

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Tray No. 10—Interlockink, with 30 plain glasses	6.50
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Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
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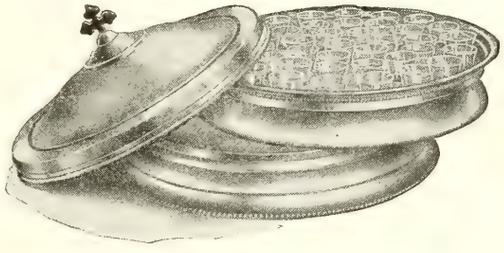

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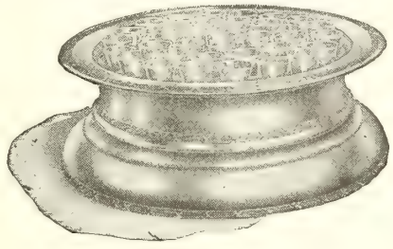

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We are happy to inform you that the contractor is digging out the foundation for our new building. Sand, brick and lumber are being placed on the ground and the work on the real construction will begin next week.

In a few months you will see another beautiful new building on our grounds. Now, won't you be happy to see our Church's Orphanage grow, and the little fatherless children have a home? Two things will enter into making you happy. One is that it is an institution of your denomination; the second is that you have invested some of your real, hard-earned money in it. A little girl sent us five dollars last week to invest in the new building. She will be happy each time she visits the Orphanage and looks at the building she helped to build. The little children in that building will feel nearer and dearer to her because she has had a part in building a home for them.

I read a story some time since that impressed me very much. A man of wealth gave a building for a college that cost him quite a sum of money. Some years after he lost all he had. He though of the building he had given to the college, and decided he would visit the college and look at the building he gave. While looking at the handsome structure he had donated in his days of prosperity, he said, "What I kept I lost; what I gave away I saved." What you invest in the building, you will save.

My very dear friend, Mr. M. Orban, Jr., of the Far West, and his good wife sent us subscriptions this week amounting to $1,000.00, to be invested in our building. Bro. Orban and his good wife are good friends of the Christian Orphanage, and always take advantage of an opportunity to help us.

Let all of our Churches have self-pride enough to raise the small amount they have been asked for. Won't it just be wonderful if all our Churches take a part! We would feel like shouting.

The following articles have been sent in since our last report: Mrs. C. W. Parker, Portsmouth, Va., 8 suits for boys, 3 hats, 4 pairs of pants and 1 waist; Holy Neck Vacation Bible School, 16 beautiful little dresses; Miss Ara Scott, 4 sheets; Ladies' Aid Society, Franklin, Va., Christian Church, 40 dresses and 1 quilt; Mrs. Egbert Truitt, 1 quilt; Antioch Vacation Bible School, Frankford, Ind., 1 qullt; Rev. M. T. Sorrell, 1 bag apples.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 27, 1925.

Amount brought forward		$18,420.17
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Henderson	$ 5.37	
Christian Light Church	5.30	
Wake Chapel	6.45	
Pleasant Hill	3.45	
Wentworth Shrista Church	7.62	
Sanford	3.57	
		31.76
Western N. C. Conference:		
Graham Memorial Church	$ 3.43	
Pleasant Ridge	10.00	
		13.43
N. C. & Va. Conference:		
Durham	$ 5.00	
Mt. Zion	2.01	
Salem Chapel	1.00	
Bethlehem	3.33	
		11.34
Eastern Va. Conference:		
Holland (July & Aug.)	$ 20.00	
United Christian Church	4.43	
Franklin	5.00	
		29.43
Valley Va. Conference:		
Antioch	$ 4.93	
Concord	4.36	
Mayland	3.60	
Timber Ridge	3.90	
		16.79
Georgia and Ala. Conference:		
Rose Hill		2.42
Alabama Conference:		
Pisgah		2.30
New Building Fund.		
W. T. Dunn, Lynchburg, Va.	$ 5.00	
Miss Rosa Daniell, Lynchburg	1.00	
G. E. Oliver, Raleigh, N. C.	50.00	
Piney Plains	111.00	
Mrs. Montgomery's Class, Graham.	5.00	
L. E. Carlton, Richmond, Va.	400.00	
Mrs. L. E. Carlton, Richmond, Va..	50.00	
Miss Sarah E. Boyd, Richmond, Va.	20.00	
Miss Beatriz Foushee, Burlington.	10.00	
		652.00
Special Offerings.		
Card Class 1, Clayton, N. C.	$ 1.05	
Garland Horner, support children.	6.50	
A. Friend	15.00	
		22.55
Grand total		$19,202.19

THE CROSS AND THE CRESCENT.

Rev. Dr. Samuel M. Zwemer, one of the leading Christian authorities on the Mohammedan world, summed up the present conflict of the cross and the crescent, in his address at the Foreign Mission Conference at Washington, D. C., in the following language:

"We need a new note in view of the new conditions throughout the Mohammedan world. The day is past for directing a crusade against the Turks. In the missionary litany of the Moravian brethren, the prayer of Abraham, the friend of God, for his prodigal son finds an abiding place.

"Every Sabbath they pray, 'O that Ishmael might live before God!' And this briefest and oldest of all missionary collects includes not only the Arab race, but the world of Islam; volumes of history and geography are packed into a single sentence.

"Mohammedanism is the prodigal son among the non-Christian religions. God's love goes out to them as to no other section of the non-Christian world.

"Because of their numbers and neglect, He is compassionate on this multitude. There are 234,000,000 Mohammedans. In India alone, 60,000,000. Under the American flag in the Philippine Islands there are 587,000. In every land the Moslem population has been most neglected. Among these millions, eighty millions are under fourteen years of age. Surely Christ has compassion on this great world of childhood.

"The Heavenly Father loves them because they are a great way off, as in the parable of the prodigal. The Moslems always have a claim to His love because they have always kept the first and greatest commandment. Islam is the only non-Christian religion, besides Judaism, that is theistic. The minarets of Aurangzeeb, at Benares, typify the witness for one thousand years of God's personality and unity in India.

"Again, we know that God loves them because He is not left without a witness. The Koran testifies in scores of passages to the chapter of Jesus and His place in human history. There are many references to the gospel record.

"The history of missions to Moslems is the story of a father running out to meet the prodigal. The head cannot say to the feet, 'I have no need of thee.' How weary, torn, bloodstained were the feet that ran out on Christ's errands of love to meet these prodigals. Raymond Lull, in the thirteenth century; Henry Martyn and his followers in the Near East; the pioneers in Persia, Arabia, Afghanistan, India and North Africa. Such devotion can only be explained by the constraining love of the Crucified.

"Lastly, we know that God loves these Mohammedans because today they are more accessible, more responsive than ever before. We face a new Moslem world, whose dimensions have been measured, whose gateways have been thrown wide open, and where freedom of the press and of speech have become realities.

"Islam today is not merely a challenge to faith or a refute and reproach to Christian apathy, but an appeal for sympathy and love and the outpouring of lives in sacrificial service."—*Ex.*

PROFIT IN TIMBER GROWING.

In the August number of our *Canadian Forest and Outdoors,* there is an article which estimates the value of timber as a crop. It is optimistic, decidedly so, and yet, under favorable conditions, we believe the estimated profit might easily be possible. The writer, E. A. Sherman, of the United States Forest Service, figures on the planting of 3,160 acres in 1924 and the value of the crop in 1974. The cost of planting is placed at $2.94 per acre; and after allowing $75,000 for interest, $53,000 for fire protection and administration, $15,000 for selling, marking and scaling, and $17,000 for insurance, the cost totals $160,000. He estimates that in 1974 there will be a yield of 20,000 feet board measure per acre, or 63,200,000 feet board measure in all, which at $15 for 60,000 M. will yield a total of $900,000, or a net profit in fifty years of $740,000. Of this, $90,000 would be put into forest road construction, $225,000 would go to the county, and $435,000 would go to the government. We suppose that some of our forestry experts would be inclined to discount Mr. Sherman's figures, but even if we admit that the financial returns might not be quite so good as estimated, we have the other advantages which Mr. Sherman has not estimated of a shelter belt for a great stretch of country, the added scenic value of a beautiful forest and its commercial possibilities as a tourist attraction. Ontario and most of Canada may profitably consider the advantage of replanting many thousands of denuded acres, some of which are wholly impossible as farm land. Each township and county may well consider this matter.

WHAT THE WORLD WANTS.

The secret of what we want is, I fancy, just this: a sort of new perception of what Jesus Christ would do if He walked down the streets of London or Paris or Berlin. Let us rescue Him from the artists, from the plaster saints, from the people who have never understood Him. Let us bring Him out into the turmoil, shame, bitterness, vice, sordidness, brutality, and heart-burning passions of our great towns. And as we look at the shining glory of His stainless figure, let us say: "Son of man, Son of God, what are you going to do about this?" And then, before He can answer, let us kneel down and say: "What do you want us to do about this?" If we should just happen to do that, we should become such mighty men that we could touch the issues of the new age with a living power."—*Lynn Harold Hough, D. D.*

PRESIDENT SWAM IN POTOMAC.

John Quincy Adams, when President of the United States, made it a regular practice during the summer to swim in the Potomac in the early morning. The following quotation from the "Autobiography of Thurlow Weed," the journalist and politician, will give us a glimpse of John Quincy Adams at one of his favorite sports: "One June morning I saw a gentleman in nankeen pantaloons and a blue pea-jacket walking rapidly from the White House towards the river. This was John Quincy Adams, the President of the United States. I moved off to a respectable distance. The President began to disrobe before he reached a tree on the brink of the river, where he deposited his clothes, and then plunged in head first, and struck out fifteen or twenty rods, moving rapidly and turning occasionally on his back, seeming as much at ease in that element as upon terra firma. Coming out, he rubbed himself thoroughly with napkins, which he had brought for that purpose in his hand. The sun had not yet risen when he had dressed himself and was returning to the presidential mansion."

However, John Quincy's morning sport did not always end so happily. One morning he went swimming with his son John and his servant Antoine. Their small, leaky boat sank and the President narrowly escaped drowning, besides losing most of his clothes. The servant, who had lost all his clothes, made his way to the White House to order a carriage, while the almost-naked President hid under a bank of the Potomac.

A BRITISH OPINION OF BRYAN.

It is difficult to analyze the secret of Mr. Bryan's power over vast audiences. That power was almost magical. It was due, in part, to his singularly impressive personality and to his magnificent voice. But it was the impression of sincerity and of deep earnestness which he conveyed to his hearers that kindled them and swayed them at his will. There was little knowledge and little reasoning in his most famous and most effective addresses. They were rather sermons than speeches; they were turgid and full of metaphors not more proper than that which made his political fortune; but they were directed with a skill which was instinctive to the minds and to the feelings of excited crowds. Few speakers knew so infallibly what was just the right note to strike at the right moment. Bryan's flow of words was inexhaustible and, if they were not always the best words or always rightly applied, they were good enough, for they almost invariably served their purpose. He may have changed the particular objects of his invective from time to time, but they were always objects abhorred and detested by the farmers and the less-educated classes of the Middle West and of the South, and whatever they were, from gold currency to modernism, he assailed them with the vehemence of a crusader. Unquestionably, he attacked some real abuses, but he attacked them in the wrong way, and probably he delayed by the intemperance of his advocacy reforms which he was seeking to promote.—London Times.

Thomas had his doubts. He was not at Church one night when Jesus came and manifested Himself to His disciples. And so Thomas still had his doubts.

A REMARKABLE AGE.

The present is a unique, a remarkable age. Unsettled conditions, a general state of unrest, seem to prevail in all countries. It may be that the same conditions, upon a smaller scale and in different ages and nations, have existed before; but so stupendous an unrest, tending toward revolutionary upheaval, seems to be a peculiar distinction of the present time. "Many are running to and fro"; old foundations are crumbling; the fetters and chains of the past are being broken; and, certainly, "knowledge is on the increase." While such a condition is painful, who can say that it is harmful? Feudalism, landed proprietorship, "the divine right of kings," were swept away by a general unrest of the masses, culminating in a general upheaval. Under the oppressive yoke of tyrants, the volcano simmered for centuries, and then came the eruption.—James A. Allen.

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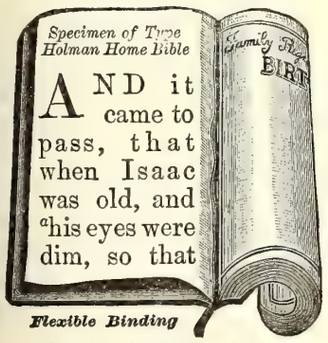
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HUMPHREY.

George Humphrey was born in Cambridge, England, February 15, 1844. He came to the United States when a boy and spent most of his life on the farm in Niagara County, N. Y. In 1862 he enlisted in the nineteenth battery of the U. S. Army for three years' service. He was killed in an automobile accident in California August 5, 1925.

Just four years before his death he was united in marriage to his third wife by the writer. She was killed with him in the accident. His remains were returned to New York and buried in the Orangeport cemetery. Funeral services by the writer. R. H. PEEL.

COFFMAN.

Miss Barbara Frances Coffman, whose home was near Luray, Va., died August 14, 1925. She was 71 years, 11 months, and 2 days old. Sister Coffman had been a consistent member of Leaksville Christian Church almost twenty years. She was loved and held in high esteem by all who knew her. She is survived by two sisters and by many other relatives. The funeral services were held in the Coffman home, where one of her sisters still resides, at 3 P. M. on Sunday, August 16, 1925, and the remains were laid to rest in the Coffman cemetery nearby. The writer, a former pastor of Miss Coffman, officiated at the services.

R. P. CRUMPLER.

NICEWANDER.

Nelson Lynwood Nicewander, infant son of Mr. and Mrs. Moody Nicewander, of Harrisonburg, Va., died August 12, 1925, at the age of 1 month and 3 days. The funeral was conducted at Antioch Christian Church August 13th, by the writer, pastor of the child's parents.

R. P. CRUMPLER.

HOLMES.

Miss Eliza Holmes, daughter of William and Nancy Holmes, was born April 28, 1847; died August 15, 1925; a devout member of the Christian Church at Pope's Chapel, Franklin County, N. C., where the burial services took place at 3 P. M. August 16th.

Her sister, Miss Lou Holmes, died June 10, 1925, and was buried in the same cemetery. These maiden sisters lived together on their farm near Pope's Chapel for many years. Many friends followed their remains to the cemetery.

D. A. LONG.

Perhaps more nearly than any other period in the world, people are "free to do as they please"; and it must be said they are doing well. We have fine guiding principles. The Church has held up bright lights.

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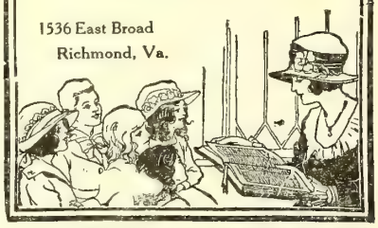

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, SEPTEMBER 3, 1925. NUMBER 36.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Five-Hundred-Dollar Scholarships.—

President T. F. Marshall, of Glendale College, says that he has so far been unable to find daughters of ministers to whom a five-hundred-dollar scholarship appeals. Glendale is a fully accredited junior college situated in the suburbs of Cincinnati, and if there are any daughters of ministers to whom such a five-hundred-dollar scholarship would appeal he would like very much to hear from them. Advertisements have been placed in eight Church papers, and more than three hundred letters written without securing a candidate. This, it seems to us, is an excellent opportunity for some minister's daughter, and one well worth looking into.

Many Forest Fires.—

The extreme dry weather is responsible, it is believed, for the large number of forest fires in the various parts of the country recently. The flames have given Grandfather Mountain, in North Carolina, a close shave, and the fire fighters of several great lumber companies have been busy fighting a great scorching monster along a four-mile front in the Dismal Swamp of the same State. In the big woods of Michigan, more than a dozen forest fires have done inestimable damage. From all parts of the nation come reports of great losses due to forest fires. It seems, too, that colleges are coming in for their share of the trouble. Emory University and Agnes Scott College, both of Georgia, have suffered.

Bill Nye Honored.—

At Fletcher, N. C., the friends and former neighbors of Bill Nye, the celebrated humorist, held a memorial celebration and unveiled a granite shaft in his memory, and a boulder with a bronze tablet on it which marks the last resting-place of the humorist. The Calvary Episcopal Church was packed to overflowing on August 23d for this service, and the rector, Dr. Clarence S. McClellan, delivered a sermon based on the text engraved on Nye's tombstone (Jer. 31:13). The oldest son of the humorist, Frank Wilson Nye, was present, and spoke in behalf of the Nye family. An excursion was made to Buck Shoals, the old Nye home. It was a fitting tribute to a very great man whose lifework was that of making the world more pleasantly liveable.

Peruvian Methodists Build Church.—

The Methodist congregation of Lima, Peru, have just dedicated the first Church of that denomination in that country. There are in Peru two or three other Churches for Europeans, but for the most part the Protestant denominations meet in rented halls. Few of us ever thought how little South America is yet touched by the ideals which have aided in shaping the Northern continent. There is much said these days about the business possibilities of South America, and they are great, but the possibilities for genuine sacrificial labor in the erection of ideals is just as great, and we need, too, to touch, as Christians, the business methods of our fellow-citizens and ourselves, and purify them by causing them to accord with the great ethical principles taught by Jesus. In this way we can win South America. It is not a land for exploitation; it is a land to be developed and given the ideals of Christ, and our business men could, if they would, be powerful missionaries for good.

North Carolina's Contribution to Crime.—

North Carolina contributed somewhat to the nation's crime wave. During 1924 there were 299 homicides, of which 94 were white persons, 201 negroes, and four Indians. According to the State prison report, thirteen persons were committed for murder in 1924, seventy-nine for second-degree murder, forty-five for manslaughter, and one for infanticide, of which eight murderers were electrocuted. This record, while not so bad as some States, is one of which the Christian people of the State should be thoroughly ashamed. Every possible effort should be made to eliminate the vast amount of crime being committed in this country constantly. Were the people of the Churches to support squarely the laws of the land, so much crime as now exists would be made impossible. Efforts should be made to get at the trouble at its source. The people must cease to create criminals, and whether we admit it or not, this is exactly what society is constantly doing when it allows its children to grow up under crime-producing conditions and in ignorance of the better things of life. We make them criminals often times and then electrocute them for what they cannot help being.

United Church Can Use Ministers.—

According to the *New Outlook,* the publication of the United Church of Canada, the often-expressed fear that the new organization could not use the available ministers is groundless. Within one year all the ministers of the Church will be employed, and the Church will be calling for more. The publication points out that in so large a Church as the United Church of Canada, about 125 ministers either are called by death or retire every year, and that the colleges of the Church can do no more than supply these naturally caused vacancies. It goes on to say, too, that the work of expansion has been materially held up by the negotiations looking toward union, and that work will now go on apace, absorbing in it many ministers. Many of the younger men can be sent to the West, too, where the work has been curtailed since before the war. The *New Outlook* believes that the ministers of the Church will easily be supplied with charges by the new organizatoon, although much duplication of effort will be eliminated in the merger of the three denominations into the United Church. The Methodist, Congregationalist, and the greater portion of the Presbyterian Churches entered the United Church of Canada. This move was one of the great outstanding movements in Church history, and marks an epoch in Church life.

Atlanta Prison Full.—

More rigorous enforcement of the dry laws has about filled up the Atlanta Federal prison with notables. More than three thousand are now enjoying the hospitality which Uncle Sam so lavishly metes out to them. The dining-hall is working hard to feed its host of boarders, and dinner is served in three shifts. Uncle Sam has been troubled some of late, however, to know what to do with some of his fashionable boarders when they check out of his hotel at Atlanta. For 141 of them the problem has been solved, now that their deportation papers have arrived. Among the notables who are to be handed a free ocean voyage when their term expires are George Remus and Marcus Garvey. George Remus is the well-known millionaire bootlegger of Cincinnati. He is to be set at liberty on September 2d. Remus intends to fight the deportation decision, arguing that his father became a naturalized citizen of this country, and so made him a citizen. He came from Germany here. Marcus Garvey is the famous West Indian negro who is serving a term for using the mails to defraud his fellow-negroes. Garvey is the self-styled "President-General of the Republic of Africa." He has no grounds on which to fight deportation, but his supporters in New York and elsewhere are making an effort to have his criminal record wiped out and so make it possible for him to return. Let us hope that the West Indies have to keep their negroes to themselves. We don't need such additions as Marcus Garvey. The other 139 to be deported are, for the most part, bootleggers and counterfeiters. A count of the prisoners in the Atlanta prison reveals the very interesting fact that 52 per cent of the counterfeiters now enjoying the prison's hospitality are foreigners, and while bootleggers are some more American, the foreign element in their ranks is a large one. There is a boarder at the prison which we must keep when he comes to liberty, and that is Warren T. McCray, the former Governor of Indiana, sent to Atlanta for attempting to sell pardons. He is the outstanding man in the prison. He edits the prison paper, teaches a great Sunday School class, and is the spokesman for the men. Booth Tarkington has made him the hero of a story, "The Man Who Found Himself." This story has been screened and will appear at the prison soon. The friends of Mr. McCray are agitating for a pardon in his behalf.

NOTES-PERSONALS

Are you ready for Conference? Have you done all you purposed since last Conference?

THE CHRISTIAN SUN is the best and most powerful home missionary in the field. Give it your support.

Don't wait till conference to renew your subscription to THE CHRISTIAN SUN. Let this year be noted for handing in new subscriptions.

A conference of the members of First Christian Church, Richmond, Va., is called to meet Friday evening at 8:30 o'clock to consider some important business.

We understand that several ministerial students are planning to enter Elon College this fall, two of them coming from our youngest Church, at Lynchburg, Va.

Mr. C. D. Harton, of Henderson, N. C., father of Mr. W. R. Harton, our Church collector and Sunday School secretary, called at THE SUN office the first of this week.

Rev. C. C. Ryan, D. D., preached fine sermons at the First Christian Church, Richmond, Va., last Sunday morning and evening. The congregation was much pleased.

Mr. W. A. Newman and representatives of his family, of Henderson, N. C., were in the city this week on a visit to his brother, J. H. Newman, of 1419 West Main Street. Mr. Newman also made a visit to THE SUN office.

We were in error in the "Notes and Personals" column last week in stating that Rev. A. F. Iseley's funeral was conducted by his pastor, Rev. J. F. Apple. Rev. J. F. Apple assisted in the funeral, but his pastor was Rev. P. H. Fleming, who was in charge.

Rev. V. T. Crawford has accepted the call recently extended him by the First Christian Church of Winchester, Va. Bro. Crawford has done a splendid work at Elm Avenue, Portsmouth. He hopes the climate of the Virginia Valley will agree with Mrs. Crawford's health.

Rev. L. E. Smith, D. D., pastor of Christian Temple, Norfolk, and president of the Southern Christian Convention, recuperated during the month of August at Natural Bridge, Va., and returned to Norfolk September 1st feeling much improved in strength for the many tasks confronting him.

The many friends of Dr. J. W. Wellons, who is serving as chaplain in the Masonic and Eastern Star Home of Greensboro at this time, will be sorry to learn that he had a fall recently which bruised him up quite considerably. He is doing nicely, however, and will soon be himself again. Bro. Wellons will be 100 years old January 1st.

How to get the news from the Churches: First, give the news and things of interest from your own Church; if you do this, some other interested Church worker will compensate by giving the news from his Church. Second, already you are receiving many items; will you repay the debt you owe these faithful ones who have been contributing items of news?

Men prepared for service are in demand. And now is the time to make the decision. Seek the best opportunities with the design to qualify yourself better to serve. Many persons who have been in the lead are being side-tracked because they have not kept apace. They have sought preferment rather than preparation. You seek preparation and the Church will seek you!

In the death of Rev. C. A. McDaniel, of New Jersey, recently, many SUN readers lose a dear acquaintance and a good friend. He served our Winchester, Va., Church as a beloved pastor and made many friends in the Virginia Valley Conference. Many of our Burlington people remember him as the efficient leader of song while assisting the pastor, Dr. Lankford, in a series of meetings some years ago.

Mrs. Bertha S. Sternberger, widow of the late Emanuel Sternberger, of Greensboro, has established a loan fund of $100,000.00, the income of which is to be used to aid deserving young men and women to secure an education in colleges. No interest is to be charged on the loans, but they are to be paid in a reasonable time. For the first twenty-five years, this benefaction is limited to the citizens of Guilford County, N. C. Any who are interested in this fund should apply to Julius W. Cone, Greensboro, N. C.

THE SUN'S editor feels that he sustains the loss of a dear friend in the death of Rev. A. F. Iseley, of Alamance County. While a growing deafness and feeble health had kept Bro. Iseley from active work in the pastorate the past few years, there was no minister amongst us who loved his Church better and rejoiced more in its spiritual power and activities than did dear Bro. Iseley. There are scores and hundreds in the circle of SUN readers who held him in reverential esteem and who found in him a true friend and father in Israel.

The committee of the Southern Christian Convention prepared, and has had printed, comprehensive blanks for the use of Churches and Conference secretaries. If these should be used by the Church secretaries and pastors, a mind of information not heretofore given would be made available. These blanks should be made out in duplicate, one to be sent to Conference, the other filed by the Church for future reference and for history. For blanks, send to THE CHRISTIAN SUN.

Rev. V. T. Crawford, of our Elm Avenue Church, Portsmouth, has been tendered the call, and has accepted, to the pastorate of Winchester, Va., Church, becoming successor there to Rev. J. F. Morgan, who, on October 1st, goes to the pastorate of Rosemont and Berea Churches. Bro. Crawford has served with great acceptance our Elm Avenue Church, and we are sure the people there give him up with great reluctance. Rosemont and Berea rejoice that they are to have soon the enthusiastic and consecrated services of Bro. Morgan.

We quote the following from the *Burlington News:* "Dr. W. T. Walters, pastor of the First Christian Church at Richmond, Va., has been elected as field secretary for Elon College and will enter upon his duties on the 1st of October. He has moved his family to Burlington, and will make this place his home. He will live at 604 East Davis Street, and is moving in today. Dr. Walters is a brother of Dr. C. M. Walters, of Burlington. He is one of the leaders in the Christian Church, and was elected as field representative of Elon College because of his wide field of acquaintance and because of his executive and business ability. He has resigned his pastorate in Richmond. We welcome him to our city."

Why? It used to be said that THE CHRISTIAN SUN did not have any contributors. That was assigned as a reason for not subscribing and the consequent lack of support. No sane person will allow himself to even think of such an excuse at the present time. In last week's issue, there were more than a dozen different persons, with articles from a half-column to three columns, to say nothing of selections offered by them to emphasize their views. Take your pencil and run through the issue and count for yourself. What is said of last week's issue will be confirmed by any regular issue. On this imaginary basis, some have said they did not subscribe, nor ask their parishoners to subscribe. Is it not time to face about?

"I would like THE SUN even better than I do, and it would be far more interesting to many of us, if it carried more Church news and had more contributions from the pastors," quoth a good friend recently, voicing a sentiment expressed by many and quite often. Now, if that friend or any other brother or sister or father or mother will tell THE SUN'S editor how to induce the pastors to write more often from their fields or about the work of the Church, then a liberal reward, or even a fat stipend will be awarded to that benefactor. Many of our pastors and wide-awake laymen have high, holy, thrilling themes and thoughts of power and progress for the Church that the Church paper ought to have, but it seems powerless to secure them.

The following from the Norfolk *Virginian-Pilot,* Sunday, August 30th, comes as a shock and brings deep grief to the heart of the editor, who held in highest esteem the deceased—a noble Christian woman, most loyal, faithful and true to Church, husband and loved ones: "Mrs. Edna Pierce Truitt, aged thirty-five, wife of the Rev. John G. Truitt, pastor of the First Christian Church, died yesterday afternoon at 1:06 o'clock at a local hospital after a brief illness. Mr. and Mrs. Truitt were married June 18th of last year, and perhaps no death in years has cast a greater gloom over the community and aroused as much sympathy for husband, parents and sisters. Mrs. Truitt, though young, had led a very active life and enjoyed the best of health. Mrs. Truitt was director of the junior choir, superintendent of the Christian Endeavor Society, superintendent of the Young People's Missionary Society, a teacher of one of the Sunday School classes and a member of the Young People's Auxiliary of the First Christian Church, and prior to her marriage had been a teacher in the city public schools. She had a large circle of friends in addition to the members of her Church. Born in Norfolk, a daughter of S. W. and Mrs. Fannie Pitt Pierce, of Nansemond County, she was a life-long resident of this city. Besides her husband and parents, Mrs. Truitt is survived by a young daughter, Frances Elizabeth Truitt, and six sisters, Mrs. Robert B. Wood, Mrs. M. L. Bryant, Miss Lula L. Pierce, Miss Fannie May Pierce, Mrs. Edward T. Jones, and Mrs. S. K. Beaser, all of this city. The body will be taken from the home of her parents, 201 Poplar Avenue, to the First Christian Church Monday afternoon at 4:30 o'clock for funeral services. Burial will be in the family lot in Riverside Cemetery."

Be sure to reserve the date and attend your Conference this year.

CHURCH SECRETARIES AND OTHERS.

Two weeks ago, there appeared in THE SUN an editorial about Conference secretaries. Our attention is now directed to Church secretaries. These are of little less import to Church life and expansion than Conference secretaries.

The real history of a community or of a people is written in terms of the Church and Church life. Some one has convincingly pointed out that when the true history of our civilization is written it will simply be *His story*. And no institution extant tells *His story* as does the Church.

How very important, then, it is that the record of each local Church be kept accurately and securely. There is no officer in the local Church who should be chosen with more care and wisdom than the recording secretary. For in his records are to be found the events and incidents of most salient worth and weight in the community. The chief purpose, however, in calling attention to the matter here and now is to offer a suggestion.

The Christians, as designated by and included in the Southern Christian Convention, now have a perfectly safe place for the deposit and keep of their valuable records and documents. In the Carlton Library, of Elon College, we have a fireproof, safely guarded, and in every way secure place for our Church books, records and denominational documents. Why should not our Church avail themselves of this haven of safety and security for their records, and when a record book is filled, or supplanted with another, deposit the same in the fire-proof vault of this library? All our valuable Church documents and records should be placed in this vault. Here they will be safe. And with them there placed, the future historian of the Christian Church would find rich and abundant material for the history that will one day be written.

In this way, the Carlton Library will become, as it should, a very valuable asset, not to Elon College only, but to the whole Christian Church. Let all Christians who have valuable records, chronicles and documents pertaining to our Church life, send them for safe-keeping and future reference to the Carlton Library, Elon College, N. C.

REV. ASA FRANKLIN ISELEY.

Rev. Asa Franklin Iseley was born November 8, 1846, and died August 21, 1925; aged 78 years, 9 months, and 13 days. He was the son of Rev. Alfred Iseley, a minister of the Christian Church.

On April 13, 1876, he was united in marriage to Miss Sallie Foster, and to them were born seven children. His wife and five children survive him.

Towards the close of the War Between the States, he entered the service of the Confederate Army and was a member of Company B, Eighth Regiment, Junior Reserves, North Carolina troops.

In the early seventies he attended the Graham Collegiate Institute, then under the management of Drs. W. S. and D. A. Long. He was licensed to the gospel ministry in 1874, and was ordained an elder in the Christian Church at New Elam, November 18, 1887. For more than fifty years he served as a Christian minister.

At the death of his father, in 1876, he took charge of his father's pastorate for the remainder of that Conference year, serving Union, Bethlehem and Pleasant Hill Churches. He afterwards served as co-pastor of these Churches, with Rev. D. F. Jones, who later was sent as a missionary to Japan.

In addition to the above-named Churches, he served as pastor other Churches during his ministry, among which were New Light, Clover Orchard, Apple's Chapel, Hines' Chapel, Mt. Zion, Concord, Shallow Ford, Kellam's Grove, Big Falls, Happy Home, and several mission points. He was often called upon to officiate at marriage and to conduct funerals. Perhaps no minister of the Christian Church married more people or buried more dead than did he during his more than half a century of service as a minister.

In addition to his services as a minister, he taught school for some years in Alamance and adjoining counties. As a minister, teacher, and citizen, he was unassuming, painstaking, and careful. He loved his home, his community, his Church, and was faithful to duty as he saw it in all the walks of life. When very feeble, and, doubtless, knowing the end of his earthly pilgrimage was near, he desired to preach one more sermon, and thus tell again the wondrous story of Christ and His love. And when he fell asleep in the early morning hours of August 21st, we felt that he had entered upon a well-earned rest and had gone to be with God.

The funeral services were conducted by the writer from Bethlehem Christian Church. Rev. J. F. Apple, Dr. W. A. Harper, and Dr. Alexander took part in the services. The interment was in the Bethlehem Church Cemetery.

The large attendance at the funeral and the many and beautiful floral tributes spoke in unuttered language the great esteem in which he was held.

A Christian soldier, fighting the good fight of faith, has answered the last roll-call of time and entered upon a well-earned rest. Sweet be his sleep till Jesus bids him arise on the resurrection morn. P. H. FLEMING.

According to figures compiled by A. L. McCaskill, collector of customs, $14,516,762 worth of goods were exported from that port. North Carolina should make an effort to develop what facilities she has as a seaport State.

CONFERENCES MEET.

Alabama Conference meets at Beulah Church Tuesday, October 20, 1925, at 10 o'clock A. M.

Georgia and Alabama Conference meets at Oak Grove Christian Church, near Chipley, Tuesday evening, October 27, 1925, at 7:30.

Eastern Virginia Conference meets October 27, 1925, at Franklin, Va., at 10 o'clock A. M.

North Carolina and Virginia Conference meets November 17, 1925, at Salem Chapel, at 10 o'clock A. M.

Western North Carolina Conference meets with New Center Church.

Eastern North Carolina Conference meets with Liberty (Vance) Church Tuesday after the fourth Sunday in November (November 24th).

North Carolina Conference will meet with the First Christian Church, at Greensboro, December 9th and 10, 1925.

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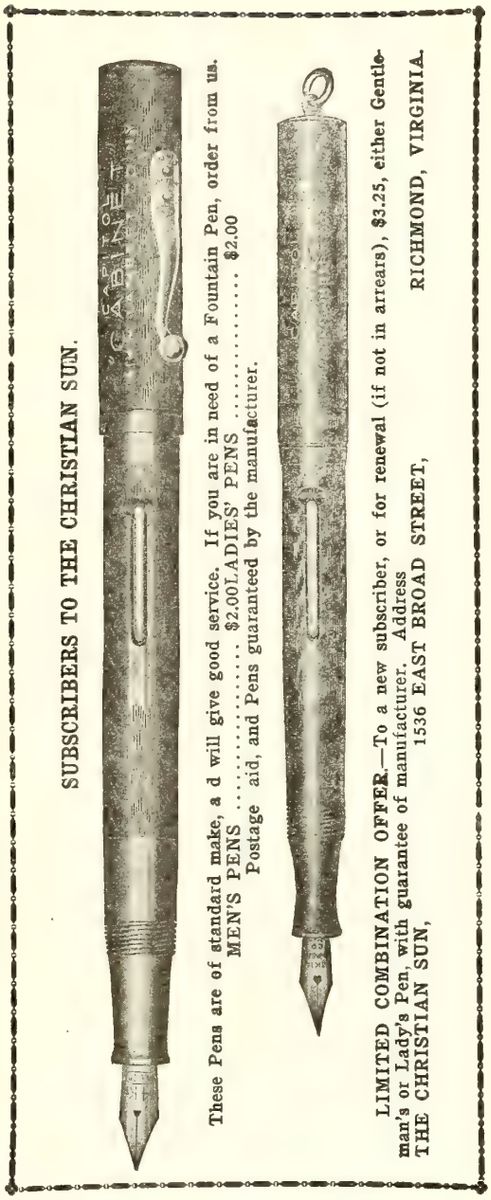
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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

BEGINNING RIGHT.

God's beginnings of vital issues and world movements are never grandiose or spectacular. They are small, insignificant at the time, scarcely noticeable. A particular instance of this was the beginning of the gospel in Europe, where it was destined to transform civilization and rewrite the history of mankind. Two men are deflected from their purposed program and plans by a vision in the night to one of them. It was the call of a great need coming to a heart ready and anxious to obey the voice and will of God.

In the new world to him, Paul preaches on the Sabbath, as his custom was. There was not a house full of converts—just one woman; but a beginning in the right direction had geen made. Out of that beginning, small and unostentatious as it was, have grown the Churches and Church enterprises of Europe and America which are doing so much today to Christianize the whole world. Our Church ancestor, of the European world was not a man, but a woman, Lydia, a seller of purple.

We need not fear small beginnings. What we need to fear is, first, that one will not begin in God's way; and, second, that we will remain content with beginning. There is a nightly urge of the gospel, and that urge is ever upward and onward. "Let us press toward the mark of the prize of the high call of God in Christ Jesus our Lord." We should be anxious to begin in God's way, and then press on. Achievement and victory are then assured. J. O. A.

WHAT COLLEGE OFFERS.

The late President Wm. DeWitt Hyde, of Bowdoin College, was one of the ablest college presidents of our day. He will be remembered as the author of a really worthwhile book entitled "Five Great Philosophies of Life." He also made a speech once entitled "The New England Conscience," which brought him considerable notoriety and misunderstanding. However, his estimate of what a college should do for a young man is one of the most satisfying that has yet been written, and we quote it in full:

"To be at home in all lands and all ages; to count nature a familiar acquaintance, and art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of your own; to carry the keys of the world's library in your pocket, and feel its resources behind you in whatever task you undertake; to make hosts of friends among the men of your own age who are to be leaders in all walks of life; to lose yourself in generous enthusiasm and co-operate with others for common ends; to learn manners from students who are gentlemen, and form character under professors who are cultured—this is the offer of the college for the best four years of your life."

This objective of higher education is certainly subscribed to by THE CHRISTIAN SUN and by the educational institutions of the Christian Church. It costs money to maintain institutions of higher learning. The colleges themselves are expensive to the constituencies that maintain them; and those who become patrons of these colleges find that the cost is quite considerable, in spite of the fact that the student only pays about one-third the cost of his actual education. In view of these facts, it is worthwhile to know the high ideals that actuate the colleges in their work, and, as I have said, the objectives, as outlined by the late President Hyde, are more satisfactory than any we are acquainted with. W. A. H.

POWER IN PRAYER.

Helen Barrett Montgomery has written another great book—her very greatest book thus far, the writer thinks. This year the central committee of the United Study of Foreign Missions celebrates its 25th anniversary by presenting to the public and to mission study groups in particular a small volume entitled "Prayer and Missions." Miss Montgomery has the distinction of having written five of the twenty-five study books presented in the quarter of a century, and certainly none thus far presented equal the present volume.

So far as the book is concerned, it might as well be the study book for home missions or for the Ladies' Aid Society, or for orphanages, or for daily meditation. For it is specifically a book on the *power of prayer*. While the volume contains some over 200 pages, one feels that it is all too brief, of such deep and thrilling interest in every page.

The book is unanswerable in its argument and proof of the real, vital, power of prayer, not only in missions, but in every phase of Christian activity. One cannot read the volume without realizing what a real asset prayer is in every undertaking for kingdom service. "The science of prayer," the author defines, "is simply to let go of self, and let God do for us what we are powerless to do for ourselves."

But to know this science, and to practice it, is by no means as easy as definition. In fact, "the very hardest lesson for human nature to learn is to commit its all into the hands of a faithful Creator and to look up in simple faith and dependence unto a God who will work in, what we are to work out."

But, however difficult the science of prayer may be, it is worth all the effort, devotion and consecration one may put forth to acquire it.

To realize the worth, one must consider the possibilities of prayer. And these possibilities are nothing less than the possibilities of faith. "Prayer and faith are Siamese twins. One heart animates them both. Faith is always praying. Faith must have a tongue by which it can speak. Prayer is the tongue of faith. Faith must receive. Prayer is the hand of faith stretched out to receive. Prayer must rise and soar. Faith must give prayer the wings to rise and soar. Prayer must have audience with God. Faith opens the door, and access and audience are given. Prayer asks. Faith lays its hand on the thing asked for."

But the author is not content with definition. She recites instance after instance of unmistakable answer to prayer as the vitalizing energy of some of the world's greatest movements, interests and enterprises. One cannot read the book without receiving a fresh impulse, and a new meaning to prayer. J. O. A.

SACRIFICIAL GIVING.

One of the most beautiful literary gems of the Bible is the story of the poor widow who, going into the temple for worship, cast her all into the treasury chest. It mattered nothing at all to Jesus that her gift only amounted to two mites. He unhesitatingly declared that she had given more than all the others, who, out of their abundance, had given much larger gifts. Jesus measures our gifts not by the amount of money actually given, but by the amount of sacrifice entailed in the gift. The reason for this is not hard to find. Jesus evaluated everything in terms of love. And only love prompts to sacrificial giving.

One wonders sometimes how much of real sacrificial giving is being done in our Churches. To bring the matter closer home, how many gifts are we making that are occasioning us real sacrifice? Are we measuring our giving in terms of the amount of money involved, or in the amount of actual sacrifice represented? I expect that most of us would have to admit that we have been counting dollars, rather than the sacrifices that we have made. Only sacrificial giving brings spiritual blessings and spiritual power. I have never found but one class of Christians who realized the truth of the Scriptures—that it is more blessed to give than to receive. To the average professing Christian, these are strange words. He accepts them because they are in the Bible, but for the life of him he cannot see just how they can be true. But wherever you find those who are giving out of real sacrifice, the blessedness of giving has become such a vital and integral part of his giving that he cannot understand the difficulty the man who gives out of his abundance has in understanding this statement of Jesus.

It makes all the difference in the world whether we are stressing large gifts, or loving gifts. There have been men during recent years who have made such large gifts to various causes that their gifts were chronicled and commented upon by every news sheet in the land. Many of us have, doubtless, read the accounts of these large gifts, and wished that we might taste the joy of such munificent giving. If it is the joy of giving we desire, and not the publicity, there is not a Christian in the land who cannot get just as much joy out of giving as the richest millionaire. When you have matched the millionaire in the amount of sacrifice you are willing to make, you will match him in the amount of joy and blessing you will receive.

Most of us think that the need in our Churches is for larger giving. Church boards may need money. Perhaps we should have said Church boards do need money. But what the average Church member needs is the spirit of loving, sacrificial giving. Impoverished Church boards are as nothing compared with the impoverished spiritual lives of so many Church members. There must be a new and larger emphasis placed upon this phase of giving. It must be done not for the sake of the enterprises of the Church, but for the

sakes of the individual members of the Church. You may have some wealthy members, or some willing members who will make up the deficit in the Church budget when the end of the year approaches; but they are totally unable to make up the deficit in the spiritual lives of the members who have impoverished themselves through their failure to render loyal, loving, sacrificial service to their Lord. S. C. H.

THE BIBLE AND THE SCHOOL.

Education is a potent factor in civilization. The kind of education is important in Christian civilization. What is taught and who teaches is all-important. Teaching is more than instruction in books. It is the formation of character, and character is what an individual person really is. There are many types of character, for there are many standards of character. The highest type of character is Christian character. That is the only type that will endure. There is national character, but nowhere can we find enduring character without the moral element. Intellectual knowledge of itself can never build up permanent national strength. Greece failed here. Military power defeats itself, as Roman history proves. The only hope of permanent nations is moral character built on biblical principles. Christian civilization is the hope of the world, and that cannot be built without the teachings of Jesus Christ. It is all-important that schools shall be made Christian in their teachers, their discipline and their studies.

The matter of education is all the more important since it deals with immature and susceptible minds. The future public sentiment is in the school-room, and the character of the teacher will reappear in the new generation of thought and conduct. The State is more or less indifferent to the religious character of the teachers in the public schools. Knowledge of literary subjects and methods of instruction are the chief requirements. Church schools are too limited in numbers and funds to counteract the growing influence of the public school over young life. The exclusion of the Bible from the public school has the appearance of toadying to a small class of citizens who are not thoroughly American. The United States says on its gold and silver coins, "In God we trust," and it ought to say as much in its public schools. Business should not recognize God more than education, and the government cannot recognize God without recognizing the Bible. They stand or fall together. The Bible should be read daily in all the public schools of this nation, and opposers should yield or leave the nation. The same standard should be maintained for the American Sabbath. No sect, no religion, should violate the American legal Sabbath. Those who are unwilling to comply with our laws should leave the country. The government is supreme, or it is nothing. It is the bounden duty of the public school to teach obedience to law, and our law is founded upon the teachings of God's Word, and that Word should be read in all schools.

One of the fundamentals in Mohammedanism is their education of the Koran, which is their religious book. Graduation in the Cairo University means a thorough knowledge of the Koran. That is the reason that it is so difficult to change a Mohammedan. They are rooted and grounded in their Bible. All other books take second place in their education and their real life. This nation can do no one thing more fatal to the future than to exclude the Bible from its education. If Christianity leaves its Book out of the school, this Christian civilization is doomed, for it means to leave God out of the public mind. No sectarian interpretation of the Bible should be taught in the public school, but it should be read, and then leave the personal interpretation and application of the Bible to the students as individuals in this great republic. The Word of God, without human explanation, makes its own appeal, and the Holy Spirit applies it to the individual conscience, "for the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). W. W. S.

THE NEED OF A UNITED PROTESTANTISM.

This sermonette, by H. W. Gair, in the *Christian Evangelist,* will be pleasing to a number of readers; hence, it is given complete, as follows:

Jesus Christ was the first great Protestant. He protested against the workings of the ecclesiastical trust that existed when He was upon earth incarnate in the flesh and with the false interpretations of the law of God which had bound uncalled-for burdens upon the people. The doctors of the law and the priests of religion were more concerned about pressing these burdens than teaching the truth as God gave it. It became tremendously hard for people to discover the real truth of God; it was covered up by tradition of men. Jesus Christ seemed to be in a constant clash with the self-righteous sects. The Pharisees were like the extreme fundamentalists of our day; the Sadducees the extreme modernists. It was between these two powerful "sects" that our Lord was crucified.

Protestantism, with its divisions and its Christian liberty, is preferable to a religious trust, without Christian liberty, and it must do more than protest, if it is to play its part in the salvation of the world. It must never cease to protest against sin in high or low places. Its message must be clear-cut against sin. To do its best work, a united program of service is necessary. The divided state has been a severe handicap in the work of advancing the kingdom of God. The Church divided into many sects and parties, with its many creeds, is not according to the will of the Christ. He prayed for Christian unity.

How Can the Church Be United?

The Church has been in a divided state for many centuries; some major divisions, some minor divisions; all believing that the principles of religious truth on their side cannot be surrendered. For any one to claim that it has absolute authority by divine right in all spiritual matters is absurd, whether such claim emanates from the Roman Catholic, Greek Catholic, or from the major Protestant or minor Protestant bodies. Jesus Christ established His Church upon the divine principle of Christian liberty. He gave no one party, creed, or sect the divine right to be absolute rulers of His Church. He made it clear, as did the apostles, that He alone is the Head of the Church, all His followers being "brethren in Christ," with no authority other than to obey His word.

His Church was promised the guidance and the power of the Holy Spirit and those who were baptized into the name of the Father, the Son, and the Holy Ghost were promised the gift of the Holy Spirit. His disciples were told to "tarry in Jerusalem until they be endued with power from on high."

If the Church is ever united, Jesus Christ will have to be the chief corner-stone. Would it not be a glorious day to see all human and party names that divide His Church laid at the Master's feet and His name raised up and placed upon all Church buildings? His name only designates His people. One of the greatest essentials in the uniting of the Church would be for the denominations to sacrifice the sectarian name for the name of Christ.

Bible the Guide, Christ the Creed.

Of the various creeds, many are born out of controversy. They should be discarded and the divine creed of the Bible accepted, with its emphasis upon the supreme fact of the Christian religion. "Thou art the Christ, the Son of the Living God—not revealed by flesh and blood, "flesh and blood hath not revealed it unto thee, but my Father which is in heaven." This creed with one supreme article, the fact that Christ is the Son of God.

The whole Church, even in its divided state, agrees that the Bible is the Word of God. It ought to be a sufficient guide for the united Church, without addition or subtraction, and without binding things which are of purely human origin upon the minds and consciences of Christians.

Unity in Essentials.

The Church will need to agree as to what the essentials of the Christian religion are, and accept them as stated in the Bible, allowing the fullest measure of liberty on non-essentials. "In faith, unity; in opinion, liberty; in all things, charity."

There are two essentials in the New Testament; that is, two essential ordinances, baptism and the Lord's Supper, and they should be accepted without change. No council of men has any authority to discard these divine ordinances vouchsafed to the Church by the blessed Master Himself. The Church is commanded to observe them until His return.

What a fine thing if all the Christians, regardless of creed, could meet together at a united Communion service in loving memory of the sacrifice of the Christ on the cross. Have all the ministers take part, assisted by consecrated laymen of the Churches. If unity is ever to take place, it will come at the Lord's table; not at the human debating table. A union consummated by law or force is not unity, not Christian unity for which Christ prayed.

PREPARE FOR THE LARGER WORK.

In our dreams we beheld a preacher who had reached the age of thirty-five and became furiously busy, running hither and thither to various social and civic meetings. And he was turning the cranks and walking in the treadmill of many organizations with great dexterity and endurance. But his library remained unopened, and industrious and knowing spiders wove beautiful films of delicately wrought lace over door and window. His books turned yellow, became worm-eaten and fell out of date. We watched him climbing the mountain of the years. And lo, when he had come to the fiftieth peak he came upon a line which he could not cross. The people who lived there called it the preacher's dead-line. Seeing this line, the minister was vexed and he feared. Then he began to shrink.

Becoming frightened at this, he called to his friends to help him. And they brought him new, fresh, wonderful books full of thoughts, and fine language, and great facts, and colorful imaginations. And we saw that the preacher delved into these books with abandon and enthusiasm. He sat still and read and looked up and looked about him and reflected. And behold! a new life entered his mind and heart, and in the enthusiasm and joy of it he went forth to see whether he could not somehow pass the dead-line. But when he reached the place where he expected to find it, lo! it was gone, and as far as he could see there were green fields and beautiful Churches with open doors, and many eager people were beckoning him to come on. And he went forth in a fresh consecration and entered upon a larger work than he had ever done.

CONTRIBUTIONS

SUFFOLK LETTER.

Deacon David McClenny, of Bethlehem Christian Church, was born January 29, 1852, and passed away at his home near Myrtle, Va., at 8:15 P. M. on August 10, 1925, aged 73 years, 6 months, and 12 days. He was the son of David McClenny and Median D. Wright, his wife, both natives of the Myrtle community. He was born, lived, and died in the same house.

The family owned land and lived in Nansemond County, Va., as early as 1704. His ancestors were members of the Baptist Church, one of the families giving the land in which Western Branch Baptist Church now stands. His great-great-uncle, John Gilliam was a lieutenant in the Revolutionary War, and died in the service. His grandfather, John McClenny, was a soldier in the War of 1812; and his father, David McClenny, was one of the seventy mounted men sent from Nansemond County in 1851 to put down the Southampton insurrection, and his oldest son, Edward D., served in the Spanish-American War of 1898.

In 1785, while the question of complete separation of Church and State was before Virginia, the complete separation was championed by Thomas Jefferson, and the people of Nansemond County sent up a petition numerously signed, asking for religious freedom, the county having always been peopled by dissenters—first, Quakers, then Baptists— and among these signers appeared James, Zachariah, Elijah, and William McClenny. James McClenny was a Baptist minister, working in Virginia and Eastern North Carolina, helping to constitute the Baptist Church in Portsmouth, Va. He was the great-grandfather of the subject of this sketch.

David McClenny was born an orphan, and made his way in the world following the God-given occupation of farming, his farm being in the family for more than a hundred years.

While a youth he made a profession of religion, aud, although his family were Baptists, he did not unite with any Church until he had made a study of his Bible for himself; and when he had done this he was convinced that the Christian Church was the one that followed the Bible, and united with Holy Neck Christian Church, that being the nearest one to the place of his residence at that time. After he became a man and returned to his farm, he united with Bethlehem Christian Church near Suffolk while Rev. E. W. Beale was pastor, in 1879. The same year he was elected as collector and treasurer of that Church, holding the office till his death. In 1885 he was elected deacon of this Church in place of Col. William Eley, who had died. He was very active in the building of two houses of worship at Bethlehem, and was anxious to see the present building all paid for before his decease. One of the last things he said was words of instruction about the obligations of the Church.

For more than forty-five years he was a familiar figure at the Eastern Virginia Christian Conference, and very often represented his Church in that body. He was a member of the Southern Christian Convention in Graham, N. C., in 1888, when plans were matured for building Elon College, and he sent all of his sons to Elon to be educated. He had been a subscriber to THE CHRISTIAN SUN for over fifty years.

On November 12, 1873, he was married to Miss Ann Mariah Holland, daughter of Dixon and Mary Eliza (Sumner) Holland. His wife preceded him to their heavenly home by four years and twenty-nine days. He leaves four sons —W. E. and J. D., of Suffolk, Va.; Sydney L., of Myrtle, Va.; and Edward D., of Marion, S. C.; also two little granddaughters, Nelle Miles McClenny, of Marion, S. C., and Miss Ann McClenny, of Suffolk, Va.; one sister, Miss Mary C. McClenny, past 81 years; one half-brother, Mr. Jesse W. Copeland, Lammis, Va.; and one half-sister, Mrs. J. C. Byrd, Holland, Va.; and several nieces and nephews.

In widdle life he was an active Master Mason in Purdie Lodge, Windsor, Va., for many years.

Hie funeral service was held in Bethlehem Church on August 12th, conducted by his pastor, Rev. Dr. W. D. Harward, who was assisted by Drs. N. G. Newman and W. W. Staley. The large auditorium was crowded by his relatives and friends. Favorite hymns were sung by the choir, the altar was banked with flowers, and, after the services in the Church, the remains were conveyed to Suffolk and laid to rest by the side of his wife in Cedar Hill Cemetery, and everybody felt and many said, "'a good man is gone."

W. W. STALEY.

ELON LETTER.

The Elon Christian Church has been enjoying a special thrill, respecting its finances for next year. For many years, the Church has operated under a budget and has employed the every-member canvass. This year it was decided to go on with the budget as in former years, but to introduce what is popularly known as "Church Honor Day" for the underwriting of the budget.

The plan that was employed looking to this day was a simple one. The Church, in business session, formally voted to institute "Church Honor Day" for this year, and fixed Sunday, August 16th, as "Church Honor Day." The Finance Committee was authorized to take such steps as they might deem best suited to prepare the membership for the occasion.

Accordingly, five letters discussing the plan of "Church Honor Day" and the scriptural basis for giving, were sent out to each member. One of these letters also formally presented a budget by items.

On Sunday preceding "Church Honor Day," the pastor, Dr. W. S. Alexander, preached on "Christian Stewardship," and the budget, as submitted by the finance committee, was duly adopted by the Church.

On "Church Honor Day," August 16th, the pastor again preached on "Christian Stewardship," basing his message for this discourse on the biblical methods of stewardship, having on the preceding Sunday discussed stewardship from the standpoint of Christian principles. At 2 o'clock of that day, the pastor and the finance committee, together with the treasurer of the Church, met in the pastor's office, and the membership came and voluntarily made their subscriptions. It was a new experience for our community, and the expressions of satisfaction with it were gratifying indeed. Evidently, the members enjoyed the privilege of voluntarily enlisting in the financial program of the Church.

The Church had previously voted that any who, for any reason, could not be present and make their subscriptions in person should be waited on privately by members of the finance committee and given the opportunity, as in former years, to contribute.

It is safe to say that the Church here has never been able to reach its budget so easily as this year, nor in as fine a spirit of co-operation and satisfaction.

The every-member canvass has certain fine features, in that it necessitates that the group of workers shall visit the other members. It has produced excellent results, but I do not hesitate to say that the feeling of satisfaction and voluntary co-operation which inevitably are inherent in the "Church Honor Day" method are also very desirable qualities and assets of lasting spiritual value.

W. A. HARPER.

BETHLEHEM LETTER.

The second annual session of the Bethlehem Chautauqua and School of Methods, which was held Angust 10th to 16th, was very good, considering the extremely hot weather and no rain to settle the dust.

While the registration was not as high as we anticipated, due largely to the very limited amount of publicity work done, yet it was larger than last year, being one hundred and twenty-two. Of course, this did not represent the number that availed themselves of the benefits of the school, as many more attended the classes and the evening lectures.

The morning worship was conducted by various persons and was very helpful indeed.

Mr. Hermon Eldredge talked to the young people each day on the subject: "What Shall I Do With My Life?" At another hour, his work was on the organization and administration of the Church school. On Wednesday and Friday nights he lectured on the "Origin and History of the Church." As on other occasions, Bro. Eldredge put life and vitality as well as instruction in all of his work, to the very great delight of all who heard him.

Dr. W. H. Denison, of Dayton, Ohio, was another welcome guest to this section of the country. He came with the message of "Stewardship," which supplied a long-felt need in this Southern work of the Christian Church, and we hope that enough folks heard it gladly to carry it to the extreme borders of our work, that it may bring forth fruit not many days hence. His presentation of the subject of "Church and Pastoral Problems" was unique, opening up to the pastors and laity alike the cause for non-efficiency and the business and spiritual affairs of the Church. His lecture on Tuesday night was very fine and seemed to be appreciated by all, but his consecration service Sunday morning was the climax of all his work. If you will not tell him, I will whisper a secret in your ear: We want him here in our next Summer School of Christian Education.

Bro. F. C. Lester, of Franklin, Va., came all the way down here alone, in order to teach us things both new and old from the Bible, and he certainly did his work well; but this was not all he did, for he taught a class in young people's work in the Church and preached an excellent sermon Thursday night to the delight of all. Its substance was great and its length short, which made it the more appreciated.

Miss Pattie Coghill, field secretary, had general supervision of the work and taught a class in children's work. She is one of our wide-awake workers, and always feels she has not done her duty unless she can put her proposition across in a large way—and she usually does it.

Miss Gertrude Browne, field secretary of the Woman's Mission Board of the Southern Christian Convention, had charge of the department of missions. Her heart is in the work, and all who were in her classes felt the largeness of the work and got a vision of the needs and importance of the work. She remained here on the field ten

days after the other workers had gone home, in order to do some educational and inspirational work, which is very much needed.

Miss Susie Elder had charge of the daily vacation Bible school. She brought sunshine and gladness into the lives of the little folks through her smiling face and manner of training the children. The results of her work were seen in the commencement exercises, which were pleasing to all.

Mr. Jack Dalton, Jr., of Holland, Va., had charge of recreation, and Rev. J. H. Dollar of the happy hour. Rev. E. M. Carter, Wadley, Ala., was elected president, and a committee of five were appointed to boost the school next year. The name was changed from Chautauqua to the "Bethlehem Summer School of Christian Education." The work of each faculty member was certainly appreciated and enjoyed, also very helpful; and there is a standing invitation from this end for them all to come back next year.

Wadley, Ala. S. L. BEOUGHER.

THE SERMON THEME.

The making of a sermon is an exer-recurring problem with the minister. He may not slavishly follow a schedule laid down in the books, nor yet can he always wisely follow his own schedule without interruption, no matter how carefully he has prepared it. While visualizing the spiritual needs of his people and co-ordinating them with the interests that the onward sweep of the kingdom, as represented in the appointed agencies of his communion, is expected to register, he must be ready to interpret to his people at least some of the great current events, in the light of revealed truth.

This wisdom of selection will not be present always, any more than will wisdom in preparation and wisdom in delivery. It is like other forms of wisdom, both as to its presence with the preacher in preparation and delivery and in the subject matter as well as the illustrative material and the application that is made of the message, it must be asked for and should be longed for with its full measure of good fruit.

On a recent Sunday evening, a visiting preacher spoke in one of our leading pulpits on the words of the psalmist: "The gentleness of God hath made me great." The announcement of the text gave the impression that wisdom had been exercised in its selection. The congregation was made up of earnest souls who had come from many walks in life; indeed, the greater number were not communicants of that Church. All were there not to hear the music, excellent as it was; they were not there to exchange greetings with one another, commendable as that might have been; nor were they there to hear a notable preacher, for only a small number had ever heard of the man who was to give the message. They were there in the hope of hearing some great truth expounded that would meet the needs of their souls in the midst of a great city where they were beset on every hand with appeals from the carnal and the material sides of life. They were not disappointed. They were edified. They went away with new strength. The preacher had been wise in selecting his theme and in presenting it in phrase and by illustration and application. The message met the deepest needs of the heart and the soul. There was no doubt left in the mind of any hearer that "the heart of the Eternal is wonderfully kind," and that the compassion of God encompasses mankind and screens from danger, while it creates conditions conducive to the highest possible spiritual development, and the greatest measure of human happiness.

In the case mentioned, the preacher knew little or nothing of the congregation he was to face. He had simply employed good judgment seasoned with spiritual discernment. He was not mistaken in the belief that the announcement of his subject would be like the opening of the vast containing ointment of a sweet smell. On another occasion, with equal wisdom, he would have chosen a militant theme or some other far removed from the gentle and unobtrusive, confident word of the psalmist.

But on this calm Sunday evening at the close of a day that had been glorious with sunshine and free from local or national distractions, with no great event calling for thought or action, his mind co-acting with his heart, he chose a subject that comported with the high day in the galaxy of days, with the interim in the tide of affairs, and with the hour of all hours suited to perfection of praise—the very hour of which Mary A. Lathbury sang—

"Day is dying in the West,
Heav'n is touching earth with rest;
Wait and worship while the night
Sets her evening lamps alight through all the sky."

The pastor will frequently find, upon visualizing his congregation in advance, and by taking into account conditions that he knows may obtain in the world about him, that his task, at this point, will not be so difficult as at first supposed. He will not be wise, however, to stop short of this close-up analysis of the situation. A chance theme is like shooting a bow at a venture. This does not necessarily imply that the choice of a great subject, one that goes to the heart of our Christianity, is not appropriate under nearly all circumstances. So true is this that practically all of the great preachers make it a rule to preach, at least once a year, on the cardinal doctrines of the Church, and to be ready, at all times, to present a profound subject on the shortest notice. All of which signifies that another element essential to the selection of a theme is what Dr. James Black, in *The Mystery of Preaching*, characterizes as "the cultivation of the homiletic mind."—*Evangelist.*

THE MOTHER'S POINT OF VIEW.

Among the many letters that have reached us in response to an invitation to the mothers of America to give expression to their observations on the question of the "Children and the Church," few deal with the problem in so practical a way as the following, from a Christian mother in Cochrane, Wis., to which we give space below:

"As the mother of three children, one of whom is now married and the other two in college, and a Church-worker whose privilege it has been to work in several different Churches, I have had opportunity to observe young people. We are all creatures of habit, and habits are formed much earlier in life than many people suppose. The young child is a trouble-maker in Church. He will wriggle and make a disturbance. Parents try taking them a few times, but to the cynosure of all eyes is not an agreeable experience. Children, even very young ones, are perfectly aware that in Church they are the masters, and no child likes to sit still for a long time. They understand very little of the sermon, but some of the best Christians I know were converted when from seven to twelve years of age. Unquestionably, the child, while still young enough to be disciplined, should be taken to Church every Sunday, should be taught that Sunday is the Lord's Day, not his. As Solomon said, 'Train up a child in the way he should go; and when he is old, he will not depart from it.' That is just as true today as when it was written; but the parents have departed from the old ways of living. Sunday School in our Church meets at 10 o'clock (two hours after business hours on week days), yet the universal reason given for non-attendance is late rising. Selfishness, love of ease, lack of early training show all too plainly in this generation. Physical and mental giants, but moral pygmies are the result of much of our boasted education machinery. If America is to be a God-fearing nation tomorrow, something must be done today.

"There is only one way to do it. Awaken people to the fact that the doors of our Churches are fast closing because there is no one who cares to go; and in each small corner where we stand, let us fight for the future. I was told by a pastor of an Evangelical Church in Western Wisconsin that the denomination is trying the plan of merging Sunday School and Church services, in an effort to hold their young people, who in many cases have been lost to the Churches through the preaching of the German language, which they but partly understand. No wonder these young people say, 'Church is only for the old folks.' "

There is a great deal of common sense in what this candid mother writes. It should not be forgotten that there are thousands of other mothers who may have had a like experience and who have not hesitated to apply the remedy. Still, it occurs to us that a little quiet talk with the child or children at home, on behaviour in Church, would simplify matters and pave the way to good results.—*Christian Herald.*

FOR GRACE TO GO BACK.

When I flee to the mountain, the sea and the glen
To breathe the charmed air of free nature again,
It is not to escape from the bondage and lash
Evermore—from the tension, the toil and the clash;
But here to pray God for the strength that I lack
And the grace to go back! Give me grace to go back!

Where the cool breezes kiss me and comfort my soul;
Where the sun's healing touch makes the wounded flesh whole;
Where the deep eyes of nature compassionate gaze
In my own longing eyes with love's solace and praise;
There I know duty lies in the long-trodden track,
And the soul's highest joy is the grace to go back.

To go back with the strength and the smile of the seas,
With the heart of the mountain, the life of the breeze,
With the cheer of the flowers, the peace of the sod,
And the light of Thy face. Grant me this, our God:
To go back to the souls that have such need of Thee,
And who need human cheer as my soul needs the sea.

—Charles Poole Cleaves.

U. S. WEALTH AND MISSION BOARD DEBTS.

According to the latest computation, the total wealth of the United States stands at the staggering figure of $320,000,000,000. This makes America incomparably he richest country in the world. American Protestant Church members, numbering quite one-fourth of the total population, are said to hold their full proportionate share of this wealth. And yet many of the leading mission boards are at this moment heavily in debt—the Methodist Episcopal, North, to the extent of $3,000,000; the Methodist Episcopal, South, $1,000,000; the Northern Baptist, $1,000,000; the Protestant Episcopal, $900,000, etc.

While individual gifts for altruistic causes of a non-religious nature amount to no less than $2,500,000,000 annually, the total contributions of all American Protestant Christians for foreign missions last year—the largest ever—reached only $40,000,000! If "figures don't lie," what is the truth which such figures as these tell?—*Selected.*

The subscription price of THE SUN is $2.00. Please renew.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, D. D., *Secretary.*

Getting Ready.

The success of most enterprises depends upon the time taken and the thoroughness made for preparation. If November and December are to find your Church really studying the whole subject of Christian stewardship, it will take thorough preparation. This time has been set aside by your denomination for the carrying out of that part of your denomination program. We shall be glad to co-operate with pastors, local Church stewardship secretaries, and Conference stewardship secretaries in any way to help have a successful stewardship educational campaign in the Churches.

September 30th.

This is a familiar date to all who know about our Christian Church work. On that date, our denominational year ends. All who have reports to make or funds to send should have them in the mails in time to reach headquarters then.

On that date we shall need the reports from our five Conventions' stewardship secretaries—

New England Convention: Rev. N. H. Heikes, Freedom, N. H.

Metropolitan Convention: Rev. A. W. Sparks, Everett, Pa.

Southern Convention: Rev. J. O. Atkinson, D. D., Elon College, N. C.

Central Convention: Rev. E. A. Watkins, D. D., Urbana, Ill.

Western Convention: Mr. C. E. Ross, McPherson, Kans.

It will, therefore, be necessary for each Conference stewardship secretary to have a full report of the stewardship work of the Conference in the hands of the proper Convention stewardship secretary by the 15th of September. That is close at hand. We hope no secretary will fail us.

Conference Organization.

It has been very gratifying to see the way the various Conferences are revising their constitutions and organizing themselves according to the program of the Christian Church. Such procedure means that, as a Church, we shall get some where in reasonable time. If every Conference will show that spirit of co-operation, how splendid it will be!

Devotion, evangelism and life service, Christian education, missions, stewardship and finance, publications. This is the Conference season, and increasing loyalty is being shown to the denominational program.

Local Church Organization.

Each Church should plan for its organization around five departments, same as the Conferences, except that local Churches do not need the department of publications. The five departments cover and provide for all the work of the local Church. All work may be planned for simplified, be in harmony with the denominational program under the five departments. It fits every type of a Church, makes definite responsibility, simplifies and makes for efficiency. We recommend it to all our Churches.

A Weight of Testimony.

If you are open to conviction, the testimony is convincing. For months our own brethren have been testifying to the blessings of tithing. This column has set forth almost weekly strong testimony and actual experience in their own lives of our people who tithe. Here is one from Rev. Simon A. Bennett, professor in Elon College, one of our ministers known throughout the brotherhood. He says:

"Some systematic method of financing the work of the kingdom is a necessity. Most of us have so many wants that the work of the Church would get little money if we supplied our own wants first. As a student in college, the writer found tithing to be the satisfactory method for the recognition of the stewardship of money. In view of the needs of the Church and the benefits derived from tithing, I believe all Christians would find it a most satisfactory basis for proportionate giving for kingdom work."

FROM PORTO RICO.

The Christian Church of Ponce, Porto Rico, is in the closing week of its daily vacation Bible school. This is the second year, and it is safe to say that we are all enjoying it, teachers as well as pupils. There are seventy-three children enrolled besides the kindergarteners, who are also having a summer session.

The order of the day is as follows: Bell rings at 8:30 A. M., and all form line in the Churchyard and march in to music. Opening exercises consist of Scripture reading, Sunday School hymns, and prayer. Then the pastor tells a Bible story, after which a short song period is enjoyed. Children learn a verse by memory each day. Then all rise and salute the Christian banner. After which they march to their classes.

The larger boys go first to a long table, where paper and pencil are furnished, and they write, from memory, the story the pastor told. The pastor has charge of the Bible seat-work. The girls go to their sewing classes; the younger girls and boys to their manual classes.

When the larger boys finish their work, they go to the home of the pastor, where temporary carpenters' benches, tools, wood, etc., have been furnished, and they thoroughly enjoy an hour's work with the two high school boys, who have had training in carpenter work in school and who have charge of this class.

At 10:30 a play period is enjoyed by all. Then the pastor takes the remaining classes for Bible seat-work. The boys and girls too small to write the story, learn verses and print in colored letters what they learn.

On Friday morning, each pupil recites the portion of Scripture which is required to be learned at home. Record is kept of all Bible seat-and-memory work, and premiums will be given at the time of our closing exercises and exhibit.

I, for one, am glad that the daily vacation Bible school has come into existence. It is proving a help to over one hundred little Ponce children of the Christian Church.

Next week we are to have lectures on Sunday School work. The lecturer is Prof. M. C. Morton, of the Evangelical Seminary of Rio Piedras. We are looking forward with pleasure to these meetings in which the Baptists, Methodists, United Brethren and Christians of Ponce will co-operate.

On the 11th, 12th and 13th of September, our annual Conference will be held. It would be such a pleasure if some of our workers from the homeland could visit the work at that time.

Yours for the Master's cause,

MRS. D. P. BARRETT.

REPORT OF HOME DEP'T SECRETARY.

One cannot fail to be impressed with the wonderful opportunity given to a live, working home department in the Sunday School; still, with our forty-one Sunday Schools of the Convention, only eleven reported last year, with an enrollment of 175. What the home department means to the "shut-ins and shut-outs" who cannot attend the Sunday School sessions can scarcely be estimated. It is the long arm of the Sunday School, an outreach into the surrounding community, giving a sympathetic touch to those faithful members who, in days of health and strength, were active workers, an open door to present workers through which they may pass to unlimited fields of real service.

There is no phase of Sunday School work which operates in a more needy and usually more unoccupied field. What of the opportunities given a home department near our county homes for the aged and infirm? Surely these lives would be brightened by the home department visitors! Many of our firemen, street car employees, members of the police force, and other enforced Sunday workers would be happy to keep in touch with the Sunday School.

Our records prove that not more than 50 per cent of the Church membership is in the Sunday School. Some of the accomplishments of a working home department are the building up of Sunday School and Church service, developing the worker, bringing cheer to darkened homes and lonely lives, increasing Bible study, instituting family altars, assisting parents who help children with Sunday School lessons, opening homes which have been closed to religious influence, and the placing of missionary literature in every home. It has Christ's idea of going after them, and results in turning many nonservice Church members into active Christians. Why not have a home department in your Sunday School?

MRS. R. B. WOOD, *Sec'y.*

MORE REVERENCE.

When the foundations of a building are destroyed, the roof comes rattling down. When the roots of a tree are starved, the tree withers at the top. Reverence is the foundation of life, and one of the roots of character growth is reverence. Reverence shows itself in a fine respect and esteem for exalted things, places, persons. It is the invisible barrier that keeps the best we know from the debasing hands of commonness. Reverence has ever been the guide of those who have a heart to conserve the highest values and develop the highest ideals through obedience to the very best they know.

Most assuredly we stand in need of the sense of reverence, the recognition of an excellence beyond and above ourselves which claims our homage and devotion. At least, certain signs of irreverence are not far to seek. We see them everywhere—the impatience of people at the restraints of society, the dislike of all assertions of authority, the vanishing of old and beautiful customs of deference in manner and speech, the notion that every man's opinion is as good as another's, the assumed right of every person to make himself the measure of all that he surveys. It is a matter of thanksgiving that we have had so much of reverence in our past life. It has given cohesion and coherence to our communities, and through it we have made our advances in civilization. Through reverence the home has been built and the laws of the land upheld. Take reverence away and a condition of confluent destruction accrues, the home being destroyed, the laws of the land rendered useless. No nation can ever be great in the best sense if it is lacking in reverence. No man can ever attain true greatness without the

virtue of reverence. Both nation and individual rise in character as, at some point, they stoop in reverence. Said an Englishman to his son who was leaving home to make his living in London, "My boy, if you wish to stand on your own legs in life, you must first of all learn to go down on your knees." Likewise, nations and individuals must learn to reverence great principles, great ideals, great visions. For both the fear of the Lord is the beginning of wisdom.

We have much need for "more of reverence." How shall it be secured for national life? Every person must begin with himself—reverence in the citizens comprising the nation. In ancient times, the custom in Greek and Roman temples was to have the steps leading up thereto of an uneven number, so that beginning to mount with the left foot, the worshiper, having achieved the top, entered the temple with his right foot foremost. Hence, the ancient command, "Keep thy foot when thou goest to the house of the Lord." Count your steps! Prepare the mind for the devotional exercise! Rush not in where angels fear to tread! We must habituate the mind to receive spiritual impressions. It is a matter of attention, discipline, appreciation. Nothing must be left to chance, nothing to accident, nothing to the impulses of the moment. One must prepare the mind and poise the personality by every legitimate and helpful means, so that the world is seen as the habitation of the Great Presence. Somebody once said to William Blake, "When you see the sun rising, do you not see a disc of fire like a guinea gold piece?" Oh, no," said the poet, "'I see a company of the heavenly host crying, 'Holy, holy, holy is the Lord of Hosts, the earth is full of His glory.' " The very first step in the process of preparation will eliminate from us the tendency to levity that is growing in our midst; and the louder practice of laughing at everything and everybody and every event as if the fabric of life were a tapestry of buffoonery!

Discrimination must go into the quality of our life. There is, of course, a time to laugh. The use of laughter is a test of our reverence. We are to worship only the highest. In "The Revolution in Tanner's Lane," Mark Rutherford makes great use of a very ancient command: "Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest; but in the place which the Lord shall choose . . . there thou shalt offer thy burnt offerings, and there thou shalt do all I command thee." And then follows one of Rutherford's shrewd and incisive comments thus: "Reserve yourself; discriminate in your worship. Keep your worship for the highest. Do not squander yourself, but, on the other hand, before the shrine of the Lord offer all your love and adoration." The ancient command has traveled down the centuries, and it reaches into life today with the same authority as it did in days of old. Its authority lies precisely in its profound wisdom and necessity. To obey it means elevation of life, refinement, achievement of high ends, no matter what secondary successes are missed. To disregard it is for life to end in futility and vanity. Not everywhere is the dedication to be made, not everywhere the sacrifice to be offered. Only at the shrine of the best are we to pour all our lordliest energies.

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul according well,
May make one music as before—
But vaster.

—*John Moore,* in *New Outlook.*

Subscribe to THE CHRISTIAN SUN. Price, $2.00 per year.

MAKING LIFE GREAT.

Last week Paul, the great apostle to the Gentiles, was in Philippi with Silas, a prisoner for his testimony to Jesus Christ. And as he and his companion thrust into the vile inner prison and made as uncomfortable as they could be made by having their feet put in the stocks, were making the old jail ring with that strange new song of Jesus and His love and power to save, a marvelous thing happened. The prison rocked with an earthquake shock and the shackles fell from the prisoners and they were free. And then followed the beautiful scene of the conversion of the jailer to faith in Christ.

But today Paul is in prison again. The Book of Philippians is one of the epistles of the imprisonment. It used to be thought to have been written quite early in Paul's imprisonment in Rome, but now the consensus of opinion seems to place it toward the end and very nearly at the close of the last chapter of the story of the great prisoner's life. He is an old man now and he suffers not only from actual imprisonment, but the years of toil and suffering and hardship have added their burden to life. He is suffering from cold and close confinement and loneliness, and his case is pitiable indeed.

But why doesn't the God whom he has served so well and so faithfully and at such a great cost to himself look after him better! Why isn't there an earthquake now, and why aren't shackles shaken off and the loyal and courageous old man given to understand that God has him still in mind and is still able to protect him! Surely something needed to happen now quite as much as it needed to happen those many years ago when life was fresh and vigorous with him and he could stand up under nearly any physical hardship or suffering. But nothing of that marvelous sort does happen, and the slow days creep their weary length along week after week until one tragic day the old hero is led out to his death.

Well, but what profit is there in serving God if one isn't better cared for than that? Let Paul's great letter to the Philippian Christians answer that question. A man who insists on feeling as Paul does in the midst of such conditions; whose joy and courage and faith and hope are so abounding as his manifestly are, is not in great need of our sympathy. Surely there is nothing much better that God could do for him as a reward for all those years of service and enduring faithfulness than to put such heart into him and make it possible for him to feel and write the things that he here gives expression to. What odds does it make that he has to spend a few short months in that Mamertime prison, and that it is a little cold, and at times lonesome, when in his soul are such great thoughts and feelings and aspirations and counselings as he sets down on paper to send off to his loved Christian followers in far-away Philippi?

Isn't it true that there are some things that God can do for men that are really better for them and much more enjoyable than to make things easy and comfortable for them all their lives through? To face life with courage and high hope, no matter what it is holding out to you, is to live greatly and finely and with overcoming joy and happiness. Can you think of any finer results flowing from the living of the Christian life than to see life from its close as Paul saw it in these matchless chapters?

The meaning of this chapter, from the point of view of our class, is to be found when we look at it as furnishing the motive and principle under which Paul lived and worked through all those years. Devotion to great and high ideals will glorify any life, no matter how it has to be lived, and if ever there was a man utterly devoted to great ideals, it was Paul. And do not forget to notice what Paul has to say about the power of thought and of idealizing to make life great. "Think on these things!" No life can become great unless there enter into it great thinking.--*Ex.*

LARGEST STEAMSHIP.

When the Malolo—the largest and fastest high-powered passenger steamship ever built in the United States—sets forth on her first run between San Francisco and Honolulu in the spring of 1927, she will be better equipped with Bibles and hymn books than any vessel ever built in this country.

There will be a Bible in each of the 274 staterooms, and the remainder of the 300 Bibles which the ship will carry will be placed in the public rooms and in the quarters of the officers and crew. There will be 400 hymnals, so that no one will lack an opportunity to join in the religious services on board.

The Malolo is now being constructed at Cramp's Shipyard, on the Delaware River. Her length will be 582 feet, her beam 83 feet, and her displacement 22,000 tons. Her twin-screws, driven by turbines which will develop 25,000-horse power, will hurl the huge vessel over the surface of the ocean at twenty-five miles an hour.

Her speed will enable the Malolo to make the round trip between San Francisco and Honolulu in eight days, cutting four days from the fastest time made by any passenger vessel now on the run. The luxury of the ship's appaintments will be in keeping with her size and speed.

Six hundred first-class passengers will be accommodated in the 274 staterooms. There will be 160 private baths—more than on any other vessel. On "A" deck will be located the ballroom, lounge, library, smoking-room, and veranda, all connected on the port side by spacious foyers and galleries. The main dining-room, extending the full breadth of the ship, will be 108 feet long. At its forward end will be two alcove coffee rooms suitable for use as auxiliary dining-rooms, or for private dinner parties.

A gymnasium, a swimming-pool, and electric baths will be provided. A complete system of mechanical ventilation will be installed for use in the tropical climate which the vessel will encounter on her voyage to the Hawaiian Islands.

The total cost of this newest addition to the American merchant marine will be $6,500,000.

NEW HORRORS IN WAR.

Early in September, the American navy will test a new invention called the "death stroke," guaranteed to spread death and destruction over a radius of twenty miles. Righteous critics say these horrible investions make for peace. They claim that when war becomes terrible enough, men will be afraid to fight. History does not bear them out. In the old days of bow-and-arrow fighting, total casualties in warfare were light. But when gunpowder came along, people said, "This will make war too terrible, and perhaps end it altogether." But it didn't. With gunpowder, there were more wars and more casualties than ever. And then came high explosives, shells, shrapnel, and machine guns. Again it was predicted that war had become too terrible to be waged. The great war was the answer to that.

The truth is that the first business in war is killing. And the better equipped a nation is to kill, the more confident it is about going to war. There was enough downright hell in the last war to scare humanity into perpetual peace if humanity is ever to be scared into it. But humanity was not scared into perpetual peace. And no amount of "death strokes" or "death rays" will ever do it. The one way to end war is to get war-like instincts out of the human system.—*Vancouver Sun.*

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

September 13, 1925.

Subject: "Paul in Thessalonica and Berea."

Golden Text: "Prove all things; hold fast that which is good."—1 Thess. 5:16-24.

Lesson: Acts 17:1-12.

Devotional Reading: 1 Thess. 5:16-24.

Westward the course of empire takes its way. Perhaps it is because the course of missions took its way westward. Those of us who rejoice in the achievements of Western civilization should remember that in the providence of God His servants, no doubt under His divine guidance, went into all the world by way of the West, and thereby laid the foundation for the achievements of modern civilization. Paul was simply laying another foundation-stone when he moved on to Thessalonica from Philippi.

"And Paul, as his custom was, went into the synagogue, and for three Sabbath days reasoned with them from the Scriptures." Paul, like Jesus, had a keen sense of values, and the fact that he went regularly to the synagogue is significant. In this particular case, of course, Paul was concerned with getting a point of contact, and the synagogue was the logical place to do that. But beyond any practical purpose, there was the habit of frequenting the house of God, the house of prayer, where, in worship in common with others, the inner man was renewed and life was enriched. What a tragedy for men and women to remain away habitually from the Church!

Paul was undoubtedly a powerful and persuasive speaker. But back of all of his persuasiveness there was compelling reason. "He reasoned with them from the Scriptures." There has always been a great deal of coercion on the part of men who would set up arbitrary standards as tests of Church fellowship. In this day of dissatisfaction, with such tests, one needs only to appeal to the reasonableness of the Christian religion. God demands blind obedience from no man. "Come now, let us reason together, saith the Lord." Man can do no less. The Scriptures are a sufficient rule of faith and practice.

Christ was central in Paul's preaching and in his life. The passion or suffering of Christ and the resurrection were central in Paul's preaching. He lifted Christ up and the promise of Christ that if He be lifted up He would draw all men unto Him was fulfilled in a striking way, for many of the devout Greeks and a number of the women believed on Christ and joined the missionaries in Jesus' way of living. "But the Jews, being moved with jealousy, took unto themselves certain vile fellows of the rabble, and gathering a crowd, set the city in an uproar." No matter how good a man is or what he is trying to do, he will always find opposition, and in many cases that opposition is born of jealousy. One of the most, subtle and prevalent temptations to which many a Christian worker is subjected is jealousy over a fellow-worker's success. It is difficult for many, and impossible for some, to say with John the Baptist, "He must increase, but I must decrease," when speaking of another's work.

The mob assaulted the house of Jason, where Paul and Silas were stopping, and it might have been very unpleasant for them if they had been at home that day. It happened that they were not there, however, and the crowd vented its spleen on Jason and certain of the brethren. They were dragged before the rulers and made to give bond to keep the peace. Here, as usual, the charge was false as to fact, but true as to spirit. The missionaries were not directly trying to set up a king in opposition to Caesar, but they were trying to win allegiance to the King, whose kingdom eventually would include all the kingdoms of this world.

Paul and Silas were sent away by night, and came to Berea. There is a significant statement made in connection with their work in Berea. Luke says: "Now, these were more noble than those in Thessalonica, in that they received the word with readiness of mind, examining the Scriptures daily, whether these things were so." Would that we had more of their type. One of the tragedies of life is the closed mind, and it is nowhere more tragic than in things religious. One of the biggest issues between the two large groups of Christians in our day is just on this point. The one group thinks that the faith has been once and for all delivered through the saints, that there is nothing new in religion, and that the attempt to interpret God in contemporary terms is heresy. The other group, with equal sincerity, believes that God is still speaking to His people, that there are new factors entering into life now, and that truth is to be welcomed wherever found. It does not matter to which Church a man belongs, but it does matter whether he has a closed mind. God pity the man who has closed his mind against any new truth. This applies both to fundamentalist and modernist.

God pity the man, too, who is not searching the Scriptures in all readiness of mind, seeking always to appropriate more and more of their message. One of the most alarming factors in the present religious situation is the fact that so few Christians are reading and studying their Bibles. There are many who are afraid of the modern use of the Bible. They had better be afraid of their own disuse of the Bible. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me," said Jesus.

Teaching Points.

1. There is real value in regular attendance at services of worship.
2. Christianity is reasonable.
3. Christ had a crown because he had a cross.
4. The truth that finds a response in one man will be rejected by another.
5. Idle hands are the devil's workshop.
6. One of the easiest ways to go to the devil is to do nothing.
7. Christianity really turns the world upside down.
8. Jesus Christ is the King of kings.
9. The closed mind is a tragedy.
10. Refusal to face new truth is a twin to the refusal to obey the truth.
11. Reading God's Word is a privilege and a duty.
12. The Church of Jesus Christ owes much to women, as women owe much to the Church.

CHRISTIAN ENDEAVOR.

September 13, 1925.

Topic: "The Harvest of Our Lives: What Shall it Be?"—Gal. 6:7-10; Prov. 11:17-20; 2 Cor. 5:10.

Some Bible Hints.

There is no way to dodge the law of God; it closes in upon us like a circle. (V. 7.)

Punishment lies in the very nature of the evil things we do. If we sow to the flesh, the flesh itself will punish us by its very corruption. (V. 8.)

To sow to the Spirit means that we do things that the Spirit approves, kind deeds, and so on. (V. 9.)

We do not need to wait for the beginnings of harvest. Kindness makes joy in the heart and is its own reward. (V. 17.)

Suggestive Thoughts.

The Christian is judged according to his works. But remember that reward comes from within, according to God's laws.

Thoughts as well as deeds are seeds that produce harvest according to their kind; good thoughts produce good, evil thoughts, increasing evil.

Our harvest is but the seed of another harvest. Our earth life determines our life in heaven, which will grow into yet more glorious things.

Life moves in a circle. Jacob must meet Esau, whom he wronged, sometime or other. We do not really move away from our words and deeds, but toward them.

A Few Illustrations.

Harvests are always greater than sowings. We reap what we sow, and also more than we sow. Tendencies deepen within us, and the roots of our words and acts strike deep.

No farmer sows just whatever kind of seed happens to his hand. He plans his harvest and chooses his seed. So must we choose the kind of life that we will live, with an eye to what the issue of it shall be.

Springtime is opportunity. If sowing is neglected, that spring never comes again. The chance to do good often slips past us while we dream of what we should like to be.

The miserable dope fiend is a sample of a harvest reaped. So is a sweet-faced saint. But what a difference there is between the two!

To Think About.

What kind of deeds is it worth while to sow?

Why should we watch thoughts sown in our hearts?

How can we sow Christ in our lives?

A Cluster of Quotations.

"We know how a man may sow health or sickness in his life, and we know the harvests they yield. The law of growth is sure."—*Anon.*

"If you would get real harvests out of your lives, sow purpose in them, sow unselfishness, sow self-control, sow courtesy, sow forgiveness, and you will be sowing for eternity."—*James Spalding.*

"In this world it is far more certain that vice will be punished than that virtue will be rewarded."—*Longfellow.*

"God judges by a light
Which baffles mortal sight,
And the useless-seeming man the crown has won;
In His vast world above,
A world of broader love,
God has some grand employment for His son."
—*Anon.*

LILYPAD CIRCUS.

By Arthur Guiterman.

The Minnows and Tadpoles are eagerly bound
For Lilypad Circus, the Great and Renowned,
Where Hercules Frog,
The Pride of the Bog,
Will lift up a Turtle who weighs a whole pound!

At Lilypad Circus, the Gorgeous and Grand,
The Ringmaster Trout with his hat in his hand
Will open the show,
Which is, as you know,
The best in the Water if not in the Land!

PLEASANT HILL CHURCH.

Pleasant Hill has made wonderful progress in the last year. The first thing of importance in the year's program was the building of two nice Sunday School rooms. This gives us a plant of four well-equipped Sunday School rooms, besides the main auditorium. After the building was finished, the entire house was given a double coat of paint, which, with the cleaning and beautifying of the ground, adds much to the outside appearance and makes us proud of our place of worship.

On May 17th a centennial celebration was held in memory of the founding of the Church in January, 1825. We look back to this as the greatest and most inspirational service ever held at our place.

The Sunday School is in a very progressive state. There are about 200 on roll, many of these being heads of families. This is encouraging to us, for we believe when parents come and bring their children, good results are going to be accomplished.

July 19th "Children's Day" was observed. The primary teachers, with chosen assistants, had charge of the training of the children, and a splendid program was rendered. To see sixty children, all under sixteen years of age, singing, reciting and glorifying God in their simple manner ought to be an inspiration to any Christian worker. The congregation was very attentive, which was also very encouraging.

August 8th the young people of the Sunday School went picnicing to Pastime Park. The day was a most enjoyable one to those present. The time was spent in playing games, riding the merry-go-'round, ocean wave, swinging, and other things of pleasure.

August 13th the children were carried on a pleasure trip to the Orphanage. They enjoyed the day very much playing with the orphans' playthings, and the life of the orphan children made an impression on the minds of our rural children that will not soon be forgotten. At noon, dinner was spread, and after a few remarks by Chas. D. Johnston, superintendent, all ate to the extent of their own satisfaction.

September 6th, our annual revival begins. This is the climax of our whole year's work, and we feel that a revival is needed as never before. We pray that our Church and community will not be the same following this meeting. We trust that impressions for good will be made, and we may look forward not only for a strengthening of the Church as an immediate result of the meeting, but to the continued evidence of spiritual progress in every-day life.

We are very sorry to note that our dear pastor, Bro. McCauley, cannot be with us next year. Seldom does there come into our midst a man who can so win the hearts of the people as has Bro. McCauley. He has endeared himself to our people and enthroned himself in the hearts of the scores who have been thrilled and encouraged by the wonderful messages that he has given us. We pray that God's richest blessings may continue to follow him wherever he may go.

Liberty, N. C. EUGENE H. THOMPSON.

WEBSTER, MD.

The Webster Community Christian Church celebrated its first anniversary on Sunday, August 23d. We were looking forward to a large audience and a pleasant day, which we had. The day was perfect, and there were about 700 persons present. The Church was beautifully decorated, and at 10:30 A. M., when the bell rang for morning service, every pew was filled, and chairs were placed around and many on the outside. The choir rendered several fine selections. The morning sermon was preached by our minister, the Rev. Melton W. Sutcliffe, which was a powerful one on "Labor and Patience." It was just what we all have to do if we want to keep God's work going on.

At 12:30 o'clock, the ladies served a lunch in the basement of the Church to those coming from a distance. At 3 o'clock our associate minister, the Rev. Richard Sutcliffe, preached; and at 8 o'clock P. M. Rev. Milton W. Sutcliffe gave another fine sermon. The collection was a very good one, and altogether it was a splendid anniversary.

We hope and pray our Church may do as much, and more, in the coming year, and we ask the prayers of all the Christian Church for this special Church.

Our minister, Rev. Milton W. Sutcliffe, was to have given a lecture at the Christian Convention at Rays Hill, Pa., on August 21st, but due to a cold he was very sorry to have to cancel this engagement. HARRIETT E. CORLEY.

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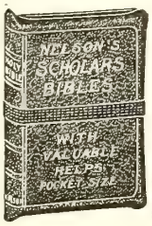

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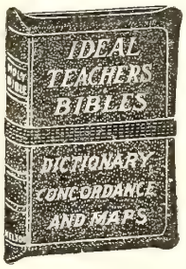

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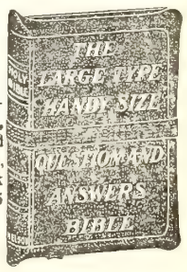

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MONDAY.

THE CHRISTIAN'S HOPE.

Lesson: Psalms 128.

Hope is the common feature of all religions, and a very special feature of the Christian religion. It is the mecca of this life in which the expectation of prosperity, the success of enterprise, victory over enemies, the harvest of the fields, the happiness of the family, the health of all is exhausted. It is the natural lot of the righteous man, and it is celebrated in many of the psalms with lyric beauty unsurpassed in its appeal in all literature.

And it is hope that is the expectation of our hereafter. We look forward with pious confidence to the perfect happy life and to be like our Redeemer. It is the peace of our souls which prays for that happy end where and when we shall be taught His ways and we will walk in His paths, and our lives shall be as a watered garden. Read Isa. 2:2-3.

Prayer.—Our Father, hold Thou before our mental and spiritual vision today the hope of eternal glory. Forgive us of our sins and make us pure, that we may obtain it. In His name we ask it. *Amen.*

TUESDAY.

VICTORY OVER SIN.

Lesson: Rom. 8:1-11.

There is a ceaseless conflict between good and evil, seated in the heart of man. Deliverance and victory in this conflict is obtained by complete conformity to and harmony with God through Jesus Christ the Saviour. When Paul was weary of his long struggle for legal righteousness which he despaired of obtaining, he exclaimed, "Who shall deliver me from the body of this death?" and he finds his answer in the new law of the spirit of life in Jesus Christ, and it made him free from the law of sin and of death. That is the heart of Christianity.

Prayer.—Our Father, give unto us to feel the heart of true Christianity constantly. Forgive us of our sins and make us one with Thy Spirit through Jesus our Lord, that we may live the Christ-like life now and forever. *Amen.*

WEDNESDAY.

THE LIFE WORTH WHILE.

Lesson: Matt. 21:12-17.

There is a life worth living, and that is the honest, useful and unselfish life, cleansed and motivated by devotion to an ideal.

There are battles worth fighting, and they are for justice, for God-born liberty, for cleansing of corruption, and for honor. These are worthy the finest manhood and womanhood.

Prayer.—Dear Lord, give unto us as our first thoughts of today and each day the true values of life and what makes life worth while. So endow our minds and hearts that we may dedicate our lives to these worth-while things. In Christ's name we ask it. *Amen.*

THURSDAY.

"Though I have faith, so that I could remove mountains, and have not love, I am nothing."—1 Cor. 13.

Christianity is the greatest asset in the world. It beats money and power and influence. It convinces, sweetens and gives peace of soul and controls to highest joys where wealth scarcely raises a tremor of interest. It tramples over prejudice and opposition and fights on to victory.

Enthusiasm in Christianity is the force that carries it on. It spurns inaction, storms the citadel of its object, and engulfs obstacles. This is faith in action, which removes mountains and achieves the miraculous.

Add to your religion enthusiasm in all your work, attitude and manner, and it will spread like a contagion. To all you come in contact with it means more joy, pleasure and satisfaction, more real and virile and more spontaneous Christianity with this than can be achieved any where else.

Prayer.—Our Father, we praise Thy holy name because Thou art good and supreme. Give unto us to know the fountain of life, the true joys of living, and to accomplish something each day for Thee. *Amen.*

FRIDAY.

GOD, THE UNIVERSE, AND US.

Lesson: Psa. 8.

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him? . . . Thou hast made him but a little lower than God."—Vs. 3, 4, Psa.

Man is arrogant in proportion to his ignorance. Man's natural tendency is toward egotism. Man, in his infancy of knowledge, thinks that all creation was formed for him. For several ages he saw, in the countless worlds that sparkle through space like the bubbles of a shoreless ocean, only the petty candles, the household torches, that Providence had been pleased to light for no other purpose but to make the night more agreeable to man.

Astronomy has corrected this delusion of human vanity, and man now reluctantly confesses that the stars are worlds, larger and more glorious than his own; that the earth on which he crawls is a scarcely visible speck on the vast chart of creation.

But in the small, as well as the vast, God is equally profuse of life. The traveler looks upon the tree, and fancies its boughs were formed for his shelter in the summer sun, or his fuel in the winter frosts. But in each leaf of these boughs the Creator has made a world—it swarms with innumerable races. Each drop of water in a moat is an *orb more* populous than a kingdom is of men.

Everywhere, then, in this immense design, science brings new life to light. Life is the one pervading principle, and even the thing that seems to die and putrefy, but engenders new life, and changes to fresh forms of matter."

Prayer.—Dear Heavenly Father, reveal to us Thyself in every dew-drop as well as every fragrant flower. In all our ways help and inspire us to acknowledge Thee, and live for Thee. Forgive us, we pray Thee, of all our sins. In His name we ask it. *Amen.*

SATURDAY.

CHRISTIANITY IN BUSINESS.

Lesson: Rom. 12:9-21.

Text: *"Not slothful in business."*

"Get the confidence of the public and you will have no difficulty in getting their patronage. Inspire your whole force with the right spirit of service; encourage every sign of the true spirit. So display and advertise wares that customers shall buy with understanding. Treat them as guests when they come and when they go, whether or not they buy.

"Give them all that can be given fairly, on the principle that to him that giveth shall be given. Remember always that the recollection of quality remains long after the price is forgotten. Then your business will prosper by a natural process."—*H. Gordon Selfridge.*

Prayer.—We come into Thy presence, Heavenly Father, humbly beseeching Thee to forgive us of all our sins. We dedicate our lives to Thee and ask Thee to establish us in our business and impel us to make it Thine own. In it show us how, and help us to apply the Christ principles for God and humanity. *Amen.*

SUNDAY.

FAITH IN OTHERS.

"Having your behaviour seemly . . . that wherein they speak against you as evildoers, they may by your good works, which they behold, glorify God in the day of visitation."—1 Peter 2:12.

"The man who lacks faith in other men loses his best chances to work, and he gradually undermines his own powers and finally character. We do not realize to what extent others judge us by our beliefs. But we are, in fact, judged that way; and it is right that we should be judged in that way. The man who is cynical, whether about women, or business, or politics, is apt to be immoral in his relations to women, or business, or politics. The man who has faith in the integrity of others, in the face of irresponsible accusations, is assumed to have the confidence in other's goodness because he is a good man himself."—*President Hadley.*

Prayer.—Our Father, we thank Thee for all blessings of life, for salvation by grace, and for a life of victory by faith. Make us worthy of the faith of others and strengthen our faith in the others. We pray for this until Thy will shall be done on earth as it is in heaven. In His name we ask it. *Amen.*

THE SMALL COLLEGE.

It should never be forgotten that the small college, rather than the great university, is the backbone of higher education in the United States. The work done in the two types of institutions overlaps broadly, but neither entirely covers the field of the other. In graduate, professional and highly specialized studies, the little fresh-water college cannot compete with the great university; but in laying the foundations of a liberal education, in forming character by benign human contacts, in fitting the student for life itself rather than for the job that is but part of life, the small college still stands without a rival.

The very limitations of the small institution preserve it from the danger of becoming unwieldly, topheavy or overextended. What it lacks in plant, it makes up for in personnel. Its very smallness encourages individuality rather than standardization. The human contacts are closer. Men play a larger and freer part. They are not overwhelmed by rules, buildings, overwide choice of courses, complex social life and overelaborate administration. There is as much to be said for the simple life in education as in the world at large. In all essentials, a college is merely a group of teachers and learners. A dozen young men gathered in a quiet, shady place might be the kernel of an institution of the soundest learning, if only a Plato sat in their midst.

Associated with the large universities are great and learned men by the score; but as students multiply, their work must become more and more executive in its nature. They must distribute their courses among more subordinates and suffer their own personalities to be diluted by their assistants. Whether they will or no, they must face the problems of mass production.—*Saturday Evening Post.*

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Kiddies:

Well! well! just eight names so far! We can't play at all if we have so few. I think it's more fun when we all play, don't you, Kiddies?

Just one thing, though: I'll promise that these may play in the game, so you eight dear Kiddies please look out for next week's page. It's coming next week!

What do you think! I saw a beautiful little girl on the street pushing a lovely doll carriage—but there was no dolly! Oh, no indeed! What do you s'pose? A teeny-tiny baby doggie, all dressed up in red ribbons and tied in the doll-buggie same as if he was a dolly. Yes, sir-ee, Kiddies, and all at once down the street came another little doggie, almost like doggie with the ribbons, and 'fore the dear little girl could say "Boo!" why, Kiddies, that dressed-up doggie jumped right out of that doll buggie, and down the street he ran as fast as he could—red ribbons, doll carriage, little girl, 'n' all, right behind him! Oh-ee! and, say, listen to this: a great big ol' policeman was standing over in the very corner where the doggies wanted to go, and big ol' policeman wasn't looking at the doggies at all; and oh, my! they all mixed themselves up together, and the little girl cried, and the big policeman laughed—oh, my! yes, he laughed loud at the little girl and her beautiful doggie.

But the other little doggie ran away—naughty little fellow! What would you have done?

Your editor,
MADGE FLEMING MOFFITT.

FAME.

By Pringle Barret.

Little Jenny Miller
Has freckles on her face,
And her clothes are just as plain as they can be.
There is nothing very frilly,
There is not a speck of lace,
Anywhere on Jenny Miller, you can see.

But little Jenny Miller
Is the wonder of the town.
You can witness her performance any day.
With admirers all around her,
She parades about the town
On a pair of stilts—the most amazing way!

THE REAL PRINCESS.

By Irene S. Woodcock.

Rolf and Gretta were visiting their uncle in the cottage by the woods.

"Sometimes the Princess passes here," he told them. "Perhaps if you watch you will see her."

They were at once much excited. They had never seen a Princess.

"She will be beautiful," said Gretta.

"She will ride a pony and will be kind to every one," said Rolf.

The very next day their uncle had to ride away on business.

"But we shall not be lonely," they told him; "we shall watch for the Princess."

Gretta decided to knit a cape for the Princess' doll, and Rolf said he would weave a basket in which to carry it. All the morning their fingers flew and by noontime both cape and basket were finished. But the Princess did not come. They watched and watched, and at last were ready to give up. Then suddenly Gretta cried, "Here she comes!"

Riding on a pony, came a girl about her age. She was very pretty, though the corners of her mouth turned down instead of up; and to Rolf's surprise she struck the pony a sharp blow before she reached them. They stepped forward into the road as she came nearer and began curtsying. She reined in her pony, and Gretta handed her the fine basket on which Rolf had spent so much time; in it was the doll's cape. The Princess reached down for the basket and opened it quickly.

"Oh!" she exclaimed with a glance at the wooden doll in Gretta's arms, "My doll wears silk, and I do not care for baskets." She struck the pony again and rode away.

Gretta looked at Rolf, and the hot tears rushed to her eyes.

"Never mind," he said; "she is not a real Princess or she would not act in that way. Let us walk in the woods and gather flowers. We can take your doll along, and you may have the basket for her cape."

Gretta dried her tears, and the two children entered the woods. There were many flowers, and soon they had their hands full. They were about to return when Gretta seized her brother's arm.

"Some one is crying," she said.

Rolf listened. He followed the direction of the sound until he came to a little girl who had caught her foot between the roots of a tree and could not move it.

"Don't cry," he said kindly; "I will help you." With his sharp knife he cut one of the roots away until she could free herself. But she looked so tired that tender-hearted Gretta invited her to the cottage to rest. The little girl was glad to go with them. When they reached the cottage, Gretta poured milk and cut bread for her, and then she felt better. Gretta showed her the basket and the doll's cape that she and Rolf had made.

"My doll is made only of wood,'" she said; "but I love her dearly, and you may hold her if you wish."

The little girl did wish; and she tried the cape on the doll several times and admired the basket until Rolf felt very proud of his work.

"If you would like the basket, you may have it," he said, "and I will make my sister another."

"You may have the cape, too," said Gretta

The little girl was delighted, and hugged Gretta and thanked Rolf over and over again. But at last she said she must go, and before they could think of a way to keep her longer she was gone.

"She is much more like a Princess than the other one," said Gretta.

"It isn't being called Princess that makes you one," said Rolf.

They talked for a long time after that about their new friend and were sorry they had forgotten to ask her name.

"Perhaps we shall see her tomorrow," said Rolf.

But the next morning a horseman reined in at the door. "The Princess wishes you to take luncheon with her today," he said.

How disappointed they were! But, since an invitation from a Princess is a command, they hastened to get ready. On reaching the palace, what was their astonishment to see the little girl of the woods come forward to greet them!

"Why," exclaimed Gretta, "I thought— Why how can you be—"

"I am the Princess," she smiled. "Perhaps you saw another girl on a pony yesterday. She is the daughter of the head keeper at the palace lodge. When I left you in a hurry," she went on, "I saw some one coming for me, and I wanted to surprise you both. Are you glad to be here?"

Gretta's eyes shone. "I have my knitting; I am making another doll's cape," she said.

"My doll seems to be proud of hers," said the Princess with a happy laugh. "She has worn it all day. Come, I shall show her to you. And," she added, turning to Rolf, "if ever you weave a basket large enough to hold them, you may have a pair of my rabbits. You might run down to the hutch now and choose them."

On the way home that afternoon, Gretta and Rolf agreed that they had never spent a happier day.

"She wasn't like a Princess at all," said Gretta; "she was just like any other girl and very sweet and kind."

"That is what makes her a real Princess," said Rolf. And Rolf was right.

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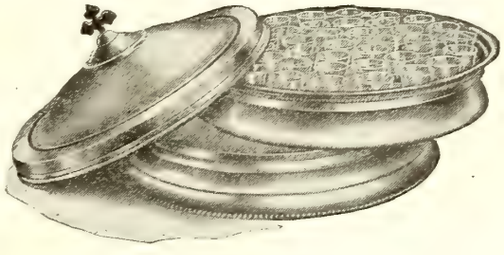

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No. 4—Broad rim	9.00
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Christian Orphanage

Dear Friends:

Our Burlington Church is always doing something nice for our work here. After subscribing more than five thousand dollars on our new building, they sent to us last week a real baby house. A real house cut up in rooms with stairway, windows, doors, floor and a real roof with rafters—a house that is big enough for the babies to get in with their little dolls and have a great time.

We placed this house on the end of the porch at the baby home, and it has been fully occupied since we received it. Our Burlington Church certainly knows how to make our children happy, and they enjoy making them happy. We want to express our thanks for this contribution.

School commences in a few weeks, and then it will be books, pencils and tablets. It is real interesting to know how many they can use.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 3, 1925.

Amount brought forward		$19,202.19
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Morrisville	$ 2.00	
Henderson	4.07	
		6.07
Western N. C. Conference:		
Ether	$ 3.03	
Seagrove	1.60	
		4.63
N. C. & Va. Conference:		
Elon College Church	$ 32.50	
Berea	4.06	
Haw River	8.25	
Danville	5.14	
Shallow Ford	2.52	
		52.47
Eastern Virginia Conference:		
Suffolk	$ 25.00	
Antioch	2.00	
		27.00
Georgia and Ala. Conference:		
Kite		4.00
Alabama Conference:		
Wadley		3.99
Children's Offerings.		
James W. Parker, Portsmouth, Va.	$ 1.00	
Chas. W. Parker, Portsmouth, Va..	1.00	
		2.00
New Building Fund.		
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MY MOTHER'S GOD.

At a fashionable party, a young physician present spoke of one of his patients whose case he considered a very critical one. He said that he was very sorry to lose him, for he was a noble young man, but very unnecessarily concerned about his soul, and that the Christians increased his agitation by talking with him and praying with him. He wished Christians would let his patients alone. Death was but an endless sleep, the religion of Christ a delusion, and its followers were not persons of the highest culture and intelligence.

A young lady sitting near, and one of the gayest of the company, said: "Pardon me, doctor, but I cannot hear you talk thus, and remain silent. I am not a professor of religion; I never knew anything about it experimentally; but my mother was a Christian. Times without number she has taken me to her room, and with her hand upon my head she has prayed that God would give her grace to train me for the skies. Two years ago my precious mother died, and the religion she so loved during life sustained her in her dying hour. She called us to the bedside and, with her face shining with glory, asked us to meet her in heaven, and I promised to do so. And now," said the young lady, displaying deep emotion, "can I believe that this is all a delusion? that my mother sleeps an eternal sleep? that she will never waken again in the morning of the resurrection, and that I shall see her no more? No, I cannot, I will not, believe it." Her brother tried to quiet her, for by this time she had the attention of all present. "No," said she; brother, let me alone; I must defend my mother's God, my mother's religion!"

The physician made no reply, and soon left the room. He was found shortly afterwards pacing the floor of an adjoining room, in great agitation and distress of spirits. "What is the matter?" a friend inquired. "Oh," said he, "that young lady is right. Her words have pierced my soul." And the result of the conviction thus awakened was that both the young lady and physician were converted to Christ, and are useful and influential members of the Church of God.

Readers, stand up for Jesus at all times and in all places wherever you hear His name reviled, or His counsel set at naught. Rather, let the language of your heart be, "God forbid that I should glory, save in the cross of our Lord and Saviour Jesus Christ."—*Selected.*

SIN HINDERS THE WORK OF GOD.

It is too well known to need repeating, that sin harbored in the heart and life of God's professed children can do more to defeat and hinder the progress of the work of God than can any outwardly opposing force.

We need not to go back to the history of ancient Israel where Achan brought defeat to the army and caused the death of many by his sin of covetousness and the theft of forbidden wealth. There are examples all about us of a languishing and defeated Zion because of unfaithfulness on the part of one or more of the members.

When Dr. Wilbur Chapman, the great Presbyterian evangelist, was once holding a meeting in the State of Indiana, the people thronged the place of meeting night after night, but the unsaved were unmoved and unresponsive. After laboring five or six days, Mr. Chapman could see no signs of either blessing or victory, and so he called together the pastors of the co-operating Churches to request his release from the engagement. At that meeting, one of the ministers said: "I know where the difficulty is, and I will try to correct it." One of the chief ushers in the meeting, a member of the Church in which this minister was the pastor, a judge of high standing, was living a double life. His conduct was a reproach to the cause of Christ. Whenever he walked down the aisle a spiritual chill seemed to sweep over the audience. His pastor left the meeting to go to the judge's office, and when alone with him he said, "Judge, it is reported on the street that your life is not right, and that you are a hindrance in the prosecution of this work. If this is true, I want to help you; and if it is untrue, I want to befriend you." The old man's face became pale and his eyes filled with tears, as he said, "It is all true, and more, and I am the most miserable man in the world." They fell upon their knees, the arm of the minister upon the judge, and when the prayer was ended, he had the consciousness of God's forgiveness. At the next public service he was present. The sermon was ended and the hands of the evangelist were raised to pronounce the benediction, when the judge rose and said, "My friends, you have long known me as a professing Christian. I rise to say that I have dishonored my Lord and injured His cause. I ask your forgiveness, as I have asked and received His." The confession was ended with a sob. There was no benediction, but a baptism of tears instead. That was the beginning of a mighty victory. The first invitation to the unsaved brought at least fifty to Christ, and ten days meant the salvation of hundreds.

Let us be faithful in dealing with the sin question. "Be not deceived; God is not mocked. Whatsoever a man soweth, that shall he also reap."—*Wesleyan Methodist.*

GETHSEMANE.

Dark, dark the night, the world at rest;
Bitter the anguish in the Saviour's breast.
The Father's eye alone in pity there
Sees His dear Son bowed to the earth in prayer.
Behold the Saviour in His hour of grief,
As loud He cries for succor and relief—
"Let this cup pass if possible it be!"
'Tis midnight now in dark Gethsemane.

The silent stars above, their watches keeping,
The faithful three outside the garden sleeping,
When suddenly, in saddened tones, yet clear,
The Saviour's gentle rebuke they hear:
"Could ye not watch with me one little hour?"
Tho' needing naught of earthly love or power,
His stricken spirit longed for sympathy
That midnight hour in dark Gethsemane.

Gethsemane! O Gethsemane! the years
Have lessened not thy holy power to calm;
Gethsemane! O Gethsemane! thy tears
Have brought to many a heavy spirit balm.
No grief too great to say: "Thy will be done!"
Thus spake of old, God's best-beloved Son.
Oh, comfort sweet to all humanity,
That Christ for us endured Gethsemane.

—*Mary Holden Willingham.*

FAIRY BUBBLES.

By Russell Gordon Carter.

Bubbles, bubbles in the air,
Bubbles, bubbles everywhere!
From my pipe they rise on high—
Fairy bubbles in the sky.

Oh, if I could launch one free
Big enough to carry me—
A bubble beautiful and grand,
To take me up to Fairyland.

THE PROGRESS OF PROHIBITION.

It was but natural that the prohibition chart should show action and reaction—like that of a sick person at a hospital. A nation is like an individual: getting over a bad habit is a strenuous experience. It is very easy to point to gross violation of any law—no matter how reasonable nor how beneficial. For the very idea of the application of law means running against an opposing. If wrong were not being done, there would be no need of law to correct it. And those who have been doing an evil thing for a long time come to feel that it is right. Both conscience and understanding are perverted by it, so that the victims can neither think clearly nor feel properly. The prohibition law of our country has had to run against that kind of thing, and that made it seem that failure stared it in the face. But not so; according to a careful survey of 129 American cities, prohibition is going forward.

OBSERVANCE AS A TEACHER.

One of our American humorists who had the ear of the people some twenty-five years ago said that he never had time, when traveling on a railroad train, to do any reading. He was too seriously, or comically, as the case might be, engaged with the things that were going on among the passengers. To him, current happenings in a miscellaneous group of fellow-passengers were far more interesting than the sayings and doings of people whose voices he had never heard and whose motions and utterances were but faintly recorded on the printed page. This philosopher-humorist preferred to take his station on the wood box in the front of the car—remember that was in the old days—and study human nature at first hand. The habit of observing those about us may be thus acquired, and with great profit.

RASCOE.

Edgar Ray Rascoe was born July 8, 1856, and departed this life August 20, 1925, at his home on Lawsonville Avenue, Reidsville, age 69 years, 1 month and 12 days.

Early in life, Bro. Rascoe gave his heart to Christ, uniting with the Christian Church, and remaining a faithful and loyal member until death. He was one of the charter members of the Reidsville Church, and it was from this Church that his burial service was conducted by the pastor, assisted by the Rev. M. F. Moores, pastor of the M. E. Church, on the afternoon of August 21st, after which his body was deposited in its final resting-place in Greenview Cemetery, beside that of his wife, who preceded him to the grave only a few months.

Bro. Rascoe was married to Miss Rachel Elizabeth Rascoe March 8, 1883, and the home was blessed with seven children, six of whom survive their parents—Mrs. J. M. Lambeth, Rudy, William, Samuel, Monroe, and Robert; also Brother Rascoe has three brothers living—Mr. Weldon Rascoe, Dr. John Rascoe, of Reidsville, and Mr. Haywood Rascoe, of Burlington.

Besides the sorrowing loved ones, his going is mourned by all those who knew him. He was a gentle Christian, a quiet citizen, a loving father, a devoted husband, and a faithful friend; and may those who mourn take comfort in the thought that he has been called from his labors here and has entered into his rest.

R. A. WHITTEN.

COPELAND.

When the gentle spirit of Mrs. W. J. Copeland took its flight to that land of endless day, the angels must have sung a sweet refrain as they pushed the gates ajar and stood just outside as she entered in to be with her Christ.

Words are inadequate when we try to write of this dear friend gone on before. Her hearty handshake and pleasant smile won your heart and made you think that, after all, life was worth living.

She loved her Christ, her Church, and was willing and ready to do her part wherever her lot was cast. It can well be said she did what she could.

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McCLENNY.

David McClenny, a faithful member of Bethlehem Christian Church, departed this life August 10, 1925, aged 73 years. He first held his membership in Holy Neck Christian Church, but transferred to Bethlehem forty-six years ago. He was soon thereafter elected collector and treasurer of the Church, which position he held at the time of his death. He had been a deacon of the Church for forty years.

His family has lived in the same county since 1704, and the farm on which he lived has been in the same family for over a century. His grandfather, a soldier in the War of 1812, lived there.

He married, on November 13, 1873, to Miss Ann Marie Holland, who preceded him to the grave by four years and twenty-eight days. He leaves four sons—Wilbur E., and Jesse D. McClenny, of Suffolk; Sydney L. McClenny, of Myrtle, and Edward D. McClenny, of Marion, S. C.; two granddaughters, Miss Nelle Miles McClenny, of Marion, S. C., and Miss Ann McClenny, of Suffolk, Va.

He is also survived by one half-brother, Jesse W. Copeland, of Lummis, Va.; one sister, Miss Mary C. McClenny, now past eighty years of age, who has made her home with him for some years; one half-sister, Mrs. J. C. Byrd, Holland, Va., and several nieces and nephews.

He loved his Church and was faithful to all its enterprises. He often represented his Church in the annual Conference and was a delegate to the Southern Christian Convention, which met in Graham, N. C., in 1888, when plans were matured for the building of Elon College, where he afterwards sent each one of his sons to be educated.

The burial service was conducted in Bethlehem Christian Church in the presence of a large gathering of people. The pastor was assisted in the service by Drs. W. W. Staley and N. G. Newman. Interment was in Cedar Hill Cemetery, Suffolk, Va. W. D. HARWARD.

PIERCE.

Hersey Gay Pierce, young son of Mr. and Mrs. Cary G. Pierce, of near Windsor, Va., was born December 12, 1923, and died July 22, 1925. He was the youngest of nine children and much beloved, but the first to be called from the home. The service was conducted at Antioch Christian Church, where the little body was laid away. We left with the bereaved ones the words of a bereaved father, "But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."

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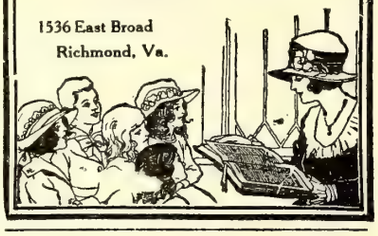

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, SEPTEMBER 10, 1925. NUMBER 37.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Caillaux Goes to London.—

Joseph Caillaux, France's Minister of Finance, has been in London discussing with Winston Churchill the funding of France's War Debt to Great Britain.

Something New in the South.—

The MacMillan Company, publishers, have just opened a trade division for the South in Atlanta, Ga. This book concern as well as a number of other similar concerns has long maintained an office for the distribution of educational books in the South, but the MacMillan Company is the first to open a trade division for all its publications. The company feels that this step will prove profitable to them, and it certainly ought to mean much to the cultural life of the South. Since the War between the States the South has lost to a large extent its literary preeminence, and the fully developed cultural life has been stunted. This move by one of the largest publishers in America will probably induce other publishers to do likewise, and will add to the possibilities of the South in literature. The increased operations at 17 Houston Street, Atlanta, will involve a substantial increase in the force employed there. Twenty-five have been enough so far to handle the company's business.

A Charge We Must Face.—

Prof. J. J. Cornelius of Lucknow, India, stirred one of the round tables of politics of the Williamstown Institute of Politics, when he preferred charges against the Western powers for their position in the orient. "What does western prestige mean?" said Prof. Cornelius, "When I point a revolver at your head and take your goods, I am a criminal; on the other hand, when you plant yourself solidly on other people with the aid of guns, we speak of it as carrying civilization to the backward state." Writing from the seat of the institute, a press correspondent said, "At the time of going to press, no representative of a Christian nation had made a convincing reply to that indictment."

Prof. Cornelius has preferred a grave charge, and one about which it appears many Christians have thought of late. We are approaching that glad day, slowly it is true, when a nation cannot do what we have long forbidden the individual to do. We cannot compel a nation to accept civilization, but we can teach them to accept it. This criminal business method of the Western powers which Prof. Cornelius charges has impeded seriously the mission work in the Orient.

Heresy Trial in Islam.—

The Moslem world has been profoundly stirred by the trial of the Sheik Ali Abdel Razek for heresy. The Sheik has been convicted by the religious council of Cairo, Egypt, and sentenced to lose his position as almi, or professor, of religious jurisprudence of El Azhar University at Cairo. So much support has been aroused for the positions taken in Sheik Razek's book, "Islam as a Basis of Government," that it is believed a great reformation threatens within the Moslem world. We Christians may derive some comfort from the fact that we are not the only religionists participating in heresy trials. It seems to be an ailment which affects all peoples. What a pity it is that brethren cannot dwell together in peace and harmony as becometh children of a common Father!

Coal Miners' Strike.—

At midnight of August 31st the last of one hundred and fifty-eight thousand anthracite coal miners laid down their tools. The suspension of operations comes as a climax of the dispute between the miners and the mine operators. John L. Lewis, president of the United Mine Workers, declares that the operators are to blame for the holdup, and the operators place the blame on the leaders of the men, saying that they would not allow the men to continue work while peaceful negotiations went forward for a new contract which should replace the one expiring August 31st. In the statement by the mine operators it was pointed out that the men lost $1,200,000 on September 1st in wages. That amount is paid in wages every day.

The places of amusement are getting ready for a large crowd during the strike, but many of the men are planning to spend the time at home making needed repairs long held up for lack of time. The strike is to be peaceful, and will last until a new contract can be arranged under which the miners are willing to work.

It is a most unfortunate situation in the economic system of our country when men and their employers cannot agree on terms of employment. It reflects upon the moral qualities of both parties of contestants, and always it is the public which must suffer and pay the bills. This situation in the economic system which permits such contests of brute strength and endurance presents a problem to the churches of America. We know that could we induce men to accept the ethical code of Christ such things would be made impossible. It is easy to recommend Jesus as a panacea for the ills of the world, but the problem which actually confronts the church is not what will heal, but how to apply and make effective the healing qualities of the panacea now in our possession. Careful thought in this direction is the imperative Christian duty of every minister. It will take more than exhortation, more than the church has yet done, but what that more is, is yet to be revealed by the Spirit which shall lead us into all truth. Let us beseech the Father that He shall make known his ways unto us.

Americans a Century Hence.—

It is a familiar fact that in the tests of drafted men back in 1917 and 1918, the native born whites showed up much better than the foreign born men. Out of every one thousand, forty-one white men were class A men, while only eleven of the foreign born rated so high. Eighty out of the thousand white men classed as B men, while only twenty-nine foreigners classed so. One hundred fifty-one classed as C-plus or high average men of the white thousand, while less than half as many or seventy-three foreigners so rated. Nearly half of the white thousand or 491 rated below average, and 621 of the foreigners so rated. According to Dr. H. H. Laughlin of the Eugenics Record Office, the native born whites now number about 77 per cent of the population of this country, and the foreign element about 13 per cent. However, the foreign element is reproducing itself at the rate of two to one above the native white population. This means that a hundred years hence the native whites will number about two-fifths of the population and the foreign born something more than half. These figures constitute something worth considering when viewed in the light of the revelations of the army draft tests. It is well known that the college men and women of this country are not bringing up large families. The average varies from one-half a child per graduate for some of the women's colleges to two per graduate for some of the men's colleges. This means that the best ten per cent of the population is decreasing fifty per cent every generation, while the next best thirty per cent is barely maintaining itself. In the meantime the less desirable elements are increasing rapidly, which facts cause Dr. Laughlin to figure that in the year 2057 the descendents of our present ablest tenth would number only one out of every sixteen hundred, while the descendents of the lower sthata of society would number ninety-seven persons out of every one hundred. Suppose, however, that the tables are turned, and the ablest tenth should double itself every thirty-three years, as the poorer three-fifths do now, and the next thirty per cent just maintain themselves as they do now, and the poorer three-fifths should limit their families so as to decrease fifty per cent each generation, in the year 2057, 827 out of every thousand of the population would trace their descendents back to the ablest tenth of today, and only twenty out of the thousand would draw their heritage from the poorer three-fifths of today. To turn the tables so, there must needs be about six children for every two adults of the ablest tenth. Could this state of things prevail, what a different America this would be a century hence from that which menaces us. These facts merit a more than passing thought from our patriotic and Christian citizens.

NOTES-PERSONALS

How many subscriptions will you carry up to Conference this year for THE CHRISTIAN SUN?

Rev. F. C. Lester is this week in a series of meetings at Holy Neck; Dr. N. G. Newman, pasto.r

Dr. I. W. Johnson has just closed a series of meetings at Liberty Springs; Rev. O. D. Poythress helping him.

Have the Churches of the Southern Christian Convention collected their apportionments asked for by the several Conferences?

At the conference held last Friday night by the First Christian Church of Richmond, Va., for the purpose of electing a pastor, a call was extended to Rev. C. C. Ryan, D. D., of Busyris, Ohio.

On Saturday of last week Liberty Springs Christian Church voted to remodel their Church building and provide Sunday School equipment—six or seven rooms at an approximate cost of $6,500.00.

Our Church is becoming more and more interested in missions. To give permenancy to this interest, THE CHRISTIAN SUN should be taken into copartnership. Give it your support by personal invitation.

Rev. A. R. Flowers of Dyke, Va. was a pleasant visitor to the office of the editor of THE CHRISTIAN SUN last week. He will spend two months visiting the churches in North Carolina before he returns home.

We acknowledge with gratitude the following: "Mr. and Mrs. James Luther Tourtellot announce the marriage of their daughter, Virginia Lee, to Mr. Jack William Nurney on Saturday, August 29th, 1925, Bennett Creek, Va." We extend to this newly married pair, our good friends, the very best of wishes for a long and happy married life.

Rev. H. E. Rountree, chaplain in the United States Navy; Rev. L. F Johnson, D. D., of Carversville, Pa., and Dr. C. H. Rowland, of Greensboro, N. C., were visitors at the College on the day of the great opening, Wednesday, September 2d; Brother Rountree coming to enter his son, and Dr. Rowland, two daughters, as students in college.

Rev. R. L. Williamson writes: "I have been in meetings for several weeks now. I have held meetings at Shallow Well, beginning the second Sunday in August; at Turner's Chapel, beginning the third Sunday, and at Grace's Chapel, beginning the fourth Sunday. Rev. J. A. Ledbetter, of Gibsonville, assisted us in the first two meetings, and Rev. T. J. Green, of Elon College, at Grace's Chapel. Each rendered splendid service of which I will try to give a fuller account soon."

Children of seven of our ministers have entered the Freshman Class at Elon this year. These young people come from the homes of Rev. W. S. Alexander, Rev. T. J. Green, Rev. L. F. Johnson, Rev. J. M. Roberts, Rev. H. E. Rountree, Rev. C. H. Rowland, and Rev. Herbert Scholz. We cannot understand how any minister in our Church can afford to patronize any other college, nor layman either for that matter. For the life of us, we cannot understand how people can conscientiously turn their backs on our own.

It was just a "babygram," arriving by the "Baby Telegraph and Cable Co." from Father Stork, president, dated August 14, 1925, to friends and relatives every where: "Arrived safely. Dad and mother very happy. Glad to say my name will be signed Phyllis Winters Hook." Whereupon we are sending, as we know many of THE CHRISTIAN SUN readers will wish to do, the heartiest congratulations from THE SUN family to Rev. and Mrs. A. H. Hook, Henderson, N. C., the happy dad and mother aforesaid.

THE SUN rejoices that our College has had its finest opening in these thirty-six years. Fifty-three more students enrolled on the opening day this year than on the same day a year ago. The enrollment on Friday stood at 373, the total for the entire year 1924-25. Elon cannot care for more than four hundrerod students, and the classes in some departments are overcrowded even now. We are anxious that Elon shall always remain a small College, and (this "and" is very important) that our own boys and girls should for the *most* part constitute the student body.

Rev. F. D. Ballard, one of our promising ministerial students, Walters, Va., who re-enters Elon College, has had a pleasant summer and has assisted in ministerial services where opportunity afforded. He supplied one Sunday for Bro. O. D. Poythress, at South Norfolk, and one for Bro. V. T. Crawford, at Elm Avenue, Portsmouth, Va. He also gave a course of lectures at Mt. Carmel, his home Church, on "Religious Education in the Church," and assisted in one revival. He writes, "This summer has been one of many happy religious experiences and certainly a rich opportunity in witnessing for God." Bro. Ballard is a senior this year in Elon College and is available for preaching services at points available to the college.

In scanning the papers that come to our table, the following appeared in the *Herald of Gospel Liberty:* "I want to express to you my appreciation of the greatest religious paper which I read, and I read many others. I think our paper equals, if not surpasses, them all."—*Sion M. Lynam.* Mr. Lynam writes the "Observatory Notes" for THE CHRISTIAN SUN, and he has awakened an interest commendatory of which he has not yet heard. He is growing in interest. To these most excellent magazines should be planted at least one paper in the other regional Conventions of the Christian Church, not yet supplied, which would be a forerunner to our chief journal. A single stalk of corn in the open garden does not fully fruit.

Rev. H. C. Caviness, Cary, N. C., on the date of August 17th, writes: "Just closed greatest meeting at Big Oak Christian Church we ever witnessed. All glory to Him from whom cometh all blessings!" Bro. Caviness wishes to express, through THE SUN, his appreciation of the prayers of the brotherhood that went up for the success of the meeting. Because the Church did not hold the people, a large bush arbor was erected and hundreds attended the three services each day. There were over three hundred confessions, and more than seventy additions to Big Oak Church, with the other converts, practically all of them uniting with some Church. Bro. Caviness is at present in a revival near Richmond, Va. He goes to our Christian Church at Bennett, N. C., to begin a meeting September 13th. Bro. Caviness is one of our devout and successful evangelists, and the Lord seems to use him abundantly in the work of winning souls. He has been called to our Liberty Church, Vance County, N. C., and thinks of accepting this one Church and spending a week in each month in that congregation, giving the rest of his time to evangelistic services this coming year. He craves the prayers of our people the coming year in his efforts to do his part in building up the kingdom of our Lord.

THE CROSS IN HUMAN EXPERIENCE.

The Founder of Christianity was put to death by the most degrading, excruciating, and terrifying method known in His day—or, perhaps, in any day of the world.

The cross was the shame of shame, the horror of horrors, into which it was intended by those who inflicted it, that every ingredient of paid that was known, or that could be imagined, should be made active. The pain of the cross was physical, the sorrow of the cross was altruistic, the agony of the cross was psychic and spiritual.

The meaning of it is deeper than we can fathom, the cost of it greater than we have figures to symbolize.

We do not think upon the cross often or gratefully enough today. Possibly we have convinced ourselves, or think we have, that the physical aspects of it are merely incidental. Maybe we do not like to gaze upon it—it seems morbid, or men yielding to dramatic instincts have vulgarized it by making it mere melodramatic heroism. No wonder people revolt against that.

But waiving that, are we sure there is nothing psychic, spiritual, eternal in the physical aspects of the cross? How does the physical touch the spiritual, and by what divine chemistry does it sublimate into the eternal and become the conscious power and refinement of the whole race? That it does this, history and personal experience prove. There are infinite implications even in the cry of a hurt child.

As we said, these questions are too hard for us, though irresistibly insistent. To escape the mystery, which dazzles by its brightness, theology has often taken refuge in philosophy. But those who live by love and who, with simple luminous belieg, face facts as they are, still sing with fervent prayer:

"Near the cross! O Lamb of God,
Bring its scenes before me;
Help me walk from day to day
With its shadows o'er me."

"Crass literalism," says the theologian whose religion partakes only of the rarefied idealistic view of Christianity. But to the cryptic faith of the man and woman whose theology is in deeds, not words, in suffering and not ease—and who sees and feels the tremendous issues of the struggle of the Christians now going on in the world, there is grace even in a thorn in the flesh. What must the millions of crosses daily borne mean to the faith and the life of mankind?

It was St. Paul's profound, but pre-eminently practical teaching that the Church is the body of Christ and that it must, therefore, fill up the sufferings of Jesus Christ left behind. The best illumination of that deep and searching word is the history of humanity, especially that part of it which identified itself with Jesus Christ since the crucifixion of the Divine Man of Galilee. Every broken heart and every sacrificed life are experiences through which Jesus Christ somehow works toward the redemption of the world.—*Christian Evangelist.*

BETHLEHEM AND ANTIOCH.

These two Churches, having been without a regular pastor the past year, it was greatly desired that a series of meetings be held at each during the summer. Our good friend and dear brother, Rev. B. J. Earp, Newport News, very generously consented to spend the better part of his vacation with these two Churches. Rev. J. D. Wicker, a dear friend of the people of both Churches, and many years ago their faithful and devoted pastor, consented to join Bro. Earp and assist in every way he could. Bro. Earp has kindly reported in a personal way to the Mission Secretary the results of his two weeks' work, and the report is so interesting and suggestive that we feel disposed to give it to SUN readers, with the hope that it will not only encourage these Churches, but lead to the securing of a pastor and a continuation of the work so well done by Bro. Earp and Bro. Wicker.—*Editor.*

"I was requested to come to Macon, N. C., and to go out to Bethlehem Church, which for two or three years has been pastorless, and give a week's service; then to cross the Roanoke River and give a week to Antioch. In keeping with this request, and the will of God, I began Sunday, August 9th, at Bethlehem, preaching two sermons daily, and continued through Friday. I found the Church nearly dead, but not quite. (The Disciples had been crowding their preacher upon our people, the door had been locked, and a split had been caused as a result.) My Rev. Bro. J. D. Wicker, of Sanford, came Monday. He organized this Church years ago, and though now eighty-five years of age, rendered valuable service in prayer and exhortation. It appeared we had no deed to this Church property. I got busy and, with the assistance of Bro. Wicker, a justice of the peace and others concerned, secured a deed, made to the Eastern N. C. C. Conference, properly signed and recorded at Warrenton. After that was accomplished, it appeared that God had not forgotten His people, for His love began to bind them back together again. Some came that had not been to Bethlehem for seven years. The Church was revived. Eleven joined the Church. Thirteen were baptized. The Church is in good shape now, and respectively begs your department for a pastor, if such can be arranged or supplied.

"At the conclusion of the services at Bethlehem, after all candidates had been baptized, and such others as desired baptism, I crossed the Roanoke River, with Uncle Wicker, and, on Sunday, August 16th, began a meeting at Antioch, Warren County, N. C. I understand that Bro. Elisha Bradshaw had for a few months been coming over and preaching to these people. We started facing many discouragements and some opposition. Antioch was once a strong Church. Many have moved away. Some are dead. All appeared discouraged. I have had one of the battles of a lifetime. I knew God was alive, but these dear people were discouraged—the remnant that remained. Uncle Wicker prayed earnestly, I prayed, the people prayed, and Bro. Wicker preached once for us. But still the battle was not won for Jesus. Wednesday, the enemy began to retreat. Victory began to come to the people of God. Co-operation at last was given. The devil retreated and Jesus had His way. Sixteen members were added to the Church. Fourteen were baptized. Over $100 were pledged on painting the Church, and a committee appointed to continue until the work was completed. B. J. EARP."

PLAYING WITH MEN'S LIVES.

As the long, long toll of deaths by airplane accidents is increased by the disaster which apparently has befallen the gallant men who officered and manned the navy's seaplane PN-9, No. 1, it becomes more and more difficult to understand why both the services not only permit, but encourage, these ventures so highly charged with danger. This latest flight, for instance, might quite as well have been tried out over the land. Why send brave men to almost certain death in order to complete a mere spectacular test? Why try the fuel capacity of a heavier-than-air machine under conditions which necessitated flirting with death? If it was considered of so much importance to establish the speed and safety and stability of the two seaplanes—one of which, incidentally, was forced down after having traveled only about 300 miles—why was it judged wise to make the attempt in a straightaway to the westward over the Pacific? Before a single attempt was made to land on the Langley, scores of successful landings had been made on a lot of land precisely the size and shape of the Langley's landing-deck. Until the airplane is made more stable, these wild flights over the clutching seas will be little better than playing with the lives of men.—*Selected.*

SPRING THINGS.

By Elsie Parrish.

I like the things
That springtime brings—
A crocus on the lawn,
And pussywillows in the woods
As soon as snow is gone.

I like the things
That springtime brings,
They are so very new—
A star of Bethlehem for me,
A violet for you!

Be sure to reserve the date and attend your Conference this year.

CONFERENCES MEET.

Alabama Conference meets at Beulah Church Tuesday, October 20, 1925, at 10 o'clock A. M.

Georgia and Alabama Conference meets at Oak Grove Christian Church, near Chipley, Tuesday evening, October 27, 1925, at 7:30.

Eastern Virginia Conference meets October 27, 1925, at Franklin, Va., at 10 o'clock A. M.

North Carolina and Virginia Conference meets November 17, 1925, at Salem Chapel, at 10 o'clock A. M.

Western North Carolina Conference meets with New Center Church.

Eastern North Carolina Conference meets with Liberty (Vance) Church Tuesday after the fourth Sunday in November (November 24th).

North Carolina Conference will meet with the First Christian Church, at Greensboro, December 9th and 10, 1925.

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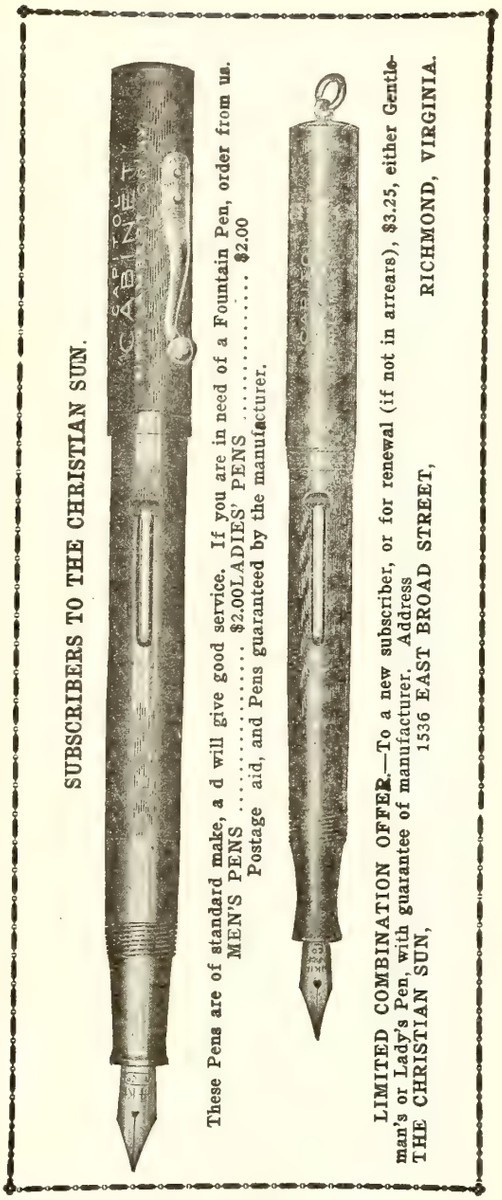
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E-D-I-T-O-R-I-A-L

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J. O. ATKINSON, Elon College, N. C.

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WEALTH CANNOT SAVE A NATION.

Just now, as our national government is giving to the public the amount of income tax each State has paid into the national treasury the past year, we are indulging a pardonable pride in the exhibit of our abundance. And then in many instances the amount of taxes from incomes of wealthy neighbors is printed, and we feel more keenly a growing pride in ours "as the wealthiest nation and richest people on earth."

It is well to make, to have, and to hold. Wealth is to be coveted and riches are worth striving after. Wealth and riches, however, are not an end within themselves and never make a nation mighty nor a people great. They give, riches do, opportunity, privilege and power. Only when the privileges conferred by wealth are used and not abused, is wealth a blessing or a benefit. Only when the power conferred by riches is used for human benefit, is power safe and not dangerous and deadly.

Now, through the ages, men have not been able, seemingly, to use the power of riches for the uplift of men, but have in all ages used their power for their and others' undoing.

The hope of our nation today is not in our resources or our riches; but in our ability to use those resources and devote those riches, in ever increasing volume, to the intellectual, moral and spiritual uplift and benefit of mankind.

If riches could have saved a nation and made a civilization permanent, surely Rome would still be standing, and her civilization with its legions of trained soldiers would be exercising dominion and power in all the earth. Rome *was* rich. Her citizens had incomes that make our income-tax lists look poor and beggarly in comparison.

Read just a brief description from Gibbon's "Decline and Fall of the Roman Empire," page 18 of Vol. iii.: "Many of these stately mansions [of Roman citizens] might almost excuse the exagerration of the poet: that Rome contained a multitude of palaces, and that each was equal to a city, since it included within its own precincts everything which could be subservient to either use or luxury: markets, hippodromes, temples, fountains, baths, porticos, shady groves, and artificial avaries. The historian, Olympiodorus, who represents the state of Rome when it was besieged by the Goths (408 A. D.) observes that several of the richest senators received from their estates an annual income of four thousand pounds of gold, above one hundred and sixty thousand pounds sterling [equal in our money to over $500,000.00]."

If palaces and riches and luxuries and festivals and opulence could make a state or a people great and abiding, then Rome had not perished. It was the riches of Rome that proved her ruin. No nation in fact has ever perished from poverty. No civilization has ever crumbled because of its want or need. All have gone down, so far, crushed beneath their own ruins by the weight of their wealth, and the wanton waste, extravagence and wickedness engendered by wealth.

Our country and our civilization are safe only as we bear in mind and keep in practice the immortal proverb of inspiration, "Righteousness exalteth a nation; but sin is a reproach to any people.—Proverbs 14: 34. J. O. A.

AFTER CHURCH MEMBERSHIP, WHAT?

Several hundred persons have been received into our Christian churches within the past few weeks. One who has read the columns of THE SUN is compelled to be impressed, even from the few pastors who have thus far reported, with the large number of conversions and accessions to the Church.

Now that these new members are in the Church, what are they to do, what are they going to be given or requested to do, that will make their daily life, their thoughts, and their habits, different from what they were before they made a confession and joined the Church?

Are they to be neglected? Are they to be left now to drift along in any sort of hit and miss method of doing things right or wrong, as they did before they were converted? If so, then there has been little gained by the evangelistic effort to gather them in.

What is to be done now for these new converts and these new accessions to let them know what their changed, new life is to be and to lead to?

Have these new members been told what the Christian Church is, what it stands for, what it is trying to do in the world? Have they been told so that they fully understand, that we as a Church have certain well fixed and cardinal principles upon which we as a Church stand, and which they are expected to live up to and advocate in the world.

One wonders also how many of them, on joining the Church, have been told that THE CHRISTIAN SUN is our Church paper and that every Christian should take it and read it. What has been done for the new members, now that they have joined. J. O. A.

WHO IS THE SINNER?

"Who did sin, this man or his parents, that he was born blind?" Jesus was asked by His disciples when He cured a man blind from his birth. It is a live question today. Who did sin, the youth who held up a bank, or his parents, or others?

A pitiful case has come to light in California. A Texas mother, a hard-working scrubwoman, went all the way to that State to see if she could not save her youngest son from the gallows for murder committed while robbing a bank. She found her other two sons also in the same penitentiary, one in for life for bank robbery, and one for five years for some other crime.

Ignorant, but honest, and left a widow while these boys were small, she undertook to support them by common labor. They went to school but little, played on the streets, became members of the gang, and early went to the bad, all because of lack of wholesome home influence and training. It would be easy to say that this parent sinned because she failed to give her boys moral home training, but she was both unfitted to do so and unable to provide a good home for them. They "just growed." There are thousands of others who are growing up equally without moral home training, where the parents are far greater sinners than this ignorant mother in their neglect of proper training of their children. In their cases it is not difficult to answer the question of who did sin.

But perhaps we can discover another sinner. Said Albert N. Denham, famous police administrator, lately, "Two magnetic forces greet our children as they enter community life. On one side, pulling them towards its maw, is the poolroom, the suburban dance hall, the automobile and the rapidly developing sophistication characteristic of the modern juvenile. Over the other way are the Boy Scouts, the Girl Scouts, the newsboys' clubs, Church societies and similar organizations. The first attracts by mystery of darkness and rhythm of music, the lure of sensuality, the risk of danger and the privacy of seclusion. The alternative has fewer charms and proves no thrilling transition from parental control and the natural direction of the school-room."

There is much more, but this shows that organized society provides a multitude of allurements for the youth to be bad, and by far less attractions to be good, even when they are provided at all, as they are not for a majority of boys. Since society produces the conditions which lead boys and girls into crime and evil lives, it is the duty of society to create and maintain other influences at least as strong for the shaping of honorable character.

Besides, society must do it or perish. In this sense we have the answer to the question, who is the sinner?—*St. Louis Globe-Democrat.*

NEW DISCOVERIES IN EGYPT.

The astonishing discovery of a succession of civilizations in Egypt, running back some 14,000 years, is said to have been made recently by British archeologists. The story of this wonderful find, which is known as the "Baderian civilizations," is related by the celebrated archeologist, Flinders Petrie, in the *London Times.* His statements are confirmed by two other archeologists who witnessed the excavations. Pottery of a fine quality, ivory work in combs and spoons, palettes, and a number of statuettes showing rare workmanship, were among the finds. Experts express the conviction that "we have now a continuous view of successive Egyptian civilizations, carried back some 14,000 years."

Truly, nature is a book and the succession of layers of discovery turned over by the learned investigators are its leaves. The old earth tells its own story. Experts hold that the searchers have not yet reached the real sources of the earliest languages and arts, and that they will ultimately be traced to the caucasus, whence they came to the Nile region.—*Christian Herald.*

Dr. Max Mason, Professor of Mathematical Physics at the University of Wisconsin, has been elected President of the University of Chicago to succeed the late Dr. Ernest D. Burton.

YOUNG PEOPLE AND SERVICE.

"Christ Jesus, who being in the form of God, . . . took upon Himself the form of a servant." —Phil. 2:5-7.

"What shall I do, Lord?"—Acts 10:22.

[Address of President W. A. Harper to the students of Elon College Sunday, Sept. 6, 1925.]

Jesus is unique among the founders of the world's religions, in that He died young. He is pre-eminently the friend of young people. Those whom He called to His personal fellowship for special training in propagating the principles of His kingdom were young men. When a certain rich young ruler came to Him, it is recorded expressly that Jesus loved the young man. He understood youth and He loved youth. The young in every generation since have loved Him with a passionate devotion whenever they have properly understood Him.

Jesus has been called the world's supreme idealist, and there is abundant evidence to substantiate this view. His idealism, however, was not that of the impractical dreamer, but of the constructive statesman. His idealism has transformed the attitudes of men with respect to every element of our life, as well as with respect to the institutions which serve our life. In His lifetime when Herod heard of Him and His teachings, it is related that Herod feared. The unprincipled monarch recognized in Christ not a mere idealist, but a disturber of injustice and oppression and unrighteousness in every form. He is to this day the proclaimer of a disturbing idealism.

Every generation of Christian history has had its own peculiar disturbances based on the teachings and ideals of Jesus. One age has had to struggle with the problem of the home as this idealist would solve it, while another generation would find itself dealing particularly with the application of His teachings to the problem of industry. In our own day, the teachings of Jesus, with reference to human brotherhood, appear to be the characteristically disquieting feature of His gospel.

In order to comprehend fully the necessity for this continued and protracted disquietude, it will be helpful to recall that the truth in Christ Jesus is of twofold character. He came as the Word of God, and declared Himself to be the Truth. Truth in this sense comprehends the eternal element of His revelation. The other truth which He came to reveal and inculcate is properly described as growing truth. In His last hours with His disciples, He declared that He would send the Comforter, the spirit of truth, who should lead them into all truth. Our Lord, therefore, summated in Himself truth in its eternal and also in its growing revelation. He thoroughly understood that the disciples whom He gathered around Himself could not comprehend the complete fruition of His teachings. In this twentieth century since He came, we do not even yet comprehend His teachings in their fullness. Each succeeding generation is privileged under the guidance of the Holy Spirit to comprehend anew and with an enlarged application the growing truth of God. The Holy Spirit as the guide of men, leading them into ever-enlarging conceptions of God and His truth, is the most distinguishing characteristic of the Christian religion. Given the revelation of God in Jesus Christ and the Holy Spirit as the interpreter and guide into a completer understanding of the divine will and purpose, and you have the essence of a universally satisfying spiritual religion. No other religion thus provides for growth and development in its fundamental conceptions as does the Christian faith. It is this feature of our faith which makes us absolutely sure that all men will accept it as satisfying, when once they comprehend it.

Jesus was unique also in His conception of the spiritual life. The spiritual life, according to this Teacher, is the most normal thing in the world. It is the natural life lived in a new way. The natural life is selfish, but Jesus taught unselfishness. His gospel transformed the life of men by substituting altruistic for individualistic motives. The natural life is bent on securing its rights, but Jesus taught that men should be exercised only to perform their own duties. The Christian man has one supreme right—to see that every other man in the world gets his rights. Here again Jesus transformed the life of men by substituting a new motive, the motive of unselfishness in the place of the motive of selfishness. The natural man is inclined to exercise authority over others, but the spiritual man aspires to serve others. Jesus declared that He came not to be ministered unto, but to minister. He also taught the disciples that the one of them who most served his brother-men should be the greatest of all. Here again, Jesus transformed the life of men by a change of motive. The natural man is inclined to believe that his own advantage is surest to be served by overcoming his fellows in the competition of life, but Jesus taught a different principle, that life is best served by fellowship in co-operation. Real satisfaction of life comes, according to this spiritual Seer, not when we rise in triumph over the crushed and bleeding forms of our competitors, but when we look in love upon a weak and discouraged brother who has been made strong and vigorous and hopeful in life by the assistance we, in our strength and through our willing co-operation, have been enabled to extend him. Here again Jesus transforms the life of men by substituting a new and a more uplifting motive—the motive of sacrificial service, lovingly enlisted in the cause of humanity.

Jesus referred to His disciples as salt with saving power; as light with purifying power; and as leaven with the capacity of rapid and unlimited power of increase and expansion. It is difficult to understand how it is possible to deduce from these teachings the doctrine that Jesus is interested primarily in the individual soul. It is true that He declared the soul of an individual man to be of more worth than all the wealth of the material universe, but He was thinking undoubtedly of the individual soul ripened in all its manifold powers. According to His conception, no soul could be considered ripened apart from the obligations it owed to other souls. The social gospel is, therefore, inextricably involved in the individual gospel. Jesus would save the individual that he may be the means of bringing salvation to others. To be satisfied, therefore, with one's own salvation alone is, according to Jesus, to be lost. The salt that has lost its savor is to be cast out and trodden under the foot of man. The light that is individual and not social is hidden under a bushel and is of no use to any one. The leaven that does not multiply is devoid of life. The obligation to serve, therefore, is primary in the Christian program. Christian service is the real and the true fundamentalism, for which all the followers of Christ should wholeheartedly contend.

Jesus had an enthusiasm for humanity. He regarded man as a vast reservoir of spiritual force, a force that unless it were developed and used would waste away. He believed that this spiritual force could be liberated, and when it should be liberated it would clothe man with splendid virtues and expand his being until he should approach the very dimensions of the Divine. He did not believe this capacity was limited to any special section or segment of society. He was a true spiritual democrat, and believed that every man is capable of immeasurable spiritual enlargement. He, therefore, believed that the world is not only worth saving, but that it is capable of being saved. He was, therefore, the supreme optimist of human history.

The New Testament brings us into an atmosphere characteristically its own. How different it is from the atmosphere of the psalms! "The Lord is my Shepherd," declares the best-known and best-loved psalm of them all. It is the atmosphere of personal religion. But when we come into the New Testament and say "Our Father," we have entered the realm of social religion. In the Lord's Prayer, no singular pronouns signifying human persons are used. All the pronouns referring to persons are plural and social. It is "Our Father." We are to pray that God will give "us our daily bread"; that He will "forgive us our trespasses"; that He will "lead us not into temptation, but deliver us from evil." What delightful spiritual climate this social atmosphere of the Christian gospel brings to us!

Jesus was no ascetic. He loved life and He loved it in its social manifestations. The human body, according to His view, was not something to be escaped from nor held under, but to be used in the service of God and brother-men. He dignified the human body by declaring it to be the temple of God. And while He did not expressly say it, His teachings warrant us in thinking of the world as the temple in which human beings dwell. It is certainly our privilege to transform the world into a temple, ministering to the spiritual necessities of our human life. We may erect houses of worship, but God made the whole universe to be His dwelling-place. The world is, therefore, a true temple. Jesus said this in effect to the woman at the well.

Christ could not think of goodness other than in its social implications. We have sometimes been prone to pronounce a man good if he lives a respectable private life. Christ would classify no man as good because he practiced the code of technical pieties and met the requirements of what we may call ecclesiastical proprieties. The good man, according to Jesus, must not only practice the pieties and proprieties adjudged to be desirable, but must exemplify benevolence and brotherliness in all the relations of his life. It has been said that all the people in the world, of whom there are one billion seven hundred million, could live in the State of Texas, provided they should exemplify toward each other in every way active good will. The growth of the world's population will ultimately depend on the practice of Christian principles. Brotherhood is not an incident in the Christian way of life, but the essence and the glory of it. The earth, in the present state of the arts and sciences, can support a hundred billion population if men would truly and whole-heartedly practice Christian brotherhood toward each other. We do not believe this. We are, therefore, apostate, and so our life is filled with sorrow and bitterness, and even the Church of God, which should be the most brotherly and unified organization in the world, is divided into hundreds of competing sects. We have the conflict, bitter, passionate, unspiritual, in our day between the fundamentalists and the modernists, between the traditionalists and the liberalists. Both of them are right and both of them are wrong. One is standing for truth in its eternal aspect, and the other for truth in its growing aspect. The real Christian strives for truth in both aspects. It would appear that the traditionalists are in need of a bomb. They need to be shaken up and started to growing. The liberalists are in the need of a foundation and a heritage. They forget the debt we owe the past and depreciate the value of the Christian centuries.

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

September 30, 1925, will long be remembered at Cypress Chapel Christian Church, in Nansemond County, Va., as the day on which Suffolk Lodge, No. 30, A. F. & A. M., laid the corner-stone of the new $25,000 Church. This is the fourth house of worship erected at this place. The first house was erected as an English Church about 1743. After the Revolution, this Chapel was used by the Episcopal Church in America. This use ended about 1791, and the Chapel was first occupied by the Christian Church about 1795. From that day until the present time, Cypress Chapel has been a stanch adherent of the Christian denomination.

About 1820, the old Chapel which had stood for seventy-seven years was repaired and enlarged to accommodate increased members and growing interest. Twenty-six years after this, in 1846, a new Church was erected. This building was occupied until 1870, when the old Church was razed and a new house of worship was erected. Rev. Dr. W. B. Wellons was the pastor of the Church at this time. The present building, nearing completion, with Rev. J. M. Roberts as pastor, is the fourth house of worship erected on the same site. As a place of Church and religious worship, its history covers a period of 182 years. Such a history makes the place sacred—one might say "holy ground"; and such a sacred history is a part of the life and character of the people who dwell in "old Cypress district."

The religious life of this nation is older than the civil government under which we live! and the civil government rests on the religious faith and service of those who follow Christ. Some of the pastors who have servid "old Cypress" are as follows: W. B. Wellons, E. W. Beale, John T. Kitchen, M. L. Williams, H. H. Butler, B. F. Black, and J. M. Roberts, who rejoices in the erection of this new house of worship.

In addition to the Church, a brick high school and a teacherage adjoin the grounds, and in addition to the laying of the corner-stone and the big dinner, an educational rally was held in the school auditorium in the afternoon, when Sam Davis presided at the piano, Division Superintendent Moore Williams introduced Lieutenant-Governor J. E. West, who introduced Hon. Harris Hart, State Superintendent of public Instruction, who made an address in harmony with the co-operative spirit between Church and school which works so well at Cypress. They are essential to each other. The Church would die without education, and the school would die without the Church. The laying of the corner-stone and the educational rally at the same time and place furnished a concrete example of Church and school co-operation.

The new Church will put new spirit into "old Cypress," the school will put new aspirations in the minds of the young, and the memory of such great men as W. B. Wellons and Isaac N. Walter, who preached in the old Church, will inspire Pastor Roberts and the congregation for future work. W. W. STALEY.

CORNER STONE LAID AT CYPRESS CHAPEL.

We congratulate the beloved pastor, our good friend, Rev. J. M. Roberts, and his good people of Cypress Chapel, who are engaged in building an ample and costly house of worship. The following from the Norfolk *Virginian-Pilot* is of interest to SUN readers:

"Hundreds of people today (Sept. 3d) attended the cornerstone laying of the handsome new $25,000.00 Christian Church at Cypress Chapel and the educational rally held in the afternoon. The entire day was one of unusual interest and enjoyment. The ceremony, in charge of Suffolk Lodge No. 30, A. F. & A. M., held at 11 o'clock was most impressive.

"The invocation was pronounced by the Rev. I. W. Johnson, D. D., and the address was made by Col. George Caball, of Ruth Lodge No. 89, A. F. & A. M., of Norfolk, and the building was received by R. S. Holland, chairman of the building committee; T. A. Walker, architect; and C. R. Hotfler, superintendent of construction. Officers of Suffolk Lodge No. 30, in charge of the ceremonies, were John B. Norfleet, marshall; I. B. Powell, master; O. H. Powell, senior warden; Mr. Pope, of Drewryville, junior warden; Hersey Woodward, secretary; W. F. Whitley, treasurer; P. J. Hannah, senior deacon; F. H. Gray, junior deacon.

"The Rev. J. Martin Roberts, pastor, presided and a large delegation of Masons and citizens from Suffolk was present, as well as hundreds from the community.

"Cypress Chapel Christian Church was organized in 1795, and in the corner-stone with other interesting articles were placed old coins, the contents of the old corner-stone, program of the day, list of pastors, and list of deacons and other notables.

"Pastors who have served the Cypress Chapel Christian Church are, W. B. Wellons, D.D., the Rev. E. W. Beale, the Rev. John T. Kitchen, the Rev. M. L. Williams, the Rev. H. H. Butler, the Rev. B. F. Black, and the Rev. J. M. Roberts.

"After the elaborate luncheon served by the ladies of the community, cafeteria style, on the lawn of the church, education community day exercises were held with the principal address by State Superintendent of Schools Harris Hart, who talked of the educational program of the State, its aims and ideals.

"Mr. Hart was presented by Lieutenant Governor J. E. West, who was presented by R. M. Williams. G. C. Mann, principal of the Cypress Chapel school, presided. Singing by the community chorus, piano selections by Sam Davis, the blind pianist, completed the program of the day."

THE MOST IMPORTANT THING IN LIFE.

We should all discover this if possible, and especially should it be the concern of the young. It is so easy to waste life in mere secondary things, or on those that do not matter. Hours are spent in exercise not worth minutes, and whole lives are frittered away in useless pursuits. Those who can tell us what is really worth while are our prophets and our eternal friends.

Among striking utterances on this point, we reproduce one made recently by Prof. Herbert S. Hadley, of Washington University, in an address at Harvard, we believe. He said:

"The really fundamental thing in a man's life is his choice of a religion. Two religions are today struggling for the mastery. There is the religion of mammon, whose dominant purpose is selfishness and whose creed is indifference to moral considerations, except so far as they may be regarded as instruments of individual advancement. There is the religion of God, whose purpose is service and whose creed is loyalty to something larger than yourselves."

President Hadley is a man of very wide experience and has for many years been a leader among his fellow-men. He has had opportunity to test ideals of religion and education, and it means very much to hear him say this. It is not a mere guess about life.

The observation was no doubt first learned from the Master, and then proved by actual life. In the Sermon on the Mount, the Great Teacher said: "Seek first the kingdom of God and His righteousness and all these things shall be added unto you." "These things" are what we usually call the material comforts of life. But making a living is not the supreme issue. We find that in making a life and realize that as "the religion of God."—*Ex.*

CONVENTION OF S. S. & C. E. SOCIETIES OF EASTERN VIRGINIA CONFERENCE.

REV. J. H. LIGHTBOURNE, *Exec. Secy.*

At a May meeting of the officers and secretaries of the Convention, the executive secretary was authorized to effect in the Sunday Schools of the Convention the organization provided for in the following resolution:

"Each Sunday School of the Convention be requested to elect a director of Christian education, whose duty it shall be to attend the sessions of the Convention of S. S. & C. E. Societies, and to interpret the program of the Convention to the school and Christian Endeavor Societies; and to endeavor to effect in the school and Endeavor Societies the program of the Convention, and who will be the medium of approach to the school and Endeavor Societies by the officers and secretaries of the Convention."

The executive secretary was also authorized to have printed in THE CHRISTIAN SUN the plan of organization which is before you. He was also authorized to have this plan of organization printed on a chart suitable to be displayed in the Church and Sunday School auditoriums of the Convention. This will be done, and two copies sent to each Church. J. H. L.

THE 1925-'26 OFFICERS AND SECRETARIES OF THE CONVENTION.

As elected at the session recently held at Antioch Christian Church:

President—Col. E. E. Holland, Suffolk, Va.
First Vice-President—J. F. West, Jr., Waverly.
Second Vice-President—B. F. McGinley, South Norfolk.
Recording Secretary—B. J. Earp, Newport News.
Executive Secretary—J. H. Lightbourne, Holland.
Treasurer—J. W. Folk, Suffolk, Va.

Departmental Secretaries.

Christian Endeavor—W. H. Baker, Newport News.
Missions—Mrs. M. L. Bryant, Berkley.
Literature—J. G. Truitt, Berkley.
Cradle Roll—Mrs. E. L. Beale, Franklin.
Adult—Mrs. E. T. Holland, Holland.
Home—Mrs. R. B. Wood, Norfolk.

Committee on Training and Organization.

Leadership Training—H. S. Hardcastle, Suffolk (chairman).
Beginners—Miss Hontas Rawls, Holland.
Primary—Mrs. H. H. Drewery, Berkley.
Junior—Mrs. C. C. Rawls, Suffolk.
Intermediate—Mrs. J. E. Harris, Suffolk.
Senior—F. C. Lester, Franklin.
Young People—Miss Lillye Holland, Holland.

J. H. L.

Our Church School.

The Educational Work of the Local Church.

ORGANIZATION:

DEPARTMENTS:

THE SUNDAY SCHOOL

Training in Worship
Instruction

- Children — *Birth to Twelve*
  - Cradle Roll — *Birth to Four*
  - Beginners — *Four and Five*
  - Primary — *Six, Seven, Eight*
  - Juniors — *Nine, Ten, Eleven*
- Young People — *Twelve to Twenty-four*
  - Intermediates — *Twelve, Thirteen Fourteen*
  - Seniors — *Fifteen, Sixteen, Seventeen*
  - Young People — *Eighteen to Twenty-four*
- Adults — *Twenty-four and .. On and On*
  - Adult — *Twenty-four and On*
  - Home — *Mothers, Aged, Infirm, Invalids*

CHRISTIAN ENDEAVOR

Worship
Expression

- Junior
- Intermediate
- Senior
- Alumni

PRAYER SERVICE

Expression
Worship

- Adults

WEEK DAY PROGRAM, *or* WEEKLY PROGRAM

Worship
Instruction
Training
Expression

- Missionary Societies: Willing Workers, Junior, Young People Adult
- Leadership Training: Classes, Reading Courses
- Daily Vacation Bible Schools
- Daily Bible Courses
- Boy Scouts
- Camp Fire Girls
- Business Meetings
- Service Activities
- Special Gatherings for fourfold program

OBJECTIVES:

An Organized Sunday School, Graded and using Graded Literature.
The use of "Worship and Song," the book which provides Correlated Worship Programs and highest type of Hymns.
An Expressional Service of some character for every age represented in the Sunday School.
A Church fully awake to the Educational Obligation.

Christ—The Great and Good Teacher.

RELATIVE TO THE CHART.

The chart on organization is the outgrowth of the repeated acknowledgments by Sunday School superintendents and workers to the effect that they are not acquainted with the plan of organization adopted by our Department of Christian Education, and the insistent demand year after year by these superintendents and workers for such a chart. It is our hope to place at the disposal of every Church of our Conference two of these charts, artistically gotten up and legible in even the larger auditoriums.

We wish to thank Miss Lucy Eldredge for her invaluable assistance, Prof. P. J. Kernodle for a suggestion from the floor of the Convention, and the Convention as a whole for its lively discussion of several features of the plan.

We wish also to offer several observations relative to the creation of the chart. It looks simple, simple of creation, but your secretary found it a difficult task. He has been much in prayer about it, and individual words and groupings of words were long on the altar. This was peculiarly so of the term "Church school," of the omitting of the expression "the Sunday session of the Church school," and the manner of stating the fourth objective. Of these, we have to say, of the first, we found no fault in it; of the second, that it is slightly ambiguous, and that the term Sunday School is not only cherished, but is universally understood; and of the last, that the Church is morally obligated to provide expressional services, and if these cannot be provided as Christian Endeavor, then they should somehow be incorporated

We wish also to make several explanations and into the class work of the Sunday School. suggestions. It is a full, if incomplete, program. It is beyond the attainment, provision by provision, of perhaps the majority of our Churches. But there is not a single Church in our Conference but what can put into effect the general provisions of this program. Should the Churches do so? We think they should!

In the first place, it is our denominational plan of organization. It is upon this plan that all of our educational work is based. For the local Church to intelligently co-operate with the denominational objectives, it must have something of this organization in order to even interpret those objectives. In the second place, it is the program adopted by your own Convention of Sunday Schools and Christian Endeavor Societies. It is your very own. In the third place, it is to the advantage of the local Church to effect this organization and the provisions of the objectives. It is for efficiency in spiritual things. It is for better teaching and training in Christian morals and life. It is for the building up of the doctrinal life and the creating of Christian thinking and Christian attitudes. It takes cognizance of every phase of age, of capacity and of the profound psychological principles of life. It will put harmony into the educational activities of the Church through its correlated programs and plans.

We would suggest, at least, in every school, the organization by departments, and the organization of the cradle roll and home departments. With this as a beginning, more grading and closer can be taken up and accomplished as it is found advisable. We would suggest the adoption for all ages below the eighteenth year of graded literature. Graded literature is no new thing under the sun. Dr. W. W. Staley informs us they had graded literature of a kind when he was a boy in Sunday School. And in conclusion, we suggest the use of "Worship and Song." "Worship and Song" can be used for Church services, for prayer services, and it is a real Sunday School book. In it are the hymns and the music of the centuries. And in the back, programs of worship, correlated programe for every occasion and every Sunday. "Worship and Song," cloth bound, is expensive as first cost, but after a year of service you still have a serviceable book. Try them.

Oh, yes, I am not quite ready to close, after all. I want just once again to urge every Sunday School of the Eastern Virginia Conference to appoint a director of Christian education. J. H. L.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, D. D., *Secretary.*

Forward-Movement Subscriptions.

They are now all past due. The funds are sorely needed. They are sacred obligations. They are legal obligations. Work has been begun on the expectation that they were good and would be paid. That work will have to be abandoned at this October meeting, unfinished, in proportion as these pledges are not paid. Our books for this Church year will close September 30th. It is now September 10th. These subscriptions practically assist all departments of our Church activities. We count on your unpaid balance before September 30th.

Stewardship Names and Addresses.

When our Church year closes September 30th, we want in hand the full name and address of every Conference stewardship secretary. We need it for our report to the General Board, and for the "Christian Annual." We need also the name of the stewardship secretary of each local Church. It is important. We count on every Conference stewardship secretary to get us this information.

A Correct Procedure.

The Ohio Eastern Conference took action at its recent session, requiring its Churches to see that all reports to Conference from the Church, Sunday School, Christian Endeavor, missionary and other organizations should be prepared by the secretary and approved by the organization reporting before the report is sent to Conference. In case no meeting can actually be held when the report has been prepared by the secretary, then the report must be approved by the executive board of that department. This is the only correct procedure, and is worthy to be followed by all Churches. No secretary should be allowed to fill out and send any report to Conference until it is adopted by the organization sending it, or its executive if there cannot be a regular meeting held to approve it. Many times a Church is humiliated at Conference by incorrect reports. Then it is the right way to do, and no other way is so well.

Stewardship Study.

We can never saturate the Church with Christian stewardship so that it will bear fruit in high spiritual ideals, spiritual power, truer worship, and in a rational attitude toward our financial obligations, our Church finances, until we make it a subject of deliberate study. There is no short cut or easy road to stewardship conviction.

Cumulative Testimony.

Tithing is taking a new place in our thought. People are studying it who have never given it thought before. It cannot be passed by and laid aside easily. Testimonies keep coming from our thinkers and workers. Large clasess have been studying it at our summer schools of Christian education. A thinker, a college graduate now holding an important college position among us, said: "I find that I am considerably in arrears with my tithe, even though I thought I had been reasonably generous. I mean to begin to pay up arrears."

Here is a testimony from one of our most successful rural pastors, Rev. Rue Burnell, Orient, Iowa: "Tithing to me is an experience very rich in its blessing. It enables me to face my Master with the consciousness that, in this respect, I need not be ashamed. It relieves me from often being in search of an excuse to my fellows for my attitude toward kingdom work which requires money."

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR AUGUST.

Wakefield, Va., $5.75; New Elam, New Hill, N. C., $3.91; New Elam, special "Children's Day" offering, $9.15; Turner's Chapel, Colon, N. C., $3.34; Fuller's Chapel, Henderson, N. C., $4.20; Ocean View, Va., $3.68; Pleasant Hill (A), R. 3, Liberty, N. C., $2.30; Wentworth, McCullers, N. C., $3.25; Durham, N. C., $10.39; Salem Chapel, Walnut Cove, N. C., $1.00; North Highlands, Columbus, Ga., $2.75; Zion, Moncure, N. C., $2.85; Beulah, Wadley, Ala., $1.10; Reidsville, N. C., $7.24; Mt. Auburn, Manson, N. C., $2.14; Clayton, N. C., $1.00; Antioch, Harrisonburg, Va., $4.36; Leaksville, Luray, Va., $2.44; South Norfolk, Va., $5.16; Linville, Harrisonburg, Va., $5.57; Elon Community Church, Elon College, N. C., $35.00; Rose Hill, Columbus, Ga., $4.05; United Christian Church, Lynchburg, Va., $13.70; Franklin, Va., $21.00; Holland, Va., $17.00; Liberty, Vance, $4.06; Wadley, Ala., $2.58; Liberty, N. C., $1.00; Union (South), Franklin, Va., $2.15; Palm St., Greensboro, N. C., $4.60; Randleman, N. C., $2.00; Dry Run, Seven Fountains, Va., $5.72; Auburn, R. 2, Garner, N. C., $3.67; Ramseur, N. C., $3.25; Antioch, Zuni, Va., $3.00; Shallow Ford, R. F. D., Burlington, N. C., $1.84; Winchester, Va., $5.64; Bethlehem, Timberville, Va., $2.89—total for month, $214.63.

While we are profoundly grateful to the schools named for their liberal offering, and to the other schools which contribute monthly to missions, it is noted with regret that there are quite a few schools in the Southern Christian Convention not yet sufficiently interested in enlarging the kingdom and building up schools and Churches elsewhere to make a monthly contribution. For the next few months these contributions, not otherwise designated, will go to the support and extension of our mountain work in Carroll County, Va., and it is devoutly hoped that many of our schools not already doing so will vote for, and send us, one offering a month for this most worthy and needy work of the kingdom.

Fraternally,

J. O. ATKINSON,
Mission Secretary.

ROCKY FORD FUND.

Amount previously reported, $94.46; T. L. Felts, Bluefield, W. Va., $15.00; Dr. S. A. T. Kent, Ingram, Va., $25.00; Daily Vacation School of First Church, Greensboro, N. C., $7.65; Newport News Church, $10.00; Rev. J. D. Wicker, Sanford, N. C., $2.00; Missionary Society, Mt. Carmel Christian Church, Walters, Va., $8.61; E. Va. & C. E. Convention, $27.41; First Christian Church, Burlington, N. C., $25.05; Mrs. Linda Seawell, West Durham, N. C., $2.00; Dry Run S. S., Seven Fountains, Va., $5.00; N. C. & Va. S. S. Convention, $11.79; Junior Endeavor Society, Palm St., Greensboro, N. C., $8.59; Sanford Christian Endeavor, Sanford, N. C., $7.60; Junior C. E. Society, Raleigh Christian Church, $5.00; Mt. Gilead Church, $3.55; J. E. Nelms, Louisburg, N. C., $1.00; Mrs. L. P. Perdue, Louisburg, N. C., $1.00; Charles Bailey, Louisburg, N. C., $1.00; F. G. Alley, Louisburg, N. C., $1.00; Raleigh Christian Church, $15.15; Liberty, Vance, Henderson, N. C., $5.00; C. E. Society, Fuller's Chapel, $5.00; C. E. Society, First Christian Church, Greensboro, $5.00; J. C. McAdams, Elon College, N. C., $5.00; Mrs. W. O. Farmer, News Ferry, Va., $2.00; Leaksville S. S., Harrisonburg, Va., $8.00; East LaGrange C. E. Society, $5.00; Ladies' Missionary Society, Turner's Chapel, R. 5, Sanford, N. C., $5.00; Christian Endeavor Society, Turner's Chapel, $5.00; Wentworth S. S., McCullers, N. C., $5.03—total to August 1, 1925, $327.89.

J. O. ATKINSON,
Treasurer.

INTEREST AT FANCY GAP.

These are busy days at Fancy Gap. The foundation for our Rocky Ford building is completed. It is built of rock and cement. The face is of the flint rock, which makes a durable and attractive foundation. The construction of the frame is already begun. It is under the supervision of Bro. C. N. Johnson, of Fuquay, N. C. He is giving free of charge a month's services. He and Bro. Sorrell leave the parsonage very early each morning and return late in the evening.

Our people here are showing great interest and are working faithfully. Bro. Johnson is well pleased with his force of workmen.

We trust that the work, which is so well begun, will not be retarded by lack of funds. Our faith in God and in the many friends of our Fancy Gap mission will not permit us to think of failure; but we should like so much to have the money in sight while Bro. Johnson is here, so that he will not be handicapped, and will be able to push every part of the work during his stay.

This is the Lord's house that we are building at Rocky Ford, so let us give cheerfully. "God loveth a cheerful giver." All donations may be sent to our Mission Secretary, Dr. J. O. Atkinson, Elon College, who will receipt and acknowledge same in THE SUN, and sent to us for use in paying bills now coming due. Thank you, dear friends. MARGARET H. MOREY.

Fancy Gap, Va.

MT. OLIVET CHURCH.

A member of Mt. Olivet Church reports that one of the largest audiences to assemble in their Church was present on Sunday evening, August 30th, to hear Prof. A. R. Flowers on the subject, "The Bible in Masonry." People from three different counties made up the audience. This was Prof. Flowers' last discourse at Mt. Olivet until November 15th.

There is a spirit of warmest friendship existing between Bro. Flowers and the good people of the Mt. Olivet section. Bro. Flowers made the public statement that he had found no better people in his travels in fifteen different States. This certainly does speak well for the brotherhood at Mt. Olivet. E. C. MORES.

GOOD HOPE.

Good Hope meeting began Sunday, August 9th, at 11 A. M., and closed Friday P. M. following. Services were held at 2:30 and 4:30 in the afternoons. The weather was very hot. There was a thermometer at the back of the pulpit, and nearly every afternoon it registered 96 degrees. The attendance was large and the attention fine; the result was one profession. There will be baptism administered and opportunity for joining the Church the second Sunday in September.

We are enjoying the services at this old Church. Though small in membership, they are loyal, and we have served them for years. We hope before the Conference meets yet to show a good report in growth. JAS. L. FOSTER.

NOTICE

Any Churches in reach of me needing my services as pastor, please write to me at Morrisville, N. C. G. J. GREEN.

YOUNG PEOPLE AND SERVICE.

(Continued from page 5.)

Jesus said that He came not to destroy, but to fulfill. His Spirit is anxious to conserve all the good of Christian history and to lead men into larger truth as rapidly as they are able to bear Failure is possible for the Church in our day from two sources only. The first of these possible sources of failure is to be found in the inability to strike the spiritual note clearly; and the second in the unwillingness to define religion and to express the religious life so as to include every legitimate human interest. If we should fail in either of these respects, it would be a lamentable pity. The liberalists are in danger of not striking the spiritual note, and the fundamentalists are in danger of defining religion so narrowly that it excludes many of the legitimate human interests. The heart of Christ yearns, we may safely say, for the synthesis of these two views of the spiritual life.

There can be no doubt that Jesus believed that all life is capable of spiritual use and edification. There can likewise be no doubt that He aspired to have every energy of the human heart and life expand itself in such a way as to promote the spiritual interests of mankind. He delighted to draw the metaphors and similes of His teachings from the ordinary every-day experiences of men. His parables abound in references to normal living. It is clear that the Master Teacher intended us to understand that every experience of life is capable of spiritual utilization. And what He believed with reference to the life of men, He believed with reference to the institutions that serve their life, that they, too, should be permeated with the spirit and ideal of service to humanity. The basic institutions of our social order readily lend themselves to this view. The home certainly exists to promote the life of man. Industry, too, and education as well as government and religion, to say nothing of the institutions that essay to direct and conserve the leisure hours through play and amusement, have the only justification of their existence in that they serve and promote the life of man in an uplifting way.

I may be pardoned for saying that you have the right to expect that your college will be the servant of your life. Colleges do not exist to make money, but to make men and women, men and women of high ideals, of noble altruism. It is estimated that the college student pays about one-third the cost of his education. The other two-thirds are borne by the college itself through its endowment, the money invested in its plant, and the generous donations of large-hearted men and women. Your college is glad to be able in this wholesome and uplifting way to exemplify to you in your youthful years the spirit of service and of sacrifice in service, which the whole life of Christ and every teaching of Christ make obligatory upon the men and institutions that aspire to be Christian to embody in their aims and practices. Were colleges ever to assume the attitude that students should pay fully the cost of their education, they would cease at that time to be Christian institutions. They must give far more than they receive in order to be able to claim for themselves the honor to represent Christ in the realm of education. Remember that every dollar you shall this year pay your college she is matching with two, and gladly doing it.

I always like to speak to young people in regard to service, because they are eager to serve and have their whole life spread out before them. In view of what has been said in regard to the teaching and program of Jesus, I think it is entirely proper at this opening worship service of the college year to be definitely practical in suggesting the bases according to which Christian young men and women should select their life-work. If all life is spiritual and all service should be rendered as unto God, what difference does it make, you may inquire, as to the manner in which the individual soul shall invest itself? Is not one calling as worthy as another? Yes or no! It all depends upon the individual questioner, for before any young life can be fully assured that it is investing itself in such a way as to bear the largest fruitage in the service of humanity, certain heart-searching questions need to be personally faced. Let me enumerate these questions:

Does the calling that is contemplated challenge the worthiest in me?

Is it a calling that is temporary or that will furnish me an avenue of service throughout all my life?

Does it offer me the opportunity of fourfold development—physically, mentally, socially and spiritually?

Am I situated so that I can make the preparation required for best service in this calling?

Are the duties of this calling such as to be congenial to my nature and disposition?

What type of manhood and womanhood does this profession produce in the case of those who pursue it?

Is the service which this calling offers me the opportunity to contribute such as to promote the happiness of humankind?

Is this calling already overcrowded?

Am I being influenced in my desire to enter this calling by the hope of financial reward or by the desire to serve?

Am I satisfied in my heart that God will approve my entering upon this calling?

Your life lies out before you. You are anxious to find an avenue of service worthy of your altruistic desire to serve the best interests of humanity and of the kingdom of God. You should, therefore, face these ten questions, and when your heart is satisfied with reference to them, no matter what the vocation you may choose may be, you may rest assured that in it you will be serving God and pleasing Christ in the life that you shall live and the work that you shall do. We dare not style any calling unclean or unworthy with respect to which these questions have been satisfyingly answered, and in the pursuit of which we shall conscientiously feel we are doing the will and purpose of God. Every service rendered with the motive of helping and uplifting the life of men, we may be sure is service to God, and we may be equally sure that He will bless us in its performance.

This age needs young people of prophetic vision, able to understand the Christian program of life. But this age needs more in its young people than prophetic vision. It must exact at their hands also capacity for generalship, the ability to organize the forces of nature and of life in such a way as to achieve their prophetic visions and make them uplifting realities in the life of men. This age also needs young people who will undertake this generalship of life and its forces in the spirit of joyous service. It is further in need of young people of fertile personality, fertile because they have heard the voice of God speaking unmistakably to them and so enriching their experience and qualifying them for a larger service. And most essential of all, this age needs young people who will co-operate with God, young people who will search the Scriptures and the record of human history and the depths of their own hearts in order to discover the mind and will and purpose of God for them and for the race of men.

At the very beginning of your college year, and for many of you, at the very beginning of your college career, I summon you to a life of Christian service as the highest vocation to which the human heart may dedicate itself. In the spirit in which Christ went about in the day in which He lived, and in the spirit in which He served the life of men and sacrificed Himself for them; in that spirit I call upon you to enter upon your life at this college this year, promising you every encouragement possible in your noble endeavor thus to invest your life. And I guarantee to every one of you who will enter upon the college year in this spirit of service to God and man a most happy and rewarding experience in the things which mankind most needs and your own hearts will abundantly approve.

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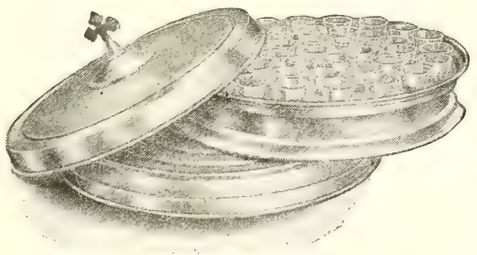

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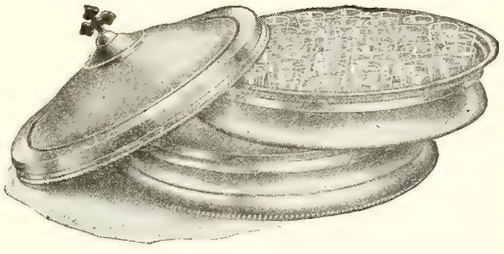

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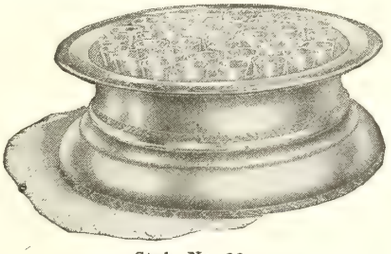

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RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

September 20, 1925.

Subject: "Paul Writes to the Thessalonians."

Golden Text: "In everything give thanks."—1 Thess. 5:18.

Lesson: 1 Thess. 1:5.

Devotional Reading: 2 Thess. 2:13-17.

Paul wielded a mighty pen. There might have been those in his day who thought the sword was mightier than the pen, but he was not one of them. And when he took up his pen to write, immortal works of power flowed from it. His words have transformed lives and helped to shape the course of nations. The shame of it is that we do not read his words more and apply them to our own lives.

Paul had had a rather "hectic" time in Thessalonica. After preaching to the Jews for three successive Sabbaths, he apparently took up work among the Gentiles. He won converts from three classes—the Jews themselves, the devout Greeks, and not a few of the chief women of the city. It would appear that the Greek element predominated. As usual, the bigoted Jews rose up against him, and arousing the populace and appealing to the ruling class on political grounds, they made things so unpleasant and unsafe for Paul that he was forced to leave the city. He went, first to Beroes, and then to Athens, and eventually reached Corinth. The Jews evidently thought that was the end of the matter, and Paul's converts and friends might have thought the same thing. But they had reckoned without Paul. He was made of sterner stuff. He had something of the shepherd's heart. He had no intention of leaving his people at the mercy of the wolves, both in and out of sheep's clothing. He, therefore, sent Timothy from Athens to Thessalonica to comfort the Christians and to bring back word with regard to their condition.

When Timothy returned, he brought information that, in spite of persecution, the Christians were standing firm; that they were troubled about the status of their dead at the second coming of Christ; that the opponents of the Church were doing their best to malign and blacken the character of Paul; and that there was a tendency on the part of some of the Christians, in view of the expected immediate coming of Christ, to neglect the ordinary duties of life. It was around these four points that Paul wrote his first letter to the Thessalonians. He congratulates them on their steadfastness, assures them that death will not rob their friends of their share in the second coming, defends himself against the charges that had been made against him, and exhorts the Thessalonians to perform their duties as becometh followers of the Master.

The portion of the letter as printed for today's lesson concerns itself with Paul's defense of himself and his gospel. He affirms that his motives were genuine when he entered into their city, and that his gospel had been sound. As an evidence of the former, he mentions the fact that he came to Thessalonica after he had been beaten and imprisoned in Philippi, and that he had carried on his work in Thessalonica in much conflict. It is one thing to hold certain beliefs and ideals; it is quite another thing to suffer for them. The fact that he had suffered for his ideals was evidence, thought Paul, of the genuineness of his motives. Furthermore, lest any one should say that he was looking for a soft spot, he had worked day and night at his trade and thus had supported himself so that he had been free to preach the gospel. It would seem that the man was in earnest. There might be a high rate of mortality among many ministers today if they were subjected to such a severe test.

As for his message, the Thessalonians themselves could bear witness to its character and its power. Paul had used very simple language; he was more concerned about "getting his message across" than in enhancing his reputation as an orator, and his gospel had come not only in word, but also in power, and in the Holy Spirit, and in much assurance. The Thessalonians were witnesses to its power, for they had turned from idols to serve the true and living God. Furthermore, Paul reminds his readers that he had not preached to please men, but to please God. Yet, with it all, there had been a solicitude and a personal interest like unto that of a nurse with children, or as a father with children. Here, as elsewhere, Paul had not sought their's, but them. He had labored to the end that they should walk worthily of God, who had called them unto His kingdom and glory. Best of all, he had walked holily and righteously and unblamebly before them, giving them an example. Here is a passage that every minister should read and reread. No man who professes to be a good minister of Jesus Christ can accept any other ideal than is here given by Paul, and which was embodied to such a high degree in his own life.

A Few Teaching Points.

1. A consecrated pen is mightier than a conquering sword.
2. There are many who would know the power of Christ's resurrection; there are all too few who would know the fellowship of His sufferings.
3. That preaching is best which is understood by the people.
4. The test of a man's sincerity is often to be found in his attitude toward persecution or hostility.
5. The minister of God should be able to say, "Thus saith the Lord."
6. The minister of God should seek the good favor of God, rather than the glory of men.
7. The minister's life should be his most powerful message.
8. The goal of the gospel is transformed lives.

CHRISTIAN ENDEAVOR.

September 20, 1925.

Topic: "Getting Strength from God."—2 Cor. 12:6-10; Phil. 4:11-13.

Some Bible Hints.

It is more important to get strength to bear burdens than it is to get rid of them. (V. 8.)

Our weaknesses serve the purpose of driving us to God. Without *them* we might also be without *Him*. (V. 9.)

All situations in life call for strength to meet them, and it is good to know that God is strongest in us when we feel weakest in ourselves. (V. 10.)

When we take God into our needs it is easy to do and to endure all things, even suffering and death. (V. 13.)

Suggestive Thoughts.

What the world needs is not physical or intellectual giants, but spiritual giants, strong men who dare to do right at all costs.

Strength flows from God to the soul through prayer. The sense of God's being with us imparts power.

The Spirit endues us with power if we yield to His guidance and deny our self-will its control. One source of weakness is that we pull one way and God another.

We should learn that when we do right, in the right spirit, all the powers in the universe are with us pushing us forward to triumph. The really weak person is the one that crosses the will of God.

A Few Illustrations.

When the nerve force can no longer flow to the limbs, the limbs grow weak and shrivel up. So the channel for the life of God must be kept clear in us—by obedience to His will.

To worry is to load all our burdens into our automobile and then push the car, forgetting the power within it. Divine strength is inward power.

We need divine strength to stand the friction that is common to all lives. The weak person grows irritated and bursts into anger; the strong person is master of circumstances.

Weakness gives up, tired, when a little more effort would have brought success. Seek strength to continue your tasks.

To Think About.

At what times do we need strength from God?
What strength do we get from the Bible.
Why should we learn to stand alone?

A Cluster of Quotations.

"Selfdenial is indispensable to a strong character, and therefore the loftiest mind comes only of religious stock, from consciousness of obligation to and dependence upon God."—*Theodore Parker.*

"Tell Him frankly that you cannot carry your load, and that you need help. Suffer Him to help you in His own way, thankful if He will only take you under His care."—*Washington Gladden.*

"God lives! there rest, my soul;
God hears! before Him bow;
God Sees! and can control;
God leads! then follow thou.
O heart, be done with all thy care."
—*Schmolke.*

"Dear Lord, in all our loneliest pains
Thou hast the largest share,
And that which is unbearable
Is Thine, not ours, to bear."—*Faber.*

SEASIDE HAPPINESS.

By Frances Avery Faunce.

The air is full of summer,
The air is full of sea;
Long grasses on the sunny sand
Wave to welcome me.

I love the merry spray,
The swallows in the cliff,
The way the gently swaying tide
Rocks that little skiff.

If I were a sea gull,
With a home so near,
I would never use my wings
To fly away from here.

PRETENDING.

By Robert Palfrey Utter.

Bobby plays he is a horse—
He isn't really one, of course.
He stamps his feet and nods his head
And draws a wagon painted red.

TAKING JESUS AT HIS WORD.

A book of value, new and little known, is "Creed and Chaos," by James Priceman. This is probably a pen-name, but anyone might well be glad to be known as the author of the book. It is an attempt to gather a constructive idea out of the maddening maze of nations that blare at us in trumpet tones from every corner these days. Mr. Priceman gets on very well with this synthetic study. One of his finest observations is the following:

"Dust-grimed and disregarded, Jesus has been tramping the streets of this world for two thousand years, so that today there is no one of us who is not familiar with His figure. So well does every one of us know Him that there is not one of us who does not know exactly what would be Jesus' reply to any question, personal, national, international. There is no problem before any one of us to which we cannot hear Jesus' answer, down to His very phrasing, His intonation, His ironic gaze. There is not one of us who does not know that the sole reason we do not follow Jesus' advice is that we are afraid to."

In one aspect, this reminds us of the saying of St. Paul: "We have the mind of Christ." Yet we fancy there are those who would "give the world" to know exactly "what Jesus would do" under given circumstances.

We are very much inclined to believe, with the author, that we know what the reply of Jesus would be (is) to our questions; but we do not agree that people are afraid to "follow Jesus' advice." Millions are doing this hourly, daily, though there are times when it takes courage of the highest order to do so.

We would add, however, that if all of us would obey the words of Jesus as well as we know, it would make a vastly different and nearly an infinitely better world. It is our opinion also; nay! it is our conviction that if we would eschew high-sounding philosophies and theories and earnestly and sensibly obey the words of Jesus, as nearly literally as we could, we would soon make the world about us greatly better.

"If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord."

—*Evangelist.*

TAKE THE PILOT ON BOARD.

I am always impressed by one incident connected with an ocean voyage more than by any other thing that happens.

After you have been sailing the seas for a week or so, some morning the engines of the great vessel will stop their vibration, you will be anxious to know why, you will rush to the deck as all the other passengers are doing. Yonder from a sloop tossing unsteadily in the morning fog a rowboat will put out toward your ship. A few moments later the insignificant little craft will be fastened alongside the great ocean liner, and up the straight perpendicular face of the iron leviathan, by means of a rope ladder, will climb a man, perhaps short and dumpy, perhaps red-faced and slouching. But he is an important personage—he is the pilot. The officer of the deck welcomes him as though he were the owner of the line; the sweet young girl passengers gaze at him breathless as though he were a shining god; he is rushed up past the officers' quarters where no passengers are allowed, and is received by the high and mighty captain as though he were the admiral himself. A few moments later he stands on the bridge, the engines revolve again and the ship moves on into the harbor.

Taking the pilot on board! yes, it is a big moment in a ship's voyage. It is a bigger moment in a life voyage. There is no more significant event in the life of any soul than when Christ is taken on board as pilot of that life. Thenceforth the soul will say it with pride and joy and victory: "It is no longer I that live, but Christ liveth in me."—*Boston Transcript.*

PROHIBITION AND FOREIGNERS.

"Seventy-five per cent of the prohibition violators brought before me are foreigners, the majority of them unnaturalized. The law governing deportation should be drastic enough to take away the citizenship rights of those who have been naturalized and deport them, too, when found guilty of prohibition violation. If offenders were deported, I think violations would cease."—*Judge H. S. Roberts, Kansas City, Kans.*

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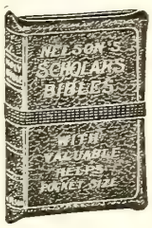

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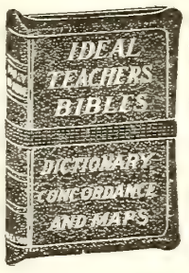

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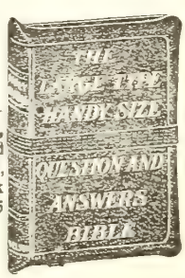

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THE CHRISTIAN SUN

1536 East Broad Street, - - - Richmond, Va.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

MARRIAGE PERFECTION.

Lesson: Matt. 19:5-6; Eph. 5:25; 1 Cor. 7:3; Titus 2:4; Matt. 19.

Text: *"Let love be without dissimulation."*—Rom. 12:9.

"Distinguished beauty, brilliant talents, and the heroic qualities that play a more or less important part in the affairs of life, sink into a comparatively minor place among the elements of married happiness. Marriage brings every faculty and gift into play, but in degrees and proportions very different from public life or casual intercourse and relations. Power to soothe, to sympathize, to counsel, and to endure, are more important than the highest qualities of the hero and the saint. It is by these alone that the married life attains its full measure of perfection."—*W. E. H. Lecky.*

Prayer.—Our Father, increase in us and in all the people a serious consciousness that marriage is a divine institution created by Thyself for the good of the world and the glory of heaven, and we pray Thee that all may devote their lives more and more, and be willing to greater sacrifices of unselfishness, that Thy will may be done, that there may be fewer divorces, and that homes may be more of heaven. In His name. *Amen.*

TUESDAY.

GOD IN NATURE.

Lesson: Matt. 17:1-9.

Text: *"And he was transfigured before them."*

"Society, as we have constituted it, will have no place for me, has none to offer; but nature, whose sweet rains fall on just and unjust alike, will have clefts in the rocks where I may hide, and sweet valleys in whose depths I may weep undisturbed. She will hang the night with stars, so that I may walk abroad in the darkness without stumbling, and send the wind over my footprints so that none may track me to my hurt; she will cleanse me with great waters, and with bitterness make me whole."—*Oscar Wilde.*

"Therefore, climb the mountains and get their good tidings. Nature's peace will flow into you as sunshine flows into trees. The winds will blow their own freshness into you, and the storms their energy, while cares will drop away from you like the leaves of autumn."—*John Muir.*

Prayer.—Our Father, so spiritualize our vision that in the every-day things of life we may get the good tidings of our salvation in Christ. We pray for the inpouring of Thy spirit into our souls, renew and refresh us in Thy faith and love. Forgive us of our sins and make us clean. In His name we ask it. *Amen.*

WEDNESDAY.

A GOOD CITIZEN.

Lesson: Rom. 13; Prov. 14:34; Amos 5:14.

Text: *"Honor all men. Love the brotherhood. Fear God. Honor the King."*—1 Peter 2:17.

"True love of country is not mere blind partisanship. It is regard for the people of one's country and all of them; it is a feeling of fellowship and brotherhood for all of them; it is a desire for the prosperity and happiness of all of them; it is kind and considerate judgment toward all of them. The first duty of popular self-government is individual self-control. The essential condition of true progress is that it shall be based upon grounds of reason, and not on prejudice. Lincoln's noble sentiment of charity for all, and malice toward none, was not a specific for the Civil War, but is a living principle of action."—*Elihu Root.*

Prayer.—Dear Heavenly Father, help us to forget ourselves and dedicate our lives to Thee. Help us to see the good in others, to have feelings of sympathy and fellowship, to pray for prosperity and happiness, to be kindly and considerate toward all. Strengthen our faith to set before the Christ-way and follow Him. *Amen.*

THURSDAY.

WHAT IS COMMON?

Lesson: Acts 10:1-20.

Text: *"What God hath cleansed, that call thou not common."*—V. 15.

"That life should appear commonplace to any man is evidence that he has invested it with the coarse habit of his thinking. Life is beautiful to whomsoever will think beautiful thoughts. There are no common people but they who think commonly and without imagination or beauty. Such are dull enough.—*Stanton Davis Kirkham.*

Prayer.—Dear Father of our hearts, forgive us of our sins and cleanse our vision, that we may see the glory of the commonplace. Fill our hearts with love and enable us to see the lovable and the divine in all things. In His name we ask it. *Amen.*

FRIDAY.

GOD SPEAKING IN THE QUIET.

Lesson: Psalm 46.

Text: *"Commune with your own heart . . . and be still. Offer the sacrifices of righteousness, and put your trust in the Lord."*—Psa. 4:4-5.

"Be still and know that I am God."—Psa. 46:10.

"To act in obedience to the hidden precepts of nature—that is rest; and in this special case, since man is meant to be an intelligent creature, the more intelligent his acts are, the more repose he finds in them. When a child acts only in a disorderly, disconnected manner, his nervous force is under a great strain; while on the other hand, his nervous energy is positively increased and multiplied by intelligent actions."—*Maria Montessori.*

The people in this day of restlessness and feverish excitement need to be quiet, be still and find out God. There is enough excitement in ordinary routine. As often as we can, let's get away into the quiet and commune with Him. Why shouldn't we spend our vacations in the quiet?

Prayer.—Our Father, help us to act in obedience to the call of nature and to the spirit of our God. Forgive us, oh forgive us and make us better every day. In His name we ask it. *Amen.*

SATURDAY.

WORTHY OF PRAISE.

Lesson: Matt. 25:14-29.

Text: *"Study to show thyself approved unto God, a workman that needeth not to be ashamed."*—2 Tim. 2:15.

"There is no more valuable subordinate than the man to whom you can give a piece of work and then forget it, in the confident expectation that the next time it is brought to your attention it will come on the form of a report that the work has been done. When this self-reliant quality is joined to executive power, loyalty and common sense, the result is a man whom you can trust.

"On the other hand, there is no greater nuisance to a man heavily burdened with the direction of affairs than the weak-backed assistant who is continually trying to get his chief to do his work for him on the feeble plea that he thought the chief would like to decide this or that himself. The man to whom an executive is most grateful, the man whom he will work hardest and value most, is the man who accepts responsibility willingly."—*Gifford Pinchot.*

Prayer.—Our Father, we this day give our hearts to honest service and diligence in business. Lord help us. Forgive us of our sins and save us now and forever. *Amen.*

SUNDAY.

A MORE EXCELLENT WAY.

Text: *"Covet earnestly the best gifts; and yet shew I unto you a more excellent way."*—1 Cor. 12:31.

"You want a better position than you now have in business, a better and fuller place in life. All right! Think of that better place, and you in it, as already existing. Form the mental image. Keep on thinking of that higher position, keep that image constantly before you, and—no, you will not suddenly be transported into the higher job, but you will find that you are preparing yourself to occupy the better position in life; your body, your energy, your understanding will all grow up to the job; and when you are ready, after hard work, after perhaps years of preparation, you will get the job and the higher position in life."—*Joseph H. Appel.*

Prayer.—Our Father, Thou art our way. We take Thee with us in our work. May we realize Thy promises true and be saved now and forever. *Amen.*

SALEM CHAPEL.

By request of the pastor, Rev. T. Fred Wright, I went to Salem Chapel Christian Church August 1st and held the annual protracted meeting. On Sunday, preaching at 11 A. M.; in the afternoon there was held, from 2 to 3:30, a community sing; at 8 P. M. a division of the Billy Sunday Club, fifteen strong, held the services. These services are always interesting, as they carry very striking testimonies. The services were held at night, and on Wednesday and Thursday a 3 o'clock service was added. As results of the meeting, there was one profession, three men joined the Church, and two men and one woman were baptized.

This was my third visit to this old Church in protracted meetings. My first was for the pastor (long years ago), Rev. W. T. Walker, when he was on the campaign for office of Governor of North Carolina on the prohibition ticket.

The congregation has largely changed. There are many young people in this congregation, and they have a Christian Endeavor Society. Bro. Wright had been treated preparatory for an operation, wihch we hear was successful. He is popular with his congregation. We trust pastor and Church may have a great year.

JAS. L. FOSTER.

LYNCHBURG CHURCH.

We have just concluded an eleven-day revival campaign in our Church. There were five additions to the Church during the special services, and two who joined the Sunday prior to the meeting. This brings our membership up to seventy, all having joined since the second Sunday in February of this year.

We feel that God has been good to us, but the fields are still "white unto the harvest." The pastor has a list of ninety persons in our immediate community who are not affiliated with any Church. Many of these belong to our Sunday School, and attend our services occasionally. It is our prayer that as our Church grows in years it may grow in favor with the unchurched about us till we have won them for Christ.

M. F. ALLEN.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Kiddies:

Let's Play "Pollyanna."

Listen carefully! Find your name in one of these groups. Find the other name in your group. Then, dears, away we will go! This is the way to play:

Take the Kiddies' name and address in the group you are in; then let's play "Pollyanna" until the 1st of October. What? You never played that game? Well, well! listen carefully, then, dears.

To play the "Pollyanna" game, we have to be just as nice to that person who is your Pollyanna as can; then, you are Pollyanna too, and some one is being nice to you at the same time. Oh, it's loads of fun, but I really think this way of playing is awfully good, since you are going to make friends with some little girl or boy you have never seen; only, of course, you know they all belong to the Kiddies' Korner!

Ways to play "Pollyanna":

Write that person a letter often.
Send that person a box of goodies (any kind).
Send your Pollyanna post-cards of your town.
Exchange photographs.

Anything you think would be interesting to tell a little person you never saw, but love—of course, we love each other! do we not?

Then away we will go! The minute you get this letter, find your Pollyanna, write her at once, so each of you may begin the game this very week.

Hurrah! the game is ready, dears; one, two, three—go!

At the end of the "Pollyanna" game, you are to write your editor a letter and tell her what you have done. The one who has played the best will be given a prize. Here we go, then!

YOUR EDITOR.

The "Pollyanna" Game.

Groupe 1.—Linnie Hancock, age 8 years, Sedly, Va., R. F. D. 1, Box 59; Rebecca Anne Holden, Louisburg, N. C., Box 87.

Group 2.—Wilma B. Hancock, 13 years old, Sedly, Va., R. F. D. 1, Box 59; Mary Julia Denton, McRae, Ga.

Group 3.—Nellie Warren, Altamahaw, N. C.; Patricia Holden, Louisburg, N. C., Box 87.

Group 4.—Grace Tabscott, Elon College, N. C.; Ben T. Holden, Louisburg, N. C., Box 87.

Group 5.—John Staley Holden, Louisburg, N. C.; Alice Ruth Scholz, Macon, N. C.

Group 6.—Ruth Pichard, Chapel Hill, N. C., 208 Church Street; Emma Williamson Atkinson, Suffolk, Va., Route 5.

Group 7.—Naomie Sumner, Burlington, N. C., R. F. D. 5; Katie Lee Johnson, Fuquay Springs, N. C.

Group 8.—Dorothy Helfenstein, Dover, Del., age 11 years; Sara Virginia Hook, Elon College, N. C.

Group 9.—Conrad Coghill, Henderson, N. C.; Hampton Brady, Ramseur, N. C.

Group 10.—Eugene Lankford, Burlington, N. C.; David Sellars, Burlington, N. C.

Group 11.—Wilbur Lankford, Burlington, N. C.; Braxton Craven, Ramseur, N. C.

Group 12.—Hilda Brady, Ramseur, N. C.; Reide Perkins, Elon College, N. C.

Group 13.—Dixie Lineberry, Ramseur, N. C.; Rosa Lee Parks, Ramseur, N. C.

Group 14.—Sara Johnston, Elon College, N. C.; Helen Horner, Burlington, N. C.

Group 15.—Mary Clara Whitesell, Elon College, N. C.; Edna Earle Lambeth, Burlington, N. C.

LETTER FROM A "KIDDIE."

Dear Miss Moffitt:

This is my first letter to you. I am a little girl eight years old. I will be in the fourth grade next year.

We take THE CHRISTIAN SUN and I read it.

My mother went to Washington, D. C., and had a fine time.

I enjoyed "Hallowe'en Witch Night," "Alice and the Bird," "The Biggest Orange," "Duty First," and all the rest. I want to hear from some of the Kiddies, and you, too.

With love to all the Kiddies and you.

MARY JULIA DENTON.

Helena, Ga., Box 151.

RAY COON GIVES A PARTY.

By G. H. Smith.

One year toward the end of October Ray Coon decided to give a birthday party for his cousin, Chubby Coon. Chubby was so excited about it that he stood on his head.

"We'll have twenty guests," Ray said, "and all kinds of good things to eat and a cake with candles."

But he had a great deal of trouble with his plan. He found that the good things were hard to get. Worst of all, just before the time for the party, his mother had to go away from home to look after a cousin who was ill, and so there was no one to make the cake.

"O dear, O dear!" he groaned; "all the invitations have been sent. What shall I do?"

He decided that he would call the party off. But as he was passing Chubby Coon's house he caught sight of Chubby Coon standing on his head and whooping about the party.

That was too much for the kind-hearted Ray. He went off into the woods and sat down on a stone and thought and thought. What should he do? It would be dreadful to have a party without anything for the guests to eat; on the other hand, it would be dreadful to break Chubby's heart.

"I know!" Ray cried at last, jumping up and clapping his hands; "I'll have persimmons—nice, juicy persimmons from that lovely tree that I found on the other side of the woods."

For the next few days Ray was busy making trips through the woods with a large covered basket. He went either early in the morning or late in the evening, for he did not want to be seen. His mind was so full of persimmons that he ceased to think about the cake and other things.

"Every one likes persimmons," he said to himself.

The party was to be held in the field next Farmer Bear's place. Ray laid some planks across a group of stumps and made a fine table. His mother had lent him a tablecloth and her second-best china; bright autumn leaves made the decorations.

When the day came, all the Coon children and the Rabbit children were on hand, and the Fox boys and the Possum boys. Even the Misses Goose, who happened to pass through the field, were asked to join the party and accepted the invitation.

Chubby Coon was dressed in his best black-velvet suit, with a broad starched collar. When everything was ready, Ray Coon made a bow and introduced Chubby as the guest of honor.

After the company had sat down, Ray brought the refreshments in—trays and trays heaped with pinky-yellow persimmons.

"Ah, the first course," said Reddy Fox.

"Ah, the first course!" Chubby Coon echoed proudly. He stretched his neck above his starched collar and chuckled with joy.

But his joy did not last long, for in a very little while the most uncomfortable things began to happen.

First, Reddy Fox made a wry face and started in to sneeze hard. Then Rusty Fox choked violently until some one had to beat him on the back.

Across the table, Chubby Coon spluttered and gasped and little Wigglenose Gray was whimpering. The Misses Goose sat up stiffy in their places and looked straight ahead.

All at once Chubby Coon burst into a loud wail. "My tongue is upside down!" he cried; "my tongue is upside down!"

Ray Coon, who had taken his seat, looked much alarmed. "Odear," he said, "what is the matter?"

The Possum boys were the only ones who did not seem to be disturbed.

"Matter enough, Ray," Peter Possum said. "Didn't you know any better than to serve us green persimmons?"

"We haven't tasted them," Pat added, "but we know that frost hasn't fallen yet, and so they must be sour and puckery. They need frost to make them good."

Poor Ray Coon! It had never occurred to him to find out whether or not the persimmons were ripe. They looked so pretty on the tree that he had gathered them without taking the time to taste even one, and here was the result!

"O dear, O dear!" he said dolefully; "what shall I do?"

"O dear, O dear!" Chubby Coon began to wail; "what shall we do?"

Ray looked round the table. Reddy and Rusty Fox were laughing rudely; the Misses Goose looked offended; Wigglenose was sniffling softly; and all the other guests seemed much embarrassed.

"Never mind," said Peter Possum; "the rest of the things to eat will be all right."

Ray looked more disturbed than ever. He hung his head. "But there isn't anything else to eat," he said; "O dear, O dear!"

"O dear, O dear!" echoed Chubby, weeping into his starched collar; "there is nothing else to eat."

"Nothing else to eat!" sniveled Wigglenose Gray.

All at once a loud voice cried, "Yes, there is, too; a good deal more!"

There stood Farmer Bear with a huge basket on each arm.

"Having heard that Ray Coon was giving a party," he said, "I brought something to add to it. And I got here just in time to hear all this fuss."

He set the baskets down and began to take things out. There were big red apples and fluffy, green heads of lettuce, golden corn and many other good things.

"And here," he said, "is something that Mrs. Bear sent."

He unwrapped a round package and took out a great big iced cake with six lovely candles.

Every one said "Oh!" in a delighted voice.

Chubby Coon squealed with delight.

As for Ray Coon, when he saw his party turning out well after all, he was too happy to eat. He had to wrap up his share and carry it home. As he trudged through the woods with his little bundle, he kept repeating to himself, "I must remember that about persimmons. Before frost, they turn people's tongues upside down."—*Youth's Companion.*

When asked to make a date, see that it will not conflict with that of your Conference.

Christian Orphanage

Dear Friends:

Our boys are a busy lot this week. The extreme drought this year has ruined our corn crop, and what we have is drying so fast it makes it necessary, to save anything at all, to cut it up and put it in our silo. It will make feed for the cows, and we will save what we have that way.

Filling the silo is one hard job that takes the help of all the boys and some hired help. The corn is to be cut in the field, hauled to the barn, and then it is to be fed in the insilage cutter and blown into the silo, and then a dozen little boys have a great time packing the feed in the silo.

It takes a lot of hard work, but it makes a fine feed for our cows and produces milk and butter—a thing all the children are fond of. We are proud of our boys. When we have a hard job of work they all go at it with a will, and we can do lots of work in a short time.

We are proud of our girls; they, too, are faithful in their work, and when the boys have a hard job of work to do they take a pride in cooking something good to eat and something they will relish. Team-work in an institution of this kind counts much.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER, 10, 1925.

Amount brought forward		$19,698.80
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Pleasant Hill (J)	$ 3.03	
Damascus	6.00	
		9.03
N. C. & Va. Conference:		
Reidsville	$ 6.01	
Pleasant Ridge	1.42	
Mt. Bethel	3.31	
		10.74
Eastern Va. Conference:		
Mt. Carmel	$ 5.40	
Oakland	6.00	
Centerville	8.00	
First Christian Church, Richmond.	7.13	
Isle of Wight	2.50	
Berea, Drivers	20.25	
		49.28
Valley Va. Conference:		
Winchester	$ 5.27	
Wood's Chapel	1.00	
Linville	4.60	
		10.87
New Building Fund.		
Union, Virgilina, Va.	$ 43.00	
P. J. Carlton, Richmond, Va.	200.00	
H. A. Carlton, Mullins, S. C.	1,000.00	
J. B. Farrell, Burlington, N. C.	5.00	
		1,247.00
Special Offerings.		
Class 6, Mt. Carmel, Va.	$ 1.00	
W. A. Rascoe, support of child.	15.00	
Chas. D. Johnston, Gdn.	60.00	
G. E. Lingle, support of child.	40.00	
W. W. Browne	15.00	
		131.00
Grand total		$21,150.72

AMERICANS RANK HIGH.

The honor list issued as a result of the final Oxford examinations this year shows that the Americans in the university maintained a standard of scholarship far above that of the average English student, and only a little below that of the holders of the college scholarships. For a number of years, Americans have been at the head of the law schools with nearly half of the first classes awarded, and this year they also have taken a high proportion of first classes in the medical examinations.

The special aptitude of Americans for the study of English law is difficult to understand, because it is a legal system differing widely from that in America, and is based on English social and political institutions which have no American counterpart. It is a tribute to the ability of the Rhodes scholars that a number of them who knew no Latin on their arrival at Oxford have mastered the Roman law and obtained first classes.

The Oxford examinations disclose that intellectual ability is confined to no one district or no university in America. The highest honors go as often to the West and South as to New England, and to men from small and little-known colleges as often as to men from the great Eastern universities. Of the outstanding law students of the past few years, one came from Missouri, one from Idaho, one from Michigan, and one from New York State.—*Exchange.*

THE SOUTHERN SERVES THE SOUTH

A buyer as well as a carrier of Southern products

The industrial resources of the South are so diversified that the Southern Railway System is fortunately able to purchase a large part of its supplies along its own rails.

While we are carrying the products of our shippers to the markets of the country, we are also buying from them for our own use coal, iron, lumber, cross-ties, equipment, rails —the thousand and one things that are needed to operate and maintain a railroad system of the magnitude of the Southern.

The Southern is a buyer as well as a carrier of Southern products.

SOUTHERN RAILWAY SYSTEM

PROCTOR-WICKER.

On August 1st, the writer united in marriage Mr. Truby G. Proctor and Miss Zelma Wicker. Mr. Proctor holds a position with the American Express Company of Sanford, and is a young man of stirling qualities and promise. Mrs. Proctor has taught school at Colon for several years, and was highly efficient and satisfactory to the patrons. For years she has been a member of Turner's Chapel Christian Church and has been one of the most active workers. These young people are held in highest esteem by many friends, who wish for them the best that life can give. R. L. WILLIAMSON.

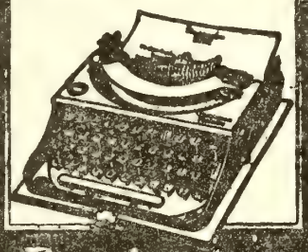
STALEY—BURGESS.

At the residence of Mr. J. A. Ellis, Ramseur, N. C., Rt. 1, Mr. Otis H. Staley and Miss Annie V. Burgess were happily married in the presence of a few of their friends and relatives August 19th, at 7 o'clock P. M. The groom is a son of Mr. and Mrs. G. T. Staley, of Ramseur, N. C., Route 2, and the bride is a daughter of Mr. and Mrs. T. R. Burgess, of Ramseur, N. C., Route 1. These are splendid young people, and their friends, who are many, wish them bon voyage on the matrimonial sea. Ceremony by the writer.

T. J. GREEN.

There are such things as spontaneous flashes of suggestion that come on the inspiration of the moment, but they come to those who have previously meditated long and earnestly on the questions involved; and even so, those exalted moods in the Christian life in which the soul mounts up on wings like an eagle, come to those who have toiled along the road of faithful daily service.—Bryan Collier.

Something You Have Been Waiting For



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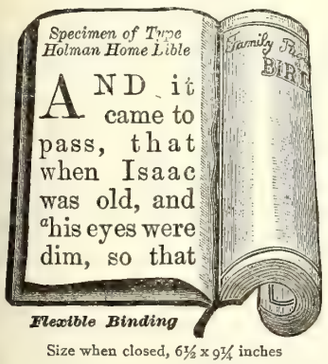

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Millions of people annually are using Nuxated Iron. It will not injure the teeth nor disturb the stomach. A few doses will often commence to enrich your blood, help revitalize your wornout exhausted nerves and give you new strength and energy. It costs about eighteen times as much to make organic iron, like Nuxated Iron, as it does to make metallic iron, though it costs you but little more. Always insist on having genuine organic iron —Nuxated Iron. If you are not feeling quite up to the mark, telephone for a package today. In tablet form only; look for the letters N. I. on every tablet and refuse to take substitutes. Your money will be refunded by the manufacturers if you do not obtain perfectly satisfactory results. At all druggists.

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McCLENNY.

In the death of Mr. David McClenny, the Ladies' Aid Society of Bethlehem Christian Church has been bereft of a loyal honorary member, and offer the following sincere expression of our love and our loss:

1. He was a deacon, loyal, devoted, and true, always responsive to every call of duty and every service of love.

2. He was a charter honorary member of the Ladies' Aid Society, and always a willing and liberal helper in every good work undertaken by the society.

3. He possessed, in a marked degree, the virtues of a good Christian, a good member, and a good friend.

4. We offer these resolutions as a token of our high esteem for his life and usefulness, and desire that a copy be sent to his bereaved children, and also The Christian Sun for publication.

MRS. J. W. FOLK,
MRS. ISAAC PILAND,
MRS. O. D. KING,
Committee.

Everybody likes the new. We live on it. The way to find it is to go deeper into the old familiar words, places, books, poem and scenes. And the people we see every day—they are far greater than we have imagined. Look again. Appreciate. There is never-ceasing joy and wonder in the folks we meet daily, and especially those who sit about our tables with us.

Work over what you see every day in the laboratory of your own thoughts and feelings. Adopt it to your own personality. It will prove a kind of inflow of the new and fresh that will revive you as the dying are sometimes brought back to life by the transfusion of blood.

SEASCAPE.

The call of the sea is a sturdy call
That rings from its heart to mine—
There's something strong in the hold of it,
Oh, the wind and the wave and the brine,
Have filled my soul with a sudden fire
To laugh in the face of the sky,
To follow the path of an old desire
And let the world sweep by.

I want to stand where the waves flash in,
When the winds are full and free;
I want to speak to the chilling spray,
And to have it speak with me.
I want to be gallant and brave and true,
As my ancestors were of old,
When they voyg'd to places unique and new
And challenged the sunset's gold.

The gulls that sweep in a steady flight,
The foam that is white and sweet;
The tides that hurry across the world
To rest at my very feet.
Oh, they are eternal—the sea is wide,
With a power all unguessed,
And sometimes I think that its waters hide,
Life's meaning, and living's best.

—M. E. S.

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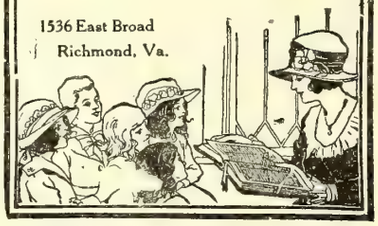

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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, SEPTEMBER 17, 1925. NUMBER 37.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Bandits Free Missionaries.—

Chinese bandits, who for nearly a month held Bishop W. H. K. Mowll and his wife and six other missionaries in captivity, have now released them. The missionaries were taken from a summer resort near Chengtu, China.

The Largest Map.—

The Pope is said to have what is reputed to be the world's largest map. It covers 2,750 square feet of canvas, and has been unveiled in the Pavilion of the Congregation for the Propagation of the Faith of Rome. One peculiarity of the map is that its scale varies according to the pope's personal idea of the geographical importance of the countries.

Heat Wave Breaks Record.—

Much space has been devoted in the daily press to the heat wave which has been sweeping the South. The mercury has broken all records at Birmingham, when it reached 106 degrees, Water in various parts of Georgia and Alabama has become so low that the cities are threatened with thirst. Not in eighty-five years have the records shown it to be so dry as at the present time.

Settlement Changes Hands.—

The Bates Memorial Parish House of the Spring Street Presbyterian Church, New York, has been turned over to the New York University. It will be used as a sociology laboratory in applying among the foreign population living in the vicinity, the principles taught in the class room. It was in this neighborhood that Rosewell Bates did his famous mission work. The University students will have a large opportunity for study.

A Policy for Elsewhere.—

Thousands of people from the Dutch East Indies leave their homes every year to make a pilgrimage to the sacred shrines at Mecca, and return wearing the turban of the Hadji, and frequently feeling unkind toward their infidel rulers as they call the Christians. The Netherland government, instead of showing religious intolerance and restricting the pilgrimages as it might do, encourages them, believing that when the Hadji becomes commonplace he will cease to stir up trouble for the government. They are giving them their head, and it may be a policy which we would do well to follow elsewhere.

Think About This.—

In a sermon recently, Dr. Carl R. Reiland, pastor of the St. George's Episcopal Church, of New York, intimated that indigestion was responsible for the "hell fire" which crept into the old time preaching. Dr. Reiland pointed out that a man's physical conditions had much to do with his outlook on life and with his philosophy. He said that careful investigation showed some disease afflicting all those or nearly so who were impatient of the times in which they lived, and in those preaching we find most of the brimstone. At least Dr. Reiland's position is worth consideration, and we know that our feelings physically do affect our philosophy of life.

Another Union Proposed.—

The North California Conference of the Congregational Church, recently in session at Asilomar, proposed that the National Council of the Church take up the matter of union between Congregationalism and Universalism officially. Acting as moderator of the National Council two years ago, Dr. William E. Barton supported the same proposal, but the Asilomar proposal is the first official action to be taken on the matter in either body. It would seem that there is a widespread desire for union among Christians these latter years. The union of the Churches of Canada was the most progressive step taken by religious bodies since the step of Martin Luther, which led to division, and now many other Churches are making similar proposals. The Christian Church has long stood for union among the believers in Christ, and evidently it has, through the years, been making itself heard.

The Hospital's Chance.—

If you are unable to go about your daily work, you are one of the from two to three per cent of America's population so afflicted every day. In this number ten per cent of them go to the hospitals of the country, making an army of hospital patients of from eight to ten million people. In every city of much size there is a hospital with its rows of white beds. In 1924, there were in this country 770,375 hospital beds in use. This is a fine opportunity for the Christian Church, as Dr. Fritschel pointed out in a speech before the Lutheran Church recently. He wishes that somehow we might reach these millions of patients during their hospital stay, and suggests art windows of Bible or Christian themes, and intimates that a chaplain might be in order. It is a great task, and missionaries have learned what a few churches are beginning to learn, that healing the body opens the way to heal the soul of a man. It opens doors not possible to open in any other way.

Dr. Hough Charged With Heresy.—

Dr. Levi Bird, of the Detroit, Michigan, Conference, has charged Dr. Lynn Harold Hough, pastor of the Central Methodist Episcopal Church, of Detroit with heresy. Dr. William H. Phelps, editor of the Michigan Christian Advocate, is connected with Dr. Hough in the charge. The charge arises out of sermons preached by Dr. Hough, and Dr. Phelps is charged with having published these sermons, and with having admitted to his paper articles by the Rev. Charles E. Jefferson and Alfred E. Luccock. The daily press refused to carry the twenty-seven charges of Dr. Bird, stating that they were unfit for public print. Since the charges have been preferred, they must be heard by a group of men whom the superintendent nominally over the work of Dr. Hough and Dr. Phelps shall select. If they find them guilty, the case will then go before a special judge or the conference as a whole. It is probable, in view of the well known orthodoxy of Dr. Hough, that the case will be thrown out of court. When we read of such charges, we are thoughtful on the words of Gamaliel: "If it be not of God, it will die, but if it be of God, which among us would like to be found in opposition." The Rock of Ages does not need propping. Christ is great enough to stand against his enemies. Truth will win, as it ought to win, no matter which side of the controversy is right.

Dr. Fox Raises a Question.—

Dr. Henry Fox, whose removal from Mercer University's faculty last year excited nation wide attention, has just raised a most important question in the Baptist Church. Dr. Fox is now a government biologist, in service at Riverton, N. J. He recently applied for a letter of transfer from the Tattnall Square Baptist Church, Macon, Ga., to unite with a New Jersey congregation. The Church has refused the letter, and Dr. Fox has raised the question of the individual's right of private interpretation of the Scriptures—long the battle-cry of the Baptists. He says that if the Tattnall Square Church will deny that the individual is the sole judge of the soundness of his doctrinal views, he will withdraw from the Church in peace. Dr. Fox ought to belong to the Christian Church, if he so believes. We believe that liberty of conscience and the right to private judgment is accorded to and ought to be exercised by all. We state it as one of our cardinal principles, and in this time of turmoil, we ought to live our principles and love our Church as never before. If we are loyal to our home Church, support its enterprises, give to missions—home and foreign, support our orphanage, subscribe to The Christian Sun, pray for our Church, our pastor, our missionaries, those in our general work, our colleges, and love God with all our hearts and minds and strength and souls, we will have no time for disputing, and this will be a joyous world in which to live.

NOTES-PERSONALS

A paper that simply chronicles events will die; the things to be done are what the people want to know.

Will the Program Committees for the various Conferences put on something special for THE CHRISTIAN SUN and publications in general?

If every minister of the Church would furnish a number of personal items, as did one recently, our paper would be looked forward to with a relish.

A copy of THE CHRISTIAN SUN, June 3d, 1908, is very much desired. If any reader or friend can supply this copy of THE SUN, it will be very greatly appreciated.

This reader wonders why all the colleges and schools of the Christian Church do not at some time or another have a displayed advertisement in the church papers.

Rev. G. J. Green, Morrisville, N. C., himself an alumnus of Elon, was an agreeable visitor at the College recently, bringing with him his daughter to enter her in school here.

Dr. C. C. Ryan, of Bucyrus, Ohio, has accepted the call to the First Christian Church, of Richmond, Va. He is expected to come to Richmond the last week in September, and will assume his duties on the first Sunday in October.

There are two kinds of people who are not satisfied with their work—those who are afraid they are doing more than they are getting paid for, and those who would like to do it better than they are able to. The latter have steady jobs.

Rev. W. D. Harward, D. D., advises that the program for the Eastern Virginia Conference, to be held at Franklin, Va., beginning October 27th, is about completed. Dr. Harward is President of the Conference and Chairman of the Program Committee, and is seeking to plan an interesting and inspiring program in addition to the regular routine work of the Conference.

One of the items to be stressed at the Eastern Virginia Conference, according to the program committee, is that of Stewardship. Dr. Denison will be given the important place on this part of the program. This is a fine idea for all of our Conferences in our annual sessions this year, and it is greatly to be hoped that the Conferences will duly consider this very vital and all important subject.

A Wendell citizen gives us a splendid account of Prof. A. R. Flowers' visit to Wendell, N. C., and his forceful lecture in the new Marshall Hill Baptist Church. Prof. Flowers was superintendent of Wendell High School for eight years, when first leaving the University of North Carolina; and he has a place in the hearts of the Wendell people that only can be held by the most earnest and pains-taking of teachers.—*Mrs R. E. Hatch.*

We congratulate our good friends and brethren, Revs. J. E. McCauley and Jesse H. Dollar in their highly commendable ambition to prepare themselves fully for the all-important work of the ministry before settling down to pastoral service for life. They are both graduates of Elon College, have already had some years of successful experience in the pastorate and are now entering Vanderbilt University to work for their Master's degree.

The Mission Board of the Southern Christian Convention is to meet in annual session in the Philathea Room of the Suffolk Christian Church, at 9:30 A. M., Wednesday, September 23d. The members of the board are: Lieut-Gov. J. E. West, Chairman, Mr. J. M. Darden, Dr. W. W. Staley, Mr. K. B. Johnson, Rev. H. W. Elder, Dr. C. H. Rowland, Mr. J. A. Williams, Dr. G. O. Lankford, Mrs. W. H. Carroll, Mrs. W. A. Harper, and Dr. J. O. Atkinson, Secretary and Treasurer. Any application to be placed before the board should be sent to the secretary at once.

The members of the Woman's Board of the North Carolina Conference met in Burlington, Thursday, September 10th, and worked out a program for the Woman's Conference, which is to be held with Greensboro First Church, Friday, October 30, 1925, beginning at 10 A. M. Mrs. L. L. Vaughan, Raleigh, is President, and Mrs. W. R. Sellars, Burlington, N. C., is Treasurer. It is greatly desired that all the Societies in the Conference be represented at this meeting and that all churches not having Societies will get one or more of their women to attend this annual Conference in Greensboro.

We have just received the following report of the work at Holy Neck: "The annual protracted meeting was held at Holy Neck Church, July (?) 6th to 13th. Rev F. C. Lester, pastor of the Franklin Christian Church did the preaching and led the services. The congregations were large and attentive, the singing was inspiring, and the preaching was of a high order and delighted the congregation. There were nine professions, and seven united with the church. Baptismal services were performed at the church at the close of the meeting and at Norfleet's pond on Sunday afternoon, of the 13th inst."

Rev. E. M. Carter, of Wadley, Ala., and a graduate of Elon College, has been elected by the Executive Board of Bethlehem College as Financial Secretary of the College. He has been in the pastoral field for several years and has been very successful in the winning of converts and the building of churches. He was one of the leading promoters of the enterprise which terminated in the founding of Bethlehem College and in the carrying on of the work thus far. He has taken an active part in all of the financial drives made for the College and the collecting of funds. He is thoroughly acquainted with the plans and needs of the College and his heart is in the work. The financial problem of the College will be the big problem this year, but we believe he will be equal to the task. He will take up his work at once and press the matter of raising at least five thousand dollars for the running expenses of the school and the funds for the erection of an administration building. Statements will be sent out to all subscribers and a strenuous effort will be made to collect what is due on these subscriptions. New subscriptions will also be taken, as the College is greatly in need of the building and it should be completed just as soon as possible. We shall expect great things from Bro. Carter this year and we know that we will not be disappointed. Our prayers and best wishes shall go with him in his work. May he have the co-operation of every well-wisher of Bethlehem College.

The following is quoted from the *Winchester Independent*. We compliment our good brother on the work that he has been doing in the Winchester field, and our best wishes go with him:

"Rev. J. F. Morgan preached his last sermon as pastor of the First Christian Church last evening to an audience that filled the main auditorium of the church and overflowed into both of the Sunday School rooms. In addition to the large number of members of the church, and the large attendance from other churches, the Friendship Fire Company, of which Mr. Morgan has been chaplain ever since he came to Winchester, attended the service in a body. This delegation was probably the largest that the company has ever had at a religious service. The company marched in to the music of "Old Friendship," which was played by Miss Anna Amelia Seabright, and then Mr. Morgan led the men in singing the song while the entire audience stood.

"A sealed envelope was laid on the pulpit addressed to the pastor, which he quietly dropped into his pocket, thinking it only a note of good wishes to be read when he got home; but imagine his surprise when he got home and opened it and found it contained $25.00 in gold, a token of appreciation from the Ladies Auxiliary of the Friendship Fire Company, presented to him at the request of the members of the company. For this lovely and valuable token of appreciation, Mr. Morgan wishes to express to the Ladies of the Auxiliary and to the members of the Friendship Fire Company, his sincere and heartfelt thanks and appreciation.

"Mr. Morgan and his family expect to leave Tuesday for their new field of labor near Norfolk, Va. The new minister, Rev. V. T. Crawford, expects to arrive in Winchester and take up the work here about October 1st. In the meantime the deacons of the local church will arrange for services to be held each Sunday."

WINDSOR, VA.

The work in this field has been going quite well this year, and we face the future with hopefulness.

The protracted meeting at Bethlehem was held the week following the fourth Sunday in August. The meetings were largely attended and the interest was fine throughout. The church seemed much revived. There were twelve additions to the church at the close of the meetings.

Rev. V. T. Crawford, pastor of the Elm Avenue Christian Church, Portsmouth, Va., was with us and did the preaching, beginning Monday afternoon. The people were much pleased with the preaching.

We were glad to have had the following ministers with us during the meeting for at least one service: Drs. W. W. Staley and I. W. Johnson, and Revs. Elisha Bradshaw and R. H. Peel. These brethren all took part in the services.

Our meeting at Isle of Wight Court House was held the week following the fifth Sunday in August, the pastor doing the preaching. We had splendid crowds here also and a good meeting. The church seemed to be much revived. There were seven additions to the church.

Our next meeting is at Antioch, following the third Sunday in September.

W. D. HARWARD.

"I knew an artist once who painted a cobweb on the ceiling so realistically that the maid spent hours trying to get it down."

"Sorry, dear, I just don't believe it."

"Why not? Artists have been known to do such things."

"Yes, but no maids!"—*London Punch.*

MEMBERS OF THE NORFOLK CONVENTION!

Dear Christian Friend:

As a member of the Norfolk Convention, you will recall that the Convention voted to give the College $400,000 in bonds, bearing six per cent interest, the bonds to be sold and the interest and principal to be paid by the Convention within twenty years.

The bonds were duly issued as of July 1, 1924, and delivered to the Treasurer of the College. It has appeared best not to sell the bonds, but to hold them as an asset of the College and to have the interest paid the College. This saves a brokerage fee of about $20,000 to the Church.

Accordingly Dr. W. T. Walters and Rev. W. T. Scott have been employed to give our people the opportunity to contribute to the interest account of the Convention. They will begin their active work as of October 1st. I am sure you will heartily support them in this effort.

It will be a real help to the cause to have you write me a full endorsement of this plan. I will print your letter as a part of the publicity program. I should say that President Smith has given the effort a most eloquent approval.

Please let me have your endorsement by return mail.

Praying for rich blessings on your work, I am,

Sincerely,

W. A. HARPER,
President.

P. S.—Your College has begun what promises to be under the divine blessing, its best year. Pray for Elon.—W. A. H.

FROM A FORMER MISSIONARY.

Has anyone an old copy of THE CHRISTIAN SUN having an article in it about the Azores Islands? It would probably be an issue of January or February, 1909.

I have a March 10, 1909, copy of the SUN, having an article on "Sinai." I might have written on "Port Said," or some Asiatic port, too, in those January or February issues.

I am trying to get the letters written from Boston to Yokohama, 1909, together to, perhaps, publish them in a booklet.

Recently our C. E. Society had an excursion to the Isles of Shoals, about ten miles off Portsmouth, N. H. We went by trolly and train to Portsmouth and then by the Steamer *Sight Seer* to the islands.

We are in sight of our Kittery Second Church and almost in sight of our Kittery First Church. We pass Fort Constitution on our right and the Navy Yard on our left in Portsmouth harbor.

Newcastle Village, where we had a Christian Church for a long time, is on our right, and Hotel Wentworth, in the bounds of Newcastle and one of the largest hotels on the New England coast, is very conspicuous as we pass out of the harbor.

It is interesting to get in the bow of the boat and watch the islands seem to come nearer and nearer. Star Island, where we land, has the hotel, and back of it the old church. This has a brick floor and brick steps down to it. The furniture is dark cherry in color. The building is stone. Once a school house and court house were here, also a parsonage was on one of the islands. One minister was here. This was Rev. Tucker, who died on the island. This island is now joined to Star Island by a breakwater which Mr. Samuel Haley, who died in 1811, was instrumental in building. The old houses on Star Island have nearly all been burned. The Unitarian people and the Congregational people at different times hold summer conferences in the spacious hotel on Star.

The War of 1812 depopulated the islands, as the inhabitants could not be defended from the English vessels; so most of the inhabitants went to Rye or Greenland—the near-by coast—and the town of Gasport never regained its population, and so as a town is extinct.

Some of the islands are owned by Maine and some by New Hampshire. Star Island was the home of Celia Thaxter, who wrote "Among the Isles of Shoals," a chronicle of her life there as the light-house keeper's daughter. Duck Island shelters thousands of gulls during the building season. The sandpipers are common, and Celia Thaxter writes of the crying loons and the gannet's long white wings, and the great blue herron. The white butterflies were flying about—nine miles from Straw Point, Rye—the nearest land.

One is impressed with the kindliness of the limitations of Providence as one studies the islands and their history. Was it not Agasziz who had no time to go to Europe when a friend offered to make that possible for him one summer, because he was so busy studying his own door yard?

It is a little like being in the East again, to be away from the noise of machinery and the strain of rushing to save time with which some of us do so little after we have saved it. It was said of Rev. John Brock, who served the islanders for twelve years, "He dwells as near heaven as any man on earth."

The violet, and not the hollyhock, is found on these islands. It is more fragrant and more beloved than many other more ambitious flowers. So it is with many a humble life, restricted like these islanders.

Yours with all good wishes for our churches,

ALICE TRUE.

410 Main St., Amesbury, Mass.

CONFERENCES MEET.

Alabama Conference meets at Beulah Church Tuesday, October 20, 1925, at 10 o'clock A. M.

Georgia and Alabama Conference meets at Oak Grove Christian Church, near Chipley, Tuesday evening, October 27, 1925, at 7:30.

Eastern Virginia Conference meets October 27, 1925, at Franklin, Va., at 10 o'clock A. M.

North Carolina and Virginia Conference meets November 17, 1925, at Salem Chapel, at 10 o'clock A. M.

Western North Carolina Conference meets with New Center Church.

Eastern North Carolina Conference meets with Liberty (Vance) Church Tuesday after the fourth Sunday in November (November 24th).

North Carolina Conference will meet with the First Christian Church, at Greensboro, December 9th and 10, 1925.

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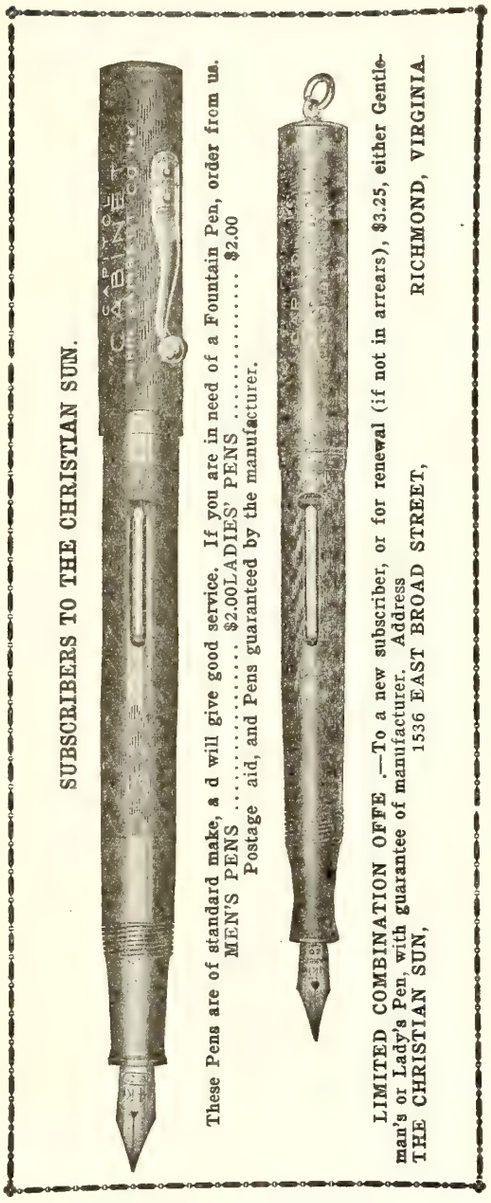
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E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

RE-READING CHURCH HISTORY.

THE SUN'S editor, because of a recent experience, shamefully but willingly acknowledges his need of re-reading some church history and inquiring into denominational attitudes. He wonders, anyway, as to how much of the real inner life and experience of our denomination or communion the people of another denomination or communion know and fully understand. Do we not form our conclusions, in a large measure, from what we have heard second hand, or read in cold bare type, about other communions than our own? THE SUN'S editor is wondering at this moment what its readers for the most part think of the Adventists—Seventh Day Adventists—if the printed definition is desired? Of course, the reader is acquainted with the Adventists, has possibly seen or been in an Adventist Church, maybe has heard an Adventist preach. But the writer had an experience recently that makes him want to inquire and to know further.

A skilled physician, a fine doctor in our Christian Church, recommended to us for cause, the Washington Sanitarium, Tokoma Park, Washington, D. C. "Yes, it is an Adventist Sanitarium, but believe me, some of the most accurate reports of diagnosis and treatment that I have ever received from any source come from that hospital. They are largely vegetarian in habit and diet and take no chances or, if any, very little, with meats of any kind; and the longer I live the more I am convinced that they are not far wrong in that particular."

On such a recommendation, from such a source, an engagement was made, and a few days later, with a dear sick one, we were housed in that sanitarium. The writer remained there some two or three days trying to discover what it was. But to this good hour he does not know whether to class it as a summer resort for tired and weary folks desiring a rest under the most wholesome conditions; or whether it is a hotel, a hospital, a home or a house of worship. From the time he arrived until the time he left three days later, there was nothing but the kindliest and most cordial attitude on the part of every manager and employee approached. He was awakened at seven o'clock in the morning with the singing not far away of sweet and dear old hymn tunes by more tha a hundred voices. A little later when a trained nurse arrived on duty for the day, it was inquired as to whence that music. "We nurses were singing some hymns and having our worship period just before going on duty for the day." Believe me, that nurse and all the rest of them went about their duty for the day as if it were a continued joy and delight to them. No one seemed to be in a particular hurry and none too busy to render any assistance or favor requested with cheerfulness and a smile. The writer went to breakfast at eight o'clock in the spacious dining room, was met at the door by a most agreeable lady in smiles, "Come this way, I think you will enjoy your breakfast with these nice people over at this table." Then she proceeded to introduce me personally to the two or three other guests at the same table. Agreeable talk was indulged in as the happy meal was negotiated. The linen and silver were spotless, flowers in graceful abundance adorned every table and all the waitresses in their beautiful black and white uniforms smiled with gladness as they saw to it that every guest was generously provided for in all that goes to make a meal wholesome. On the back side of the menu card was printed the program for the day for as many as desired a program. "Worship period for all guests desiring in the parlor of this building at 8:45 A. M." attracted THE SUN'S editor.

It is a grand old parlor, spacious, luxuriously appointed, its entire equipment expressing repose, dignity, quiet and comfort. Some devout man of God read a scripture from Proverbs with most wholesome and inspiring comment. A glorious hymn was sung and then from the leader, "Shall we bow in prayer?" And what a prayer of praise to God for His wonderful goodness to the children of men; and then a petition that the physicians and nurses in that institution shall be divinely guided and sustained this day in their privilege and task of ministering to fellowman; that the Heavenly Father would have compassion upon all the sick, the sorrowful and the suffering ones of the institution and that it might be a good day and helpful to each and to all and that in all things the will of God might be done and the glory of God might be manifest in all activities and the outcome of the day."

The writer met and had occasion to speak with not a few clerks, not a few administrators and some of the one hundred and seventy-five nurses of the institution. But in all that day and the other days that he was there, there was not a request that was not greeted with a smile and most cordially and graciously acceded to. It was fine to tarry in those great old corridors or out on the wide spreading porches, or under the friendly shade of the great old trees that decked and graced the spacious lawn, and to see rows and beds of flowers reveling in their rich red colors. He did not see in the whole of his stay any "dont's" with just one exception. "Please do not smoke in these corridors, on the porches, or near the buildings."

In each room the writer visited there was a Holy Bible with its mute invitation; on a convenient table, in easy reach, were pamphlets, leaflets or booklets. One, the writer recalls, was "What and How to Eat," another "The Worker's Need," "Help in Daily Living," "In Contact with Others," "Development and Service," "A Higher Experience." In no line that the editor read did he discover by what faith or communion the publication was written, and he did not read a line that he could not as a Christian believer most highly approve, for in every instance it was backed up by scriptural reference and clear teaching.

The editor had not intended to write so much as this is in no sense an advertisement and is presented without a suggestion or a solicitation from any source. One thing he realizes and that is that if this institution is conducted by Adventists or any other Christian communion, they have at least learned how to put the spirit of Jesus Christ into the sacrificial service of healing and of helping to heal those who are weary or sick or in distress. They know how to smile while they work and to be most agreeable under the most exacting duties, and how to conduct an institution on a scale of dignity, cleanliness, efficiency, Christian joy, with a happy blending of comfort, luxury and moderation, not heretofore discovered by this writer, at any rate

So the editor will have to get down and reread his church history and learn how it is that these Adventists have discovered the secret of turning a hospital into a hotel, or converting a hotel into a home, and of directing that home, in all of its appointment, in keeping with the spirit and the life of Jesus Christ. And yet this experience of the editor is but one of many. The world is full of interests and institutions prompted by Christian motives, and all around about us are peoples and institutions striving to exemplify the noblest and the best in the life of Him who said, "He who would be greatest among you shall be servant of all." As Dr. Staley pointed out recently in an editorial, "Wickedness is obvious, sin is boisterous, and advertises itself; we have to look for the good, for it is modest, unassuming, gentle."

If we look for good in our fellowmen and seek out in others that which is best, we will have many great surprises coming to us, and will find that the several denominations and communions in the Christian world are making their contributions in some marked and unselfish way to the relief of human suffering and to the advancement of the Kingdom of our Lord in the world.

J. O. A.

IS THE MINISTER AN INDIVIDUALIST?

Under the heading, "The Pastor's Most Important Duty," *The Literary Digest* for August 29th carries a most significant article, one paragraph of which we would like to bring to the attention of our readers:

"What part of the minister's work is the most important? A questionaire circulated by the Department of Religious Education of Northwestern University among ministers of the Middle West, without regard to denomination, brought no unanimity of opinion, but the majority feel that the most important single item in their profession is pastoral calling. Provision for the teaching of children in the Sunday School was only one point below. More than twenty points separated these two functions from preaching, which was third in importance. Next in order came the support for Home and Foreign Missions; fifth, the maintenance of the family altar; sixth, the promotion of civic and moral reform; seventh, securing attendance of children at church worship; eighth, the maintenance of the church prayer meeting; ninth, the necessity for keeping up the benevolences of the congregation; tenth, promoting good fellowship through church socials and similar affairs; eleventh, circulating church papers; and last, conducting special evangelistic campaigns."

In studying the tabulated information collected by the questionaire method there are always many things that one would like to know: How many have been reached for the information? What fields of pastoral labor were reported on? What period of experience do the replies represent? And many other things. But no matter how much one may discount the accuracy of the information, it is bound to be very suggestive.

It may have been that the wording of the questionaire was in some degree responsible, but it is a very significant fact that throughout the entire report the minister is represented as an individual, rather than as a group leader. This fact is an outstanding characteristic of the Church of this generation. The minister's task is tending more and more to become that of an executive, rather than that of an inspirational leader. It is the result of an effort to standardize the minister's work. It has been fostered by the desire of denominations to secure results that can be tabulated in annual reports, and in year books. It has set as a goal for the minister what he can do with the congregation rather than for it. Shall the minister work for what he can accomplish through his membership, or for what he can accomplish in them?

Should pastoral calling be rated twenty points ahead of preaching in importance? Nearly every minister I am acquainted with admits that he is not devoting the time and effort to pastoral calling that it rightfully deserves. But I doubt that one of them would be willing to admit that pastoral calling should be done at the expense of pulpit preparation, which is already suffering greatly from lack of nutrition. It is true that every other phase of the minister's work is strengthened by pastoral calling. There are occasions and needs that arise in the lives of church members which can be met by the minister only through the pastoral call. But the constant and insistent need of the human heart is to have the Bread of Life broken unto it. We admire the efficiently administered church organization. We recognize the absolute necessity of religious instruction for the youth of our church. We love to be on companionable terms with our pastor, that we may unburden our hearts to him without hesitation. But when the Sabbath has come, give us a minister who can lift us above the everyday affairs of life and lead us to think of God, and rightecusness; of joy, and peace; of fellowship, and service to our fellowmen; and of love, and life in Jesus Christ.

The minister needs not only to be acquainted with his members, and their needs; he must be acquainted with God, through fellowship with Jesus Christ, His Son. He must live so constantly in that divine fellowship that he can easily find his way into an holy atmosphere, and into holy places, and be able to lead others with him. It is only on rare occasions that this is done outside the sanctuary, and never can it be done so effectively in any other place as in the sanctuary, in the midst of a worshipping congregation. And it can be done only by him who has an intimate acquaintance and fellowship with the Word. S. C. H.

FRANCIS E. CLARK.

On September 12th, Rev. Francis E. Clark was seventy-four years of age. He has lived to splendid advantage. The world in unanimous chorus acclaims him as a spiritual leader. There is no land where he is not known, honored, and revered.

Dr. Clark was thirty years of age when the idea with which he blessed this generation was given him. Dr. Clark felt that the idea of Christian Endeavor was an inspiration and that he was doing the will of God in standing for the spiritual culture of young people. He was a pioneer in his appreciation of youth. The youth of the world love him with a growing devotion. He is without a doubt the best loved man of this generation. Millions rise up and thank God that Francis E. Clark has lived and believed in youth.

Ripe in years and rich in service, Dr. Clark has retired from the presidency of the United Society of Christian Endeavor. He is elected president emeritus for life and in his honor a fund of $100,000.00 is to be raised as an endowment for the great movement he inaugurated in 1881, and which has blessed the young people of the world with the very opportunity they needed to invest their energy of heart and life for the promotion of the Kingdom of God. His services to Christian Endeavor, in whose interest he has made several trips around the world, have been without cost to the organization. He is a poor man and this has made his services all the more a sacrifice to him. He has supported himself and paid his expenses while promoting Christian Endeavor through his books and writings for periodicals.

Dr. Clark is one of the gentlest men I have ever known. His gentleness is true gentility and not timidity. He is able to stand for what he believes to be right and having done all to stand, but his greatness of soul makes him always and under any circumstances the soul of gentility. A vital Christian experience ought to do this for any character. It has done so for the genial and cultured founder of Christian Endeavor, has done it in supreme degree.

One of the finest evidences of Dr. Clark's greatness is found in the fact that he has developed a great spirit to be his successor, in the person of Dan Poling and has turned his responsibilities over to him with evident satisfaction in his conviction that Dr. Poling will be able to carry the work to a larger success than he has been able to achieve. It takes a great man to rejoice in such a situation, but it is a real evidence of his greatness.

We join the millions of Christian men and women, young men and young women, boys and girls, throughout the world in wishing for this great-hearted man of God many years of useful service and spiritual leadership for the race of men and for the Kingdom of Christ, and in our well wishing we include also Mrs. Clark, as great in spirit and in the magnitude of her sacrifices for the young people of the world as her distinguished husband, a noble helpmeet to him in all his great achievements. God bless them both. W. A. H.

HOLLAND.

The Holland Christian Church weathered the holiday season in good fashion. A service was held each Sunday morning during July and August, Dr. W. M. Jay, a former pastor, preaching during the absence of the pastor at the Elon Summer School. No night services were held during the two months, this plan constituting the pastor's vacation.

During the summer months, the Missionary Societies had two delegates at the Chambersburg School of Missions, Chambersburg, Pa., and one at the Northfield School of Missions.

The Church was represented at the Elon Summer School.

We began our Sunday night services with the first Sunday in September. The attendance was very small.

Twenty-one of the young people attending our Sunday School leave the community this and next week, either to attend college or to teach school. Six others will teach in schools of the town or adjacent community.

The church has adopted for the next year the duplex envelopes. A budget, however, will only be established for current expenses and the Conference assessment. A benevolent goal, however, not to include the sums raised by the missionary and Sunday School departments, of thirteen hundred dollars has been suggested.

A study of the Sunday School and Christian Endeavor Handbook indicates our Sunday School ranked third last year in gifts to the orphanage. Burlington and Norfolk surpassed us, with Holy Neck so close behind there was practically no difference.

The Church has sold its Delco lighting system and wired onto the Virginia Light and Power system. This is quite an advantage for the organ motor.

The Sunday School is using the Worship Programs provided by Worship and Song, the song book recommended by the Department of Christian Education.

Dr. W. A. Harper's Elon Letter of last week's SUN interests us. The Holland Church has for the last two years used practically the same plan for securing the subscription of the membership to the budget. The one outstanding difference is, perhaps, that at Holland we have made this the regular morning service, the membership responding with their pledges as the roll of the Church has been called. Envelopes already marked are at the table for the members, and frequently a whole family come forward together to receive their envelopes. Preparatory work is important, but our people apparently appreciate the fact that they make their pledges before God.

PASTOR.

RELATIVE TO EFFECTING ORGANIZATION.

Directors of Christian Education.

Your executive secretary stands appalled before this task, and yet he is willing to undertake it and do his best. I wonder if some school, or if several schools, will cheer him on his way by advising him the directors of Christian education have been elected, and their names and addresses are—I trust so. But at any rate this is our first move toward effecting the organization called for in the resolution printed elsewhere on this page. We will be heard from again.

We would call your attention to this, the director of Christian education in the local Church is an officer called for in the plans and program of the department of Christian education, which have been adopted by our Southern Convention.

This director can become a very vital factor in the educational work of the local Church. He is practically essential to the work of the Convention of S. S. & C. E. Societies, in so far as its work with the local Church is concerned. We need him; you need him. Will you not find him and elect him? J. H. L.

DR. LONG'S FIELD.

I will begin a protracted meeting at Franklinton, N. C., at 11 A. M., the first Sunday in October, 1925. Rev. J. Alston Boyd will be with me from the beginning until the close of the meeting.

The Churches at Pope's Chapel, Mt. Carmel, and Franklinton have called Rev. J. Fuller Johnston to serve them for the next Conference year. The Church at Mt. Auburn called Dr. W. C. Wicker. I have not learned about the acceptance of either Johnston or Wicker.

D. A. LONG.

NOTICE

Any Churches in reach of me needing my services as pastor, please write to me at Morrisville, N. C. G. J. GREEN.

CONTRIBUTIONS

SUFFOLK LETTER.

"Bein' as it's you" is used as a sort of special favor in petty transactions, and sometimes in larger ones. Much is said in these days about unfaithful church members and hypocrits in the church. No sane member of the church will claim that the charge of the world against the church as to the unfaithful and hypocritical is not true. That charge is so plain that it needs no proof; but there is just as large a percentage of the world outside of the church that is unfaithful and hypocritical. The hypocrites outside of the church are just as numerous as inside of the church. Those people outside of the church who profess to be as good, and sometimes pose as better than church members, are just as much hypocrites as those church members who profess to follow Christ and do not. The question of hypocracy is not confined to the church. The world is full of this class of men and women.

Society has its pretenders who pose as leaders on grounds that have no real foundation, people who lay claim to superiority in the field of education upon the reputation of the school they attended; commercial hypocrites who deceive the uninformed and unwary; manufacturers who advertise their goods as superior to others; lovers whose words belie their hearts. It is time for the world to close its lips in universal criticism of weak members of the church by calling them hypocrites. Many of the so-called hypocrites are striving to live Christian lives. They have at least made an effort to follow the Savior and have failed. But failure is not sin, it is not even dishonesty. A larger percentage of business people fail in business than of Christian people who fail in Christian living. The church is more successful than the world. The wealth of the world has been produced by the success of the church. Christian civilization is the proof of this claim. The leading business men of the world are members of the church. Hypocracy is no reason for remaining outside of the church. It is proof of the purity of the church. Counterfeiters always imitate good money: hypocrites always imitate true Christians.

In trade it so often happens that the seller will propose to sell for less, "bein' it's you." There is only one way to make all transactions impartial. Pay the preacher what he is worth and then charge him what the wares are worth. That phrase, "bein' it's you" may be well intended and many times is; but it smacks of a special favor that may be a substitute for neglected benevolence or even for common honesty. At the counter every customer should be treated alike. At the desk there should be no difference. At the altar all are the same. In real human relations distinctions disappear. The Constitution of the United States is right. "All men are created equal."

W. W. Staley.

ELON LETTER.

The loss of our library in the fire of 1923 was a major misfortune. Some of the books we can hardly hope to replace. But we are now in position to care for any books that may be given us. The Carlton Library is a fire proof building, but in addition there is a fireproof vault inside this building, and in this vault the books are stored. This is one of the main excellencies of this magnificent building.

Our friends are appreciative of the excellent care we are prepared to give the books donated to us and they have been especially thoughtful in their gifts. Some have sent money and others have sent books and periodicals. Every gift is highly helpful and thoroughly appreciated. Search your libraries, friends, for books you can spare and send them to Miss Louise Savage, Librarian, Elon College, N. C. We will appreciate your aid. And if you care to send a check of $5.00 or $10.00 to be used for new books, a library needs things both new and old you know, the invitation is cordial for you to send remittance at once to Miss Savage. Due acknowledgement will be made by her promptly.

We are glad to have added four ministerial libraries to the library within the past two years. Col. Ervin A. Holt, Burlington, N. C., a true lover of books and friend of the College, purchased for us the library of Rev. Fred Stovenour of Indiana. It contained about 1,500 very valuable volumes. Dr. J. Pressley Barrett and Dr. W. S. Long willed us their libraries. Rev. J. W. Holt's library has just come to us through Brother Holt's will and the action of the North Carolina Christian Conference. I wish to express our grateful appreciation for these gifts.

Those who have made individual gifts would fill a long list; but we need more books every day. A modern College cannot subsist without a large library. The standardizing agencies require it and the methods of teaching also require it. Will the readers of the *Elon Letter* please do what their hearts may incline them to undertake to help us right now?

W. A. Harper.

BETHLEHEM LETTER.

Bethlehem College and Academy, located at Wadley, Ala., which has been in operation for the past two years, has started on its third year of regular work. School opened on September 7, 1925, with a very good attendance. We had a very interesting program, opening with song and prayer. The mayor of Wadley, Rev. C. W. Carter, gave the welcome address, followed by Prof. Sullivan, principal of Chambers County High School, who delivered a fine address. This was followed by a vocal solo by Prof. O. C. Fincher, who has full charge of the music for the Public School and the College.

Then came the address of the hour by United States Senator J. Thomas Heflin, who was introduced by Judge F. J. Ingram, of Ashland, Ala. The judge said that it was a distinguished privilege to have the opportunity of presenting to the large audience a man of their own community—one of their own boys, who had played with and roughed it as other boys have done among these old clay hills—struggled to get an education, and from this humble condition had worked his way into the highest law-making body in the world.

With all the good things that the Judge said about the Senator, he did not say too much; for he took the floor and spoke for over an hour to the boys and girls about getting an education—how they could get it and of what value it would be to them. He spoke of the need of a better national system of education, touching incidentally upon many other problems which affect our democracy and our world wide influence. During the entire time he swayed the audience where so-ever he would.

It was certainly a great address, and the students entering upon their school work this year can look back upon this day as an epoch making period in their lives, where responsibility, opportunity, and destiny of years, were condensed in a single hour.

Bethlehem College has accomplished a great work already, when she can attract the attention of such men as Senator Heflin in such a manner as to cause him to step aside and think it worth while to spend even such a short while of his busy life in coming to a village so small as Wadley.

The work of matriculation took place in the afternoon and has been continued ever since, as new students have arrived each day. Everything bids fair for a good year at Bethlehem.

We have two new members on the faculty this year: Prof. Lance M. Jennings, of Gibsonville, N. C., who is a graduate of Elon College, and Miss Cecil Clardy, of Wadley, Ala., who has graduated from the University of Chattanooga, Tenn.

Rev. E. M. Carter, of Wadley, Ala., also a graduate of Elon College, has been elected financial secretary of Bethlehem College, and will take up his work at once. He is a man of wide experience with the public, and we are expecting great things of him this year. We know we will not be disappointed.

S. L. Beougher.

"THE JOY OF THE WINNER."

By Eugene H. Rainey.

[Condensed from a sermon preached before the graduating class of Franklin, Ohio, High School, May 24, 1925.]

Text: "So run, that ye may obtain."—I. Cor. 9: 24.

Life supplies no more complete satisfaction than that of the winner; nor does it furnish any pain quite so keen as that which comes to the loser. We enter every contest to win. The same desire underlies our efforts in every race, whether it be that of the athletic field, or those of love, of business, of happiness, or the larger race which evolves all of life; we want to win. We are happy if we do, and we are distressed if we lose.

The commencement season is always a time for lofty visions and great plans of the future. If only the dreams of youth could come true, the Kingdom of our God and His Christ would soon encompass the earth, the sky, and the sea. However there is a vast deal of difference in what one wants to be in a casual way, and in what the future may reveal. If one hopes to experience the real joy of the winner, certain elements of character must be developed. In addition to these, mental training will add power to the motor of life that must be depended upon to carry one on to a righteous success. The amount and kind of schooling that one gets plays no small part in his or her future career.

The acquisition of a high school diploma grants to one a privilege that is still the privilege of the few. It is estimated that of the school children who each year enter the schools of America, 60 per cent graduate from the grammar school, about 10 per cent finish the high school course, and only 1.4 per cent get a college degree. In the face of this tendency to give up before the educational race has been run to a glorious finish, we are told that the college graduate has 250 chances to enter the hall of fame and worthwhile achievement to one for the person who quits before finishing this higher preparation for the race of life. The odds will be still heavier against the person without the grammar or high school course, for, today, the rudiments of education are a necessity.

But a mere accumulation of facts may not be

helpful, and sometimes it is harmful. Youth, parents, and all who have anything to do with the leading of young men and young women, need to realize more and more that the environment connected with the educational course is tremendously important. To receive a lasting victory for our youth, their training must be given amid wholesome surroundings such as our church colleges furnish. For much of education is lost unless the trained mind is fortified by a high moral idealism.

When the training period is over and one enters the practical affairs of life, there is one characteristic that will add much to the process of becoming a winner, viz., the habit of doing well each task. For only the best will bring either success or happiness. St. Paul, in speaking of his determination to follow Christ, regardless of the obstacles that might arise, makes this significant statement, "This one thing I do"; signifying that he had set his heart and soul on this one thing and that he meant to give all of his time, his thought, and his energy to the accomplishing of the same. What an impelling resolve with which to enter the larger tasks of life!

After a minister had preached a sermon to a graduating class of a woman's college and was standing at the door congratulating the "sweet girl graduates" as they passed out into the great arena of life, each to fill her respective niche in the development of our social order, he was moved by curiosity to ask the girls what they intended to do now that school days had been finished. About as many vocations were mentioned as there were girls in the class. At the very last came a sparkling young lassie with a twinkle in her eye, and in reply to the minister's query she replied, "Parson, I aim to make a certain young man the very best wife in all the world." This girl had two big ideals that need to be emphasized in this day. First, she placed the duties of the home above all other callings, and this should always be true in all of our human relationships. Second, she meant to excell in her chosen sphere.

Epaminodas, when his enemies elected him to the office of public scavenger, thus to disgrace him, said, "If the office will not reflect honor upon me, I will reflect honor upon the office." Anyone embarking upon the sea of life with such a noble conception of the small tasks will some day grace the big position with effective leadership. It is human to like the showy, spectacular position, but this does not always give opportunity for the greatest usefulness. It has been truthfully said that behind every great man there has been an even greater woman, though the world knew her not. She was the mother of a Lincoln or some other prince among men. In order to be of the greatest service, one ought to know that there is a place for each to fill, and that what the world needs most is boys and girls, men and women to do the simple job just a little better than it was ever done before.

Another adjunct to character is self respect. Girls, in particular, need to learn this. The world expects a higher moral standard from the girl than it does from the boy. Society demands that a girl be 100 per cent pure gold, and the girl who loses her self respect soon becomes an outcast from all that is best in life.

Self respect adds many things. Ambition comes this way, and without ambition one is lost. Life's battles are won in "No Man's Land." In the final issues leading up to and through crises, one is cast on his own initiative. He owes success or failure to himself, not to his parents. All that one may have that is really his, is himself. Persons sometimes inherit wealth, but this is a most fickle thing. The other day an Italian fruit dealer, who arrived penniless in this country six years ago, bought the corner building in which he was conducting his business in a prominent down town section of New York City. The man from whom he purchased the building had to sell it as a last resort, although he had inherited a fortune from his parents. A nobody may become wealthy or famous, or both, with an impelling desire to be something, while the rich may become paupers or disgraces without the wholesome ambition that comes through self respect.

Self respect gives determination and the happy faculty of sticking to a task until it is honorably finished. The course of life is like a hurdle race: there is one obstacle after another. Without determination one is hopelessly defeated before the race begins. It has been well said that there is no royal road to success or happiness, and this will hold true in any profession or experience of life. There is nothing easy about noble achievements.

Self respect adds still another element to character that is very much to be desired. The proper self respect leads to a clean, pure, wholesome life. This kind of life will bring the joy of the winner to all. "Be good to yourself" is one of the very best slogans that one can adopt. Too often one is his worst enemy. There can be no real success without clean living, for it is not within the depths of the human heart and soul to really appreciate anything that is mean or low. Through unclean habits, and there are many, life becomes dreary, monotonous, even while one imagines that he is having a good time. The headaches and the faltering steps "the morning after" are sharp contrasts that form a sorry comparison to the bright, open countenance and the alert mind with which to begin the day's work.

None of the things that have been discussed will be added to one's character unless there is faith enough in God and man to believe that the good is better than the evil. "Honesty is the best policy" for the man always, and for his business in the end. "Righteousness exalteth a nation: but sin is a reproach to any people."—Prov. 14:34. Character makes a winner of every man; without it all are losers. To be a winner, one must have a real goal, and no goal is worthy the longing and desires of human hearts unless it is absolutely good. This absolute good means nothing less than God as revealed through the life and teachings of Christ. Jesus the Christ finished His career when just a little more than a youth, and yet in three brief years of public ministry He changed the entire history of the world, and directed the destiny of man to a region far beyond the range of all the rest of the world's leadership. As we look upon His pierced side and thorn crowned head, we behold a new joy for the winner, the real joy, the abiding joy, that which comes through loving service and sacrifice for others.

A BEAUTIFUL DEDICATION.

It was a very happy day, August 30th, when the new church building at Richland, Ga., was dedicated. If there was any difference, the pastor, Rev. H. W. Elder, was the happiest of all of them. He delights in that kind of work, but his sainted wife, who so recently departed this life had worked so eagerly for just this thing herself. Just the night she was taken sick, she contributed as many dollars as she was years old; she would not wait to make the donation for fear "something would happen"—and sure enough it did happen. She never attended church again.

Then the hearts of the members rejoiced in the accomplishment. It must have been so, for the seemingly impossible had been accomplished. Surely it is always true: when the task is so difficult, there is delight when it is done. There are only a few members, but a host of friends; and that is convincing argument that friends are worth more than money

President S. L. Beougher preached the dedicatory sermon at eleven o'clock; and at that time there was raised, in cash and subscriptions, $300, which was sufficient to pay off the indebtedness on the building. Following the morning services, a luncheon was served on the lawn. This was quite an enjoyable occasion, for many of the friends brought lunches which were all spread together on a long table. The visitors were made to feel much at home .

At about 2:00 P. M., the congregation was called into the house, and after a most interesting song service, the building was formally dedicated. This service was made the more impressive because so many told of their experience as the building progressed, and many reconsecrated themselves to the Lord for more faithful service. What this small congregation has done is a good example for others. One secret of the success is, two or three years ago preparation began, and the dream lived and was realized.

E. M. Carter.

FROM REIDSVILLE.

Our Sunday School has been trying for some time to reach a goal in attendance record of three hundred, and although we have several times had nearly that number, we never reached it until last Sunday morning, at which time we had three hundred and nine present.

Our superintendent, Mr. T. J. Mitchell, promised the school a water-melon cutting when the goal was reached, and this has been arranged by Brother Mitchell to be given next Wednesday evening at 8:30, following the prayer service. We are expecting a large number present on the church lawn to enjoy the feast with us.

We feel that our school is doing splendid work and that an increased interest is manifest in all departments. Our teachers and officers are organized and work together for the good of the school in a commendable way.

The Bible Class of men, with about sixty on roll, last Sunday had forty-nine present, with three visitors, making fifty two. It is inspiring to speak to such a class of men, real men, hungry for the teaching of God's word.

We feel thankful to say that our church is moving along spiritual lines, and we consider that the work is in a progressive state.

The church extended a call to the pastor for the next conference year, and I am fortunate to say they decided to continue the same pastor again, and in addition made a substantial increase in salary.

We feel deeply grateful for so many rich experiences and deep blessings so far in our labors this year, and pray that our lives may be fully consecrated to the service of Jesus Christ our Lord.

R. A. Whitten.

An Irish fireman, rescuing a woman at a blaze, lost his holt near the bottom of the ladder and landed heavily with the woman on top of him. A doctor, hastily summoned, pronounced Pat sound, though badly bruised.

"You are a brave gentleman," said the doctor.

"Brave, maybe, but no gintleman," returned Pat, rubbing his injuries, "or I'd a-let the lady go first."—*Boston Transcript.*

Labor! All labor is noble and holy!
Let thy great deeds be thy prayer to thy God.
—*Francis S. Osgood.*

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENNISON, *Secretary.*

TWO GREAT ARTICLES.

Two great stewardship articles appeared in the *Herald of Gospel Liberty* of September 3d, by Drs. Watkins and Thomas. If you did not read them will you not do so now? They should be read to every official board of churches and conferences. They are great because they deal with great themes and great fundamental facts. There must be honest handling of all church funds. Money must go for the puhposes given. Scriptural methods and business methods need to be used by all churches. There must be a Christian conscience used in proportioning the local current expense and the benevolences of the church. We are happy that a better conscience is being aroused in this matter, and it must be borne in mind that churches and organizations cannot play fast and loose with church money. The church must be the example and the light in every community in these as in other matters.

WHY AN ANNUAL EVERY MEMBER CANVASS.

Mr. S. P. Good, of Warren, Ind., is one of the strong laymen in Eel River Conference and Superintendent of the Warren, Ind., Sunday School. He gives the following reasons why.

1. It is business like. Organization and system are essential to success in any joint effort. Christians must use the best business methods for the business department of the church.

2. A budget of the financial program of the church presented to every member at this time makes a strong appeal for support. The membership will respond with a desire to put across the whole program.

3. Local current expenses and benevolences are better proportioned because the membership is presented with figures, showing a total specified amount for others. The amount for others will not look well if it is too small in proportion.

4. The spiritual effect upon the church is excellent. The members are taught to give freely and systematically to the support of the kingdom work.

HOW MUCH INTEREST?

This letter came today: "Enclosed find check which has long been delayed because of circumstances—living on a farm where farming does not pay, my professional work laid aside, a husband sick for two years, but we are both alive and our blessings are more than I can tell. Am glad that I wish to help the Forward Movement work. This goes for 1924, which will make it continuous. My next will be in October, 1925, if God prospers me."

This Maine subscriber had paid out her five years' subscription in 1923. What a fine attitude—unwilling that she should miss even 1924, when she had not renewed her subscription. How different an attitude than that from those who seek every excuse possible to avoid subscribing and paying!

For church and denominational funds and enterprises there are those who are always planning how they may help; and others are seeking how they may get by without doing, subscribing, paying, helping, and those who see how little they may do instead of how much. There are twelve great Stewardship Mottoes that are being placed in multitudes of churches. One is, "Not how much of my money *must* I give to God, but how much *need* I use for myself?" It is a splendid motto and goes to the root of Stewardship.

"NO MORE THE OLD WAY."

Mrs. Carl Anderson, of Clemons, Iowa, sends this tithing experience: "I firmly believe that Christian Stewardship is very fundamental and that all who practice it will be blessed in every way. We have tithed for five years and we would not go back to the old way of giving for anything. God gave the first and best He had for us—His only Son. We would be ungrateful indeed if we gave less than the first and best to Him—time, talent, money."

THE UNCHANGED AMONG THE CHANGED.

BY F. D. BALLARD.

In our quiet or eventful lives, time so imperceptibly moves on into days, and days into months, and months into years, that man has to look back over the pages of history to note the changes that have taken place. The hour hand of the clock seemingly does not move, but when twenty-four hours have passed, it has made a complete revolution around its orbit. The little blade of corn so tiny seems not to be growing, but in a few weeks we return and find that it has reached the height of several inches.

Back of the Bible lies a fascinating story: the story of the men and women who wrote it. They were human beings like ourselves, with their hopes and their fears, their dreams and their longings. More than that, they were noble, heroic men and women whose supreme aim was to help others by bringing to them the glad tidings of the living God. They sought to do this first of all through personal contact and teaching, and as a secondary method through their writings. Each book in the Bible, therefore, was written for a definite purpose and originally played an important part in some great hero's life battle for God and for the right. As the cause of some religious war many a bloody battle has been fought whose heroes have gone down in the struggle as martyrs to the cause. For centuries men have been advancing theories about God and the creation. Many of them changing with the setting of the day's sun. In the field of science, during the past century, many wonderful discoveries have been brought to light which have startled the world even in this age of scholasticism and scientific research.

Generations have lived and passed out of existence witnessing the struggle between Protestantism and Catholicism who have long been vieing for supremacy in the field of ecclesiasticism. Each has broadened their conception of the church and Christianity and many changes have come about in their theological views, but they are still not agreed on all points alike. They are continually grasping new ideas and advancing new theories which seemingly are mile posts exhibiting the divine Life so marvelously transforming the lives of men.

Jesus having been with his disciples nearly three years and worshipping in the temple with fasting and prayers as was frequently his custom, was on his way out of the temple when he was approached by his disciples who wished to show him the beautiful structure they were privileged to worship in. They saw the huge stones that were laid one on the other in such pleasing style. They were viewing the work of what they considered a master architect. In this structure were wonderful engravings of stone and magnificent paintings and works of art. The disciples had no doubt labored hard to make possible such a magnificent place of worship and were anxious that Jesus should see it and go through its different courts. Jesus, however, was a man of divine knowledg and insight who saw a long ways into the future. As he beheld the beauty of the temple, while talking to his disciples, he saw only a temporary structure—one that would soon fail to meet the needs of man, as civilization advanced; one that soon would become delapidated and loose its beauty; the hands that built it would soon want to tear down and build on a larger plan, a more magnificent building than that which they had built. Here he began to tell them of the changes that would take place before the law had been fulfilled. This beautiful building which they so greatly loved and one which it had taken years of labor to build, would be destroyed. "There shall not be left here one stone upon the other, that shall not be thrown down."

In the many changes that would take place Jesus exhorts his disciples not to be deceived, "Many shall come in my name saying, I am the Christ and shall decieve many."

In the early 17th century, Deism taught that God exists only, and is to be worshipped; virtue is His true service; man must repent of wrong doing; and there are rewards and punishments after death; but it denies the revalation of miracles, denies Christ and denies that there is any revelation through him.

Calvinism, with its theory of predestination would say that even the elect may not be saved. That man is born to total depravity or to total devinity, and there is no need of a Christ.

Skepticism, with its theory of doubt, comes crying in the face of civilization and mocking God, denying the infallibility of His divine truths.

We also have Unitarianism, Moravianism, Methodism, Pietism, Romanticism, and Atheism. The world is full of isms, each having beliefs of their own, many of them prevalent in our own city or community.

With all of its theories and isms, the world moves on. It must either progress or retrogress. The Church must conquer sin and lawlessness, and greed and vice. It must be the victor or suffer defeat. It must achieve success or meet with utter failure. We must be for God or against Him. We cannot serve God and Mammon. The eternal years are God's, and in time, all of God's promises will be fulfilled. These things have changed and must change. These are simply the forms in which abiding truth from time to time expresses itself.

Jesus, while talking to his disciples, tells them that they shall hear of wars and rumors of wars, but the end is not yet come. Even nations shall rise against nation, and there shall be famine, pestilence and earthquakes, and all of these are the beginning of sorrow.

Only a few years ago the world's greatest war was fought, and millions of lives were lost. Homes were broken up by its awful tragedy and sorrow covered the land. Today, in the fields of France and Belgium, stands the wooden cross marking the spot where lies the body of the unknown soldier. Each tells a story of its own, not in the epataph on the cross, but in the epataph of the life that was sacrificed.

There is still hatred in the hearts of France and Germany. There is no assurance of a permanent peace even in America. Since the day our deceased President Wilson conceived the idea of a League of Nations and unfolded to the citizens of this great country of ours a plan that he

had in mind, we have been deliberating over such a plan and trying to devise a way which will assure us of a world peace and good will. Nations are tired of war. These are the treasures of master minds that live for a day and are forgotten, yet we see evidence of the Divine Will living through the ages.

Only a short while ago, a great earthquake swept Japan and completely destroyed whole cities, swallowing them as it took its course. Thousands were rendered homeless and without food. The earth trembled with fear and terror, while other cities were being threatened with the same fate.

For thousands of years the sun has been rising in the east and setting in the west, pursuing its course. The moon and the stars occupy their places in the heavens, and the human eye can perceive no difference today from that of a thousand years ago, as to their position and function. They follow their course daily. These are of the earthly changes that are temporary in their nature. Even those whom we once thought our best friends will fail us. Death separates us from our loved ones. The flowers fade away when winter comes. The trees bud in the spring and shed their foliage in the fall. These are of a changeable character; they are not lasting, but only mortal in their existence.

In the evolution and life of man there are certain changes that are essential to his welfare and to the advancement of civilization. They are of a developmental nature and of eternal value to society. They are steps of progress; of educational value and of moral culture and spiritual development.

It is said that Jesus increased in wisdom, in statue, and in favor with God and man. Jesus was educated, not in the common sense of the word, reading, writing and arithmetic, but in all the social, moral, and religious aspects of life. In our present day we place great emphasis on education, but we are not placing enough stress on religious education. I cannot think of Christ increasing in wisdom in any other way than in the knowledge of God. Educated in the joy of service, social fellowship, honesty, righteousness, brotherly love, kindness, sympathy, and all of the attributes that make good living. When man shall have come into a full comprehension and realization of the life and teachings of the humble Nazarene and have correlated in their every day program of living his teachings as a part of life itself, education will have accomplished its task.

The blind man sat at the gate begging because he was incapacitated physically to earn a living. The leper was an outcast from society because his body was poisoned with a deadly disease. The lame man walked not because of affliction. Jesus is the Great Physician, the same yesterday, today, and forever. It was Jesus that caused the blind to see; it was Jesus that restored the leper back to society; it was Jesus that spoke to the lame man and caused him to walk. "I am come that ye might have life, and that ye may have it more abundantly."

The most profound and yet the most divine education is that of the soul, "For what shall it profit a man if he gain the whole world and lose his own soul." God valued the soul of man above all earthly powers, wealth, or fame. Dr. Coe has said, and rightly so, "The soul of all improvement is the improvement of the soul." If men and women would grasp that great truth and inculcate into the minds of our young people in their plastic years of youth these basic principles of character; in the years to come they would be living monuments of Christianity for God and the Church. They would be become lights along the shore of life to pilot men and women to God and righteousness.

There is also among the variations in life certain truths that are moral value, universal in their significance, fundamental in their function, essential to the progress of society and eternal in their scope.

All of our education is said to be social, and we are what we are because of certain instincts and passions that dominate our lives as individuals or as a race. The most vital one is the sex instinct or relationship, and it is perhaps the one that is ignored the most. This relationship is essential in the perpetuation of the race, or kind, and the preservation of the individual. Death never destroys the entire race or kind; life is eternal, only individuals of the kind die.

It is this instinct that controls man's conduct toward woman. Too often the novelest ends the little drama of human life: "They were married and lived happily ever after." We need to know the story in its entirety and not just in part. Love is the strongest passion of the human heart, and exerts a greater influence on mankind than any other faculty of the mind. No other passion is so universal or so powerful in its influence over the character and happiness of all classes of society. It is the essence of the soul, and is blended with all the noble impulses and emotions of the heart. The home, the world's first and greatest institution, is built on the foundation of this instinct, and out of it is developed character in their offspring. Man protects and regards woman, as such. Even in our courts, women's rights are protected over men because we so regard this sex instinct.

A mother may have a son who has committed the vilest sin imaginable. Yet that mother has been known to follow such sons to the electric chair on the day of execution, when all the world has turned their back on them and left them to die the death of the murderer. But the mother stands by him as long as there is left a spark of life. It is mother's boy—her own flesh and blood—nature has not changed her, come what may.

The passion of hunger also is unchangeable. We cannot understand a so vital force, which if uncontrolled becomes so harmful to life. If we neglect this passion and ignore it as being essential to the sustenance of life, death is the ultimate result. If we do not control it, but abuse it with intemperance either in drink or harmful food, we become a drunkard, a glutton, or a dope fiend, and become a menace to society.

We would not fail to mention so great a one as the passion for worship. We should cultivate this passion by giving it high ideals and noble thoughts, and by having an optimistic view of life. There is a longing in man's soul that we call worship, a quest for fellowship with God, which differentiates him from other creatures. We can see in the primative history of man a recognition of the existence of superhuman powers controlling his destiny. The Psalmist evidenced this when he said, "As the hart panteth after the water brook, so panteth my soul after Thee, O God." Again, "My soul longeth, yea fainteth for the courts of Jehovah."

Men for centuries have longed to hear the weird stories of their fellow man who comes from strange lands, bringing stories of heroes, of war and hate, of love and sacrifice, of hardships and persecutions, of peace and happiness. This world has indeed been a place of chaos in the turmoil of war, of pestilence and suffering, of sin and unrighteousness, of lawlessness and crime, of vice and immorality. They have maneuvered from place to place as the laws of immigration and society have permitted. They are present in every city, State and country, among every race, clan and tribe. They will continue to exist until Christians rally to the standard of Christ, put on the whole armor of God, and, with a faith like Abraham's, march forth to battle for God and the right. Then we shall shout the victor's song.

In the morning our life is like the flowers of the field, as refreshed by the morning's dew, they spell joy and happiness; in the evening they fade away from the heat of the noon-day sun. Sadness has dispelled their joy, gloom is their fortune, and a cloud of darkness overshadows their light. With the poet we may say:

"Life may change but it flies not,
Hope may vanish, but can die not,
Truth be veiled, but still it burneth,
Love repulsed, but it returneth."

Jesus never wrote any books that the world knows of; he never has given us a message in song, but his messages are in the Cross of Calvary. They are written in the hearts of men and women. For nineteen hundred years, they have been telling that story. Death has been the price paid by many who have told it, but, in their untiring efforts, they are still eager to tell the story of Jesus, *The Unchanged among the Changed.*

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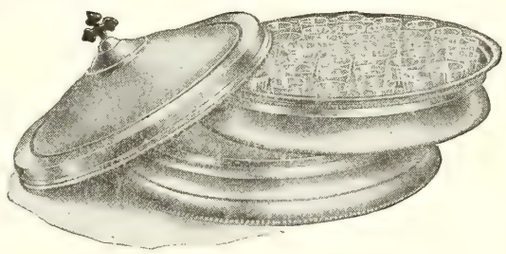

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Bread Plate No. 3—Narrow rim	**9.00**
No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

Send Order to THE CHRISTIAN SUN.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

September 27, 1925.

Review—From Antioch of Syria to Beroea.

Golden Text: "Whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory."—1 Peter 1:8.

Devotional Reading: 1 Peter 4:12-19.

If one should follow the trail of some of the men who conducted operations in the area covered by the lessons of the past quarter, he would find it plainly marked by blood and death. The biography of many of the men who loomed large in Asia Minor and Greece is a story of war and death. But when one turns to the life of Paul and follows him from Antioch in Syria to Beroes in Macedonia, he finds a trail of new life. Wherever he went, he released new forces of life. He went not to destroy, but to build. And he built as only a wise master-builder can build.

There are many ways of conducting a review, and one hardly knows what to do when twelve lessons, history-making lessons, are to be crowded into two columns of space or thirty minutes of time. These notes represent a few random thoughts that the lessons of the quarter have suggested.

1. *The Quarter's Lessons Present a Splendid Character Study of Paul.*

A. His Vision.—He saw the larger possibilities of even seemingly small things. He always had his eyes open to the spiritual and the eternal.

B. His Earnestness.—Paul was thoroughly in earnest. Passionate by nature, he went into his work with all the passion of his nature. Folk might question his methods, but a sane man would not question his earnestness or genuineness.

C. His Courage.—Because Paul feared God, he did not fear man. Being a Christian was not an easy thing under any circumstances in those days, but to carry the message of Christianity into the heart of Judaism and of paganism demanded the highest type of courage. Paul had the stuff that heroes were made of in him.

D. His Missionary Zeal.—Paul claimed the whole world for his parish. And he did his pastoral work on a world-wide scale. Few men, except the Master, have ever approached Paul's passion for a lost world.

E. His Personal Interest in Men.—Paul was a good shepherd. He knew his own sheep by name. He maintained the personal touch with them. Great man that he was, he always had the time and the disposition to minister to any who needed him.

F. His Christ-Like Spirit.—For Paul to live was Christ. He was the gospel which he preached. He not only told men how to live; he showed them how to live. Much of the man's power was to be found in his holy life.

2. *The Quarter's Lessons Show the General Unfolding Purposes of God.*

There is no more thrilling romance in all the world than the story of what two men starting out from a comparatively small Church in an ancient city accomplished because they were working out God's purpose for the world. The story of these lessons is simply the story of the progressive conquest of the world for Christ.

3. *The Quarter's Lessons Contain Many General and Specific Truths.*

1. The world is to be evangelized through human agencies.
2. Men accomplish most when they are under the dominion of the Holy Spirit.
3. Christianity has a ministry of healing.
4. Christianity often cuts across economic gains.
5. The ultimate test of the value of a man's beliefs is the kind of life he lives.
6. Discovering and training leaders is a most vital form of ministry.
7. Men should be careful what and how they sow.
8. The needs of the world may be inarticulate, but they are very real.
9. Faith in Jesus Christ is more vital than belief about Him.
10. Right thinking is vitally related to right living.
11. Prejudice and bigotry are among the most despicable elements in undesirable character.
12. The goal of the gospel is transformed lives.

CHRISTIAN ENDEAVOR.

September 27, 1925.

Topic: "Christian Friendliness to South America."—Matt. 4: 16, 17.

Some Bible Hints.

The curious thing about spiritual darkness is that it refuses the light, just as in Christ's day. (V. 16.)

Light dazzles and confuses one who has been used to darkness, and truth has the same effect. Hence we must be patient. (V. 16.)

The word "repent" means to change the mind. Wrong thinking produces wrong living. The call is vital today. (V. 17.)

The kingdom of heaven is the rule of heaven. If men were ruled by heaven's laws, the world would be paradise. (V. 17.)

Suggestive Thoughts.

Often the actions of cold blooded business men create suspicion which takes much friendliness on the part of Christian missionaries to overcome. Acts talk.

The lives of Christian missionaries show the friendly spirit. They are servants of all, helpful, kind. Contrast with a depraved priesthood.

The persecuting spirit in the world has been the source of much misery. Missionaries show a different spirit that teaches higher lessons and lifts life to higher levels.

South American missionaries show by their example that religion without morality is an evil thing, blinding the mind and leading to superstition. Religion means a pure life.

A Few Illustrations.

Eighteen years ago a missionary visiting Curico, Chile, was driven by a hooting mob to his hotel, and was insulted and hissed. Friendliness has won the people, and today the church there is filled.

Colombia is said to be one of the most backward and fanatical countries in South America. This should be a reason for friendly interest, and prayer, which is friendliness.

Brazil is to have gospel centers, each with a doctor, travelling evangelists, agriculturalists, teachers, nurses, druggists, and a school. This is practical friendship.

It takes a real friendly spirit to go to out-of-the-world places like some missions in Bolivia just to teach the natives; but both men and women do that, help, heal, and love the people.

To Think About.

What missionary work is being done in South America?

What is the size of the different South American countries?

What is our obligation to South America?

A Cluster of Quotations.

In Merida, Yucatan, missionaries are teaching people English, and have more pupils than they can handle. Friendship ripens into readiness to receive the gospel.—*Anon.*

One woman in Bucaramanga, Colombia, says that her son is so different toward her now; he never goes out nights, never drinks, but reads his Bible evenings. He is a member of the Endeavor society.—*Maude N. Williams.*

A Brazilian pastor opened a house in a town famous for its bigotry. The house was mobbed, the furniture piled in the street and burned, with Bibles and tracts found inside. *But one woman was converted!—L. G. Vanderbilt.*

A non-Christian once said: "If the gospel you preach were generally accepted, we should need no prisons and could do without magistrates."—*Anon.*

THE ELON COLLEGE CHURCH.

The Elon College Church held its fourth quarterly conference last week. The conference was quite largely attended and first to last, was full of the spirit of optimism. Plans were laid for a progressive enlargement and expansion of the Church's program, particularly in the field of Christian Education.

The Finance Committe's report showed the budget of the former year fully met, with all obligations paid and a small balance in the treasury. This report also showed that the budget for the new year had been fully subscribed, with some members not yet having reported their subscriptions.

The resignation of the Treasurer, Mr. Harold Barney, was accepted, and a vote of thanks given him for his efficient services. Mr. Henry Peel was elected to succeed him.

The pastor of the Church was authorized to appoint two additional members for the Finance Committee, in view of the fact that the Church had added 125 members during the past year, the first year of Dr. W. S. Alexander's incumbency.

The Director of Christian Education, Mr. C. M. Cannon, gave a report of the year's work showing an increase of eighty per cent in the Church School and its activities for the year, both in attendance and finances. Dr. W. S. Alexander, Mr. Chas. D. Johnson, Prof. S. A. Bennett, Mrs. W. A. Harper, Mr. F. L. Gibbs and Mr. C. M. Cannon were elected the Church's Committee on Christian Educiaton for the ensuing year.

It was voted that the Junior Church should attend the regular Church sessions on Communion Sundays and on other special occasions. The pastor and the deacons of the Church were constituted a Committee on Evangelism for the year.

Mrs. W. P. Lawrence was reelected Secretary of the Church.

W. A. Harper.

Christian Orphanage

DEAR FRIENDS:

There comes a time in the life of everyone when we think seriously of taking our departure to the land where we can rest from our labors and live in the mansion that has been prepared for the faithful. We then begin to think about the disposition of the earthly goods that we have been able to accumulate while here on this earth. It gets to be a question with those who have accumulated much as to the best disposition to make of it. Whether to leave it to those who are near and dear to us, or whether to set aside at least a part of it to carry on after we have fallen on sleep. It is a serious question and one that should receive the prayerful consideration of everyone who has been blessed with this world's goods.

I believe in building monuments, but not a costly stone shaft to stand at the head of the grave. I believe that after we have set aside enough to make comfortable those who are near and dear to us, if we have been richly blessed, then to invest the balance in buildings at some college to be used in training young manhood and young womanhood to be leaders in the battle of life, or to build buildings at institutions of charity to give a home to the helpless and the fatherless and to give them an opportunity to grow up to be useful in helping to make the world better and to be strong in the Master's work. I am wondering how many members of the Christian Church who have written this very important paper, have put a clause in it something like this one:

"I will and bequeath to the Christian Orphanage, Elon College, N. C., ...Dollars for the general uses and purposes of said institution."

(Continued on page 14.)

THE PINKINESE AND THE JOLLY PUP.

When Mother takes me calling
I say, "Oh, please and please
Let's visit with the folks who own
The funny Pekinese!"
I walk around him softly
Upon my tipsy-toes;
He sits so queer and solemn there,
So scornful in the nose.
I wonder very often,
Suppose I gave a sneeze,
A loud "Kerchoo!" What would he do,
The pompous Pekinese?

When Brother takes me walking
I cry, "Oh, hip, hooray!
We're sure to see the jolly pup
That joins us every day!"
His ears are raggy-shaggy;
His coat's a dusty brown;
He meets me like a cannon ball
And nearly knocks me down.
He tells me all his secrets,
With joyful jumpings-up.
I wish the pompous Pekinese
Could know the Jolly Pup!

"Jimmy," said a mother to her quick-tempered small boy, "you must not grow angry and say naughty things. You should always give a soft answer."

When his little brother provoked him an hour afterward, Jimmy clenched his little fist and said, "Mush."—*The New Guide.*

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WHITHER, LITTLE TRAVELER!

By Marjorie Vance.

I saw a little lady
Dressed in her bestest gown,
A traveling-bag in one hand
For going out of town.

She looked so very happy,
I ventured then to say,
"Is it for far-off cities
That you are bound today?

"For London or for Paris,
For Cairo or for Rome?"
She smiled and answered, "No, sir;
To see if Grandma's home."

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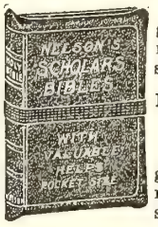

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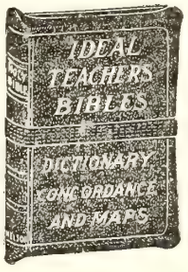

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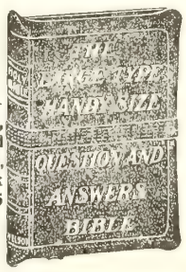

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MONDAY.

A NATION'S BEST DEFENSE.

"Blessed is the nation whose God is the Lord." —Psa. 33:12.

Thoughtful Christians are working for a warless world. It is our manifest duty so to do. But it is also our duty to face facts honestly, and when we do that, we find we are very far from a warless world. There is a great work of education to be done. The world has not given up its faith in the power of might. Nations have not yet given up their pride and their passionate nationalism. Humanity has not outgrown its capacity for sudden and violent outbursts of anger. The mob spirit slumbers, but is not dead.

But a nation's best defense, after all, is not in military readiness to strike to repel the blow of a possible enemy. It is rather to have no enemy. Spain was neither a natural nor an hereditary enemy. She was an accidental enemy. The destruction of the Maine in the harbor of Havana was more than the blowing up of a warship. Such enmities arise without warning. Suppose one of our battleships were blown up in a Japanese harbor. Suppose any one of a hundred possible contingencies. Then peace would depend upon our self-restraint, upon our will to peace, and upon the will to peace counteracting the will to war, of the particular foreign power involved.

Consider the Quakers. They cultivate the will to peace. They suffer no indignities and commit none. Is it thinkable that such a state of mind can be developed in a nation? That is the ideal of many. It is the ideal of the Church of Christ. But, of course, the Church cannot impose its will upon the non-Christian elements of our society. There may be an untouched residuum in which there will be no love of peace, no policy of non-resistance. In that untouched element lies the fuel of the war spirit, the peril of quick response to the war motive. What can remove these?

There is but one remedy. It is the gospel of our Lord, the grace of God that melts our hearts, that creates in us the desire not to destroy but to create, to bring to pass the new heaven and earth wherein dwelleth righteousness.—*Rev. C. C. Albertson.*

Prayer.—Our Father, teach us and help us by Thy spirit to learn to make every day count in embracing the true spirit of living, and when we all can do this, may the promise that there shall be no more war come to pass. In His name. *Amen.*

TUESDAY.

A BEAUTIFUL FELLOWSHIP.

"And Abraham said unto his young men, abide ye here with the ass, and I and the lad will go yonder and worship."—Gen. 22:5-12.

When Abraham took his only son Isaac apart from the servants to the sacred place of sacrifice, we get a foregleam of the atonement and the cross of Christ, the father and son in sacrificial fellowship. The patriarchal father giving the son reminds one of divine redemption.

The fellowship of a father and son in spiritual things is inspiring to behold, and is one of the divinest things in human action. If fathers today would take their sons with them when they enter into sacrifice and Christian service, the Church would be stronger, and young manhood would be fortified against many evils of our time. One such day spent by a father with the son, as Abraham did with Isaac, would accomplish more for the spiritual welfare of the coming manhood of America than much of the technique of religious education, valuable as that is.

The night before Alexander Hamilton met Aaron Burr in that fatal duel, he took his son with him into the night and insisted that they sleep together. The son tells how his father's conduct impressed him, how beautiful his countenance and his whole manner, so full of tenderness. In the morning, the father awakened the boy early and took him with him to a quiet place. Taking the palms of the lad in his own, Alexander Hamilton, before that hour of tragedy, told his son to repeat with him the words, "Our Father, who art in heaven."—*Rev. A. E. Gregory.*

Prayer.—That we may learn to trust God in all things, and that our children also may be taught the fullest obedience to the Divine will, which includes sacrifice and service.

WEDNESDAY.

A WORLD-WIDE INVITATION.

"Can there any good thing come out of Nazareth? Philip saith unto him, Come and see."—John 1:45-49.

There is a picture in this line, a whole history. Philip was a young fisherman of Bethsaida. On the preceding day he had met Jesus, had heard the gracious call, "Follow me!" and had quickly responded.

The first thing Philip did after his surrender to Jesus was to tell his dearest friend Nathaniel about the Lord. How natural! Yet how uncommon today! And these were the words: "We have found Him! We have found Him of whom Moses and the prophets spoke, even Jesus of Nazareth!" The question sprang naturally to the lips of Nathaniel: "Can any good thing come out of Nazareth?" There was one sufficient answer: "Come and see!"

That was a wonderful answer: "Come—and see." Not think, or watch, or serve. All that was necessary was to see! Philip was sure of that. He knew that if his friend looked upon Jesus he would revise his opinion about the good-for-nothingness of Nazareth!

What if our doubting, indifferent modern world would only come and see? The result would be not unlike the crisis in the life of the guileless Israelite; the appeal of our Lord would command the confession: "Rabbi, Thou art truly the Son of God."—*Rev. Vincent G. Burns.*

Prayer.—Our Father, help us this day to follow the example of Philip in leading others to know the Saviour. If the winning of souls is one of the highest duties and greatest privileges that invite the true Christian, make us winners. *Amen.*

THURSDAY.

KICKING AGAINST THE GOADS.

"It is hard for thee to kick against the goad." —Acts 26:14-16.

A popular misconception as to the meaning of this text, has become crystalized into a picture of one standing face to face with difficulties and trying to work a way through or around them. As a matter of fact, nothing could be further from the thought of the verse. If we understand what the goad is, and how it is or was used, the difficulty vanishes, for the goad is to urge the animal onward, not a hindrance to his progress.

The trouble in the case of Saul of Tarsus was right here. All his life he had been kicking back (for this is the meaning) against the goads that God had been using to get him into the right path.

And it is really dangerous to kick against the goads. Suppose, for instance, the goad of a new vision with all its thrilling possibilities be disregarded. Suppose the vision weakens or is withdrawn! "Where there is no vision, the people perish." And even if the vision tarry, and we kick against it, we unfit ourselves for service. Saul "was not disobedient unto the heavenly vision." What does the vision mean to you?—*Rev. I. D. Lyttle.*

Prayer.—That we may learn to know and to obey God's will in all things, and that we may know the gladness that comes of loyal service.

FRIDAY.

THE LAMB UPON THE THRONE.

"And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain."—Rev. 5:6-12.

This is a strange picture, a lamb upon a throne! The lamb, meek and humble, unprotected and unaggressive, upon a throne! The lamb is the meekest of animals; it is made to be slain; it is the one crushed, bitten, torn, devoured! Its blood is shed for others. And lo, because it is so slain, the Lamb is in the midst of the beasts and the elders, and raised upon a great throne!

Now here is an explainable mystery! Jesus is the Lamb of God! His sinlessness is whiter than the snowy fleece of any lamb. His lovely nature is as beautifully meek as the humblest little one of the fold. Can any other comparison express the affection God bears His Son, best beloved of all, than this one Good Shepherd and dearest Lamb of the fold? For the human beasts of the world slew God's Lamb and nailed Him to a tree. And because He was brought to such suffering by loyalty to His Heavenly Father and love toward men, He has been lifted upon a mighty throne in the very midst of the universe.—*Rev. Vincent G. Burns.*

Prayer.—Ask that, amid all of life's struggles and temptations, we may keep steadily in view the great sacrifice which was made for us. Also that our children may learn to love and to follow Jesus, and to serve Him loyally.

SATURDAY.

THE UNSEEN FOUNTAIN.

"And God opened her eyes, and she saw a well of Water."—Gen. 21:17-20.

We pity Hagar, for no woman was more harshly or unjustly treated, and it is not hard to believe that Abraham's terrible example may have greatly influenced Islam in its treatment of woman.

Poor Hagar, mother of Abraham's child, and yet cast out and abandoned, loses hope. To lose heart is to bring on that strange blindness in which one is unconscious of the true contents and opportunities of environment. Sorrow, if we are not careful, tends to blind us to the good things around us. Hagar had emptied her water bottle, and left her child under the tree to die. Giving way to her grief had suspended her maternal instincts for the moment. Then God came, and the kindly angel of hope and vision. The human extremity was indeed the divine opportunity.

The first thing God did for Hagar was to open her eyes. What she saw was a well of water, clear, cold, refreshing—it had been there all the time. A center of refreshment in the wilderness, a touch of the angel, and that priceless thing called hope returned. God had seen her as He sees us all, as He sees every lonely abandoned life, every mother with her blinding sorrow and burden. He comes to show us the unseen fountains all around us.—*Rev. A. E. Gregory.*

Prayer.—Lord's Prayer, all the circle joining.

SUNDAY.

THE GLORY OF GOD.

"Holy, holy, holy is the Lord God of Hosts; the whole earth is full of His glory."—Isa. 6:3.

The great prophets of the Old Testament may be reckoned Protestants long before Luther. Men

(Continued on page 13.)

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

My dear Pollyanna Kiddies:

Did you send your Pollyanna a letter?

I hope so, for Pollyanna will be disappointed if you should forget her. This week, I think it would be lovely to write to Pollyanna again, and, perhaps, *send* something through the mail—a surprize, you know Oh, just anything dears. But remember your Pollyanna! And listen, remember that this is a contest and that the Kiddie who has played the game best will receive a prize. This time the prize is coming from your editor. You will have to write me all you do, and I know a dear, dear lady who wants to read all your letters and judge who will get the prize. Is that fair? *Your Pollyanna* has to write what you have done for her—see? Then you will tell what she did for you.

Oh, deary me, I most forgot to tell you something—school begins this week! What? You knew that already? Well, well—I can't wait to hear all about it. Your Pollyanna wants to know too.

Learn about "Baby Ray," and the two kitty-cats, and the little chickens, and write your editor a letter if you can. And—the juniors—why, of course they write beautifully already, and I just know I'll hear all about school and the new games, and your Pollyanna game too, next week. Remember dears, the contest closes the first of October. Then comes the Pollyanna letters, and then comes the prize. Do your best, I'll do the rest.

YOUR EDITOR.

WHO IS YOUR POLLYANNA?

CANDY-BOX DOLLS.

The dolls were hidding in the candy box, and all the time Rosemary didn't know it. She could see nothing but a strip of white cotton wadding that had once separated layers of chocolate.

But Magic said, "Why, I see six fairy dolls in the strip of wadding!"

Magic snipped off an oblong bit of wadding and cut it almost in half lengthwise. Then she overcast the edges all around to keep the layers of cotton from separating. Next, with blue embroidery silk she made two eyes at the top of the piece of wadding. With red silk she made two dots for a nose and several tiny stitches for a mouth.

Magic then stuffed in a bit of cotton between the layers under the face and sewed the top of the head together. On the head went fuzzy golden hair, which was nothing but strands of yellow embroidery silk combed out all kinky and curly. After that she sewed a few stitches across the neck. Then she sewed the body together down the back with over-and-over stitches and made the legs the same way.

Suddenly, on went pink shoes! They were scraps of material sewed to the ends of the legs and then bent like feet and sewed in that position with over-and-over stitches.

Arms were made from a narrow strip of wadding, using only half its thickness. The edges were overcast, then doubled and sewed together. Over-and-over stitches at the ends of the strips made hands, with thread wound around in place of wrists. The strip was sewed to the back of the doll, just below the neck.

Finally running stitches were sewed across between the body and the legs and other stitches made elbows and knees.

The fairy doll was so funny that we named her Thimby. That is short for Thimble. The first thing Thimby said was that the next time Rosemary plays hunt-the-thimble she, Thimby, wants to be IT. The first thing Thimby did was to fall to sleep in a bed Magic made from one of the narrow boxes in the bottom of the candy box.

And there are five more dolls in that candy box, Magic told Rosemary.—*Frances Margaret Fox.*

WHY BEARS HAVE SHORT TAILS, AS GRANDMA BEAR TELLS IT.

By Blanche Silver.

When Grandma Bear saw her two grandchildren coming across the path, she knew by the expression of their faces that something was wrong.

"Suppose you've been rambling in some honey-nest," she suggested as the bear boys came into the house, for Bobby and Dobby Bear would rather hunt for honey than do anything else.

"We've been over to Reddy Fox," replied Bobby Bear.

"Say, Grandma, why don't we have long tails like Reddy Fox?"

"I just hate this tiny tail of mine," sobbed Dobby Bear, as great big tears ran down his furry cheeks. "I wish we had great long tails."

"That just reminds me," laughed Grandma Bear, "about a little bear that lived a long, long time ago. Shall I tell you about him? He had a lovely great long tail, even longer than Reddy Fox's," and Grandma Bear drew up her comfy chair before the great log that was crackling in the fireplace.

"Long, long ago, when the world was quite young, there lived in the great woods a wee little bear called Tommy Bear," began Grandma Bear.

"And did he have a long tail?" asked Bobby Bear excitedly.

"Just a second," laughed Grandma Bear. "No, he had a tail just like yours and Bobby's. But he grew discontented with his short tail and went to Reddy Fox's cousin and asked him where he found his long tail. Reddy Fox thinking it a great joke, sent him to the old Perch Witch who lived under the rocks in the great blue pool.

"Old Perch Witch mixed up a stew and spread it over Tommy's tail and sure enough it grew so long in a few days he had to tie it in three knots to keep it from dragging in the sand-burrs. Everything was lovely, and soon all the bears in the neighborhood began to grow long tails. But a sad day came, when the fall days began to roll around and all the bears were sent out to gather the honey from the wild bee's nest.

"They could climb up the trees all right and get the honey, but in one tree the bees objected, and Tommy Bear had a terrible time. Usually he was the first one down a tree in time of danger, but his lovely long tail caught on a branch and Tommy Bear had to hang there until his daddy came and untwisted his tail."

"Did the bees—" interrupted Bobby.

"Sting him?" laughed Grandma Bear; "why, Tommy Bear's head was a sight. His eyes were so swollen he couldn't see for days.

"As soon as the swelling went down, Tommy Bear hustled back to the Perch Witch and she gave him back his short, stubby tail. And what do you think? Every bear in that neighborhood went back to Perch Witch and had her give them back their short tails. So all the bears from that day to this have kept their short tails," and Grandma Bear wiped her glasses on her apron and kissed her two charges. "So don't ever envy your friends anything, for only harm would come of it."

"Not me," laughed Bobby Bear, glancing in a tin can the Bear family used for a mirror; I'll keep my short tail. Let's go after honey now," and away the two bears ran for the tree where the honey bees had their hive.

Grandma Bear laughed softly as she watched them disappear.

ADVENTURE.

By Rowena Bastin Bennett.

A runaway road passes grandfather's gate
And scampers away to the lea;
I say to it, "Please, little road, won't you wait?"
But it only cries, "Come, follow me!"
The gate whispers, "Stay!" and the swing cries out, "Play!"

But the runaway road just scampers away,
And I'm so bewitched that I burst into laughter
And leap the low fence and go merrily after.
I've followed before; so of course the road knows me,
And there is no end to the secrets it shows me:
A meadow lark's nest that every one passes
Because it is hidden so safe in the grasses;
A cave in the hillside for brownies to play in;
A nook in the forest for violets to stay in,
For jack-in-the-pulpits to linger and pray in;
The haunt of a wood sprite in yonder tree's hollow
And, high on the cliffside, the home of the swallow.

And still the road beckons, and still do I follow,
Till, all wearied out, I sit down on a stile,
And, oh, it is pleasant to rest there a while!
But the tireless road hurries happily on
Until at the turning it's suddenly gone.
Oh, if it were not for my grandmother's worrying
I'd follow the road, though I'm tired of hurrying;
I'd see what's behind every twisting and bending
Until I had followed the road to its ending!
And where does it lead, do you really suppose?
Perhaps into Fairyland—nobody knows!
But when I'm grown up I shall find where it goes—
Shall follow and see all its wonders unfurled.
It will lead me adventuring over the world!

Where are you Little Boy Blue?
Are you in the house?
Are you in the barn?
Are you in the meadow?
I see you, Little Boy Blue.
You are under the haystack.
Wake up! Wake up!

(Continued from page 12.)

like Isaiah, Amos, Hosea and Micah protested vehemently and successfully against the prevalent idea that holiness simply meant "separation" of a person or a thing to the worship of God. They insisted that worship, which was a mere form of words or ritual that was not linked with righteousness, was a travesty of worship. They preached that to be holy meant to be consecrated to God, and to bear the hallmarks of that in character.

In this vision in the temple, Isaiah sees the Lord in such glory as causes the prophet to be abased and humbled. The sight of God means the true vision of self. It has always been so. It was so with Peter, with Saul of Tarsus, Augustine and Wesley, and may be with us. The modern world is losing much, with all its hard practicality. It is losing the sense of awe, of reverence for God and His worship, and it never stays long enough in the temple to get its vision of God. That glory is there, if our eyes are open to behold it. We see largely what it is in us to see.

Prayer.—Our Father, we pray that our little family group, both individually and collectively, may seek continually the house of God and the spirit of God until we shall know Him. *Amen.*

(Continued from page 11.)

It could be real estate instead of dollars, and it can be stated to be used for some special purpose.

This is your institution, and whether the amount be small or large, it will be a blessing to the little homeless children. If you have not included the Orphanage in this paper, won't you add a clause to build a monument here.

Our friends, Holland and Beamon Company, of Suffolk, Va., remembered us a few weeks ago with a car of coal to keep us warm this winter. This company is very kind to us and makes this an annual contribution. We are grateful. We need one more car. Who will donate it?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 17, 1925.

Amount brought forward $21,150.72

Sunday School Monthly Offerings.

Eastern North Carolina Conference:

Raleigh	$ 3.14	
Pleasant Union	10.00	
Pleasant Hill "A"	5.20	
		18.34

Western North Carolina Conference:

Ramseur	7.12	
Liberty	1.00	
High Point	1.00	
Burlington, August	77.17	
Burlington, September	62.08	
		148.37

North Carolina and Virginia Conference:

Pleasant Ridge	1.80	
Palm Street	1.50	
Durham	5.00	
		8.30

Eastern Virginia Conference:

Ocean View	1.76	
Elm Avenue, Portsmouth	4.08	
		5.84

Georgia and Alabama Conference:

Rose Hill, Ga.	3.48	
Richland, Ga.	1.00	
Hillside, LaGrange, Ga.	2.02	
		6.50

Virginia Valley Conference:

Dry Run	3.89	
Timber Ridge	2.91	
		6.80

Special Offerings:

Garland Horner, support children	$100.99	
Interest on loan	17.10	
W. A. Rascoe	2.00	
R. B. Wicker, support of child	15.00	
Mrs. Mollie A. Culver, sup. of child	60.00	
		194.00

New Building Fund.

Burlington Church:

D. E. Sellars	$100.00	
Ernest B. Rascoe	15.00	
Mrs. Mabel Rascoe	5.00	
Circle No. 5, by Mrs S. A. Horne	17.00	
Mrs. Pearl Martin	5.00	
Miss Jewel Hatch	10.00	
Leo King	1.00	
Mamie Wilkins' Class	1.25	
G. L. Dickey	.25	
Mrs. J. H. Brooks	10.00	
Mrs. J. S. Morris	5.00	
Mrs. Artelia Turrentine	1.00	
Mrs. G. F. Shepherd	2.00	
W. O. Browning	10.00	
Mrs. Ada Teague	15.00	
C. R. Marlett	5.00	
A. H. Simpson	5.00	
Mrs. L. B. Troxler	5.00	
W. P. Bauldwin	5.00	
Miss Maude Elkins	5.00	
Miss Mary Fix	5.00	
Maurice Faucett	5.00	
Vivian Troxler	1.00	
Mrs. Richard Simpson	1.00	
Mrs. Belle King	1.00	
H. Bauldwin	5.00	
R. L. Hurdle	2.00	
Henry Willis	1.00	
		243.50

Miscellaneous:

Mrs. W. J. Tucker	$ 2.00	
T. A. Tucker	50.00	
Pearl Bowman, Greensboro, N. C.	25.00	
Miss Celesta Penny	9.00	
J. J. Carter	2.50	
Mrs. Bettie Hall, Berea, Norfolk	25.00	
A Friend, Burlington, N. C.	1.00	
Alfred W. Haywood	50.00	
		164.50
Total for week		$ 796.15
Grand total		$21,946.87

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THE FIVE WISHES.

"I wish I lived in a beautiful palace, with nothing to do but what I pleased," said little Susie Blake.

"Oh, I wish I was very, very pretty so that the people would look at me and say, 'She's the prettiest girl I ever saw!'" exclaimed Ella Dudley.

"And I do wish, more than anything else, that I had lots and lots of money," said Dora Kyle.

"I would like to be very bright and write beautiful story books," said Maggie Wilkins.

"I wish to be good—so good that all my friends will love me," timidly said little Katie Otis.—Round Table.

STATISTICS EXTRAORDINARY

A prisoner in Newgate compiled some curious statistics from the Bible. He found that the word "Lord" occurs 1,853 times; "Jehovah" 6,855 times; "Reverend" once; "Girl" once. The middle verse of the Bible is the eighth verse of the 117th Psalm. The longest verse is the twenty-eighth of the ninth chapter of Esther; the shortest is the thirty-fifth verse of the eleventh chapter of John. In the 107th Psalm the eighth, the fifteenth, the twenty-first and the thirty-first verses are alike. There are, in all the books of the Bible 3,586,483 letters; 776,693 verses; 1,189 chapters.

Religion is intended by God to be a very beautiful thing, and pious people are to be the most attractive folk in the street. Everything about them—manner, mood, speech and action—are all to be as it were clothed in fairest attire. And this attire is to be the clearest evidence that they have been with Jesus and have learned of Him.—J. H. Jowett.

May the path to the fulness of God be much traveled by our feet.—N. Fay

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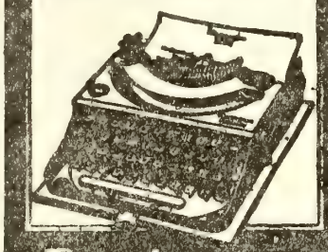

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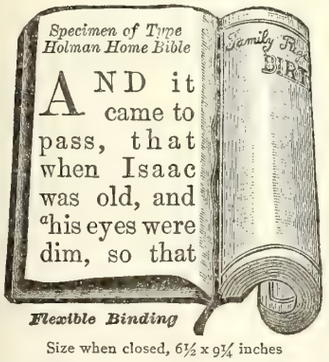
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AND it came to pass, that when Isaac was old, and his eyes were dim, so that
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2 He maketh me to lie green pastures: he leadeth the still waters.

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BARKER.

Died at home in Alamance County, N. C., September 5th, 1925, Miss Mary Lelia Barker, aged 19 years, 11 months and 20 days. She was the daughter of Mr. and Mrs. G. W. Barker. Her parents, one sister and three brothers survive her.

She was a member of Union Christian Church, and delighted in Sunday School and Church work in which she labored. She was one of those beautiful characters that find joy and happiness in the service of faith, hope and love. She was popular in her community and greatly loved by her companions and associates. Funeral services were conducted from Stony Creek Presbyterian Church by the writer, assisted by Rev. Mr. Roberson. The interment was in the Stony Creek Church cemetery.

May the blessings of a loving Heavenly Father bless the bereaved ones.

P. H. FLEMING.

A CHALLENGE TO VIRGINIA.

When William C. Gregg, vice chairman of the Southern Appalachian National Park Commission, in an address at Harrisonburg, Va., some days ago, declared that "Virginia is challenged by its leading citizens to stop the financial loss of the past" and "grasp the service opportunities of the present," he summed up in a few words the objective of the present drive to raise $2,500,000 to insure the establishment of the Shenandoah National Park in the Blue Ridge Mountains of Virginia.

The Shenandoah National Park, he pointed out, has lain buried in the Beautiful Blue Ridge Mountains for untold centuries. While Virginia and the other Southern States have lain slumbering, the Western States have gone ahead and obtained great areas that are now attracting millions of dollars to their people. Colorado, Mr. Gregg said, is understood to be receiving about $60,000,000 a year from tourists, three fourths of whom are attracted to the State by the Rocky Mountains National Park.

Mr. Gregg very conservatively estimated that Virginia has already lost 25,000,000 visitors by not having seen to it that the Shenandoah National Park was established 25 years ago. Figuring that each visitor would have spent but $4, which is ridiculously low, he has shown that the State has already lost one hundred million dollars through its lack of foresight. Mr. Gregg's address is of interest to every man and woman, boy and girl, who lives in Virginia.

The Palestinian Government is preparing to grant concessions for the extraction of the enormous quantities of potash and other valuable salts held in solution in the waters of the Dead Sea.

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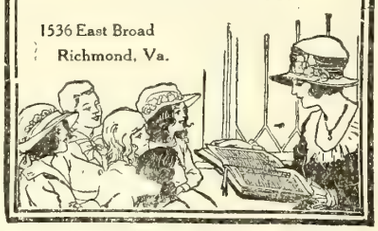

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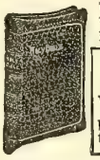

The text is self-pronouncing, by the aid of which children can learn to pronounce the difficult Scripture proper names.

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5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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Specimen of Type.

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, SEPTEMBER 24, 1925. NUMBER 39.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Athlete Goes to Mission Post.—

Eric Liddell, Scotland's famous runner, and well known athlete, has finally sailed for his mission post in China. On the day of his departure, and after he had just won several events, a vehicle upon which he was seated was pulled through the streets in state by his fellow students, and at the railroad station the great throng joined in singing, "Jesus Shall Reign."

To Repair St. Paul's.—

The Chapter of St. Paul's Cathederal undertook to repair the dome of the Cathederal, which had been declared dangerous. The Chapter asked for 125,000 pounds, and has received twice that amount, and gifts continue to pour in, in spite of the announcement that sufficient money is already in hand. The latest gifts come from Yukon, Ballarel, and Geelong.

Chapel Built in Station.—

The new union railway station of Chicago contains a unique feature. It has built within it a chapel where religious services will be held. It will be open at all times for prayer and meditation, and the bodies of the dead in transit will be cared for there, and when there is need, funeral services will be held there. This new station is one of the finest terminals in the world, and it is fitting that a place of prayer is there.

Minister Lincoln Kissed Dies.—

Henry E. Wing, retired Methodist minister, died at his home at Redding, Conn., on August 24th, at the age of 86. During the War between the States, he was asked to carry a message to Lincoln of the important Union victory of the Wilderness. He was at that time a correspondent of the New York *Tribune*. When he arrived with the message, Lincoln impulsively kissed him upon the forehead. The incident was related by Mr. Wing, a few years ago in a small volume called "When Lincoln Kissed Me."

Americans Read Newspapers.—

At least thirty-three million Americans buy one newspaper every day. This is about the same number who attend the movies. It is a question in some people's minds as to which type of "culture" does the most damage. Speaking at Chautauqua last month, Bruce Bliven, a newspaper man, accused the press of reflecting rather than moulding civilization. He further pointed out that the papers were kept weak because they had to shape their news and editorial policies so as not to step on the toes of circulation. All editors, perhaps, can recall notes from subscribers which would make them feel Mr. Bliven's words keenly.

J. Frank Norris Threatens New York.—

J. Frank Norris, the Baptist fundamentalist, of Fort Worth, Texas, is threatening New York with destruction in one hour by earth-quake He pointed out that sixteen earthquakes have occurred recently. He declares that this catastrophe is coming upon the great city because it "has broken the law of marriage, and has disregarded the whole law of God." He points out the fact that the church has liberalized and modernized the gospel, and that it is losing men. He also declares that we stand upon the greatest spiritual awakening that the world has ever known.

Excavating Armageddon.—

Dr. Clarence S. Fisher, archæologist, has sailed for Palestine to begin excavating the plain of Armageddon, the most historic battle field. It has been the scene of many battles from the time of the first migrations from Asia to Africa, up to the late campaign of General Allenby at the head of a British Army. The plain of Armageddon is near Mount Carmel. Dr. Fisher is to be joined next month by Dr. James H. Breasted of the Chicago University faculty. The excavations are expected to occupy five years and are being undertaken under the auspices of the University of Chicago. They are being financed by John D. Rockefeller, Jr.

Birmingham Man Succeeds Bryan.—

Mr. W. M. Cosby, the senior deacon of the Sixth Avenue Presbyterian Church, of Birmingham, Ala., has been asked by the Moderator of the General Assembly to accept a place on the General Council of the Presbyterian Church, U. S. A., to succeed William Jennings Bryan, whose death occurred last July. This is the highest honor which can come to a member of the Presbyterian Church aside from being chosen Moderator of the General Assembly. The General Council is made up of eighteen men, half ministers and half laymen. Mr. Cosby has given much of his time and money to the propagation of the spiritual, moral and educational interests of the church.

Large Gifts Announced.—

Announcement has just been made of gifts of one hundred thousand dollars each to Howard and Birmingham-Southern Colleges. The donor of such munificent benefactions is Mr. Erskine Ramsay, of Birmingham. This gift of two hundred thousand dollars brings Mr. Ramsay's gifts to colleges up to half a million. He gave a hundred thousand to Alabama Polytechnic Institute at Auburn sometime ago, with which the Erskine Ramsay Engineering Building is being erected. Another similar gift went to the Alabama Woman's College at Montevallo, and another to the University of Alabama. These gifts are the initial donations on a half million dollar drive which each of the Birmingham colleges is putting on in the coming spring.

People of means and insight are beginning to realize that the church supported and church controlled institution has a very definite place in the educational system of the nation, and more and more they are supporting them.

About To Be A Hundred.—

The *New York Christian Advocate*, the oldest official weekly of the Methodist Church, is entering upon its one hundredth year. On September 9th, it began the completion of its century of usefulness. It has adopted the slogan, "one hundred thousand for the one hundredth year." It is a worthy slogan, and we hope that the Methodists will rally to its support. It is of interest, however, to remember that our *Herald of Gospel Liberty* was a hundred years old in 1908, and is pacing right along toward another quarter of a century. The Christian Sun was first published in 1844, so it is eighty-one years old. Both of these papers are deserving of your support as members of the Christian Church. We are glad that Religious Journalism is lasting so well, and the Christian Church ought to be proud that it fostered and has supported the oldest religious newspaper in the world. It or The Sun ought to be in every home of the church, and every Christian ought to agitate until it is placed there.

What Chinese Students Do.—

The large part played by students in the nationalists agitation in China lends interest to a recent survey of the occupations of 3,284 graduates of the thirteen leading Christian colleges and universities in that country. Of this number only 164 were ministers. 353, however, were engaged in social-religious work, and 821 are teaching in Christian schools. In non-church schools 197 are at work. The medical profession claimed 333, law 14, engineering 13, agriculture and forestry 75, public office 98, business 400. 47 of the graduates were studying in other universities in China, and 156 were studying abroad. 67 were engaged in occupations other than those listed, and 496 were not reported. These figures show that the educated classes and the students of China wield an influence far beyond the same class in other countries. It is important, however, that the students of the present keep themselves informed regarding current affairs. It has been charged that the students of America take less interest in public affairs than the students of other lands. If the charge be true, it bodes ill for the future of our country. No man can lose four years, and then adequately make it up later. It can't be done in these busy days.

NOTES-PERSONALS

THE CHRISTIAN SUN and other publications should have a good place and favorable consideration on our Conference programs.

There is an old saying that "no news is good news." Evidently some of our preachers take this saying literally. Brother preacher let the readers of THE SUN know what is happening in *your* field. They are interested.

Our building at Rocky Ford, Carroll County, Va., is rapidly approaching completion. The frame work, weather-boarding, and roofing are complete. They are now ready to begin the finishing work on the inside, ceiling, etc. Then it must be painted. If friends are going to contribute to the building fund, now is the time.

"Safety or Sorrow" is California's warning to autoists. The price we are paying in human sacrifice for speedy and reckless driving of automobiles is appalling. About two lives lost every hour of the day and night, the year around, tell some of the story of speed and recklessness in the United States.

Dr. W. H. Denison, Secretary of Stewardship, Dayton, Ohio, is conducting a week's Stewardship Institute with our Burlington, N. C., Church, having begun his work there last Thursday, September 17th. Dr. Denison is an authority on the great subject of Stewardship and any church is fortunate indeed to have his services.

The Mission Board of the Southern Convention met in annual session at Suffolk, Va., on Wednesday, September 23d. The evening before President L. E. Smith, of the Southern Convention, invited the heads of departments and the Executive Committee of the Convention to take council together as to what had to be done in carrying out the decisions of the Convention in Norfolk, in 1924.

Rev. T. Fred Wright, with his family, moved from Elon College last week, where he has been in school for the past three years, to News Ferry, Va., to become pastor of Pleasant Grove and Ingram Churches, Halifax County, Va. Bro. Wright has served several near-by churches with great acceptance while a student in Elon College, and the Halifax pastorate is fortunate to have in their midst this faithful and capable man, with his interesting family.

The following is of interest to all who had the privilege of knowing Miss Nolan while she was at Elon College last year, where she won such esteem as teacher of music and as an artist of great distinction at the pipe organ:

"Mr. and Mrs. A. M. Nolan announce the marriage of their daughter, Katherine Eloise, to Mr. Arthur Edwin Andrews, on Monday, June 15, 1925, San Diego, California. At home 3614 Georgia Street."

The people of Bailey, N. C., are saying praiseworthy things about Prof. A. R. Flowers for the splendid lecture he delivered in our town on Sunday, September 13th. We are always delighted to have Prof. Flowers pass our way and speak for us. He has several old pupils in our town and oue of the remarkable things about him, as a teacher, is the life long esteem they have for him. Bro. Flowers attended the Freewill Baptist State Convention which met at Grimesland, N. C.—*C. J. Oneal.*

Mr. Galen Elliott, student in the University of North Carolina, is making an heroic effort to boost and build up Christian Endeavor in the Churches of our eastern North Carolina Conference. His efforts should be seconded by the young people of the conference. There was held in our Raleigh Church, Sunday, August 15th, a Christian Endeavor Union for the conference that was well attended. The next union will be held at the Chapel Hill Church on November 14th and 15th, and should be largely attended.

A very intelligent and discriminating friend of THE SUN's editor, in a recent writing, says: "I am in enthusiastic agreement with Dr. W. W. Staley on the matter of reading the Bible in the schools. There is too much splutter about the Bible and too little knowledge of it. If the old Book is good enough to kiss when one takes an oath in court, it is good enough to read in the schools, is the way I look at it." Many others feel as this good friend does, that Dr. Staley's position is very sound and sensible.

It is learned with very deep regret that Rev. H. B. Hall of our Palm Stree Church, Greensboro, N. C., has tendered his resignation to take effect October 14, 1925. Brother Hall seems to have done fine work there and proven himself a capable and enthusiastic leader and here is hoping that if some anxious church has not already given him an opportunity to accept its pastorate the coming year, that it will be done at an early date since we need to keep such a faithful pastor busy in the pastorate.

It was the editor's privilege to worship with the Ingram, Va., congregation on Sunday, 20th inst. Dr. S. T. A. Kent is the wide-awake superintendent of the Sunday School and teacher of the Adult Bible Class. It is a very interesting and growing school. Some of our most loyal and faithful workers are to be found in this congregation. They are missionary in spirit and in example, and are deeply interested in sharing with others the blessings and benefits of the gospel they love so well. It is a joy to worship and to work with such a people.

Our Christian forces are certainly put under lasting obligation to Bro. Charlie Johnson of Wake Chapel Church, Fuquay Springs, N. C. Bro. Johnson is a very capable contractor and builder, and knows how and what should go into a church house to make it substantial, complete and attractive. This busy man has just donated a whole month of his valuable time and talent to leading in the work and helping build our Rocky Ford Church and school house, Carroll County, Va. The whole Church ought to give this good man a vote of thanks, and we know it does.

In a private letter to the managing editor, Rev. E. T. Cotton, who has resigned his charge at Oshawa, Ontario, and accepted the pastorate of the Christian Church at Franklin, Ohio, says: "The Ministerial Association, of which I was president until my resignation, gave me a surprise this week. The newly elected president informed me that the Association had authorized the Secretary to write a letter of appreciation and commendation of my work, etc., said letter to be sent to my new field of work. I greatly appreciate this, to know that I have been able to fit in pleasantly with Canadian men and customs." He further says: "THE SUN has made many a bright day for me in Canada, so I want it to shine in my home in Ohio."

SUN readers will learn with sorrow of the death of Rev. B. F. Black, at his home at Phoebus, Va., on Saturday morning, September 19th. Bro. Black had been pastor of Rosemont and Berea Churches in Norfolk County until some weeks ago when he resigned and moved to Phoebus. He had been in poor health for some months, but was supposed to be improving. Our sympathies are extended to the bereaved family. The burial was at Suffolk, Va., 3:00 P. M., Monday, September 21st. Bro. Black was an Elon graduate and was widely known and held in loving esteem.

"We had a good day at Union (Alamance) on the second Sunday in September. The Sunday School was interesting and well attended. Rev. H. J. Fleming preached a very helpful and thoughtful sermon at 11:00 A. M. It was well received and much appreciated by the large audience. One member was received into fellowship. Prayer was offered for rain in accordance with the proclamation of the Governor of North Carolina. The evening hours brought refreshing showers. After dinner, two visits were made to see sick people of the congregation; and at 4:00 P. M., near Long's Chapel, I baptized three persons by immersion; and at about 8:00 P. M. a couple called at my home and were united in marriage."—*P. H. Fleming.*

The following is excerpted from a letter written to Bro. Jas. L. Foster, Financial Agent for Franklinton Christian College, from Bro. John J. Pitt, of Norfolk, Va.: "I am in hearty accord with you in all that you have written to me regarding the Negro race, their needs and the new opportunities that seem to be opening to this sadly forgotten people. It is a great challenge to the New South to meet the condition and face it courageously. It is a worth-while task for the Christian manhood of the South to tackle. I am not one of those who thinks in terms of the 'negro problem.' Rather it seems to me that we should think straight and directly of the Negro race as a people here in this land to be dealt with justly and fairly; for whom a good deal of sympathy should be shown, as well as charity. It must be heartening to men like yourself to witness the better attitude, the finer spirit that is abroad in the South as well as other parts of the country, manifesting itself in so many expressions of good will to the Negroes. More power to those who are working for a day of better understanding." Brother Foster adds the following: "Bro. Pitt substantiates his attitude by sending check for $75.00 to aid in the building fund of Christian College, Franklinton."

IMPORTANT NOTICE.

What about your Children's Day Offerings? The Southern Christian Convention requested every Sunday School within its bounds to hold a Children's Day service, preferably the second Sunday in June, and send the offering to the Board of Religious Education. A number of schools have complied with this request and sent in their offerings. If we are to keep Miss Pattie Coghill in the field and maintain our work, we shall need $500.00 more from the Sunday Schools this year. If your Sunday School has held its Children's Day and the offering has not been sent in, will you please see that it is forwarded at once. If you have not had a Children's Day or the offering has not been taken, will you please have your school take a special offering for this work and forward it immediately?

W. T. WALTERS,
Chairman Board of Religious Education.
604 E. Davis St., Burlington, N. C.

PROGRAM
of the
Twenty-Seventh Annual Session of the Alabama Christian Conference, to be held at Beulah Christian Church, October 13, 14, 15, 1925.

First Day—Morning Session.

10:00 Devotional Services, by the President.
Enrollment of Ministers and Churches.
Election of Officers.
Annual Address, by Rev. S. M. Lynam.
Adjournment for dinner.

First Day—Afternoon.

1:30 Devotional Services, by Rev. J. H. Hughes.
Reading of Ministerial and Church Reports. Committees.
Report of Executive Committee.
Report on Superannuates, by Rev. G. D. Hunt.
Report on Moral Reform, by Rev. J. D. Dollar.
Miscellaneous Business.

First Day—Evening.

7:30 Devotional Services, by Rev. Carl Dollar.
Report on Foreign Missions, by J. J. Carter.
Address, "Stewardship." Speaker to be supplied.
Report of Treasurer J. W. Payne.
Adjournment.

Second Day—Morning.

9:00 Morning Worship, led by Rev. S. M. Lynam.
Reading and adoption of Minutes.
Report on Religious Literature, by V. E. Kitchens.
Address: Prof. P. J. Kernodle.
Report of the Mission Board, by Rev G. D. Hunt, secretary.
Brief Reports from Mission Workers.
An Address: Rev. G. D. Hunt.
Preaching.
Adjournment.

Second Day—Afternoon.

1:30 Devotional Services, conducted by Rev. Joe French.
Report of Church Statistics, by J. J. Carter.
Report on Education, by Rev. E. M. Carter.
Address: Rev. S. L. Beougher, Ph. D.
Report of Special Committees.
Report on Apportionments for 1926, by Rev. G. D. Hunt.
Miscellaneous Business.
Adjournment.

Third Day—Morning

9:00 Devotional Services, conducted by Rev. J. D. Dollar.
Reading and adoption of Minutes.
Report of Sunday School Board, by Rev. G. H. Veazey.
Report on Christian Endeavor, by Rev. J. D. Dollar.
Testimonials from the Summer School of Christian Education.
Preaching: Rev. H. W. Elder.
Adjournment.

C. W. CARTER, Chairman.

THE EASTERN VIRGINIA CONFERENCE.

Place of next session: Franklin, Va.
Time of meeting: October 27, 1925.

The program is about completed. Two or three more chairmen of committees are to be yet heard from as to subjects and speakers.

If there is anyone who wishes to be heard at the conference on any special matter, or if there is anyone who has suggestions as to things to be emphasized, let him notify the chairman of the program committee.

The committee has allotted more time than usual to the subject of Stewardship. On the first night of the conference there will be a pagent on Stewardship, given by the young people of the First Church, Norfolk, Va. This will be followed by an address on the subject by Dr. W. H. Denison, of Dayton, Ohio.

On the morning of the second day, there will be given one hour and twenty minutes more to the discussion of Stewardship.

The committee feels that the churches may profit by this discussion and study by sending their strongest representatives to the conference, which representatives may help in creating a deeper interest in the subject of Stewardship in the churches during Stewardship months—November and December.

W. D. HARWARD,
Cha'n Program Committee.
Windsor, Va.

NOTICE.

The Eastern Virginia Woman's Missionary Conference will meet at Liberty Spring, October 16th. Morning session opens at ten o'clock.

MRS. L. W. STAGG,
400 W. 34th Street, *Secretary.*
Norfolk, Va.

NOTICE.

Please announce in THE SUN that the Women's Missionary Association of the Alabama Conference will meet at Wadley, Ala., October 17th, at 10:00 A. M. We desire to have delegates from all of the churches whether they have societies or not.

MRS. E. M. CARTER,
Wadley, Ala. *President.*

CONFERENCES MEET.

Alabama Conference meets at Beulah Church Tuesday, October 20, 1925, at 10 o'clock A. M.

Georgia and Alabama Conference meets at Oak Grove Christian Church, near Chipley, Tuesday evening, October 27, 1925, at 7:30.

Eastern Virginia Conference meets October 27, 1925, at Franklin, Va., at 10 o'clock A. M.

North Carolina and Virginia Conference meets November 17, 1925, at Salem Chapel, at 10 o'clock A. M.

Western North Carolina Conference meets with New Center Church.

Eastern North Carolina Conference meets with Liberty (Vance) Church Tuesday after the fourth Sunday in November (November 24th).

North Carolina Conference will meet with the First Christian Church, at Greensboro, December 9th and 10, 1925.

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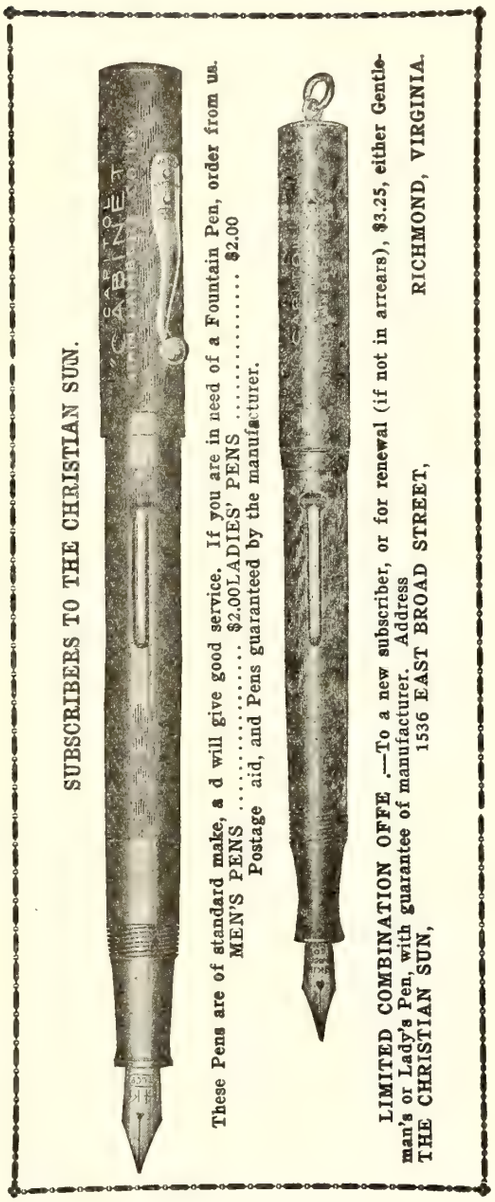
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E-D-I-T-O-R-I-A-L

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J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

POWER IN CHURCH, IN SUNDAY SCHOOL, AND CHRISTIAN ENDEAVOR.

One is safe in declaring that the greatest need of every Church, Sunday School, and Christian Endeavor Society is more power. The superintendent wishes more power with which to make his school more active and efficient. Teachers wish more power that they might make the lessons more interesting. The Secretary and the Treasurer wish for more power that their reports might be more adequate and inspiring, and the pupils all wish more power that their school and society might at all times be wide-awake, more interesting and more inviting. The one need is more and more power. The pastor realizes that his one need is ever more and more power.

Have we, as workers, considered well the source and character of power? First, as to source. No mortal man or woman has ever created that mysterious and unknown thing called *power*. Do we not forget that all power is created of God and that He alone is the origin and source of power? A simple illustration from the material world will make this clear. Scientists tell us that all material power has its source in the sun. We burn wood or coal in our fire-places or furnaces for heat, light or power. This power is not in the wood or the coal, except as the sun's rays had been stored up there, and the wood and the coal were the store houses in which the rays of the sun had been accumulated. The power that moves all the spindles in our factories, and all the trucks and motor cars, is from the same source, namely, the sun that shines in the heavens by day. It only communicates to all these other objects the power which they seem to have.

Now, as the sun in the heavens, which shines by day, is the seat and source of all the power that moves in the material world, so likewise is the Son of God, who is seated at the right hand of the Father in glory, the source and the seat of all power in the moral and spiritual world. He realizes this when, just after having conquered death, hell and the grave, He said, "All power is given unto me in heaven and in earth." We, all of us, want power, and we need it and must have it if our Sunday School, our Endeavor and our Church and our other moral and spiritual enterprises and agencies are to go forward.

Now, from all spiritual reference, it seems that Jesus, who is the source of all moral and spiritual power, is willing to communicate this power only on one condition; and that is that it be properly transmitted or released through us to the advancement of His Kingdom, the carrying on of His work and the building up of His cause in the world.

I cite two instances from scripture, though there are scores of others, and this brings us to the consideration of our second, namely, the *Character of Power*.

In Matthew 28: 18-19, immediately following His declaration that He had all power both in heaven and in earth, He said, "Go ye, therefore, and teach all nations, and lo, I am with you even unto the end of the world." It will be seen from this scripture that Jesus promises His power only on condition that they who receive it go and teach the nations, and furthermore, He promises to be with His own to the end of the world only on condition that they teach all nations. We wish more power in our Sunday Schools, in our Christian Endeavor Societies, in our Churches. Are we willing to let Jesus release this power on His terms and conditions, namely, that we through our prayers, our persons, and our purses, will go to the uttermost parts?

We might as well face the fact now as to be driven to do so later. As sure as God reigns and His Son is the source of all power, there is just one reason why there is no more power in the Church and no more powerful Sunday Schools in our churches, and that reason is because we are unwilling for the Son of God to release His power through us for the salvation of those who do not know Him and have not had the chance to know Him as we have. We can no more build up powerful Sunday Schools and powerful Churches, than we can drive locomotives without fuel, until we submit to the condition imposed by the Son of God and become missionary in spirit, in attitude, and in activity.

Let us search the scriptures to see whether these things are so: "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost parts of the earth."—Acts 1: 8. Here revelation is plain, pointed and logical. It declares that we cannot create any power, but only receive it, and that, too, after the Holy Ghost is come upon us. Now the direct and logical sequence and outcome of receiving this power is that we shall be witnesses both in Jerusalem, (which means at home, and in all Judea the State in which we live), and in Samaria (which means in all the United States), and unto the uttermost parts of the earth, (which means to those anywhere who know Him not.)

The most deplorable, the most pitiable, the saddest and most tragic fact in our Sunday Schools, Endeavor Societies, and Churches, is that while all claim that they wish the power, they prefer their own teachings, own narrow-mindedness, own ignorance to the plain teaching and the infinite knowledge and wisdom of our Lord and Christ. We shiver in a cold house in the winter time, declaring that we desire warmth. Just outside is the woodpile in whose logs are the sources of heat stored up from the sun that shines in the heavens by day. We wish to be warmed, but we are not willing to submit to the simple condition of laying on the wood and putting the fire to it. This is no more simple nor silly, nor short-sighted, than teachers and workers in our Sunday Schools, Christian Endeavor Societies, and Churches, who say they want power, enthusiasm, warmth, ability to build up and reach others, and yet are unwilling to meet the demands of our Lord, who said that as a condition to granting that power, that we must be willing witnesses of Him to all nations.

J. O. A.

THE MAN OF CONVICTIONS.

The person of convictions, deep and abiding, is ever and always a person of power. We wonder sometimes at the power of the prophets of old. One need not wonder. These men began their prophecies and repeated them over and over with the "Thus saith the Lord." That was the way the prophets had of declaring their convictions. They were convicted of the Lord to write what they had to write about; to say what they were saying.

This was to a large degree Paul's power. He had convictions. Neither prisons nor pillories nor powers of hell could turn him from those convictions. He tarried with the Lord until he was convinced of his duty; a veritable convict of the Lord with no alternative but to do the Lord's will and way.

There is always danger, of course, that one may have convictions that are wrong, hence the injunction, "Try the spirits whether they are of God."

The editor has just read a most refreshing volume from the pen of Evangelist William Edward Biederwolf. One is refreshed by such a volume, because on every page one has evidence that here is a man who has convictions; who believes, with all his heart, what he says, and dares to stand up before the world and say it. Biederwolf believes in the reality of hell; believes it as firmly as Jesus believed it when He drew the picture of Lazarus and the rich man and showed the final estate of each. One may not from one's logic and rationalistic point of view, agree with Mr. Biederwolf. What boots it? Here is, after all, a man whose utterances have power and the charm of whose sentences is refreshing, inspiring, illuminating. He believes something. One could wish that very many CHRISTIAN SUN readers would avail themselves of the delights of the little volume in question, entitled "Later Evangelistic Sermons." (It can be bought in handsome cloth covers for 75 cents, or in paper for 25 cents, from the Bible Institute Colportage Association, 826 N. LaSalle St., Chicago, Ill.)

The charm of this volume, the power of it, consists not in the depth of its learning nor the breadth of its scholarship, but in the evidence through and through that these utterances are from a man who has convictions. He, at any rate, believes in what he is saying.

Pastors cannot be evangelists all the year around; they have to nurture the flock, build them up in high and holy living, even as Jesus lived and labored and wrought much with the Apostles about Him, preparing them for further and future activities. But the pastor may have his convictions and as he gives utterances to these there will be power in what he says.

Laymen, followers of the Lord Jesus, must have convictions and hold hard to their sense of duty and obligations. These are they who have power and weight in the Church and in the world.

Deep convictions, properly expressed, are refreshing. They let the world know where one

stands and what one holds to. The world knows wheree to place one who has convictions. Such a person may not sway and influence as many, but will sway and influence some most powerfully and everlastingly.

In this hour of doubt and dispute, it is certainly wholesome and refreshing to find the man who is able to say with all his heart and soul, "Thus saith the Lord God Jehovah."

This is one reason why professional evangelists seem to have a power that the average pastor does not have. The evangelist is as a rule dealing with the high places of sin and has very definite convictions about the reality of sin and of the One who can redeem from sin. His convictions are clear as to these things that are vital, and he has power with the multitudes because of these convictions.

The pastor has his convictions also, but they cover a wider range of attitudes and of constructive work and activity. His convictions may not be as intensive, but if he is doing his work in the world, they are more extensive.

That which, however, it is desired to emphasize here is the thought that if we are to have worth and weight in the world, as followers of the Lord Jesus, we must have very deep and abiding convictions as touching God, and His Son, and the Comforter whom He sent.

These convictions we may all have if we read much and devotionally the Word of God, and tarry much in prayer at the throne of grace.

J. O. A.

CHURCH FINANCE.

Trouble usually follows neglected obligations, and there are two methods of failure, positive wrong-doing and culpable indifference. The positive wrong is easiest of correction. The conscience of the offender is more sensitive than the conscience of the offended. The gross sinner repents sooner than the indifferent Christian. The church has emphasized the spiritual life to the neglect of material obligations. Prayer and praise, attendance and attention, have claimed exemption from financial intrusion. "Too much is said about money; I like to hear the pure gospel." The pure gospel includes every human interest and every human obligation. Unpaid debts could never be in harmony with the pure gospel. The material and spiritual interests of the world and the Kingdom of God are so related that they cannot be separated without loss to both. God's dealings with mankind are concrete witnesses to this statement. Consider God's method.

God created the material universe before He created man. The creation of man was the final and supreme act of creation. Man could not live in this world without material supplies. The church can no more exist and do its work without material support than man can live without material food. By analogy God's method for His church, as well as for man, is based on material foundations. It is not possible to build up a growing spiritual church without financial support. This truth ought to be a part of the education of members of the church. Every member ought to know that he cannot serve God and keep back from God what His Kingdom needs and what God requires of him—to "give as the Lord prospers him."

The pulpit has been afraid to make this obligation of financial support as clear and obligatory as the necessity requires. Men get nothing until they put something into it; and they have to put money, judgment, time, energy, and faith into business. The Church of Jesus Christ is not less important than business Those who till the soil put their best seed into the land and then cultivate the growing crop in order to reap the harvest; and they cannot live nor prosper in any other way. Religion is no less a business and no less a field than these essential occupations of mankind. Financial support of the church is primary and lays the foundation for genuine spiritual growth, and "by their fruits ye shall know them." The church is suffering from spasmodic and illiberal giving. The burden of most churches is financial burden, and the burden is the weight that rests upon a few instead of upon the many. A financial revival is as much needed as a spiritual revival. "Give, and it shall be given unto you"; and that means money as well as faith or love. W. W. S.

BRITISH WANT PROHIBITION.

The kinship between America and Britain is fundamental, because it is based upon community of language, racial stock, and ideals. This brotherhood is again strikingly evinced by the news that British industry is preparing a great drive for the adoption of prohibition, following the lead taken by the United States. The pressure of competition, combined with Christian moral sentiment, is compelling intelligent Britons to cope with the liquor evil. A dispatch from the London bureau of the *New York Herald Tribune* says:

"Plans are under way for the launching of the greatest prohibition drive ever staged in Great Britain. Not only the Liberal party leaders will enter the campaign, as reported in these dispatches, but also the heads of many large industries, who will go into the fight as a result of reports from the United States that prohibition has greatly benefitted the industrial conditions.

"Former Premier Lloyd George, it is understood, will take active leadership of the campaign. Other prominent members of the Liberal party will join with him.

"The Clyde and Tyne shipbuilding and engineering corporations, the Manchester factories, the Sheffield steel plant sand London business houses are said to be among the industries which have lined up with the prohibitionists.

"Captain Martin, secretary of the United Kingdom Alliance, the chief dry organization of this country, while refusing to divulge the names of the captains of industry who have enlisted in the drive for prohibition, confirmed the report that a number of former Cabinet members have been enrolled for the campaign, which "will be the biggest thing of its kind yet organized."

"Martin said the Laborites have not yet decided whether to come out for prohibition or merely local option. Edward Scrymgeour, England's only prohibitionist M. P., asserted that many heads of business houses had assured him of their readiness to take part in the drive. Social organizations and missionary societies will aid." —*The American Standard.*

It is for the happiness of those united in society, to harmonize as much as possible in matters which they must necessarily transact together. Civil government being the sole object of forming societies, its administration must be conducted by common consent. Every species of government has its specific principles. Ours, perhaps, are more peculiar than those of any other in the universe. It is a compilation of the finest principles of the English constitution, with others derived from natural right and national reason.

To these nothing can be more opposed than the maxims of absolute monarchies. Yet from such we are to expect the greatest number of emigrants. They will bring with them the principles of the governments they leave, imbibed in their early youth; or if able to throw them off, it will be in exchange for an unbridled licentiousness, passing, as is usual, from one extreme to another. These principles, with their language, they will transmit to their children.

It would be a miracle were they to stop at the point of temperate liberty. In proportion to their numbers they will share with us in legislation. They will infuse into it their spirit, warp and bias its direction, and render it a hetrogeneous, incoherent, distracted mass.

Is it not safer to wait with patience for the attainment of any degree of population? May not our government become more homogeneous, more peaceable, more durable?—*Thomas Jefferson.*

The Supreme Court has denied the right of a *foreign* bishop of the Russian church to control the persons or the property of that church in the United States, and has turned over this control to an American archbishop.

This doubtless establishes an important precedent that can be applied to existing Roman Catholic conditions in the United States, where title to so many millions of dollars of property, that it is next to impossible to compute them, is held in trust for an alien pope by his henchmen here.

There would seem to be no doubt, in the light of this decision, that any congregation of American Catholics could repudiate the dictatorship of an alien pope, and that they would be confirmed by the courts in ownership of any property then held by their church, or held in trust for it by anyone, if they took it over. Some day this will be done here, and on a very large scale.—*The National Observer.*

The "worst wet spot,, in the country is New Orleans, La., according to E. C. Yellowly, national chief of prohibition agents, where raids on August 12th, netted $1,000,000 worth of strong liquor. Roman Catholicism, planted in New Orleans in the days of French ownership, and fostered carefully by the priests of Rome since that time, has made this the most typical papal city in the United States. It is therefore natural that it is also the "worst wet spot." For wherever the Roman system goes, there flourish booze, lawlessness, superstition, and ignorance. It is America's task to meet and solve the Roman Catholic question, for the benefit of the entire world.—*Exchange.*

The anti-Bible campaign waged by the Jews and Roman Catholics in this country, to forbid the use of the Holy Bible in our schools, was marked by a temporary injunction, obtained by the Jew-Jesuit forces in East Liverpool, Ohio, on August 21st, to restrain the Board of Education from permitting the use of the Bible. Hearings in court to decide the issue will be held this month. Every schoolroom in the land needs the Bible, and it should be read and studied daily. America is a Christian country by official decision of our Supreme Court. Jew-Jesuit anti-Bible elements should return to Europe—*American Standard.*

Two Rembrandt portraits valued at more than $500,000 eventually will come into possession of an American museum as a result of a suit which attracted international attention. Joseph E. Widener, sportsman and financier won the action involving his right to the paintings by purchase from Prince Felix Youssoupoff of Russia. Mr. Widener has said that he will bequeath his entire are collection, which already includes 14 Rembrandts, to some museum, in memory of his father.

CONTRIBUTIONS

SUFFOLK LETTER.

Life is a school and men are learners. Some of the lessons are hard, but they all have their value. Men might have it easier if they were more faithful. Teachers sometimes seem harsh, but this is because learners neglect duty. The great teacher was Jesus, and the Church is composed of His disciples. The world often criticises the Church and thinks it is of little value. Business, education, pleasure, occupy the thought, time and energy of men. But God has his own methods of impressing men with His power and the value of the Church. The recent drouth has done two wonderful things in the field of Providence and the Church: revealed human reverence for God and human respect for the Church.

The proclamations of the Governors of several States requesting the Churches to pray for rain show their belief in God and the Church. Human dependence upon God is a larger factor in society than men sometimes realize when prosperity smiles upon the people. "Before I was afflicted I went astray, but now have I kept thy word." When dire distress comes upon a people and human resources fail to meet necessity, then men instinctively turn to God for help. The extreme heat, the dry earth, the dry streams, the withered crops, the hungry cattle, the dying trees all made men feel their helplessness and dependence upon God. People have felt this more within the last month than they had felt it for years. All the people have felt the need of rain. This public feeling expressed itself in the proclamations of Governors requesting the Churches, the ministers and Christian people to pray for rain. Why did they not call upon some other organization to pray? Some political party, some lodges, some business organizations, some educational institutions, the social clubs, the heads of States? Because men feel that in spite of the faults and weaknesses of the Church, it is the one Institution that has access to the throne of God. The Church did pray, and rain has come.

Two results ought to follow. The world-powers ought to turn their influence more and more to the service of God and the support of the Church, and the Church ought to cultivate more and more the spirit of faith and prayer. God rules in heaven above and in the earth, and that Institution that represents Jesus Christ deserves recognition on the part of the State not only when there is no rain, but when gentle showers keep the flowers blooming, the crops growing, and the streams flowing. It is worth much for men in authority to recognize God and the Church, and for the Church to express her faith in prayer. The Army and Navy are powerless in a time of drought; but the Church's greatest power is in prayer. The Church is God's House of Prayer; and His people exert more power in prayer than in all other fields of service. Pentecost was the result of ten days of prayer. Jesus won his victory through prayer. Prayer is the medium through which God manifests His power of conviction and salvation. "Men ought always to pray and not to faint."

The drouth has its lessons and the showers have their blessings; the one teaches men ,the other helps men. The world would be helpless without God and the Church. The critic of the Church lacks faith in God. It takes calamities sometimes to bring the world to its senses and the Church to her knees. "God moves in a mysterious way His wonders to perform," and His movements are just as mysterious to awaken in men a sense of His power and His willingness to answer prayer.

W. W. Staley.

ELON LETTER.

A College used to be a place of plain living and high thinking. Mark Hopkins on one end of a log and a student on the other, we have been naively told, constituted a College. But all is changed today.

The modern College requires a group of specialists as teachers, adequate buildings and equipment, and an income on invested funds enabling the institution to make up the annual deficit from current income. No College other than the aristocratic society schools thinks of charging the total cost of instruction. Students on an average pay about one-third what their education costs. The other two-thirds come from endowment and gifts of generous friends.

The College should afford its students adequate facilities for scholarship, for the development of their physical life , for social improvement, for leadership training, and for character growth.

The facilities for scholarship necessarily include adequate class room space and equipment, laboratories, library, and a high grade teaching staff. These facilities do not guarantee scholarship, but they make it possible.

The development of the physical nature requires courses in physical education, whereby regular exercise is provided and bodily defects may be corrected. Atheletics is a part only of this physical education program.

Social grace is no mean quality of true education. We need to learn to live with each other in a clean, wholesome way. The best way to develop a young man of highest personal and social ideals is to have him associate with pure young women and young men like himself in hope and aim. The co-educational College is therefore sweeping the educational world of higher education like a tidal wave. It ought to.

Leadership training is provided by College activities such as literary society work, inter-collegiate debating, editorial work, social clubs, religious organizations, class organizations, student government, and the like. There is a politics of the campus as much so as in the arena of citizenship. Leaders in College bid fair to be leaders in the work-years of life.

The Christian College cannot neglect the development of Christian character: The whole atmosphere of the institution must be Christian. All the professors must be Christians and must teach like Christians. Their presentation of their various specialties must be in the nature of commentaries on Christian truth. Definite courses in Bible and Religious Education must be offered. Attendance on daily Chapel, Sunday School, and preaching services should be required of all students, and the voluntary religious organizations should offer them opportunities for initiative and resourcefulness.

W. A. Harper.

BETHLEHEM LETTER.

The new Christian Church at Richland, Ga., was opened and dedicated on August 30, 1925. Sunday School was held at 10:00 A. M., song service at 11:00 A. M., and the sermon was delivered by Dr. S. L. Beougher, President of Bethlehem College.

A fine dinner was served on the grounds, to a large company of people; and after the crowd had eaten to their entire satisfaction there was enough left to feed that many more. Our schools in domestic science will have to be going some to turn out as good cooks as there are in and around Richland. I would like to go down there and board for a month.

At 2:30 P. M., the people again gathered in the church for the dedicatory services. Rev. E. M. Carter, Financial Secretary of the College, led the song service. The scripture was read by the pastor of the Richland M. E. Church, from Solomon's Prayer, ii Chron. 6: 12-21. The dedicatory address was made by Rev. H. W. Elder, pastor of the church. Brother Elder said in part: "We dedicate this house to Almighty God, our Father and Creator, to set forth His most worthy praise; that He may make it His abiding place, to manifest His adorable majesty and glory continually. To Jesus Christ, our Lord and Redeemer, to the end that His gospel may have free course and be glorified to the perpetual honor of His holy name. To the Holy Spirit, the Comforter, under whose benign influence the souls of disciples may have continual solace, and the world be convinced of sin, of righteousness and of judgment. To the substantial unity of all the followers of Christ, to the oneness of their labors, hopes and promises. To the faithful preaching of all truth which shall tend to uphold the authority of the Holy Scriptures, and lead men to worship God, and to live in peace, purity and righteousness. And to an increasing fervency of spiritual life, through the willing consecration of every faculty, the growth of the Church and the conversion of souls."

The writer offered the dedicatory prayer, to which the whole congregation responded with a hearty "Amen." Following this, many short but heartfelt talks were made by various members of the congregation.

The afternoon services closed with a benediction offered by Rev. E. M. Carter.

Through the untiring efforts and supreme consecration and sacrifice of Rev. H. W. Elder, pastor, and J. H. Abell, J. R. Godfrey, and J. C. Tatum, members of the building committee, the membership of the church, the people of Richland, and others outside, we have a Christian Church in Richland, Ga., that all who contributed to may feel a pardonable pride in and one of which the whole denomination may feel proud. It was through the faith and stick-to-it-iveness of Brother Elder and his faithful little band, that we have a ten thousand dollar church—a fine, up-to-date, and commodious brick structure. And it was all paid for except three hundred dollars, which was raised at the morning service, before the building was dedicated.

Its appearance is homelike, resembling a bungalow in style, with Sunday School rooms on each side of the auditorium and in the rear, with folding doors. On either side of the pulpit is the choir loft and just at the back is a baptistry and dressing rooms. The church building will seat over 700 people. It is well lighted throughout.

In addition to this they have purchased a new piano.

Rev. H. W. Elder, the pastor, is loved and respected by all. His grandfather and father accomplished great things for the Church, and Bro. Elder, besides his untiring efforts in pulpit work has built twenty-two churches—may he live long to bless the world.

S. L. Beougher.

REPORT ON CHRISTIAN EDUCATION.

ELON CHRISTIAN CHURCH.

To the Members of the Elon College Christian Church:

I herewith submit report of the Sunday School, Junior Church, Christian Endeavor, and Christian Education for the past year.

Sunday School.

The Sunday School has enjoyed a very profitable year. On February 1st, we moved into the Christian Education Building and placed the Sunday School on a full departmental graded basis.

The officers, teachers, and students are very grateful to the college authorities for the use of this splendid building for our work. We have found it fully meets our needs and gives us every opportunity. We should be exceeding grateful that we can enjoy these wonderful facilities.

We have not in many respects lived up to our aims and hopes for the Sunday School work. However, we have worked, and shall continue to work earnestly toward our ideal of a well regulated, efficient Sunday School.

An administrative and teaching force of 35 persons is required to properly conduct our Sunday School on the departmental graded basis. Under the old system only eleven were required. This large increase of teaching force has been a drain on our little community, because it has been our policy wherever possible to use the towns-people rather than the college people in our work, and at times I have found it difficult to keep the work properly manned. As a whole the people of the town have been splendid in their co-operation, and we should rejoice in the very marked increase in the interest and activity of the religious work of our community.

I want especially in this report to commend our pastor for his interest and assistance in the Sunday School work, and the departmental superintendents for their faithful and efficient service.

The attendance of the Sunday School has increased approximately 80 per cent so far as numbers are concerned since the Christian Education Building has been in use. The individual pupil's attendance record has shown a slightly better average. We had enrolled before February 1st, 185 students, with a normal attendance of 135; we now have an enrollment of 302 students, with an average attendance of 240. Probably our greatest work the last half of this year has been in the interesting and getting attendance on the part of the boys of high school age.

As to finances for the past year, the Church financial secretary will no doubt make a detailed report. After moving to our new quarters, with a larger attendance and greater needs, we found that the old apportionment for the Sunday School literature and expense was not sufficient, and it was necessary to exceed the budget in this respect. The apportionment for these items has been increased for this year, and by strict economy we shall expect to stay within the allotted budget.

Junior Church.

In the spring of 1924, when the Religious Activities Organization of the College, which had begun the Junior Church work, gave it up, the Sunday School took over the Junior Church as a temporary measure and carried the work forward for a little more than a year without any permanent arrangement being effected. Since the middle of the summer no provision has been made for the Junior Church.

This work ought to go forward and the Sunday School will co-operate with any person or agency who undertakes this work.

Christian Endeavor.

We have not had a Christian Endeavor Society in connection with the citizens work for about two years now. Several attempts have been made with Junior and Intermediate Societies, but they have either failed in their attempt to start the work, or have not carried on long. The Sunday School has so far been unable to initiate this work as a part of its regular curriculum. It hopes to do so in the not far distant future, but for the present, if Christian Endeavor is to function it appears it must be done through a seperate agency.

Christian Education.

As Christian Education representative for the local church, I have not been able to do any work except that in connection with the Sunday School and Children's work. We should give a little more attention this year to the general plans of the Department of Christian Education as touching our community, and make our offering to the department larger this year.

Respectfully submitted,
C. M. CANNON,
Director of Christian Education.

VIRGILINA, VA.

Three of the four churches of my charge have had a series of meetings this summer. At all of these meetings I have had splendid ministerial help, good attendance, and fine co-operation on the part of the church membership.

Brother H. E. Crutchfield, a ministerial student, was with me at Liberty, Halifax County, Va., the week following the first Sunday in July, and did nearly all of the preaching. Brother Crutchfield is a young man of conservatism and gains the confidence of the people. There were several professions of faith, and eight have been received into the church; three prior to the meeting, and five at its close. This church has a live Missionary Society and a Christian Endeavor Society that have been functioning since the organization of the church in 1911. A missionary program was rendered at the church on Saturday evening, September 5th, under the direction of Miss Agnes Whitt assisted by others. Refreshments were served on the church lawn and a delightful time was enjoyed by those present.

Rev. J. E. McCauley assisted me at Lebanon, Semora, N. C., during the third week in July. Brother McCauley is a strong preacher and does personal work, by visiting people in their homes and at their places of business. The results were very gratifying, considering that this is a community with four churches, all holding series of meetings, and a special tent meeting just prior to any. There were several professions and ten united with the church.

At Virgilina, the Christians, Methodists and Baptists united in a meeting held in one of the warehouses. Rev. Samuel Z. Hensley, of Greensboro preached for us twice a day for two weeks. Brother Robert Ramsay, of Cluster Springs, Va., led in the singing. The crowds were immense throughout the meeting. There were at least a hundred professions and eighty gave in their names to unite with some church. Forty-six have been received into Union Christian Church. The ages vary from nine to seventy-six years. From one family there were grandfather, a grandson and a daughter.

Hebron alternates with Averett Baptist Church, so did not have a series of meetings this year. This church is taking on new life. While the membership is not large, they are very loyal. They have a good Sunday School and more members are taking part in our prayer services.

C. E. NEWMAN.

Sept. 14, 1925.

RICHMOND CHURCH BUYS PARSONAGE.

The First Christian Church of Richmond has taken another long step forward in the purchase of a parsonage.

The property secured is that which has been occupied by the present pastor during the past year and is located at 3206 Grove Avenue. It is on one of the best avenues and in one of the best residential sections of the city, and is only two blocks from the church.

It is a two story brick building containing eight rooms and two baths and is equipped with hot water heat, electric lights and gas for cooking and lighting purposes. There is a double garage on the lot. The price paid was $11,000.

This gives Richmond one of the best and most commodious parsonages in the Southern Christian Convention and one of which the church may well feel proud.

W. T. WALTERS.

A MISSIONS ROOM FOR EVERY SUNDAY SCHOOL.

BY EDWARD H. SMITH, *Foochow, China.*

Everyone knows how difficult and often ineffective is the work of the substitute teacher in the Sunday School.

One way of meeting the absentee teacher situation is to have a Missions Room, fitted up by missionary leaders, with maps, pictures, charts, curios and other objects of missionary education and interest. You will likely be surprised when you begin to make your collection to find how many things are available. A room made attractive by flags and pictures makes boys and girls eager to see what is behind it all.

Each Sunday one or more classes may have a lesson in the Missions Room. If a teacher is sick the class may come for a number of Sundays. Classes may come for a Sunday to study some particular phase or field of missions in this room where special helps are available. By fitting up such a room and keeping it up today some earnest worker may help to bring a real missionary message to an entire Sunday School. The plan is simple, inexpensive, workable. Try it in your own church.—*Missionary Review of the World.*

Sulgrave Manor, ancestral home of George Washington, in Northamptonshire, England, will be reproduced in Richmond, Virginia, as the home of the Virginia Historical Society. The home is to be the gift of Mr. and Mrs. Alexander Wilbourne Weddell. Mr. Weddell, a native of Richmond, is American consul general at Mexico City. Mrs. Weddell is now on her way to England with an architect to study Sulgrave Manor, and upon their return to this country, plans for the building here will be drawn up and the building started.

THEN I SHALL KNOW.

When this passing world is done,
When has sunk yon glaring sun,
When we stand with Christ in glory,
Looking o'er life's finished story,
Then, Lord, shall I fully know—
Not till then—how much I owe.

When I stand before the throne,
Dressed in beauty not my own,
When I see Thee as Thou art,
Love Thee with unsinning heart,
Then, Lord, shall I fully know—
Not till then—how much I owe.

Are you ready for Conference? Have you done all you purposed since last Conference?

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENNISON, *Secretary*

A NEW BIBLICAL PAGEANT-PLAY.

"I'm not a father—I'm a bank," complains the busy business man in the Pageant-Play, "The Dream that Came True."

And it may also be said that his wife, Mrs. Walden, is less a mother than a club-woman. And their family—whew!

It is a very natural and human set of events and changes into which the authors bring their characters in "The Dream that Came True." It is a very good selection of a vehicle for Stewardship teaching. There are speaking parts for children, youth and grown-ups, and the pagentry brings the total number of people in the action up to thirty.

Cain, Abel, Gehazi, Naaman, the foolish farmer, the rich young ruler, the three servants, the lord of the talents, the widow and the ten virgins, all appear. Yet the staging is simple as befits a religious play, and the production could very well be made into a service of worship. The United Stewardship Council sponsors the play—*The New Christian Steward.*

Urges Annual Every-Member Canvass, Duplex Envelopes, Weekly Offerings, Both for Current Expenses and Benevolences.

Paul S. Denison, Norfolk, Va., Secretary of the Finance Committee of Christian Temple, says, "Once a church adopts the annual every member canvass plan, I am sure it will never give it up." And he gives the reasons why:

"A few of its advantages are—

1. *The personal call made by the canvassers,*
   a. Binds the membership closer together.
   b. Gives an opportunity for heart to heart talks.
   c. Report of unusual circumstances in any home may be made to pastor.
   d. Gives opportunity to present both parts of the budget in the most effective manner.
2. *No one is slighted.*
   a. Gives everyone, man, woman and child, a chance to subscribe.
   b. It encourages personal giving rather than one subscription for the entire family.
3. *Contributions (per annum) are much larger,*
   a. Much more can be given by giving weekly than annually, or spasmodically.
   b. It is easier to give regularly each week.
   c. It is a thrifty habit.
4. *It is business like,*
   a. Records may be kept more easily.
   b. Reports may be made more accurately and with more ease.
   c. Money comes in regularly, thus making it possible to meet all obligations promptly.
   d. The church and His work are bound to prosper under this method."

Extracts from Letters.

Rev. R. G. Clark, Huntington, Indiana: "The Every Member Canvass meant a great deal to our church."

Helen Hauk, New Richmond, Indiana: "I am sending my *renewal* pledge for the continuation of the Forward Movement work. I expect to send this amount as long as I live and can get the money. I feel that this is a great work."

John J. Pitts, Norfolk, Virginia: "Tithing, I hope has helped to make me feel humble. Were I not giving definitely, systematically, there might be an inclination on my part to consider myself generous in my own conceit. I am giving only a tenth, and I am made to feel that I am giving only the least that I should."

MISSIONARY SOCIETY PROGRAM, 1925-26.

ALICE V. MORRILL, *in Christian Missionary.*

How the months fly! It hardly seems possible that we are entering upon a new missionary year, with its new programs. Our programs for this year are a little different than usual; sore of "two in one" proposition. A questionnaire was sent out to representatives of different types of societies, seeking information as to what kind of programs they wanted, what changes they had to suggest, and what criticisms to offer. I would like to express my appreciation of the prompt response of these women, only one or two failing to reply. The majority think that the programs should be based on the two study books for the year, a small minority prefer those of a different character. While it is impossible to suit every condition and type of society, we have tried to please as many as possible. Therefore you will find that, beginning with October, the programs for four months are based on the home book, "Peasant Pioneers," and for the next four months, beginning with February, on the foreign book, "Looking Ahead with Latin America." But for each of these eight months we have also prepared, and they are printed with the others, a miscellaneous program, which follows our "Program of Service," and our denominational home and foreign mission periods.

There are certain features which are to be used with either program—the devotional topics and the "Listening In"—Station, "C. M.," which is, being interpreted, news from *The Christian Missionary.* Different ways of presenting this will be suggested from time to time, and if you use some novel and helpful method, please pass it on to the writer that all of us may have the benefit.

The devotional services are based on the book, "Prayer and Missions." This is the foreign book for the women this year, the books on Latin America are for general use, in the Church School of Missions, study classes as well as missionary societies. There is just one thing that we feel like insisting that the societies shall do about their programs, whether they use the ones prepared by the Board or make their own, and that is that *every society* in the Christian Church use the book, "Prayer and Missions." It is by Mrs. Helen Barrett Montgomery, who has written so many of our text books. It is a book which we all need, individually and collectively. There has been prepared a leaflet, "Let Us Pray," with suggestions for each devotional service. It is, of course, impossible to use all of the splendid material in the book, eveen though we use it all the year, and I hope that you will make some provisions whereby every woman may read it. One way is to buy several paper bound copies, the number depending on the size of your membership, and bind each chapter separately, circulating it among the members *after* it has been used in the meeting. You know we always read things with which we are familiar.

Another new feature is "What to Do"—suggestions of things which societies may and should do each month.

Last, but not least, our young people have been remembered in the preparation of these programs, and we hope that our young people's societies will use them as well as the adult societies. They are going out under the caption, "Programs for Women's and Young People's Societies."

The Theme for the year is "Teach Us to Pray." The programs are sent out with the sincere prayer that we may not only study and think and talk *about* prayer this year, but that we may really learn how to be effectual Pray-ers.

FOURTEEN POINTS ON FOREIGN MISSIONS.

1. Every book in the New Testament was written by a foreign missionary.
2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.
6. The only authoratative history of the early Christian Church is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary community.
8. The language of the books of the New Testament is the missionary language.
9. The map of the early Christian world is the tracing of the journeys of the first missionaries.
10. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.
11. The only man among the twelve who did not become a missionary became a traitor.
12. The problems which arose in the early Church were largely questions of missionary procedure.
13. Only a foreign missionary could write an everlasting gospel.
14. According to the apostles, missionary service is the highest expression of Christian life.

—*William Adams Brown.*

IMPORTANT NOTICE.

The Mission Board of the Christian Church will meet in annual session, Monday evening, October 19, 1925, at 7:30 o'clock. Said meeting will be held in the Mission Rooms, at the Christian Church headquarters in the Christian Publishing Association Building, South Ludlow Street, Dayton, Ohio. All persons having matters to bring to the attention of the Board will be governed accordingly. The organization of the Board is as follows:

President, Rev. Warren H. Denison, D. D.

Secretary, Mrs. Athella M. Howsare.

Home Department—Rev. O. S. Thomas, D. D., Dayton, Ohio, Home Mission Secretary; Rev. G. O. Lankford, D. D., Burlington, N. C., Chairman; Mrs. Athella M. Howsare, Dayton, Ohio, Secretary; Rev. C. G. Nelson, Red Cloud, Nebr.; Mr. M. S. Campbell, Collison, Ill.; Rev. M. H. Hainer, New Bedford, Mass.

Foreign Department—Rev. W. P. Minton, D. D., Dayton, Ohio, Foreign Mission Secretary; Rev. Warren H. Denison, D. D., Dayton, Ohio, Chairman; Rev. W. P. Fletcher, D. D., Toronto, Canada; Rev. L. E. Smith, D. D., Norfolk, Va.; Mr. J. O. Winters, Greenville, Ohio; Mrs. Alice V. Morrill, Defiance, Ohio.

WARREN H. DENNISON, *President,*
ATHELLA M. HOWSARE, *Secretary.*

THIRD QUARTERLY REPORT OF WOMAN'S HOME AND FOREIGN MISSION SOCIETY OF THE N. C. C. CONFERENCE, 1925.

Burlington	$ 93.75	
Danville	5.00	
Durham	63.35	
Greensboro	46.85	
Henderson	7.70	
Liberty (Vance)	10.85	
Liberty (Va.)	20.00	
Monticello	1.80	
Mt. Auburn	10.00	
Pleasant Hill	5.70	
Raleigh	58.40	
Reidsville	10.95	
Sanford	15.00	
Shallow Well	6.35	
Union (N. C.)	15.90	
Union (Virgilina)	26.00	
Wake Chapel	8.45	
		$ 406.05

Young People's Societies.

Elon College	$ 27.00	
Greensboro	36.00	
Haw River	5.00	
Raleigh	5.00	
Union (Virgilina)	19.80	
		92.80

Willing Workers.

Burlington	$ 17.00	
Greensboro	10.00	
Mt. Auburn	5.41	
Mt. Zion	2.50	
Reidsville	4.05	
Wake Chapel	4.40	
		43.36

Cradle Roll.

Burlington	$ 28.00	
Greensboro	10.65	
Reidsville	15.00	
		53.65
Randolph District Meeting		9.42
Total		$ 605.28

MRS. W. R. SELLARS,
Sept. 8, 1925. *Treasurer.*

NORTH CAROLINA S. S. AND C. E. CONVENTION.

The Eastern North Carolina Sunday School and Christian Endeavor Convention convened with the Oak Level Christian Church, Youngsville, N. C., on July 14, 15, and 16, 1925.

The writer arrived at the convention a little too late for the Annual Address of the President, but was just in time for the first reports.

The first report was on "Organization and Expansion," by Rev. J. E .Franks. In his report Mr. Franks told of the organization of the Christian Church, as it is at the present and warned against merely trying to hold our own, as we have been doing for the past few years, instead of expanding.

The next report was on "Missions," by Mrs. Carl Whitaker. In this report Mrs. Whitaker stressed home missions, and especially the ones in the mountains of Virginia.

The report following this was on "Literature." Prof. L. L. Vaughan, who presented this report, made an impressive talk on the importance of using all of the Christian literature available. He urged everyone to subscribe to the CHRISTIAN SUN and one or two other papers.

There were but very brief discussions of any of the reports, as the delegates proved not to be in a talkative mood.

Following the hour for open discussions, Miss Pattie Coghill gave some interesting points on the value of the Daily Vacation Bible School to the Church and to the child.

At the close of Miss Coghill's talk, Dr. W. A. Harper gave an address on "Why People are Sunday School Superintendents, Officers, Teachers, Etc." His reasons for this were: First, because the church expects it of them; second, because they want to be modern—other churches having officers—they do not want to be behind the times; third, because it is a good chance for them to grow; fourth, some really wish to teach the Bible. But he said the reason should be that the truths of the Bible should be taught and that people ought to be willing to serve and give, instead of being served and being given to.

Wednesday Afternoon.

Song service, devotional service, and roll call of Christian Endeavor Societies.

Following the roll call was to have been reports from the three departments of Christian Endeavor, but owing to the absence of those who were to make these reports, no reports were received.

Rev. J. Fuller Johnson gave a talk on "Christian Endeavor from the Pastor's Point of View." In this talk Rev. Johnson used as an illustration the efficiency of the one church out of his seven where there was a Christian Endeavor Society.

There were a few other remarks on Christian Endeavor from Miss Jennie Gunter and Miss Pattie Coghill. Then songs were sung and the convention adjourned for supper.

Wednesday Evening.

Following a song and devotional service, there was an address by Mr. Chas. D. Johnston, of the Christian Orphanage at Elon College, on "The Needy Child." Mr. Johnston told of the work being done by the orphanage and of a proposed building plan to be carried out through an apportionment which had been sent to each of the churches. One Christian Endeavor Society pledged $10.00.

Next came several addresses, including one in which Dr. J. O. Atkinson brought out the importance of the responsibilities of the Sunday School.

The convention then adjourned until Thursday morning.

Thursday Morning.

The session opened with song and devotional services. Following this was an address on "The Spark Plug of the Sunday School," by Mr. A. M. Johnson.

After this address, there were several secretarial reports, followed by an hour for open discussion. In this discussion, Dr. Atkinson brought out the suggestion that since this was a Sunday School and Christian Endeavor Convention, there ought to be more heard from the Christian Endeavor workers in future conventions. Acting on this suggestion and in behalf of the Chapel Hill Society, the writer volunteered to see that we take care of at least twenty minutes in next year's convention. We then told how we thought the Christian Endeavor work should be carried on and how it oculd best help Sunday School and Church work. Several other addresses followed, among them being "The Challenge of Our Age to the Church," and "The Church's Opportunity Through the Sunday School."

It was decided to finish the convention before stopping for dinner.

The report of the Committee on Nominations was heard. Rev. J. Fuller Johnson was elected president of the next year's convention.

There were expressions of the convention by different delegates. The Committee on Resolutions offered a resolution asking that at next year's convention every church in the conference have a representative Christian Endeavor Society, or in other words to make Christian Endeavor 100 per cent.

As no plans were made for the carrying out of this resolution, the writer got up and pointed out the need of a strong central organization of all of the present Christian Endeavor Societies and asked for a meeting of all delegates immediately after the convention adjourned, for the purpose of forming a Christian Endeavor Union. The proposed union was formed and officers elected. It was further decided to call a Christian Endeavor Union conference to be held in Raleigh on the third Sunday in August.

Everyone was delighted with the hospitality of the Oak Level people and a very enjoyable as well as helpful time was shared by all.

GALEN ELLIOTT,
Chapel Hill, N. C. *Pres. C. E. Union*

NOTICE

Any Churches in reach of me needing my services as pastor, please write to me at Morrisville, N. C. G. J. GREEN.

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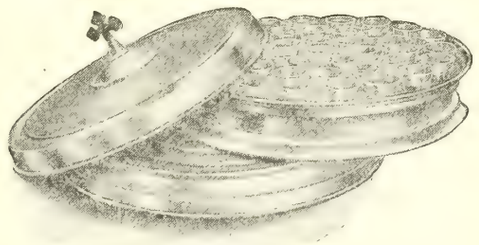

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Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlockink, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
No. 2—Broad rim	**1.60**

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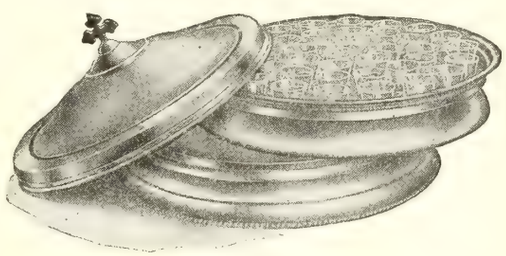

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Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85	**11.00**
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Base No. 2—Silver-plate; fits Silver Tray 90	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**
Bread Plate No. 3—Narrow rim	**9.00**
No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

Send Order to THE CHRISTIAN SUN.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

October 4, 1925.

Subject: "Paul in Athens."

Golden Text: "In him we live, and move, and have our being."—Acts 17: 28.

Lesson: Acts 17: 16-34.

Devotional Reading: Psalm 139: 7-12.

Reference Material: John 4: 19-26; i. Cor. 15: 12-20.

Athens! What associations that word conjures up! It was the most famous of all the cities of Greece. And what Greece stood for in a comprehensive way so far as culture is concerned, Athens stood for in an intensive way. Here indeed was the very center and the heart of the fine arts in life. Poetry, prose; comedy, tragedy; painting, sculpture, architecture, education, philosophy, oratory—the things that had made Greece famous, found their high-water mark in Athens. It was here that the great minds and the great artists had lived and labored, and they had left their monuments, not only in marble and on printed page, but in the thought life of the nation. Of all places that a man of culture would want to visit, Athens would be the first. It is easy to understand why Paul would turn his steps toward this city that had very powerfully affected the thought and life of the world, and which teemed with associations for him because of his culture and broad knowledge.

It is quite likely that Paul spent a great deal of time visiting the places of interest in Athens while waiting for Silas and Timothy, and he probably found this very helpful and very profitable. But he also found it very depressing, or as Dr. Goodspeed says, "exasperating." For in spite of the fact that the Athenians were masters of the fine arts in life, they were not masters in living. Their splendid culture served only to bring out to Paul's mind, and to impress upon his heart, the inadequacy of it all. Underlying all the culture there was a philisophy that was so materialistic and inadequate that his heart grew sick within him. "His spirit was stirred within him, when he saw the city wholly given to idolatry."

Here is an open index to Paul's character. It shows the measure of the man. Where many a man would have been swept off his feet by the grandeur and glory of Greece; where many a man would have revelled in the opportunity to participate in "city life," Paul was stirred within him at the ignorance and the tragedy of the whole thing. There was something pathetic about it to Paul and he could not keep silent under the finer impulses of his nature. He believed he had what the Athenians and all men needed; therefore he spoke.

We will do well to check up on our attitude toward, and our reaction to our modern life, not only in the cities, but in the smaller towns. That much of our modern American life is frankly materialistic and ungodly is generall admitted. What effect does it have upon us? One thing is sure: if we have the spirit of Paul and the spirit of Christ, we will feel our hearts stirred within us when we see so much of our life given up to idolatry. What our nation needs right now more than anything else is men and women who see the dangers in the trend toward materialism, and who will become so stirred that they will enlist with full consecration in the Master's program of spiritual redemption. President Wilson was right when he said that civilization would not survive materially unless it were redeemed spiritually. Just what are you doing to establish Jesus' ideals in our civic and national life?

Paul first "reasoned" with the Jews in the synagogues, then with devout persons—probably Greeks who had become interested in the Jewish religion—and then he took the matter to the market place—a kind of clearing house for ideas—where he went daily to present his cause. The Epicureans, who believed that enjoyment was the end of life and who thought that death ended all, and the Stoics, who had a good system of ethics, but who believed that a blind fate was the governing force in life—the logical outcome of this theory was that the nearer a man approached to supreme indifference toward all the events of life, the better—encountered Paul and took him to the Aeropagus where they called upon him to expound his views. As usual, Paul welcomed the opportunity to preach Christ.

The setting was rather dramatic. He was "in the midst of" Mars' Hill—a hill named after the God of War—surrounded on all sides by imposing evidences of Greece's greatness in the realm of culture. On every side there were statues in honor of Greece's great men. What is more, the whole city was full of Idols—it has been said that there were more idols in Athens than there were men. And lest they should have overlooked one, and thus invoke his divine displeasure, the Athenians had erected an altar to The Unknown God. The whole thing was simply a confirmation of what Paul had already known. Greece had everything but vital religion. She had the material and cultural civilization; she did not have spiritual life.

Paul took as his text the inscription which he found on the altar to The Unknown God. His genius as a teacher, and his respect for people of other races and beliefs is never shown to greater advantage than here. There is a principle here that we need to recognize. There is too much disregard for other folk's beliefs, there is too much bitterness in religious discussions. We need more of Paul's courtesy, a courtesy based on a consuming passion to speak the truth in love.

The sermon is a master-piece in some senses. It is more than a work of art; it is a living gospel. Unlike orthodox homiletics, Paul did not have three divisions to his sermon. Some of the striking truths which he declared are as follows:

1. That which men so often ignorantly worship and seek after is the God revealed in Jesus Christ.
2. God is the Creator and Lord of all creation.
3. He is the giver of all life.
4. He is not to be worshipped with men's hands, but with their hearts.
5. Mankind is a unity.
6. God is not far removed from His world or His children. In Him we live and move and have our being.
7. God is a spirit and they that worship Him must worship Him in spirit and truth.
8. There is a wideness in God's mercy, but He commands all men to repent.
9. There is to be a Judgment Day.
10. Jesus is to be the Great Judge.
11. Men have assurance of the Judgment in that God hath raised Christ from the dead.

These were strange doctrines to the Athenians. But they gave heed until the discourse left the mere intellectual plane and proceded on the plane of moral pressure. It was one thing to hear a fine discourse; it was another thing to have the preacher get back into the moral life of the hearer. As Dr. Parker says, "But the moment Paul flamed into moral earnestness, left the intellectual plane and came down to struggle with the heart and question it with hard interrogations, then the Athenian mocked, or with partial civility nodded to him a promise that they might come again tomorrow. We say, 'we will come again tomorrow.' So we may, but Paul may not be there."

We are to be doers of the word and not hearers only.

CHRISTIAN ENDEAVOR.

October 4, 1925.

Topic: "How Can Our Society Benefit Our Community?"—Matt. 5: 13-20.

Consecration Meeting. Rally Sunday.

Some Bible Hints.

Salt influences its surroundings, as the society should influence the lives of its members. (V. 13.)

Light is a positive force, changing conditions surrounding it; so the society should be a force for good, a training school. (V. 14.)

The society can help the community by observing both divine and human law, indeed, by going beyond the law in kindly service. (V. 17.)

A group of earnest Christians can raise the level of righteousness in any community by patient example, by loving service. (V. 20.)

Suggestive Thoughts.

The society will benefit the community by maintaining high religious ideals, without which any community will deteriorate. Begin with the young.

The society may provide clean recreational opportunities for young people—tennis, baseball, and so forth.

The society may take the lead in play-ground work, helping the children, even providing a playground, perhaps on an open lot, or behind the church.

A Few Illustrations.

One society has formed two Sunday Schools in outlying districts where otherwise the children would have no Sunday School teaching.

By helping the foreigner and bringing him into the fellowship of American life—in the society—we help the community. Organize friendship.

To Think About.

What do *you* know about welfare organizations in your town?

What social uplift work is our society doing, and what should it do?

How may we benefit the community through the church?

Some Quotations.

Show me a city with no improved streets, no parks, with unkempt alleys, sorry looking homes, and I will show you a place where the people are just like their surroundings. Make people better and you make better cities.—*F. H. Bohn.*

Modern businesses employing foreigners welcome help in teaching them English. The thing, they know, should be done, and they are ready to co-operate in doing it.—*B. Blanchard.*

Christian Orphanage

Dear Friends:

Since our last letter we have had rain. A rain that made the ground wet one more time. Of course it came too late to do the present crops any good; but it will relieve us of the clouds of dust on the roads and also on the farm. It had reached the point in our farm work that the dust was almost unbearable.

Our farmer boys are getting ready to sow oats, rye and wheat, and hope to make a good crop next year to make up for the loss sustained this year on account of the drouth.

A good friend said to me a few days ago, that I ought to say more about our New Building at the Orphanage in THE SUN, as so many of our people did not even know that we were building another building. I want to say for the benefit of those who do not know it that we *are* building a new building, and that the contractor has the walls up to the top of the first story windows and is pushing the work right along. In a few months the Christian Orphanage will have another splendid new building. The building will cost thirty thousand dollars to build and to furnish.

We have asked all the Churches in the Southern Convention for a very modest sum to help finance this work. A number of the Churches have responded beautifully, and have pledged more than we asked. Some of course will not give. But if they could come in closer touch with this work of love and charity and see the crying need, they would be troubled and would gladly give. I pray that God will give those non-giving Churches a new vision, and may they also dream dreams of the little helpless, fatherless children crying for a home, and in their dreams see the widows weaping in distress and then may they awake to a realization of their duty.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 24, 1925.

Amount brought forward		$21,946.87
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Pleasant Grove (Va.)	$ 3.00	
Citizens Bible Class	3.00	
Mount Zion	2.16	
Howard's Chapel	1.00	
United Christian Church, Lynchb'g.	6.78	
Shallow Ford	2.78	
		16.72
Eastern North Carolina Conference:		
Piney Plains	$ 10.65	
Mount Auburn	5.50	
Shallow Well	2.31	
Pleasant Union	8.00	
Wentworth	8.36	
Turners Chapel	1.20	
Hank's Chapel	1.90	
		37.92
Western North Carolina Conference:		
Randleman Sunday School		2.45
Eastern Virginia Conference:		
Berea (Nansemond)	$ 10.00	
Wakefield	4.02	
Bethlehem (Nansemond)	4.51	
South Norfolk	6.27	
		24.80
Valley Virginia Central Conference:		
Timber Ridge	$ 1.80	
Concord	2.18	
Antioch	4.75	
Leaksville	2.80	
Palmyra	1.69	
		13.22
Georgia and Alabama Conference:		
Lanett, Ala.	$ 8.00	
North Highlands, Columbus, Ga.	1.63	
		9.63
Special Offerings:		
Eastern Virginia Sunday School and C. E. Convention	$100.00	
R. W. Malone, guardian	240.00	
E. M. Davenport	75.00	
Lawrence Holt Endowment	150.00	
A Friend, Durham ,N. C.	15.00	
Boone Bible Class, Ramseur, N. C.	15.00	
A. W. Parish, support of children	100.00	
New Building Fund.		
Burlington Church:		
John A. Hall	10.00	
Dr. C. W. McPherson	5.00	
Mr. Tillman	5.00	
W. M. Brown	25.00	
M .W. McPherson	5.00	
Wilbur Lankford	1.00	
Mrs. M. Z. Rhodes' Class	10.00	
		61.00
Miscellaneous:		
Mr. and Mrs. C. C. Howell, Jacksonville, Fla.	$100.00	
T. H. Elliott, Virgilina, Va.	10.00	
		110.00
Total for week		$ 971.74
Grand total		$22,917.74

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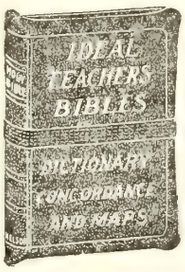

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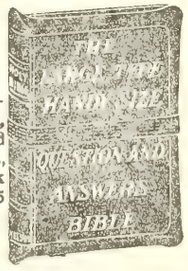

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Our Chaplain in the United States Navy.

MONDAY.

THE SUNSET GATE.

"Lord, now lettest thou thy servant depart."—Luke 2:28-33.

There is a gate, awful, massive, mysterious, which opens at the sunset of life. Rich and poor, white and black, king and peasant, enter on the same terms and under the same conditions. All life's luggage is left on t hehither side.

The Old Testament saints spoke of being "gathered unto the fathers." The New Testament writers spoke of death chiefly in the terms of sleep. They had not forgotten the great words of Jesus spoken in the death chamber in the house of Jairus. Paul, in a Roman prison, had his eyes fixed on the western sky, and awaiting the chariots of God, said: "The time of my departure is at hand." Simeon in the temple, his one great desire to see the King glorified, exclaims, "Lord, now lettest thou thy servant depart." His sun of life was already touching the horizon and he was looking every moment for the gate to open. To these men it was a jeweled gate. They had seen the glory of the morning on the other side.

When the sentence of death was pronounced upon him, Socrates said: "The time of my departure has come. You go your way; I also go mine, and God only knows which is best." That is not the attitude of the Christian. Simeon knew which was best. He knew the God before whom he had walked and He who had redeemed him would be with him into and beyond the sunset. —*Rev. Alfred J. Reynolds.*

Prayer.—Now, unto Him who in the beginning created the heaven and the earth and made man in His own image, we will give all the praise, as we humbly acknowledge Him to be Lord of lords and King of kings. *Amen.*

TUESDAY.

GOLD TRIED IN THE FIRE.

"When he hath tried me, I shall come forth as gold."—Job 23:10-12.

I had a friend who had gone through fires of affliction. But through it all she kept smiling and sweet, with never a word of blame for those who seemed inconsiderate. She never mentioned her troubles in a grumbling manner, but we could all see the scars upon her heart, and we knew that she was bearing up for the sake of others.

One day she was the subject of conversation of a group of friends. Said one: "Why, she seems almost glad of her trouble. I'm sure I should go into retirement, but here she goes about amongst her friends and would never know she had a heartache. All we see is the sunshine."

And this is as it should be. Does the artist show us his brushes and paints? Are we interested in the author's typewriter? Do the chisels of the sculptor bring any particular joy to our hearts? No, it is the thing that has been produced that we love to look upon—the painting, the book, the statue. And why should we parade our sorrows and our troubles? These are but the instruments our Father uses to bring out His own likeness in these lives of ours. If our friends know something about the blows we have received, and have for us a little sympathy, it is well; but shall we invite them to look upon the sore spots, or force them to get under the burdens that they may know how hard these are? No. Rather, let the world see the gold that has been refined than the fire that has tried it.—*Rev. I. D. Lyttle.*

Prayer.—Asking that our lives may be guided in accordance with God's will, and that we may have faith and courage to walk in the way He opens for us.

WEDNESDAY.

FELLOWSHIP WITH GOD.

"If we walk in the light, as he is in the light, we have fellowship."—1 John 1:5-7.

To have fellowship with God, we must do three things: First, we must walk in the light, which involves acknowledgment and confession of sin—sinfulness by nature and by acts. Upon confession, God's provision for our forgiveness in the blood of His Son becomes our immediate possession. Walking in the light embraces, further, keeping His commandments, avoiding love of the world, and guarding against yielding ourselves to false teachers.

Second, we must do righteousness. Our motive for doing righteousness lies in our hope. We are to be like Him. Therefore, we must purify ourselves as He is pure. The reward for doing righteousness is the assurance of our acceptance with God, and experience in the prevailing power of prayer.

Third, we must manifest and possess love. God's love was manifested in sending His Son to be our propitiation. Love in us is manifested in our loving one another. The mutual love involves fellowship between God and us, affecting our lives in giving us boldness and in casting out fear. The means to such love is faith in Christ, through whom we are begotten of God and have the assurance of everlasting life.

In having fellowship with God we also have fellowship with the saints and our joy is made full.—*Rev. Chas. Curtis McIntire.*

Prayer.—O Thou who art gracious, pardon our hard-heartedness toward others, and grant us hearts of flesh, as we remember how often Thou hast forgiven our iniquities. Maintain our spirits steadfast so that we may not wrong our souls by hating those we despise. In Jesus' name. *Amen.*

THURSDAY.

RELIGION AND REDEMPTION.

"Who shall deliver me from the body of this death?"—Rom. 7:21-25.

There are those among us today who would like to abolish the term "sin." They tell us that its use is out of date, and that no person in polite society talks of it. To such people, denunciations of sin are beside the mark. They want the preacher who prophesies unto them smooth things.

Rev. Theodore Parker, the New England divine, once wrote, "In the ancient classics (of Greece and Rome) you find no consciousness of sin—God be thanked for it." And yet those same classics contain records of cruelty, wrath, vice, drunkenness, sloth and other deviations from virtue! Paul, who knew something of the life lived in the ancient cities, describes them in terms that indicate clearly enough that whether there was consciousness of sin or not, the fact was there. Surely any one who uses eyes and ears in these modern days sees that something exists as a mighty factor in human life, warping and twisting it from right and beauty, and leading it away from God and the good. Whatever name you choose to bestow upon it, this thing is there!

For ourselves, we prefer to call this factor by its true name. We know that in ourselves and in others it energizes and produces what is bad. A wise man or woman recognizes the fact and seeks deliverance. We stand ready to echo Paul's question. And if we do, we shall not be long in finding his answer, "I thank God, through Jesus Christ our Lord."—*Rev. H. D. Ranns.*

Prayer.—O Thou divine Redeemer of all the world, save us from fear that Thy sacrifice may not avail, on account of the slow process of the world's acceptance of it. Keep alive our sure conviction that He who was lifted up from the earth will in time draw all men up unto Himself. *Amen.*

FRIDAY.

THE NEIGHBOR WHO CARED.

"Go and do thou likewise."—Luke 10:33-37.

Everybody likes the good Samaritan. The word "good" is not applied to him at all in the account in Luke. Jesus said, "A certain Samaritan." The first audience that received these words quickly rendered a verdict for the Samaritan as against the priest and Levite, and all audiences since have given the like verdict. Men have liked the character so well that they have substituted the word "good" for the word "certain." Nobody knows his name. He simply lost himself in his good deed and so became one of the world's best-known and most-loved characters.

He paid the price. The privilege of such aid is never quite a gift. The man in Christ's parable paid the price. He even walked, that the wounded man might ride. In other words, we cannot be servants unless we pay the cost of service.

A young lady, seeing a group of admirers gathered around a woman who had given a faithful and successful service in a foreign field, said that she would like to be a returned missionary if it were not for being an outgoing missionary. We can all see how that statement involves a moral contradiction. Service without cost is a counterfeit simply because service without cost is service without character. We serve God and man in the positive help ministered through Christian character. To ring true in all the experiences of life has in it a service beyond the power of spoken word or commanding deed. Anything but love grows weary in well-doing. Only love will impel us to "Go and do likewise."—*Rev. W. S. Stranahan.*

Prayer.—That we may learn the value and the joy of helpfulness rendered to our fellow-men, and have within us the spirit of Him who "went about doing good."

SATURDAY.

LITTLE DEEDS OF KINDNESS.

"Ye are the salt of the earth."—Matt. 5:13-16.

It is a big task to make the whole world Christian. It is not to be done by Church members who are only half-hearted in the task of the kingdom, and mostly occupied by the affairs of this world. It needs a little company who will follow the Master with all their power. Then they may lead the crowd. The disciples were to do more than teach. They were to so practice the gospel in all the relations of life as to become the "saving salt," with power to check the corruption of the world.

The responsibility of following Jesus today involves more than a willingness to teach and preach the gospel of Jesus. Religion can only be expressed, taught and realized, as it is shown in daily character and social living.

A testimony recently given by a Salvation Army lassie, is very suggestive: " 'I don't want no preaching,' said a sick woman to me. 'I ain't much of a hand to preach,' said I, 'but I can make a good cup of tea.' And with that I crossed over to the stove, started a fire and made her one in a jiffy. Then I put on some oatmeal for her three children's breakfast, and while it was cooking I tidied up the room and then washed the babies' faces, until everything looked a deal brighter and cleaner. Not one word did I say to the woman about her soul, but now she comes to our meetings very regularly and our

(Continued on page 13.)

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Good morning Pollyanna:

Are you acquainted with your Pollyanna yet? Write him or her at once and get acquainted. I want all the Kiddies to play—and then write me about it. Sh-h-sh, its a secret—the prize, I mean! But you may tell it to the "Kiddie Korner"—after Pollyanna wins it—surely! What have you done for your Pollyanna *this week?*. Something nice, I am sure. I can't hardly wait to know all you do. But wait, do not write and tell me yet! The first of October, write your editor a letter and tell her what Pollyanna did for *you*—See? Oh, oh, I must be careful—the bell is ringing for school and away we must run. When you get home this afternoon, think of your Pollyanna—write to your Pollyanna—or better still, send your Pollyanna your first beautiful drawing. Oh, just wait till Mr. Postman brings *you* a package from Pollyanna—OOH-ee-oh, my—let's run to the mail box quickly!

Good bye, dear Kiddies, run away to school now.

YOUR EDITOR.

"THE POLLYANNA GAME!"

Group 1.—Linnie Hancock, age 8 years, Sedly, Va., R. F. D. 1, Box 59; Rebecca Anne Holden, Louisburg, N. C., Box 87.

Group 2.—Wilma B. Hancock, 13 years old, Sedley, Va., R. F. D. 1, Box 59; Mary Julia Denton, McRae, Ga.

Group 3.—Nellie Warren, Altamahaw, N. C.; Patricia Holden, Louisburg, N. C., Box 87.

Group 4.—Grace Tabscott, Elon College, N. C.; Ben. T. Holden, Louisburg, N. C., Box 87.

Group 5.—John Staley Holden, Louisburg, N. C.; Alice Ruth Scholz, Macon, N. C.

Group 6.—Ruth Prichard, Chapel Hill, N. C., 208 Church Street; Emma Williamson Atkinson, Suffolk, Va., Route 5.

Group 7.—Naomi Sumner, Burlington, N. C., R. F. D. 5; Katie Lee Johnson, Fuquay Springs, N. C.

Group 8.—Dorothy Helfenstein, Dover, Del., aged 11 years; Sara Virginia Hook, Elon College, N. C.

Group 9.—Conrad Coghill, Henderson, N. C.; Hampton Brady, Ramseur, N. C.

Group 10.—Eugene Lankford, Burlington, N. C.; David Sellars, Burlington, N. C.

Group 11.—Wilbur Lankford, Burlington, N. C.; Braxton Craven, Ramseur, N. C.; Lorene Russell, Roanoke, Ala., Box 446; Mary Louise Long, Lillington, N. C.

Group 12.—Hilda Brady, Ramseur, N .C.; Reide Perkins, Elon College, N. C.; Mattie B. Shepherd, Glenn, Ga.; Mary Alice Jennings, Dadeville, Ala.

Group 13.—Dixie Lineberry, Ramseur, N. C.; Rosa Lee Parks, Ramseur, N. C.; Beth Jennings, Dadaville, Ala.; Jennie Barrett Spratley, Dendron, Va., c|o Sunnydell Farm.

Group 14.—Sara Johnson, Elon College, N. C.; Helen Horner, Burilngton, N. C.; Pauline Carter, Liberty, N. C., Route 3; Mary Rosemond, Burlington, N. C., Box 467.

Group 15.—Mary Clara Whitesell, Elon College, N. C.; Edna Earle Lambeth, Burlington, N. C.

MAKING FRIENDS WITH THE LITTLE WOODS PEOPLE.

"Sh-h-h!" warned Aunt Sue, pointing mysteriously.

Up over the edge of a log whisked a little brown creature. When it saw Jean and Jim, it stopped as short as if someone had pressed a button. Then it sat up on its hind legs, flipped its tail, rubbed its nose absently and stared.

It had the beadiest black eyes and a pointed nose that made it look ridicuously inquisitive. It wasn't much bigger than a full grown mouse, but it looked and acted like a wee squirrel. It wore a beautiful white vest and had black and white stripes on the back of its brown coat.

And such a tail as it had! It was almost as long as the little chap himself and was all fluffed up like a bottle brush.

Jean and Jim had just come from the city to the woods, so they had never seen anything like this before

Suddenly Jim sneezed, "Kerchew!"

The little fellow leaped about six inches, straight up into the air and with a loud chitter of fright scurried off into the bushes.

"What was it," asked Jim and Jean all in one breath.

"A chipmunk," said Aunt Sue, "and just about the cunningest and friendliest of all the little woods people, I think. When I was a little girl no bigger than you two, I saw my first chipmunks and promptly set about getting acquainted with them.

"First I put some bread and crackers, broken into small bits, on some loose boards. Later on I put on some peanuts, but the chipmunks had never seen them before, and I actually had to teach them to like the new kind of nuts.

"When they had got the habit of coming to my lunch counter regularly, I began to stay near it. Each day I moved closer until I was at last standing beside it. By that time they had grown so used to me that they paid no attention to me. One day, however, I put the bread on my hand, and that was another matter!

"Bobby—I called him that because he had only half a tail—was the first to appear. He saw what I had done and sat up to think things over, his little black eyes full of doubt and fear. I didn't dare to move, so it seemed a long time before this look of distrust gave place to Bobby's usual twinkles. He rubbed his nose, gave his tail a saucy flirt and started towaards me.

"Then suddenly Bobby's caution got the better of his appetite and we were back at the beginning—Bobby staring suspiciously and I not daring to move. How many times he did this I don't remember; but at last, step by step, every muscle tensed, ready for a backward spring, Bobby pulled himself to my hand, stretched his neck as far as he could, seized a piece of bread in his mouth and was gone.

"That was the beginning, of course. It took many patient hours, but before the summer was over Bobby grew absolutely fearless and at least a dozen other chipmunks were climbing into my lap and eating out of my hands."

"Didn't they ever bite?" asked Jim.

"Dear me, no!" exclaimed Aunt Sue. "Of course, I was careful never to try to hold them or pick them up against their wills."

"Aunt Sue," said Jean, "do you think that Jim and I could have some chipmunk pets?"

"I am sure of it, if you can sit still and be patient!"

"We can! We can!" Jean and Jim both declared .

They could and they did! Before the summer was over they had chipmunks running up on their shoulders and into their pockets and one even used Jean's big broad-brimmed hat for a race track.—*Ruth A. Nichols.*

A LETTER FROM BELL FLOWER.

Dear Onkel Jonathan:

Their is a new man come to our Sunday School. He knows pretty near evything he is principal of something I think it is principle of Ejucation.

We are not going to think or talk no more because we have got to correolate our hands and eyes and souls. The way you do that is to cut paper. Our class cut up a quanerty yesterday and a pitcher of a kid in a nightie. The kid's name was Joseph. But Joe Hunkie says if any kid says he looks like that he'll bust his face. Some of the kids in Sunday School say it is the Joseph in the Bible, but I don't think that can be.

The kid in the pitcher has got curls, and we had to color him red and blue and yeller with wax crayons to show he had a offul bad dream.

I am going to be a good girl and learn all I can because us kids have been offul negleckked.

Your loveing niece,

Bell Flower Winesappe.

P. S.—Some of the boys ackted offul and slung paper wads and ate the paste the man gave us.

MY NEW DRESS.

My mother buys a piece of cloth
To make a frock for me;
She cuts it up in little bits,
Though why, I cannot see.
She cuts it up in little bits,
And then, with might and main,
She sews and sews and sews and sews,
And sews it up again!—*Selected.*

Teach every child the obligation to serve and equip him through training to serve with joy and success, and the foundations are laid for ethical character. Develop wholesome, abiding and enlarging interests during the earlier years, and the leisure that comes after honest toil will give inspiring opportunity for things that build life. —*Selected.*

(Continued from page 12.)

captain says she was converted not by theology, but by my scrubology!"—*Rev. W. S. Stranahan.*

Prayer.—That we may learn to do the little deeds of love and kindness, to help the feeble, feed the hungry, and do those acts of love and practical sympathy that speak louder than words.

SUNDAY.

A WONDERFUL PROMISE.

"Blessed are the pure in heart, for they shall see God."—Matt. 5:8.

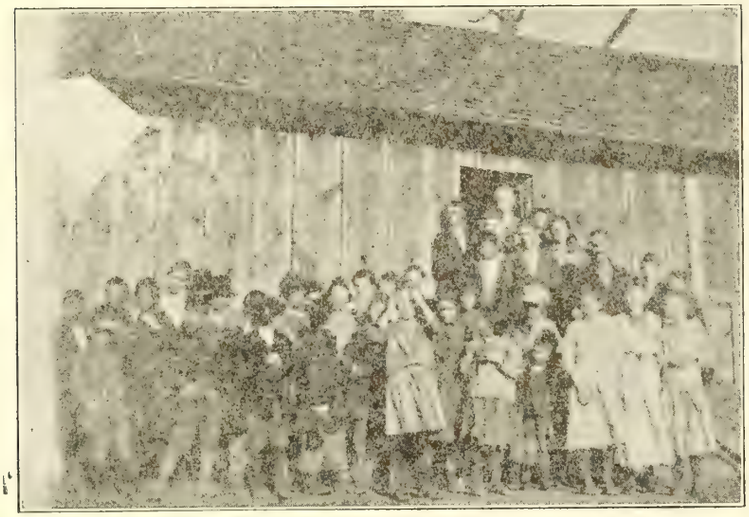
Virtue is the result when God conquers a man. It is impossible to understand how a man can be truly virtuous if he be separated from God. For God is the source of every good and perfect gift. That man has found virtue who has found God. That was what Jesus clearly told us. He said that if a person would only be pure in heart, he or she would surely see and know God! That is a wonderful promise! When the heart is pure, the spiritual eyes are bright and clear. God can be discerned; while before He may have been obscured, now the virtuous vision perfectly perceives Him!—*Rev. Vincent G. Burns.*

Prayer.—Our Father, grant that we may have strong faith in God's abiding goodness and his readiness to help all who trust Him. Give us Thyself, virtue and to see Thee forever. *Amen*

FACTS EVERY CHRISTIAN SHOULD KNOW ABOUT OUR MOUNTAIN WORK IN CARROLL COUNTY, VA.

THE PICTURES EXPLAINED.

We are presenting herewith five scenes, which are selected as typical of our activities and opportunities in Carroll County, Va. We think that our friends



in Carroll County and those who may never see them, other than through these pictures, will agree that these portray conditions, privileges and prospects as they actually exist. These scenes are selected from five times the number which are now in hand, and seek to avoid all exageration or any overdrawing of facts and features as we now face them.

No. 1 gives the old house in which Miss Hedgepeth began her work, and in which our first day school and Sunday services were held.

No. 2 gives a little glimpse of the building in which our Elk Spur Church service and day school are now held, and Mrs. Sorrell's day school class. This house is only a few hundred feet from where the old house stood and cost $4,000. Carting material up the long distance of the high mountain and building adequately up there is naturally a costly and

tedious process. We have a beautiful building and regret that our picture does not more adequately portray it.

No. 3 is our junior quartet, whose voices gladden the hearts of their parents and of our congregation at Elk Spur on many occasions of Christian service and divine worship.

No. 4 shows the farm of two of our most loyal members at Elk Spur, and who, out of their generosity and deep devotion for our work, gave an acre of land from which to get firewood and logs for our Elk Spur school. Their team and method of travel may not be as rapid as some of our more modern fast-flyers, but they arrive just the same and may always be counted upon to be near the preacher when he opens the Book for service and to help him in his labors and efforts for the kingdom.

No. 5 shows the Rigney home, on to which a shed was built, 12x14 feet, to enable us to have services and school in their community. The Rigneys have been our dear and devoted and generous friends, and are happy in the thought that their own dwelling has housed also our Church and our school. By close inspection of this picture, the end of the shed or "lean-to" will be observed. This, of course, has not been adequate to meet the demands of our growing congregation, and our Rocky Ford Church is now to be built to the joy of the Rigneys and to the deep gratitude of the entire community. The Rigneys have never charged any rent for the use of their house for school and Church service, and are happy to aid as best they can in the work of a permanent and adequate building for

our congregation. The class and congregation about the door of the Rigney home tells its own story of the prospect and the need.

WHAT HAS BEEN ACCOMPLISHED IN OUR MOUNTAIN WORK.

One could hardly realize just a few years ago, when the Southern Christian Convention took up work here, under the faithful supervision of Miss Iola Hedgpeth, that conditions really existed, as they did, so near home. The people here were willing and wanted to attain unto higher things, but there was lack of support by those who were able to help them out of their need. Miss Hedgepeth did a great work here. She did a work that we believe will some day develop into greater things than we can even hope for now. We are being asked by the people at large, "What has been accomplished here through their efforts in sending money and giving their support?"

Elk Spur.

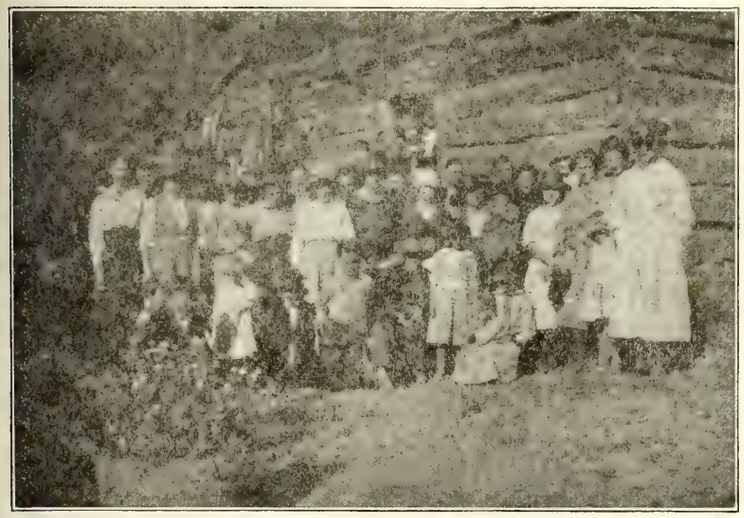
This is located near the top of Fancy Gap, and gets its name from the early settlers. It is a narrow strip running along the top of the mountain and was once a famous place for killing deer. When the work first began, it was located here. There was only a log-cabin school house that had already been condemned by the county. To show you the kind of school that really existed, I will point out an example. The pupils, it is said, would fight during school hours, and often one could see the teacher being carried on a fence rail by several boys to give him a dip in the cold spring water —a sport known to them as "cooling the old boy." The school only lasted for just a short while during the year. Now we have at this place a building worth four thousand dollars, not including the seventeen acres of land. Then, near it we have a parsonage worth fifteen hundred dollars. The work here has gone from that little condemned log house to a Church of nearly forty members. The people here, as a rule, are very responsive to the call, both for Church and school. Surely God has done a wonderful work in saving souls through our efforts here.

When I first came to the field, Sunday observance was a thing known but little to most of the people. Hauling hay, trading horses and many other occupations were common among the people. One may ask if all of this has been eliminated. It can be well said that it has, with but little exception.

Rocky Ford.

This work was first begun by workers being sent in here for just a few weeks in the summer. Miss Clemmer and Miss Lankford began teaching school in a small shack. Then, when we began our preaching here, we saw at once that it was a very promising field of labor. In the summer of 1922, I was numbered with those that came up here temporarily. During this stay, the spark was kindled

for Rocky Ford building. Dr. Atkinson spoke under the same cherry tree May 31, 1925, and gave the people the final assurance, where we workers met two years before and wrote Dr. Atkinson, asking him for a building here some time in the future. This building will be located on the Fancy Gap Road, near the foot of the mountain, and in one of the most needy sections. The people are not near so able to do for themselves as they are at Elk Spur. We have about forty on our Church roll at this place, and a fine prospect for a large Church membership here as soon as we have ample room. This place gets its name from the many rocky clifts in this section. The land is poor and exceedingly steep and hilly, but the people are deserving, willing and appreciative.



Dear readers, it is with hope and great desire to give these people a Church that we are asking you to make us a real liberal donation for the new Church that we have now begun. We will not be able to complete this unless our people come to our rescue. We are assured of God's promise when He said, "Go ye into all the world and preach the gospel," that He will place it upon your hearts to help in this work. Isaiah said, "How shall they hear without a preacher?" We are asking, "How shall they have preaching and school without a building?" For two years we have held school and Church service in a shed room of the willing Rigney home. Our congregation has outgrown these quarters and now we must build.

M. T. SORRELL, Pastor.

Fancy Gap, Va.

Our Prison Work.

We realize that we are to give all a chance. The prison workers of this section do not have any preaching or religious service at all. I have begun to help them in a very small way by preaching at their camps as often as possible. There is a great need here for prison work. Let us pray that God will send reapers into the field, for the harvest is truly ready; but the reapers and their support are lacking. It will seem impossible for you to realize that there is such a great opportunity and that so much has been accomplished in such a short length of time. Yet, I am sure if you will take your car and drive over here, you will be more thoroughly convinced that we could not afford to put off special efforts for our home field in the mountains of Carroll County, Va.

(See Rom. 10:14-15.)

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POND.

Miss Bettie Pond was born August 31, 1861, and died August 30, 1925, aged sixty-four years less one day. In early life Miss Bettie professed faith in Christ and united with Barrett's Christian Church, of which she remained a faithful and devout member until her death called her home. She was sick only a few days before her death. She was removed from her old home near Barrett's Church by kind hands and placed in a hospital in Suffolk, Va., with the hope that she might be spared a few years longer, but God saw fit to call her to her reward. Her body was laid to rest in the old family burying ground near Barrett's Church in the presence of friends and relatives. Funeral services were conducted by the writer, assisted by Rev. J. S. Carden, of Durham, N. C. May God bless the sorrowing ones.

G. C. CRUTCHFIELD.

HAWKINS.

Jesse Lee Hawkins, son of Mr. and Mrs. Billie Hawkins of Hurdle Mills, N. C., was born February 27, 1890, and died August 16, 1925. Jesse had been afflicted all of his life, yet he bore his afflictions well and without complaint.

The funeral was conducted at Walnut Grove M. E. Church by Rev. Mr. Whitley, of Cedar Grove, N. C., and his remains laid to rest in the church cemetery.

The large crowd that attended the funeral and the beautiful floral tribute was an evidence that he was loved by those who knew him. Jesse was kind and good to all the children who knew and loved him. He loved to go to church and was interested in preaching. We do not doubt but that he is taken out of a life of pain and sorrow and is enjoying the "rest that remaineth to the people of God."

May the Lord bless and comfort the bereaved ones and help us all to be true and faithful to Him who doeth all things well.

J. FRANK APPLE.

MADDOX.

A. Clyde Maddox was born October 29, 1906. Died August 6, 1925. He had never enjoyed robust health, but had struggled bravely in preparing for life's larger duties, pursuing successfully his studies in school. Neither did he forget his spiritual interests, having united with the church several years ago, and has since lived a faithful and consistent life. By his gentle, loving disposition he gained many true friends, who join father and mother, brother and sisters, in their sorrow. His body was laid to rest in Grace's Chapel cemetery, to await the coming of the Savior. May the Lord comfort the bereaved.

R. L. WILLIAMSON.

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5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

A Chinaman's War Here.—

An editor remarked the other day that we were being advised to handle China with gloves, but that China seemed to be handling us with Tongs. This apparently is the case when the On Leongs and Hip Sings seem to be at each others' throats all over the country. New York, Boston, Chicago, and other cities have their police busy striving to get the murderers of Chinamen of both Tongs. An assembly of Chinese notables met in New York in the District Attorney's office and talked peace, only to be followed up by a wholesale murder of members of both Tongs all over the country. Some of the Chinese are being deported, and some are awaiting execution in death cells of American prisons.

An Experiment in Good Will.—

The German press is highly complimentary of Seymour Parker Gilbert, Jr., who a year ago entered upon the difficult task of carrying into effect the Dawes plan. Under his considerate administration, Germany has met her obligations for the first year, the troops have been withdrawn from the Ruhr, the German people's irritation at the domineering attitude of the military victors is subsiding, and business is picking up. Herr Hans Meyer, for two years the able financial advisor to the German government, holds that the Dawes plan is responsible for this goodwill. He believes that if German merchants are given a fair chance to manufacture and to market their goods, that they will be able to meet the enormous contributions provided for in the reparations plans.

Dr. Speer on the Church Paper.—

"I believe with all my heart in the value of the religious press, and lament all the more on that account that we have so few religious papers which are able to maintain themselves, and which approach the Christian ideal.

"I think we ought to put forth every effort today to maintain our religious papers and to lift them to a still higher level of effectiveness and Christian Spirit."

If the people of the Christian Church really could agree with Dr. Speer on this most vital matter there would be no need for the deficit on the church papers which every convention is compelled to meet at each meeting. Could the loyalty of the churches and the church folk be aroused, it would be easy for The Christian Sun to serve, and for the people to serve The Christian Sun.

"And Obey."—

Throughout the Episcopal Church, among officials and the press generally, there is much discussion as to whether wives shall promise to obey their husbands in the wedding ceremony. Bishop Charles L. Slattery, Bishop Coadjutor of Massachusetts, would leave it out all the while. He is chairman of the joint commission which has the revision of the prayer book in hand. Bishop Irving P. Johnson of Colorado thinks differently about the matter. He argues that the household must have a boss, and that that boss must be the husband. He would keep "obey" in the ceremony. The dispute has reached the point where it will go before the Triennial General Assembly of the church next month at New Orleans. In the mean time none of the brides, past, present, or future, seem to be worrying over the promise.

The Spiritualists Meet.—

The International Spiritualist Congress met in Paris recently. They took up several, to them, very important matters. How to greet a ghost was discussed, but no decision could be reached. The very important question as to whether spiritualism is a religion, a philosophy, or a code of morals, could not be settled except for each individual spiritualist as he wished it. The Congress did adopt a flag, however, a white background with a golden sun. They spent considerable time denouncing spiritualist exposers like Harry Houdini. In this little denunciation party Sir Arthur Conan Doyle, of Sherlock Holmes fame, and Mrs. M. D. Cadwallader, of Chicago, had prominent parts. Many marvelous stories were brought to the Congress of Spiritualism, and the French people were not prepared to believe many of them, and the ruder element gave the delegates some trouble from time to time during the assembly.

Immigration on the Decline.—

The National Industries Board has just made public some enlightening figures concerning the immigration to the United States. During the first decade and a half of the century, immigrants came in rapidly increasing numbers. The war caused it to drop off to almost nothing. After the war immigrants reached their former proportion until the check of limiting laws in 1921, and a still greater check in 1924. 294,314 persons came to the United States in 1924-1925, from which must be subtracted 92,728, who returned to their native lands. A number of the countries failed to reach their quota, but the most interesting figures are those which prove that more persons from certain countries returned home than immigrated to this country. Among the countries not losing population through emigration are Greece, Hungary, Italy, Lithuania, Spain, China, and Japan. 130,193 of the immigrants arriving in this country were from Canada and Mexico. These two countries have no quota laws to restrict their coming.

Victor Lawson's Will.—

The newspapers recently have been full of the will of the late Victor F. Lawson, owner and publisher of the Chicago *Daily News*. In this remarkable will Mr. Lawson takes rank with the constantly increasing number of rich men who give back to society in the form of benevolent trusts the earnings of a life time. His bequest of $1,300,000 and one-fourth of his residuary estate to the Chicago Congregational Society for Missionary and Church Extension was the largest gift ever bestowed on a religious society. Three-fourths of his estate he left to benevolences, and his fellow editors are pointing out that his will is significant of the man. He provided that the Chicago *Daily News* should be continued as under his personal management, and that about three-fourths of the income from it should be spent on benevolences. His paper is one of the great money makers of the country. John J. Mitchell is executor and trustee of the estate, and will carry out the provisions of the will. Mr. Mitchell is President of the Illinois Merchants' Trust Company.

A Great Frenchman Dies.—

Early in September, Philip Rene Viviani died after a lingering illness. He was born sixty-one years ago in Algeria. His mother intended him for the Church, but his love for debate and oratory led him into the law. Finding Algeria too small for him, he established himself in Paris. At thirty he entered the House of Deputies as a Socialist. Later, in 1904, when the split in the Socialist party occurred, he assisted Alexander Millerand to organize the Republican Socialists. He was prime minister of France at the opening of the war, and was for many years the leader of the lower and middle classes of France. He coined two famous phrases. In the fight with Rome over the renewing of the Concordat, he declared, "We have put out the lights from the skies," meaning that the attention had been turned from the future life to social justice. He coined the second phrase when he appealed for a "Sacred Union," and brought together the factions of France in common cause. Twice he visited this country. Once he came with Marshall Joffre, and once as second French delegate to the Washington Arms Conference. In his going the world loses one of the greatest orators that it has ever known.

NOTES-PERSONALS

Rev. F. C. Lester, pastor of the Franklin Christian Church, Franklin, Va., was a welcome visitor to the office of THE SUN this week.

Mr. Otis S. Smith of the firm of Ballard and Smith, Suffolk, Va., gave the SUN office a call this week. We are always glad to have our friends call.

Rev. J. E. McCauley left last week to enter the theological department of Vanderbilt University, Nashville, Tenn., to pursue work leading to the B. D. degree.

Rev. L. L. Wyrick, who is pastor of our church at Danville, Va., will be open for pastoral work the next year, two Sundays in the month—the first and third. His address is Route 2, Danville, Va.

We are requested by the Secretary, Rev. W. C. Martin, to announce that the Western North Carolina Conference will meet in annual session at New Center Church, near Seagrove, N. C., on November 10th.

THE CHRISTIAN SUN loses a good and loyal friend and the Christian Church one of its most worthy and efficient laymen in the death of our dear brother, Dr. J. M. Welch, Wadley, Ala. His pastor, Rev. E. M. Carter, writes of his life and departure in our obituary columns. The widow and sons have our sympathy in their sorrow.

THE SUN'S editor had the privilege, in company with Dr. W. A. Harper, of being at our new church at Glendon, N. C., Sunday, September 20th. Rev. J. C. Cummings is the worthy and very much beloved pastor, and is doing excellent work. The new church house is well built, ample and attractive. It is a source of pride and joy to the entire community.

A copy of *Rural America,* published at College Hall, Merom, Indiana, indicates that Union Christian College, Merom, Ind., is now no longer under control of the Christian Church, but is by no means vacant or idle. The college seems to be an agricultural institution now and conducted by the community and in behalf of the agricultural interests of the community.

Brother R. H. Coble of Hopedale Christian Church writes as follows: "On Saturday night, August 22, 1925, Hopedale Christian Church met in quarterly conference. After transacting a good deal of business, the Church called Rev. J. F. Apple again as pastor. We will have two meetings a month. May the Lord bless our beloved pastor that he may bring to us the rich message of God for many years yet."

Rev. W. J. Edwards writes, "Brown's Chapel meeting closed with great success. Several aged people were converted, and the Church was considerably revived. The meeting at New Center will begin the fourth Sunday (in September). Mr. Alfred will be with me and we are hoping for a great meeting. As I am leaving this work, I will be ready to serve elsewhere next year. Any church in need of a pastor for the next year, will please write me at Steeds, N. C., Route 1."

The women of our Alabama Conference are this year to hold their first Missionary Conference separate and apart from the general annual conference. Mrs. E. M. Carter is president, and the all day session is to be held at Wadley, Ala., on October 17th. There should be a large attendance of the women from all over the conference. A very interesting program is presented elsewhere in this week's SUN.

The following is taken from a recent issue of *Every Evening.* Dr. Helfenstein is worthy of much praise for the work he has done in the cause: "At the regular monthly meeting of the official board of People's Christian Church, held last evening, it was decided to celebrate the fifth anniversary of the pastorate of Dr. R. C. Helfenstein, the pastor. During the five years of Dr. Helfenstein's ministry in People's Christian Church, it has enjoyed one of the most successful periods in its history. With a church building and equipment valued at $25,000 when Dr. Helfenstein assumed charge, it today has a church edifice and Sunday School and community center, together with recently acquired property adjoining the church on the north and south, valued at $250,000. The new Sunday School and community building is the first of its kind in Delaware and is especially adapted for departmental Sunday School work now being adopted by all denominations. Dr. Helfenstein, in addition to his church activities, has also proven himself a factor in the community life of Dover, and is one of the active members of Dover's Rotary Club, which he helped to institute here. He is chairman of the educational committee of the club."

There must be something wrong when big men have to form themselves into a Union for the purpose of getting a square deal in the amenities of life. By "big men" we mean those men whose physical latitude and longitude are above the average, not the men whose names are linked with "big business" or great achievement.

What are they kicking about? Simply this: Hotel beds are too small, chairs are too short in the legs, and doorways and other openings are so constructed that they are apt to knock their heads on the transom.

There is a popular delusion that a six-foot man can sleep comfortably in a six-foot bed. The fact is that, geometrically speaking, he has to convert himself into the diagonal of an oblong area before he can sleep at all. Otherwise his feet would be projecting several inches beyond the foot of the bed.

Does this persistent catering to the wants of smaller men suggest that the race is physically deteriorating? Probably not, although some think it is. The fact that tall men are becoming vocal in clubs and unions may indicate just the opposite, that the physical proportions of the race are increasing. Certainly the conditions of life make for a larger physique today.—*Exchange.*

C. E. UNION CONVENTION.

The First Christian Endeavor Union Convention of the Churches of the Eastern North Carolina Conference, was held at the Raleigh Christian Church, on Sunday August 15, 1925, at 2:00 P. M. The meeting was opened by the hymn, "If Jesus Goes With Me," followed by a prayer by Stanley A. Garriss. After the song, "There is a New Day Dawning," Galen Elliott, president of the union, made an address. Following this was the registration of delegates. The following societies were represented: Raleigh, Oak Level, Fuquay Springs, Chapel Hill and Sanford.

At this convention the Eastern North Carolina Conference was divided into several districts, and each Christian Endeavor Society represented, agreed to take the responsibility of organizing new societies in their respective districts. It was further decided to have the Christian Endeavor Union Conventions quarterly, the regular Sunday School and Christian Endeavor Convention taking the place of one meeting. The next convention will be held at Chapel Hill, on November 14, 15, 1925.

After an expression of appreciation to the Raleigh Society for their entertainment, the union adjourned.

The purpose of the Christian Endeavor Union is to establish a closer communication between the Christian Endeavor Societies of the Christian Church in Eastern North Carolina, in order that Christian Endeavor may be made 100 per cent throughout that conference.

GALEN ELLIOTT,
President, C. E. Union.

REV. E. T. COTTEN LEAVES OSHAWA.

The congregation at the Christian church service Sunday night was pleased with the vocal duet rendered by the pastor and his wife and with his masterful sermon, but listened with regret to the resignation of Rev. E. T. Cotten, who has accepted a call to the Christian Church of Franklin, Ohio. Mr. Cotton expressed appreciation of the fine spirit of harmony and co-operation in the church and the splendid spirit manifested by the people of the city toward them. "It is with regret," he says, "that we feel it necessary, because of our little daughter's health to leave this city of such wonderful possibilities and fine promise of great future growth."

While in Oshawa he has given himself to many phases of the cities' activities along with his own church work, and is now President of the Ministerial Association. During his four years' pastorate the Christian church has been improved in appearance and in its opportunity for service and worship by the installation of a fine pipe organ; the membership has been almost doubled; and the finest spirit of optimism is felt by the members.

Mrs. E. T. Cotten, who received her musical training at the Cincinnati College of Music, and was teacher of piano and voice at Starkey Seminary, New York, 1915-17, has rendered a very helpful service to the church and delighted many at public meetings and services of the various churches of the city.

The farewell sermon will be preached the last Sunday in September and Mr. and Mrs. Cotten, and little daughter, Margaret, will leave for Franklin, Ohio, U. S. A., where he becomes pastor October 1st.—Oshawa Telegram.

NOTICE.

Delegates and visitors who will attend the Eastern Virginia Christian Conference, which meets at Franklin, Va., October 27, 1925, are requested to notify the pastor, Rev. F. C. Lester, at their earliest convenience, that entertainment may be suitably arranged.

NOTICE.

To delegates and visitors attending the Woman's Missionary Conference at Liberty Springs Christian Church, on Friday, October 16th. All going to Suffolk by train or bus will be met at the new Elliott Hotel, at 9:30 A. M.

MRS. L. W. STAGG, *Sec'y.*

ANNOUNCEMENT.

Having completed my course at Elon for the Ministry, I am open for work in the Kingdom, either pastoral work, or evangelistic Gospel singing. Address—

G. A. PEARCE,
Dunn, N. C.

PROGRAM
of the
Twenty-Seventh Annual Session of the Alabama Christian Conference, to be held at Beulah Christian Church, October 13, 14, 15, 1925.

First Day—Morning Session.

10:00 Devotional Services, by the President.
Enrollment of Ministers and Churches.
Election of Officers.
Annual Address, by Rev. S. M. Lynam.
Adjournment for dinner.

First Day—Afternoon.

1:30 Devotional Services, by Rev. J. H. Hughes.
Reading of Ministerial and Church Reports. Committees.
Report of Executive Committee.
Report on Superannuates, by Rev. G. D. Hunt.
Report on Moral Reform, by Rev. J. D. Dollar.
Miscellaneous Business.

First Day—Evening.

7:30 Devotional Services, by Rev. Carl Dollar.
Report on Foreign Missions, by J. J. Carter.
Address, "Stewardship." Speaker to be supplied.
Report of Treasurer J. W. Payne.
Adjournment.

Second Day—Morning.

9:00 Morning Worship, led by Rev. S. M. Lynam.
Reading and adoption of Minutes.
Report on Religious Literature, by V. E. Kitchens.
Address: Prof. P. J. Kernodle.
Report of the Mission Board, by Rev G. D. Hunt, secretary.
Brief Reports from Mission Workers.
An Address: Rev. G. D. Hunt.
Preaching.
Adjournment.

Second Day—Afternoon.

1:30 Devotional Services, conducted by Rev. Joe French.
Report of Church Statistics, by J. J. Carter.
Report on Education, by Rev. E. M. Carter.
Address: Rev. S. L. Beougher, Ph. D.
Report of Special Committees.
Report on Apportionments for 1926, by Rev. G. D. Hunt.
Miscellaneous Business.
Adjournment.

Third Day—Morning

9:00 Devotional Services, conducted by Rev. J. D. Dollar.
Reading and adoption of Minutes.
Report of Sunday School Board, by Rev. G. H. Veazey.
Report on Christian Endeavor, by Rev. J. D. Dollar.
Testimonials from the Summer School of Christian Education.
Preaching: Rev. H. W. Elder.
Adjournment.

C. W. CARTER, Chairman.

THE EASTERN VIRGINIA CONFERENCE.

Place of next session: Franklin, Va.
Time of meeting: October 27, 1925.

The program is about completed. Two or three more chairmen of committees are to be yet heard from as to subjects and speakers.

If there is anyone who wishes to be heard at the conference on any special matter, or if there is anyone who has suggestions as to things to be emphasized, let him notify the chairman of the program committee.

The committee has allotted more time than usual to the subject of Stewardship. On the first night of the conference there will be a pagent on Stewardship, given by the young people of the First Church, Norfolk, Va. This will be followed by an address on the subject by Dr. W. H. Denison, of Dayton, Ohio.

On the morning of the second day, there will be given one hour and twenty minutes more to the discussion of Stewardship.

The committee feels that the churches may profit by this discussion and study by sending their strongest representatives to the conference, which representatives may help in creating a deeper interest in the subject of Stewardship in the churches during Stewardship months—November and December.

W. D. HARWARD,
Cha'n Program Committee.
Windsor, Va.

NOTICE.

The Eastern Virginia Woman's Missionary Conference will meet at Liberty Spring, October 16th. Morning session opens at ten o'clock.

MRS. L. W. STAGG,
400 W. 34th Street, *Secretary.*
Norfolk, Va.

NOTICE.

Please announce in THE SUN that the Women's Missionary Association of the Alabama Conference will meet at Wadley, Ala., October 17th, at 10:00 A. M. We desire to have delegates from all of the churches whether they have societies or not.

MRS. E. M. CARTER,
Wadley, Ala. *President.*

CONFERENCES MEET.

Alabama Conference meets at Beulah Church Tuesday, October 13, 1925, at 10 o'clock A. M.

Georgia and Alabama Conference meets at Oak Grove Christian Church, near Chipley, Tuesday evening, October 20, 1925, at 7:30.

Eastern Virginia Conference meets October 27, 1925, at Franklin, Va., at 10 o'clock A. M.

North Carolina and Virginia Conference meets November 17, 1925, at Salem Chapel, at 10 o'clock A. M.

Western North Carolina Conference meets with New Center Church.

Eastern North Carolina Conference meets with Liberty (Vance) Church Tuesday after the fourth Sunday in November (November 24th).

North Carolina Conference will meet with the First Christian Church, at Greensboro, December 9th and 10, 1925.

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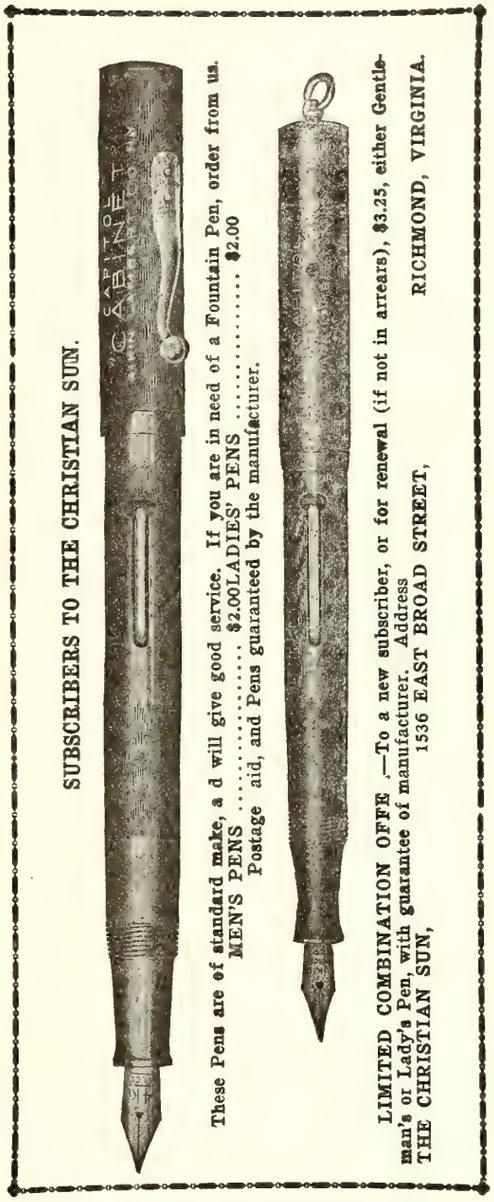
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E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE BIBLE AND LIFE.

Only that part of the Bible is helpful to one which one makes vital in one's life. The Bible is worth no more than any other book, save in the method and manner of its influence over, and control of, human life and destiny. One may know the entire book from Genesis to Revelation, and then be as little influenced or helped by it as one would be by knowing the almanac or the dictionary, from beginning to end. "Devils also believe and tremble"; but the Book avails them nothing. It is not the amount of Bible lore with which one is familiar, but the amount of the plain teachings of the Word which enters into the life and conduct of the reader, or the hearer, that counts.

Nor does the fact, that one may quote by rote or from memory many passages glibly, even indicate that one is a real Bible student or really believes in the Word. Some of the greatest skeptics of the age, as well as some of the most patent scoundrels, can quote scripture and argue with great versatility their poisonous views and beliefs. It is not the amount of scripture one may quote. It is the spirit of the teachings of the Word of God which one lives that tells on one for time and eternity.

This leads one to the thought, and emphasizes in one's heart the fact, that the Word of God can no more be overthrown than human life itself. From beginning to end of the scriptures, there flows a resistless tide of life and truth and love. "Search the scriptures, for in them ye think ye have eternal life: and they are they which testify of me."—John 5: 39. It is, therefore, not controvertible or superficial facts which one should search for in the scriptures, but for life eternal—the richer and the more abundant life.

More than this may be said. The scriptures can no more be overthrown nor destroyed than the very fact and life of God Himself can be overthrown and destroyed. This for the reason that our Bible, differing from all other books, sets forth in explicit terms God's life and love in His dealings with men. Our Bible places God at the beginning, and through the whole Book we find Him dealing with men and women, revealing Himself, opening up His very heart and life to them. Of course, the grand climax of this process is reached when "The Word became flesh and dwelt amongst men." The Book tells the story of the dwelling on earth and the deeds among men of the Incarnate Son of God. The Old Testament, like the New, was throughout seeking to lay bare to all who would read and give heed the revelation of God Himself, to men and women in every condition of life and in every attitude of mind and thought and conduct. We have a revelation of God as He deals with the wicked and lost men and women as well as with the righteous and the faithful. The Koran of Mahomet, it has been pointed out, reveals man as he dares to speak to his God. Our Bible, on the other hand, reveals God as He graciously and lovingly speaks to man. It is God's dealings with faithful Abraham and the faithless Saul, and the Shepherd David, and the Prophet Isaiah, and the irresolute Jonah, and the impetuous Peter, and the loving John, and the energetic Paul, that interests the reader and reveals to one how God has dealt with men; and since in Him is no variableness nor turning, we know how He may be counted upon to deal with us. One does not have to argue the inspiration of the scripture any more than one has to argue the validity of love or the veritableness of truth. One who will read and give heed to its teachings, knows that the Word of God is an inspired book and invariably inspires the life of one who reads it thus.

All the other books that were ever written and printed are as nothing compared with this one, when it comes to measuring its weight and worth in influencing the lives and shaping the destinies of men and the nations. "I know that the Word of God is inspired because it inspires me." And that fact can no more be destroyed nor confused nor overthrown than can life itself.

J. O. A.

THE MISSION BOARD MEETS.

The Mission Board of the Southern Convention was in all day session in Suffolk, Wednesday, September 23d. All members of the Board were present as follows: Lieut.-Governor J. E. West, Chairman; J. M. Darden, W. W. Staley, D. D., K. B. Johnson, Rev. H. W. Elder, C. H. Rowland, D. D., J. A. Williams, G. O. Lankford, D. D., Mrs. J. A. Williams, and Mrs. W. A. Harper.

A very busy day was spent discussing ways and means of conducting our missionary work and endeavoring to lay plans for the future. The Secretary's report showed that he had collected during the year, directly through his office, and paid to the Treasurer of the Convention on Home and Foreign Missions Accounts, $9,380.60; that there had been collected and paid to Chas. D. Johnston, Exec. Secretary of Men and Millions, $22,827.32, which work of collecting was turned over to the Mission Board some two years ago, but which was to be distributed by Brother Johnston to the various departments of our church work. The Secretary's report showed that there had been collected and paid to the Treasurer of the Convention from the Conferences and from the Woman's Boards for Home and Foreign Missions, $14,494.36.

During the year places helped in our Home Mission endeavor, were: Richmond, Va.; Elm Avenue, Portsmouth, Va.; Winchester, Va.; Franklinton, N. C.; First Church, Portsmouth, Va.; Newport News, Va.; The work in North Alabama; Roanoke, Ala.; Palm Street, Greensboro, N. C.; Raleigh, N. C.; South Norfolk, Va.; Richland, Ga., and the mountain work in Carroll County, Va.

Reports coming to the Board from these points were hopeful and gave signs of progress and development. During the year, Rev. H. W. Elder, Richland, Ga., with some assistance from the Board, had built and dedicated an ample brick church in his town; and South Norfolk is in the midst of its building program and is to have a very adequate and ample house of worship. The Foreign Mission work is assisted through the General Offices at Dayton, which of course went to Porto Rica and Japan. It so happened the past year that more was paid out for Foreign Missions than for Home Missions by the Board.

Although the time of Men and Millions is not out, so far as financial payments are concerned, the five year period expired with last April, and the Board has gone far enough to find that the raising of an Emergency Fund of $25,000 for Missions during the coming year is imperative. It was left to the Executive Committee of the Board, working with the Executive Committee of the Convention, to work out the details of laying before our people the need of this emergency and securing the same within a year to keep from hindering or crippling Mission work already begun. It is doubtful if during the year any Board of the Church meets, whose work is of greater moment to the whole Church than that of our Mission Board, and certainly the Convention has, in the personnel of this Board, men and women whose hearts are in the Mission work and whose devotions to the Church and all its enterprises is unquestioned and whose wisdom and ability for the task before them have shown themselves to be thorough and competent. It is hampered in its great desire and aspiration for the Church for the lack of sufficient funds, and if our people could be stirred with Missionary zeal and could catch a true missionary vision, there would be adequate resources with help to all and hurt to none for the carrying forward of our missionary work at home and abroad. The regret of the Board always is the many applications, worthy and deserving, that have to be turned down solely from lack of funds. There were appeals from points that should be helped, which appeals could not be satisfied, more to the regret of the members of the Board than even to those making the appeals.

When it is revealed, by comparison, what we are doing for Missions now so far exceeds that which we were doing ten years ago, the Board is inclined to take hope and with courage to press forward in the work committed to its hands by the Convention. J. O. A.

MISSIONARY EDUCATION.

Missions is but another name for the Church engaged in Christian activity. Social service is a word of more recent coinage, and in the minds of many includes also the thought of missions as well as the thought of stewardship in its relationship to others. There is no doubt that the Christian life which does not appropriately express itself in service and in giving intelligently for the support of the Kingdom will atrophy. The true Christian life is one of expression and of growth in expression.

However, we must sadly confess that the pres-

ent apathy in respect to missions and the missionary program of the Church is a rebuke to the educational agencies of the Kingdom, whose solemn duty and privilege it is to educate the Church, and particularly the youth of the Church in the program and purposes of missions.

There are three particular weaknesses in the present missionary education program:

The first of these arises out of the fact that we have felt it necessary to organize special missionary groups. The consequence is that missions must compete with the Sunday School, with Christian Endeavor, with training classes, even with the Church, itself, for its place of service in the Kingdom's program. Since missions is the central and fundamental thing in the Christian life on its expressional side, this is a most unfortunate situation.

The second weakness is that Missionary Education is unrelated to the regular curriculum of Christian Education. The Sunday School at this particular time is studying the work of Paul as a missionary. Missionary instruction should be related to the work of Paul, but there is no correlation whatever between the Mission Study Books and the curriculum in our Sunday Schools. Herein again we find a most regrettable situation.

The third weakness is the fact that the material for missionary instruction is un-graded. There is a tendency to have books for young people and books for adults, but we need a graded material adapted to the ages of all who are touched by the educational program of the Sunday School, beginning with the Kindergarten Department and reaching through to the Adult Division.

We must re-organize the curriculum of Missionary Education and our method of approach to the missionary problem in such a way that the whole Church shall be included in the scope of the work atempted and made to function for its advancement. W. A. H.

EXECUTIVE COMMITTEE MEETING.

President L. E. Smith, of the Southern Convention, and Chairman of its Executive Committee, called a meeting of his committee at Suffolk, Va., Tuesday evening, September 22d, and also invited to the meeting executives and heads of departments of the Convention work. There were present at the meeting: Dr. Smith, Dr. I. W. Johnson, Dr. W. W. Staley, Dr. W. A. Harper, Col. J. E. West, Supt. C. D. Johnston, Prof. P. J. Kernodle, Dr. N. G. Uewman, Rev. J. H. Lightbourne, Mrs. J. A. Williams, and J. O. Atkinson.

Dr. Smith stated as the object of the meeting that there was a desire to check up on the resolutions and decisions of the last session of the Convention to find out what departments had done in carrying out the vote of the Convention and to get suggestions and help for the next session of the Convention. It was a worth-while meeting. It was revealed in every instance that those charged by the last session of the Convention with carrying on the work of the various departments, were proceeding on the basis of enactments by the Convention and were working together for the good of the whole church and the growth of the Convention. All the departments reported progress since the last session of the Convention.

One important decision was reached, and that was that a Commission should be appointed, charged with the duty of working out the whole plan of finance for the Convention and submit its findings and recommendations to the next session. President Smith is to appoint and announce this commission at an early date. There are earnest men and women in the Christian Church who willingly give of their time and the best judgment they have to promoting in the world the cause of the Kingdom as represented through our Christian Church.

J. O. A.

THE UNITED STATES IN PROPHECY.

HENRY C. SCOTFORD, D. D.,

In Patriotic Pamphelet.

There have often recurred to the thoughtful reader of the Bible and Biblical literature, the questions:

Has the United States any place in Biblical Prophecy? Would such a nation escape the eye of prophetic inspiration? Would a nation that has such a commanding position in governmental, educational, industrial and Christian affairs in the world be missing in the pages of prophecy?

Beginning with the twelfth chapter of the Book of Revelation, we find figures of speech that certainly mean events that would come to pass after the Patmos visions.

"A great sign (or portent) was seen in heaven (ecclesiastic affairs): a woman arrayed with the Sun and the Moon under her feet." In Revelation "a woman" undoubtedly means the Church, the bride of Christ. In this case it was the true Church, enlightened by the principles and power of God's Word and Spirit, shining out in the evangelizing of the world to Christ and reflecting the truth out into the world of human beings to be saved, as the moon reflects the glory of the sun. "Upon her head a crown of twelve stars" was seen, indicating a complete relationship of royalty to the Kingly head of the Church, viz.: Christ our Lord.

The meaning of the sign deepens, as the woman was ready to give birth to a child. Here let us contrast this woman with the one mentioned in Revelation 17:1. This latter still represents an ecclesiastic church body, but is the apostate church, cast off and disowned by the groom, and yet seeking to keep His name. This is revealed by the judgments pronounced against it. The scarlet-colored beast and the harlot make up the Roman Church, when it came under the power of papacy and was corrupted by the union of Church and State. Read the medieval history of Rome and then listen to the judgments pronounced against the harlot church on the seven hills. The scarlet-colored beast, born of evil things called the abyss, was to go into perdition (Rev. 17:8) and then in Rev. 19:2 God's severe judgments against the apostate church are thus given:

"For true and righteous are His Judgments: for He hath judged the great harlot; her that corrupted the earth (the common people) with her fornication, and He hath avenged the blood of His servants at her hand."

In opposition to this, we find growing at the same time the true church of the twelfth chapter of Revelation, the woman "arrayed with the sun" and crowned as queen, the true universal church, protesting against the corruptions of the harlot, apostate body. From the enlightened Protestant church was to be born a child.

One peculiarity in the development of our democracy is in the fact that it began in a small way. The "woman fled into the wilderness where she hath a place prepared of God, that there may nourish her a thousand two hundred and three score days." If ever such a place was prepared of God for such a mighty work, this beautiful land was such a place. There so fled the Pilgrim Fathers from Scrooby, England, to Leyden, Holland, back to Plymouth, England, and thence to the wilderness of America, the "place prepared of God," where they were nourished and were able to lay foundations for a mighty Christian Empire.

The compact in the cabin of the Mayflower, in which the Pilgrim Fathers, by the will of God, established a constitution and a code of laws, by which they were to regulate their own civil and religious actions, became the first free government that stood the test of time and also became the model of all the colonies in later years. The Plymouth Colony elected their own governors and officers, while the other colonies were governed by officers sent for that purpose by the mother countries. An effort was made to place a governor over the Plymouth Colony by the English crown, but the people stood by their compact and resisted the attempt.

Later the Dutch Colony in Manhattan and the English Colony in Virginia took knowledge of the free government in Massachusetts and rejected the domination of their ancestral governments. While they were nominally Dutch or English Colonies, they still paid into their mother countries taxes as far as they were able, but selected the amounts themselves. It was because the English Colonies objected to oppressive taxation without representation in Parliament, that the Revolutionary War came on. This, together with the Roman effort to plant colonies and to destroy the Protestant settlements revealed the evident intent of the dragon governments in Europe to get possession of the reins of power.

After the independence of the United States was secured, the Roman Catholic element in the old country continued the measures, adopted by the Roman Hierarchy, to get possession of this country's government. Without doubt the Roman Catholic elements of Europe have been incited to flood our land with those who are not in sympathy with our free institutions, but are desirous of using our liberties for the selfish ambitions of the Hierarchy at Rome, seeking to gain power by which they could enthrall the masses of our country, by means of ignorance and superstition. This at least is revealed by the prophetic visions of Revelation.

The revelator saw the great red dragon warring against Michael and his angels, "and there was war in heaven." The forces of truth and righteousness, in harmony with the heavenly host, led on by the Captain of our salvation, contended against the Devil and his minions, the Roman pontiff and his coadjutors. The Protestant forces prevailed against the apostate elements. The result was the great Reformation, in which such men as Luther, Zwingii, Melancthon, on the continent of Europe, and Wicliff, Tindale and Knox of Great Britain, and many martyrs at the stake of those times of great contest, which were followed later by the Wesleys, Whitfield and the forces of Pilgrims and Puritans in England. The triumph of Protestantism is thus clearly revealed.

In these days of machinery, human life may depend upon the slightest precaution. It will no doubt seem paradoxical in these prohibition days that an instrument with such a reputation as a still could be the means of saving anybody. Yet it is perfectly true that the commander of the PN-9 and his comrades were saved by the advice of his mother who urged him to take a small still with him. When the water supply gave out and the entire crew would have perished through thirst, the little still was brought into requisition, the sea water turned into fresh, and the lives of the crew were saved.

Goodyear discovered the process of the vulcanization of rubber. For years his family is said to have existed on the charity of neighbors. Although he lived to have his patent recognized as basic, yet he died a poor man, more from choice than from necessity. He was always indifferent toward money.

CONTRIBUTIONS

SUFFOLK LETTER.

Rev. Benjamin Franklin Black was born at Keezletown, Rockingham County, Virginia, January 24, 1871, and died, suddenly, at his home in Phoebus, Virginia, Saturday morning at half past seven o'clock, September 19, 1925, at the age of 54 years, 7 months, and 25 days.

He was married first to Miss Belle Sinclair Thompson of Suffolk, Virginia, October 8, 1901. She was the mother of two children; one died in infancy; the other, Miss Judith, is now in her Junior year in Elon College, N. C. Mrs Black passed away April 17, 1912, and was buried in Cedar Hill cemetery, Suffolk, Va.

He was married a second time to Miss Allie Swisher, of Clifton Forge, Virginia, on April 22, 1913. She is the mother of two little girls, Virginia Dare and Ruth. These, with their mother, survive, and God's promise to them is: "A father to the fatherless, and a judge of the widows, is God in his holy habitation."—Psa. 68: 5.

He was educated at Elon College, North Carolina, from which institution he received his Bachelor's and Master's degrees. He preached during his college years and has been in the ministry about thirty years. He has served many churches at many periods, as Secretary of Y. M. C. A., in Suffolk, Virginia, Memphis, Tennessee, and Clifton Forge, Virginia.

He was a Base Chaplain overseas for more than nine months during the World War. This endeared him to soldiers and no doubt led him some five months ago to settle with Phoebus Presbyterian Church, where he rendered his last service the Sunday before his death.

While a student at Elon College, he began the creation of a Museum for the college, and he possessed fine capacity for such work. His effort prospered and was a valuable asset to the college until the great fire of January 18, 1923, completely destroyed the Administration Building in which the Museum was located. He continued his interest in this special work, and had in mind the erecting and equipping of an adequate building for that purpose. He had already enlisted the interest of State and National Government authorities, and the promise of assistance in this project so dear to his heart.

He was a natural orator, and could hold an audience spell-bound when in his prime and stirred by some great theme. He was never happier than when he faced a great congregation with a great message from the Word of God.

In March, 1924, he had a severe attack of *angina pectoris,* from which he never fully recovered. He has been in a feeble state of health since that time; but, recently, was thought to be in better condition. His death, therefore, was all the more stunning to his loved ones and his many friends.

To sum up a few of the manly qualities of this dear man of God can give only a poor picture of his real life:

1. He possessed an attractive and genial personality; good will radiated from his whole being.

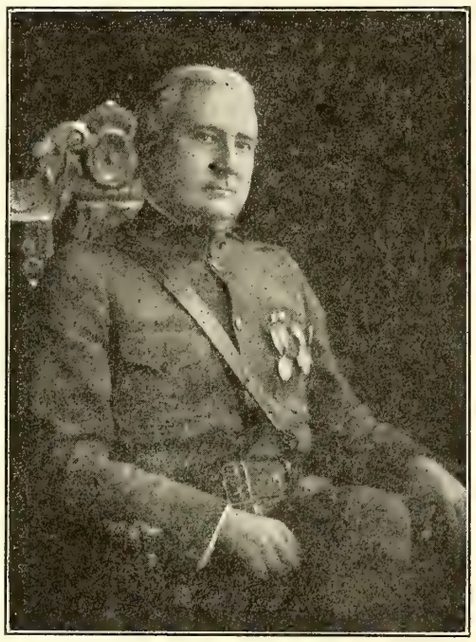
2. He possessed a liberal spirit both in his judgment and his service. His heart and his hands were wide open.

3. He was manly in his relations, Christian in his sympathies, benevolent to the extent of his ability.

4. He was devoted to his family and friends, tolerant in his judgments, and hopeful in his disposition.

5. A good man has fallen; a brave and true citizen, friend, and Christian, has gone to his reward.

The funeral service in the Suffolk Christian Church, Monday afternoon, September 21st, was largely attended by ministers, soldiers, Masons, people from many churches he had served, and the altar and casket were banked with flowers.



REV. BENJAMIN FRANKLIN BLACK.

The Quartet sang, "Well Done," "Home of the Soul," and "Kissed by the Angel of Peace."

His remains were laid to rest by his wife in Cedar Hill Cemetery, with Masonic and military honors, in addition to the church services, and the dear ones went to their home with sweetest memories of the past, and bright hope of reunion in that "house not made with hands."

W. W. STALEY.

ELON LETTER.

Rev. B. F. Black came to Elon in the early days when it was necessary for the students to lend a helping hand in many ways. He selected as a method by which he would help his Alma Mater the creation of a museum. While he preached the Gospel on Sundays to earn his way through College, he, also, during the week days used his spare hours to collect specimens for his beloved Museum, to mount birds and animals, and to preserve specimens of reptiles and beetles. He was very successful in securing donations from the Government departments and from individuals. His Museum was very valuable in teaching Biology, Botany, Anthropology, and Geology. In the fire of January 18, 1923, the Black Museum was destroyed, but he had not ceased to labor for its restoration, and had promises from State and National Government authorities for liberal assistance. He was also in correspondence with persons in foreign countries who were able to send him rare specimens.

His interest in the Museum was but an evidence of his fine generosity of spirit which appeared in his association with his fellows and in his life-work everywhere, whether he was engaged in the ministry, Y. M. C. A. Secretaryship, or the Chaplaincy in the United States Army. He was everywhere the soul of generosity and liberal heartedness.

He was, perhaps, the greatest orator that Elon College has ever produced. He made a great reputation for his Alma Mater, when as a College student he attended a Y. M. C. A. meeting for the various Colleges in this State held in Durham, North Carolina, at which is now Duke University. In a discussion his feelings were deeply moved and he swayed that group of College men by his eloquence completely to his way of thinking. It was certainly always to his credit that his powers of eloquence were expended in Christian directions, and he had the happy insight always to sense the Christian side of any proposition.

While I remember him from the year 1894, when I entered Elon College as a student myself, I particularly remember his insistence that he be allowed to enter the Chaplaincy of his country in the recent world war. Government official after Government official told him "No," that he was too far advanced in years to undertake the strenuous activity of a Chaplain. I quite well remember the words spoken to him by Secretary of War, Newton D. Baker, when I appeared with him in that official's office in Washington. "Brother Black," said the Secretary of War, "you look like Jupiter, but my judgment does not warrant me in approving you for appointment. You have all the qualifications for an excellent Chaplain except that of being beyond the age limit."

We did not give up the quest, and finally appeared before the Chief of the Army Chaplains. We were there discouraged as in other places, but Colonel Axton promised that he would endeavor to find an appointment for Brother Black, after Brother Black had told him in response to his statement that to enter the Chaplaincy would likewise cost him his life, that he had but one life and he was willing to give that to his country. It was not long before the post was found, and Rev. B. F. Black donned the uniform of his country and became Chaplain Black, serving in France until the end of the war.

I cannot but feel that the hardship of the Chaplain's life undermined his health and that in a very real sense he is a casualty of the war.

A great good man has fallen on sleep, and life is poorer by his taking away. His memory will last while the human heart appreciates a man who is willing to sacrifice for a cause he loves.

W. A. HARPER.

IMPORTANT NOTICE.

What about your Children's Day Offerings? The Southern Christian Convention requested every Sunday School within its bounds to hold a Children's Day service, preferably the second Sunday in June, and send the offering to the Board of Religious Education. A number of schools have complied with this request and sent in their offerings. If we are to keep Miss Pattie Coghill in the field and maintain our work, we shall need $500.00 more from the Sunday Schools this year. If your Sunday School has held its Children's Day and the offering has not been sent in, will you please see that it is forwarded at once. If you have not had a Children's Day or the offering has not been taken, will you please have your school take a special offering for this work and forward it immediately?

W. T. WALTERS,
Chairman Board of Religious Education.
604 E. Davis St., Burlington, N. C.

FROM WAKEFIELD CHARGE.

We have had several things of interest in our field this summer. Among those things have been our revival meetings.

The first of these meetings was at Barretts, which began the fourth Sunday in August. Rev. J. S. Carden of Durham, N. C., was with us and did the preaching. His first message got hold of the people, and throughout the meeting there was growth both in interest and numbers. His message was simple and plain, Scriptural and soul-stirring. We had the co-operation of the entire community. The music was exceedingly good; this old Church is noted for good singing. So far as visible results, there were only two conversions and one addition to the church, but many were led to reconsecrate their lives anew for service. The church was greatly revived and strengthened. It was the wish of the church, as an appreciation of Brother Carden's fine preaching, that he come again another year.

The fifth Sunday was a great day which will not soon be forgotten among the people of this charge. The four churches met at 10 o'clock for a union Sunday School, which was conducted by Brother Atkinson, of Dendron, Va., which he did with great credit to himself and to the school. Following the Sunday School hour, we were favored with some fine recitations and at eleven thirty by an address by Dr. W. W. Staley. I wish I had the space to give you his address. I think it was one of the best I ever heard him make. Following this address was a short business session, then dinner, which proved to be a feast. The good people certainly did spread a dinner. Then for more than an hour, everyone enjoyed a social time together, shaking hands and renewing past days and old friendships. At 2:30, the crowd re-assembled for the afternoon session, and, as Miss Pattie Coghill who was slated for an address was unable to be present on account of sickness, the time was filled by the pastor. The day was a success in every way, and everyone enjoyed it.

Sunday night, August 30th, the revival meeting began at Ivor. Brother Carden also did the preaching there. Much interest was manifested throughout the meeting. Brother Carden made a fine impression on the people, not only of our church, but of the entire community. May God ever bless him in his work. As to the results here, we had one conversion and one addition to the church. The church was greatly revived and strengthened by the meeting. Ivor is not a strong church in membership, but nowhere will one find a more loyal and devoted membership than there.

Sunday, September 13th, the revival began at Burton's Grove. Brother Garmon did the preaching there. His message was Scriptural throughout, delivered in a most earnest way, and was received by a waiting congregation. While there were no visible results, the church was greatly strengthened.

There is very little material within the reach of these churches, but we feel in our hearts that God was honored in a great way, nevertheless, and His Kingdom was made stronger. May God bless these fine and big hearted folks, and enable the pastor to render the very best service possible.

G. C. Crutchfield.

REVIVAL MEETINGS.

I am a little late in reporting my revival meetings, but I will give you just a short report of my work.

My first meeting was at New Hope, begining the fourth Sunday in July and lasting for one week. We had a good meeting, with Rev. Jesse Dollar assisting. Our people enjoyed having Bro. Dollar and his good wife with us. We feel a great interest in them and their work. Our church was greatly revived and three members were received by letter.

My next meeting was held at Beulah Christian Church, where I did most of the preaching. Rev. W. T. Meacham came and preached a few times and Rev. C. W. Carter preached the last sermon of the meeting. The meeting was fine, music good, and attendance excellent. Great work was done, three members being received into fellowship and the interest much revived. Our conference meets with this church this year, and we are expecting a great meeting.

The week following the second Sunday in August was spent in the Bethlehem School of Methods. I must say it was the greatest pleasure of my life to be present by the permission of Antioch Church. God bless them. Any church will suffer loss, that refuses to give its pastor the privilege of such training.

On Friday night before the third Sunday in August, we began a union tent meeting at Mt. Olive M. E. Church, South, Rev. John McCenatha, pastor. Antioch and Mt. Olive united in this great meeting. Rev. S. A. Owen, of the M. E. Church and myself did the preaching. Great crowds attended and many souls were blessed. Forty people united with the two churches. It was indeed a great revival.

Our little church at Roanoke had already, with the other churches of the town, been in a union meeting.

Now we are moving toward conference time. Last Sunday was the best day in the whole history of Antioch Church. We had our annual missionary sermon at 11 o'clock A. M. The congregation was called upon for a free-will offering, and raised about $126.00. Everybody was full of joy. At the noon hour we enjoyed a bountiful repast under the shade of the trees.

At 2:30 the church met for communion service, and then in church conference, where the church in harmony transacted the business in a real brotherly way.

The present pastor was unanimously elected for another year. Bro. Elmo Higgins was elected secretary, and Bro. J. J. Baired, treasurer. Bro. M. . Hamlin and his wife were elected as chorister and organist respectively. We then sang, "Praise God from Whom All Blessings Flow," and retired peacefully to our homes, feeling good. And I feel good yet.

More later. God bless our dear Church.

G. D. Hunt.

Wadley, Ala.

ROANOKE, ALA.

I have held meetings at the following places this summer:

Bethany, beginning the second Sunday in July. Here we were assisted by Rev. S. D. Lankford. We had a good meeting. The church was revived but there were no additions to the church.

Our meeting began at Shady Grove on the third Sunday in July. Here we had no ministerial help. Brother D. W. Sheppard sang for us and rendered very valuable services in song. We had a good revival, but with only three additions to the church. Have received five since the July meeting.

The meeting at Rock Stand began the fourth Sunday in July, and continued through the following Saturday. Here we had a good meeting, with nine additions to the church. Rev. H. M. Gray did the preaching in this meeting, and did it well.

The meeting at Noonday had its beginning on Saturday before the first Sunday in August. The church here was ready for a meeting and had a mind to work. We held two prayer meetings each day. The women and girls held their meeting in the church building at 4:30 o'clock, and the men held theirs at the same hour in the W. O. W. hall. Great good was accomplished through these prayer meetings. Rev. H. M. Gray came to us on Monday night and did the preaching the remainder of the week, and did real gospel preaching. My brother, Sam Dollar, did the singing. As a result of this meeting, the church was greatly revived and twenty-eight members were added to the roll. We have received five since, making a total of thirty-three new members this year.

At New Harmony, our meeting began on the third Sunday in August. My brother, Rev. J. H. Dollar, did most of the preaching. Bro. H. L. Bradford did the singing. The church was greatly revived and twenty-seven members were received for baptism; five for Shady Grove, one for Cragford Church, three for the local Baptist Church, and eighteen for New Harmony.

We held our meeting at Lowell the first of June. Three members were added to the roll at that time and fifteen have been received since, making a total of eighteen this year. The church is in much better working condition and very much encouraged.

May the Lord be praised for all that has been done. Brethren pray for us, that we may keep humble and stay busy.

Yours in Christ,

J. D. Dollar.

BEREA, NORFOLK.

Sunday, September 20th, was Home Coming Day at Berea Christian Church, Norfolk County, Va.

For six years we have been celebrating such days in our church, and we have always enjoyed the coming together of our people on such occasions. Usually there are quite a number present that otherwise never do appear. Such coming together of distant and former members, so gladdens our hearts that we are impressed to do greater things in God's service.

We sometimes meet friends or relatives that we have not seen for several years. Last Sunday I met a lady that I had not seen for twenty-five or thirty years—a widow of a very highly esteemed cousin of mine. I also met others, members of our church whom I had not had the pleasure of meeting for ten years.

On this glad day, our new pastor, Rev. J. F. Morgan, held the fort for us, by giving us two of his good and very appropriate sermons relative to the occasion. According to former plans, our series of revival meetings began Monday evening and continued through the week. Bro. Morgan did most of the preaching, and did it in his usual appealing, persuasive and inspiring way. Rev. O. D. Poythress came on Thursday evening and gave us one of his wide awake sermons for which he is famous.

We had several professions of faith, but not as much visible good work as we desired, yet we feel that good things were accomplished, for we can never tell, until it has come to pass, what will be the gatherings of the bread cast upon the waters.

Because of Rev. Morgan's acceptance of the call to our church, as pastor, there is an impressive sentimental tone of good cheer, hopefulness, determination and zeal prevailing within our church borders. We trust that better results than ever before may come to pass by us as the chosen of God in His service.

M. W. Hollowell.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

Warren H. Dennison, *Secretary*

The weather was hot and it was dry, but the Hardwood, Southern Ohio Conference, people were in earnest and we had a splendid Stewardship institute September 8th and 9th. Attendance and interest were fine.

Our Leaders Speak Out.

Rev. J. E. Kauffman, D. D. Piqua, Ohio, gives five results from the Annual Every Member Canvass:

1. It brings to the attention of the members their financial Stewardship obligations, to their church and to God.
2. It helps to create a greater interest in the propects of the church.
3. More money is secured for the work of the church.
4. Every member is led to feel a personal responsibility for the activities of the church.
5. It developes a wider vision in each member in relationship to the world-wide work of the church.

Financial Secretary.

Question—Our church is not a large church, but we would like to know the duties of a Financial Secretary?

Answer—The Financial Secretary shall receive all payments on current expense and benevolent subscriptions, take charge of all offerings and special collections at church, keep an accurate account with each subscriber in a book provided for that purpose, pay all moneys received to the proper treasurer (current expense or benevolent), take a receipt for the same (or pay by check), furnish subscribers with statements of their accounts as may be directed by the church or its official board, make reports to any session of the church and its official board. He shall keep the church membership fully informed of the general financial condition, needs and plans of the church. He shall see that each new member received into the church shall be fully informed of the church's financial plans and secure his weekly subscription without delay.

In small churches the Financial Secretary and Stewardship Secretary may be the same person if he is qualified to teach stewardship as well as to record finances.

Your Stewardship Study Class.

Of course your church will have Stewardship Study classes for the first six weeks of November and December. These two months are the stewardship period of the Christian Church and your church will no doubt be in harmony with our great program. Two matters at least need immediate attention; the selection of the instructors for your stewardship classes. They will need time to thoroughly prepare themselves. The other is the selection of the books to be used so that they may be announced and ordered so as to be on hand. If this bureau may be of assistance in suggestion about text books for different groups, such as officials, laymen, young people, women, we shall be glad to serve.

BARS ALIEN CHURCH CONTROL.

The Supreme Court has denied the right of a foreign bishop of the Russion church to control either the persons or the property of that church in the United States, and has turned over this control to an American archbishop.

This doubtless establishes an important precedent that can be applied to existing Roman Catholic conditions in the United States, where title to so many millions of dollars of property, that it is next to imposible to compute them, is held in trust for an alien pope by his henchmen here.

There would seem to be no doubt, in the light of this court decision, that any congregation of American Catholics could repudiate the dictatorship of an alien pope, and that they would be confirmed by the courts in ownership of any property then held by their church, or held in trust for it by anyone, if they took it over. Some day this will be done here, and on a very large scale.—The National Observer.

ANTI-SALOON LEAGUE CONVENTION.

Special attention of pastors, church officials and members of congregations of all churches in the United States is called to the Thirty-third Year Biennial Convention of the Anti-Saloon League of America to be held in Chicago, November 5-9. It is pointed out that every church congregation, every young people's society and every local unit of a temperance organization is entitled to send a delegate. It is believed that many congregations will send their pastors as delegates, each congregation taking care of the pastor's expenses and it is urged that wherever possible this be done.

Rev. Dr. Francis Scott McBride, General Superintendent of the Anti-Saloon League of America, and Rev. Dr. Howard H. Russell, its founder and associate superintendent, are urging that the churches of America take particular interest in this convention. They instance that the Anti-Saloon League is "The Church in Action Against the Saloon," and that this organization was founded after a conference and prayer meeting in the library of an American church college. It was the church of the United States, working through the Anti-Saloon League as its regularly constituted agency, that brought about prohibition. The job is not finished; the task of the Anti-Saloon League is plain. The call to the churches cooperating in the League is equally plain.

The statement of these superintendents says: "The greatest crisis convention since 1913 is the forecast for this Chicago gathering. Interest in establishing prohibition is becoming more and more acute. After five years' test of new problems of national prohibition, this League is ready to announce at Chicago a national plan and policy as decisive as was the national program for the adoption of the 18th Amendment heralded by the Columbus convention in 1913.

"There will be a very great program at Chicago. Pulpit, press, science, medicine, government (Federal and State) and the courts will be represented in the speaking program. As perhaps in no preceding convention the duty of the church, the relationship of the church and the opportunity of the church will be presented. Every congregation within possible traveling distance of Chicago should send delegates. Every pastor especially should be there. A reduction in rates is expected on the railroads. Chicago is reached also from every direction by the finest automobile roads. Hotel accommodations are ample."

For any information relative to hotels, rates, automobile roads, etc., write to the National Convention Publicity Department, care of Illinois Anti-Saloon League, 1200 Security Building, Chicago.

JOHN KNIGHT—CHRISTIAN MINISTER.

(The following appeared recently in many North Carolina dailies. It is interesting):

By Upton G. Wilson.

In one of the most interesting adventure stories ever written, a story that has been given a place in holy writ, it is related that the word of the Lord came unto a man named Jonah, saying, "Arise, go to Ninevah, that great city, and cry against it; for their wickedness has come up before me." But instead of obeying, Jonah legged it down to Joppa and went on board a ship bound for Tarshish.

Hardly had he crossed the three-mile limit, however, before things began to happen, things that are too well known to need repeating here; but suffice it to say that when the word of the Lord came unto Jonah a second time, saying, "Arise, go unto Ninevah, that great city, and preach unto it the preaching I bid thee," Jonah arose, took the shortest road to Ninevah and began preaching when he came in sight of town.

One refusal to heed the word of the Lord was sufficient to confirm Rev. Mr. Jonah in the ministry.

Yet despite the fact that Jonah's disobedience cost him considerable embarassment, men called to do God's work still persist in running away in a vain effort to escape doing as they are told. Apparently they forget that God's sway is worldwide and that for Him neither state nor national boundaries exist. Which reminds me that I have a story to tell of a man who attempted to flee the jurisdiction of God, but found instead that the Lord's requisition is valid in any country of the universe.

This man, of course, wasn't swallowed by a whale, as he kept away from that mammal's habitat, but he did do considerable traveling, going as far as Oklahoma. His traveling availed him nothing, however, for the Lord kept on his trail. So after wandering around through Oklahoma for a while and then through Kansas and Missouri, it occurred to him that he might give God the dodge by returning to North Carolina.

But again he was mistaken. The Lord couldn't be dodged. Consequently he quit dodging and tried to stop his ears instead. This, too, was a failure. The sound of God's call couldn't be smothered. The call had to be answered and John W. Knight answered it. He began to preach.

Don't think, however, that this decision was made without a struggle; for Knight was timid and but poorly prepared educationally. He didn't want to preach, but he had to.

And since the Lord had been chasing him for ten years, when once his mind was made up he lost no time in getting busy. He didn't wait until the elders had laid their hands upon his head; he didn't wait until a solemn conclave of devines had passed upon his moral and spiritual fitness to preach; he didn't wait for anything; but fired with a zeal that recognized no obstacles he became at once an evangel of God, preaching the word in church, schoolhouse and arbor.

This procedure, however, was irregular. For though the Lord may call a man to preach, it is other ecclesiasties who confer upon him denominational approval. But in his hurry Knight had neglected to obtain this and soon found himself a sort of John the Baptist crying in the wilderness. He lacked the authority of men.

A small matter. He would remedy it by attending the yearly conference of his denomination—already he had become a communcant of the Christian church—and obtaining the conference's license to preach. He attended the

conference all right but he didn't get the license. They turned him down flatly. Perhaps he wasn't sound in the doctrine or maybe his zeal was too high. Anyway, he failed to get the license he went after.

But this refusal of the conference to recognize him didn't dampen his ardor in the least, he told me. In fact, he preached more afterwards than he had before, holding many revival meetings. And he stirred folks up too. He had a command of words and an eloquence and sincerity that impressed people.

Therefore the time came when his denomination had to recognize him. This recognition came unasked, too. A conference was held that licensed him to preach and a little later the dignity of ordination was conferred upon him. He had been preaching nearly a dozen years before these honors came.

Today John W. Knight is a prophet not without honor in his own country. For not only has his denomination recognized his worth but also his neighbors have recognized it as well. Those who know him best respect him most. And in all the twenty years he has been preaching he has never moved, living now in the house in which he was born. Two of his five churches are within a few miles of his home.

I have no way of knowing for a certainty, but I feel safe in saying that Rev. Mr. Knight preaches the funerals of more country people than any other preacher in this part of the State. In fact, it was because of the many funeral services he holds that this story came to be wirtten. I heard so often of his conducting funerals that I made it my business to ask him about his work. What he told me appeared to be worth telling others.

I don't know that John Knight has ever preached the funeral of a wealthy man. Certainly he hasn't become wealthy holding services for the dead, rich or poor. For few are the funerals he has been paid for preaching, yet he has never refused to go when sent for. Often he has quit his farm work, driven long distances and come back home poorer than when he left.

It is not unusual for both men and women to request during their last conscious moments that John Knight be asked to preach their funeral.

And there is nothing strange in such requests. Those who make them no doubt believe that he can launch them into eternity with a little more love, a little less consure, than any other preacher they know. Then, too, they doubtless like to feel that they have secured an advocate that is not a stranger at the bar of God.

But though John Knight preaches many funerals he doesn't preach folks into heaven or hell without mighty good reasons therefor. Nor does he spend much time in eulogizing the dead. He preaches to the living and he gives them Bible truths. Often, he says, he has an opportunity to preach to persons at funerals that never hear a sermon at any other time.

Some sort of intuition, Mr. Knight declares, guides him in preaching funerals. He usually senses whether a man or woman was saved or unsaved before being told of anything said or done by the deceased that would help him to form an opinion. It is much easier, he says, to preach the funeral of a Christian than of a sinner. But they never die too steeped in sin for him to preach a sermon over their bier.

It is the living he aims to reach, anyway, and not the dead.

John Knight believes in a literal heaven and a literal hell. He believes heaven is a real place, as real as any earthly place. He believes it just as firmly as he believes God has called him to preach.

This, however, is an age of skepticism and there may be those who doubt that any man is ever called to preach. But it would never occur to the most skeptical, if they knew him, to doubt that John Knight believes he was called to preach. And when they had once heard him deliver a message from the pulpit, it would never occur to them to doubt that he can preach.

It is because he can preach and preach eloquently and forcefully, but at the same time understandably, that he is so often called on to preach funerals—this and the confidence folks have in his religion.

John Knight didn't obtain his present standing in his community by attempting to be all things to all people. He has taken God as his preceptor and His word as his guide; and like Jonah, he has cried out against wickedness fearlessly and often. Perhaps there have been people who hated him because of his stand for a morally clean community, but it is doubtful if there have been any who didn't respect him.

If he didn't believe a thing was right he didn't favor it; if it didn't believe it was wrong he didn't oppose it.

Possibly Mr. Knight's record as a minister has never been paralleled. It must be remembered that he began preaching, twenty years ago, unprepared, unlicensed and unrecognized. Nor did he ever move his residence that he might seek honor elsewhere. He had no influential friends to push him along. Character and will power, plus faith, have brought him up.

Even now, though, he may not be able to point to any great meeting, to any great sermon, of his that would place him on a pinnacle. But his friends can point to the confidence people have in him, to the place he has made for himself in an ever widening rural community, and challenge others to meet it.

Another thing, his friends would not deny that John Knight has made mistakes, for this would be denying the truth. But mistakes, misfortunes, lack of training, all have been overcome. Twenty years as a minister have taught him many things.

Just now Mr. Knight is pastor of five rural churches, two in Rockingham county, two in Montgomery county, and one in Lee county. The most he has ever obtained in salary from any one church in one year is $250. At present two of his churches are paying him $100 each a year. Ten dollars is the most he has ever received for preaching a funeral.

One of the most pleasant things about his ministry, Mr. Knight says, is to meet up with folks who tell him that a sermon of his started them on the right road to happiness, self-respect and heaven; if you will admit that there is such a place. To have people tell him this means more to him than to have them give him money. It is treasure that is stored where thieves do not break in and where moths are never known.

In worldly goods Mr. Knight is no richer than he was twenty years ago. He had a farm then and he still has it, and he works it. He is as much at home between the plow handles as in the pulpit. He might have been a better farmer if he had let preaching alone, but I doubt if he would have been a better preacher had he left farming alone.

Preaching, farming, between the two he has managed to make a living for himself, wife and ten children. Perhaps he could have done more for them, however, had he devoted his whole time to farming; more, that is, in a financial way. There are some things, though, that are worth more than money. Character is one of them; one can't buy character.

A country preacher, that is all John Knight is; a preacher that farmers delight in listening to, a preacher that delights in telling farmers of the man of Galilee; a preacher who goes when he is sent for and comes back when his services are no longer needed; just a country preacher.

It took God ten years to convince him that he must preach; it took him more than ten years to convince the leaders of his denomination that he could preach; it will take ten times ten years for the influence of his preaching to die.

John Knight was born in New Bethel township, Rockingham county, fifty-nine years ago, and will in all probability die there when his ministry among men is finished, still a country preacher.—News and Observer.

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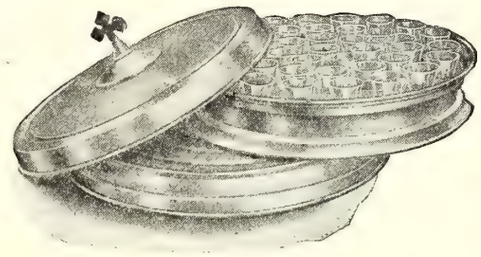

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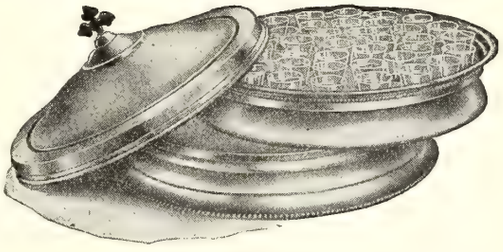

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Send Order to THE CHRISTIAN SUN.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

October 11, 1925.

Subject: "Paul in Corinth."

Golden Text: "Be not afraid, but speak and hold not thy peace."—Acts 18: 9.

Lesson: Acts 18: 1-17.

Devotional Reading: i. Cor. 13: 1-7.

Reference Material: i. Cor. 2: 1-5; 3: 10-13; ii. Cor. 3: 1-6.

"After these things, Paul departed from Athens and came to Corinth." It was like jumping out of the frying pan into the fire. For whereas Athens was the cultural center of the world, Corinth was the commercial center of the world. And when one is trying to establish the sovereignty of Jesus Christ in human life it is a question of which type of life offers the easier or harder approach—the life that is predominantly intellectual and cultural, or the life that is predominantly materialistic. In any event, no one can accuse Paul of seeking the easy jobs of life.

Corinth had gained the commercial supremacy of the world of that day by virtue both of the strategic geographical position she occupied, and of the ability of her people. The city was located on a narrow isthmus which connected the Peloponnesus with the mainland and had three harbors. Large ships plying the Mediterranean Sea would touch on either side of the isthmus—on the Aegean side or the Adriatic side—and have their cargo transported across the isthmus to boats on the other side, rather than make the long and often hazardous trip around the peninsula. Small ships were transported "bag and baggage" across the isthmus on tramways. Thus it was that practically all the commerce of that part of the world—and there was a great deal of commerce—passed through Corinth. Here was a big factor in the city's life.

To the natural advantage of the city's geographical location there was added the ability and the initiative of the people themselves. They were progressive and courageous and they soon made Corinth the metropolis of that part of the world. How much emphasis they put on commerce is reflected in the fact that Corinth did not produce a single man who distinguished himself in literature, although she did produce a few great statesmen.

Corinth was not only a commercial city; it was a very immoral city. The steps were inevitable. First great wealth, then luxury, then immorality and all kinds of vice. "Corinth was the city of vice par excellence of the Roman world," says one commentator. Here was a city that above all others needed the saving power of Jesus Christ. But what a hard proposition it presented. Small wonder that as Paul says in his letter later, he was with them in much fear and trembling. It was a situation to try the stoutest heart.

Paul had already mapped out his campaign. He would not go into Corinth with excellency of speech or of wisdom; he was determined not to know anything among the Corinthians, save *Jesus Christ and Him crucified.*. Modern ministers will do well to follow his example. In a day of materialism and of much immorality, people do not need, nor indeed do they want, lectures on current topics, or reviews of recent books. People need more than ever the message of Jesus Christ and Him crucified. It is no easy matter to preach Christ effectively, but it can be done, and it must be done if the world is to be saved. For there is no other name given under heaven among men whereby we must be saved.

Paul made an humble beginning in Corinth. The first folk he found were two Jews, a man and his wife, Aquila and Pricilla by name, who made their living making tents. Because of a common interest, Paul made his home with these open-hearted Jews, and wrought at his trade. Coming immediately after the verse which states that Paul wrought at his trade of a tent-maker, comes the verse that he reasoned in the synagogues every sabbath. It is no slip of the pen or a mere coincidence; it is all a part of the eternal fitness of things. We have drawn two distinct lines between the sacred and the secular. There is no reason why a man should not make tents or dig ditches or sell goods, and at the same time be spiritual in his outlooks and his contacts. As a matter of fact, what we need most of all today is not so much the calling of people out of the work-a-day tasks into the so-called Christian professions, such as the ministry or mission service, as the calling of people to make every profession and occupation a Christian profession. The latter is as difficult in many instances as the former. There are many people who think they would be courageous to become missionaries for Christ in China, who are not courageous to apply His principles to their business. The sacred ought to light up and glorify the secular. Whatever we do we ought to do it unto the glory of God. I will venture the assertion that Paul was just as good tent-maker as he was preacher or writer.

"And when they opposed themselves and blasphemed, Paul shook out his raiment and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." We must apply common sense to religion. There is no limit to the Divine mercy and no man is ever beyond the pale of divine forgiveness. But it is a waste of time in some instances to waste words on those who are bigoted and unresponsive, when there are so many who would hear the Word gladly. One thing is certain: the man who hears the gospel and does not heed it, has his blood on his own head.

Paul had his moments of discouragement. But though he was down, he was never out. "The Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee." They must have been reassuring words to Paul in view of the fact that he had been beaten so many times before. "I am with thee"—the consciousness of the divine Presence has been the strength of men and women through the centuries. If God be for us, who can be against us?

"I have much people in this city." What? Much people in wicked, grossly immoral Corinth! Yes, in Corinth there were those who belonged to the Lord. In Elijah's day Jehovah had seven thousand who had not bowed the knee to Baal. And in our day and in our own cities and towns, God has those who are His own. Their names are not always on the front pages of the newspapers, but their names are in the book of life. In a quiet, unassuming and indiscourageable way they are serving Jesus Christ, and in them there is that saving element which shall save the world.

1. The worse the place, the greater the need for the gospel.
2. Wealth constitutes a snare to the spiritual life.
3. A materialistic philosophy of life does not produce real men.
4. The home with the open door is often an instrument in the hands of God for evangelizing the world.
5. Christianity is based on reason.
6. Disregarded opportunity constitutes a grave responsibility.
7. Those who undertake God's program are assured of God's help.
8. If we believe, we are to speak.
9. Fear often prevents us from doing our Christian duty.
10. God has "much people" even in the most unexpected places.

CHRISTIAN ENDEAVOR.

October 11, 1925.

Topic: "They First Gave Their Own Selves."—ii. Cor. 8: 1-15.

A Stewardship Meditation.

Some Bible Hints.

It is when we know the joy of the Lord, the happiness of service, that we give ourselves wholly to Him. (V. 2.)

Real stewards are not pushed into God's work; they do it "of their own accord," that is because they want to do it. (V. 3.)

What we give to God is nothing, unless we give ourselves with the gift. (V. 5.)

Surrender to God is also consecration to service of men. (V. 5.)

Suggestive Thoughts.

Christian service begins in utter consecration. That is "first." No second step can be taken until the first is made.

God wants our service, our co-operation, but it is we who must "give" ourselves. He does not force us. He invites. The decision is with us.

God's claim upon us rests upon creation and redemption. He made us, and we are His. He redeemed us by His blood. We are not our own in any sense.

A Few Illustrations.

Money is the symbol of time, talent, and energy expended, and put into a form that can be used as the owner will. To give God money is to give part of ourselves.

Stewards have different tasks. God has uses for many gifts. We can be His stewards in the home as well as in church or business, doing His will there.

To give ourselves to God is simple. We need simply sincerely tell Him in prayer that we surrender to Him; ask Him to do whatever He will with us; and then *believe that He accepts,* and try to live as He would have us live.

To Think About.

What is meant by stewardship?

Why should we consecrate all our powers to God?

Which is the happier life—the consecrated or the selfish?

"We always get back what we give—reap what we sow. If we give ourselves we get back a larger self, nobler, sweeter, more divine."—*Buckhart.*

Christian Orphanage

Dear Friends:

The prettiest scene we have had the pleasure of looking at for a long time was this morning, when all of our little children, one hundred strong, dressed up in their clean school clothes and armed with books, pencils, tablets and all the necessary articles for school work marched off to the graded school. They were all happy to go and went off with light steps and happy hearts to begin in their early years to prepare for life's work. It carried me back to my young boyhood days when mother would wrap me snug and warm and with books in one hand and my dinner basket in the other, she would urge me to be a nice little boy and study hard and have good lessons. That mother's influence has followed me all the days of my life and in my immagination I can hear her now, telling me to be a good boy. Oh! if we would always obey the teachings of a good mother. But in looking at this one hundred children march off to school, it could not but bring a bit of saddness mingled with the joy. Of course it makes us happy to see them happy and their hearts glad in the thought of going to school, but sad, to realize their mother could not give then the little farewell: "Be a good boy today." In many instances mothers voice is hushed and will be heard no more. In other cases, mother is far away and could not be present to heave the little farewell word. But when we stand and look at them march off to school and realize these missing things in life, it makes them feel mighty close to us. It fills the hearts of those who are trying with all of our ability to care for them, to make a greater determination to be father and mother to them, and to fill as near as may be this vacant spot in their life.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 1, 1925.

Amount brought forward		$ 22,917.74
Sunday School Monthly Offerings.		
Eastern Virginia Conference:		
First Church, Portsmouth	$ 6.29	
Franklin	5.00	
		11.29
Eastern North Carolina Conference:		
Wake Chapel	$ 6.22	
Mebane	2.50	
Auburn	4.50	
		13.22
Western North Carolina Conference:		
Union Grove		3.00
North Carolina and Virginia Conference:		
Ingram, Va.		5.00
Alabama Conference:		
Pisgah	$ 2.33	
Wadley	143	
Spring Hill	7.00	
		10.76
Special Offerings:		
A. M. Allred		20.00
New Building Fund.		
C. H. Dickey	$ 10.00	
Mr. and Mrs. S. L. Beougher	2.00	
Bethel Sunday School, Valley Va...	5.00	
Wilbur Lankford	1.00	
Anna Stadler	2.00	
Mrs. Irene Lawrence	5.00	
Mrs. W. H. Norfleet	5.00	
Wm. Criscoe, Pinehurst, N. C. ...	1.00	
N. J. Morgan, Carthage, N. C. ...	1.00	
Mrs. Sarah Copeland, Eagle Spgs..	1.00	
Mrs. M. A. Bailey, Biscoe, N. C....	1.00	
P. G. Copeland, Eagle Spgs.....	.50	
D. A. Freeman, Eagle Spgs.....	5.00	
E. M. Lewis	1.00	
Elliott Barley, Biscoe, N. C.....	1.00	
Mrs. Elizabeth Copeland, Eagle Sp.	7.00	
D. J. Fitch	15.00	
Christian Endeavor Society	5.00	
		70.00
Total for the week		$ 133.27
Grand total		$ 23,051.01

It requires the same type of men and principles to preserve our American institutions as it required to establish them.—*Dr. Maurice Newberg.*

Are you ready for Conference? Have you done all you purposed since last Conference?

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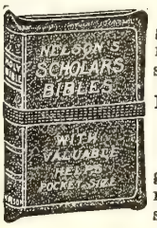

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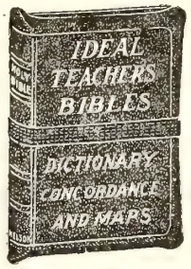

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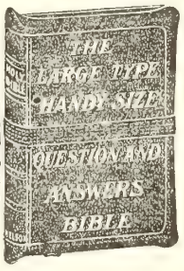

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

SETTING THINGS RIGHT.

Text: "Try your own selves whether ye are in the faith; prove your own selves, or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate." 2 Cor. 13:5.

"Try your own ways and turn to the Lord." Lam. 3:40.

When things seem wrong to me, what must I do? I must be very slow for it may be myself that is wrong. Let me look well and see.

But suppose my life has been flooded with blessings through Christ; suppose I have seen the Word of God as never before; suppose I do not know His power for victory; suppose I do want above everything else to share my blessings with every one else, and suppose I have done my best to share it and make every one happy; and still, response is obstinate and many for whom I have labored are slow to enter into the riches they might have, what shall I do? I am in the balances. Satan urges me to be harsh and critical, intollerant and foolish. If I yield I put them beyond the possibility of the blessings which I myself have lost.

I will patiently pray that God may deal in His own way with me. My conduct must be of boundless tenderness and sympathy. I pray God to help me in His prevailing love.

PRAYER: Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way of everlasting life. Turn my feet to Thy Word and to Thy testimonies and give me life. In His name I ask it. Amen.

Lessons: Ps. 22:23; 69:34; 150:6; 138:1; 47:7; Col. 3:16; Ps. 145:2; Heb. 13:15; Ps. 21:13; 30:4; 147:1; Isa. 49:13; Ps. 106:1; 150:2; Lk. 2:10-11; 1 Cor. 15:57.

TUESDAY.

GIVING THANKS.

I ought to be thankful—
For grief unsuffered. tears unshed,
For clouds that scattered overhead;
For pestilence that came not nigh,
For dangers great that passed me by;
For sharp suspicion, soothed, allayed;
For doubt dispelled that made afraid;
For fierce temptation well withstood,
For evil plot which brought forth good;
For weakened links in friendship's chain
That sorely tested the strain;
For harmless blows with malice dealt,
For base ingratitude unfelt;
For hatred's keen unuttered word,
For bitter jest, unknown, unheard;
For every evil turn away,
Unmeasured thanks I give today.

—Selected.

PRAYER: Our Father, may we lack nothing this day, and forever, in heartfelt thanks for Thy blessings, the unseen as well as the seen. We acknowledge Thee as our salvation and we praise Thy name for Thy divine grace and mercy. Save us we pray Thee, from sin, and to the Glory of God. In His name we ask it. Amen.

WEDNESDAY.

THE CHRISTIAN'S HOPE.

Text: "No one cometh unto the Father but by Me." Jno. 14:6.

So we have to come to Jesus for our hope. He is the way of salvation, and He is the gate to the city of mansions, which the Father hath prepared for His children in the unseen home beyond.

Think what this means—not merely reading His Word. We only half understand what He means when we confine our attention to His teachings. He said: "Look unto *Me* and live." He himself then is more than He taught. His greatest contribution is his own character. What He taught gets its flavor from what he was. By seeing Him we can understand more fully than any other way what it is to be righteous and loving. In Him we visualize our possibilities in God. "He that hath seen me hath seen the Father," said the Christ. Jesus lived such a life that it is incredible that he should die. It is through Him that we may live the same way. His ministry never closes. And like Him ours shall never.

PRAYER: Our Father, in the Name of Jesus, we come to Thee and pray that we may always look to Jesus, and that we may have His thoughts and feelings; that we may be as loyal to Thy purpose as He, as generous in our devotions as He and as complete in our spirit and sacrifices as He would have us be. Forgive us of our sins and hold Thou before us Thy hope for ever. Amen.

THURSDAY.

LIVING IN THE FULNESS OF THE GOSPEL.

Text: "I am sure that when I come unto you I shall come in the fulness of blessing of the Gospel of Christ." Rom. 15:29.

"Gospel," we are told, originally meant "Good News." Much use of the term is made in the scriptures in which it is caused to mean —"Revelation of God," "In His Grace," "In His Truth," "His Power," and "His Salvation."

What is that "Good News?" It is the good news that is the difference between happiness and misery, salvation and perdition, heaven and hell. The death of our Lord, to the Disciples, for a time, meant failure of all to which they had looked forward for this life and that to come. His resurrection was the good news, for it meant the re-establishment of that hope. It was the bringing back the absolute certainty of His Messiahship. Faith that had been staggered by the crucifixion had now been restored and everybody could know that Jesus was really what He called to be, the Lord of the world and the Saviour of mankind.

PRAYER: Our Father, in these days of materialism and doubts renew our hopes and trusts in Thee through Jesus Christ our Lord, and forbid that our faith shall ever waver. Forgive us and save us this day. Amen.

FRIDAY.

THE NEED OF GODLINESS.

Text: "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." 1 Tim. 4:8.

What does godliness contribute to our daily efficiency? What can it do to make us happier, stronger and more successful in our daily living?

A common answer is: It gives us comfort, solace in life's misfortunes, sets wrong things right, gives compensation to failures, consolation in bereavement, and gives the assurance of meeting loved ones in eternity.

We believe that is all this, but that sounds much like a hospital doesn't it? Much as we need and expect these things, we need more; for instance, strength, courage, enthusiasm and loyalty consecration and heroism. Battles are not won by doctors, hospitals and trained nurses. It is good to be helped up when we are down, to be restored when we are sick, but it is better never to fall. What does Christianity offer us there? It puts value in our possibilities, satisfaction in our efforts, power in our influence, prospect in our living. It opens up to us new knowledge and the exercise of new thought and power; and the consciousness of these things gives new dignity to our personality and new joy to our living.

*PRAYER*s Our Father, give us the fulness of the Christian hope in the life that now is. Help us to use our opportunities to their utmost, and as we pass on help us to look back over the past without regret. In His name we ask it. Amen.

SATURDAY.

LOYALTY AND DUTY.

Text: "Wherefore, receiving a kingdom that cannot be shaken, let us have grace whereby we may offer services well pleasing to God." Heb. 12:28.

There was a man whose earthy life was drawing to a close. He was one of whom it could be said with more truth than with most men that he had used his opportunities to the full, and could look back over the record of his life without regret. In the hour of his death it was impossible to associate him with death. His mind was active and alert, interested in life—never more so even though cut off from outer contracts and shut up in the world of his own thoughts.

This was a man who had schooled himself by unremitting discipline to a loyalty to duty which shrank from no sacrifice. He had learned the rarer lesson that duty willingly followed leads into paths of pleasantness and peace. He was a man who had borne great responsibilities with the burdens increasing each year, and had never laid down what he had once taken up, and withal never too busy to lend his ear and his heart to any needy child. His genius was friendship. No one touched him without trusting him and to hundreds he stood in a father's place. He was wise in council and tender in sympathy and yet dared to blame when blame was needed. He walked daily with God, and in his presence doubt could not live.

PRAYER: Dear Lord Jesus, help us to discipline our souls for service and live both for God and humanity. Show us our duty. Give us will and strength to walk therein and find pastures of peace and happiness. In His name we ask it. Amen.

SUNDAY.

THE USE OF OUR BODIES AND SOULS.

Lesson: Romans 6 (read).

Text: "Let not sin reign in your mortal body, neither yield your members as instruments of unrighteousness; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

Is it possible to think that it would make no difference if we were persuaded that there is no further work in store than what we may be called upon to do in this world; that this finely tempered instrument of the body, fashioned by God at so great a cost and fitted for such high and sacred uses is to be cut off by death from all further possibilities?

Would it not, on the other hand, be an inspiring and uplifting thought, stimulating to new self-discipline and completer consecration, to believe that what we see and do here is only the beginning of a service that will have no end. Each year new opportunities and friendships will continue in the life to come. We be-

(Continued on page 13.)

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dears:

Not much longer to play the Pollyanna game! Just till October the first—Be SURE to exchange your photographs, and then write me a letter and tell me all your Pollyanna did for you—its going to be interesting as can be to find out how good Pollyanna treated you! And—Oh, my, deary me—I do hope you are a real good Pollyanna yourself. Are you dears?

Oo-ee, the leaves can't fall off the trees while it is so hot—and pretty soon the Kiddies will want to play in a great big old pile—as tall as Little Joe—God will want the leaves to go to sleep real soon—and then comes Father Winter, and covers the dear little leaves in a white blanket of snow. And won't it be fun when that time does come—Yes, ser-ee! I'll be so glad!

Who likes winter-time best? Do you?

YOUR EDITOR.

"THE POLLYANNA GAME!"

Group 1.—Linnie Hancock, age 8 years, Sedly, Va., R. F. D. 1, Box 59; Rebecca Anne Holden, Louisburg, N. C., Box 87.

Group 2.—Wilma B. Hancock, 13 years old, Sedley, Va., R. F. D. 1, Box 59; Mary Julia Denton, McRae, Ga.

Group 3.—Nellie Warren, Altamahaw, N. C.; Patricia Holden, Louisburg, N. C., Box 87.

Group 4.—Grace Tabscott, Elon College, N. C.; Ben. T. Holden, Louisburg, N. C., Box 87.

Group 5.—John Staley Holden, Louisburg, N. C.; Alice Ruth Scholz, Macon, N. C.

Group 6.—Ruth Prichard, Chapel Hill, N. C., 208 Church Street; Emma Williamson Atkinson, Suffolk, Va., Route 5.

Group 7.—Naomi Sumner, Burlington, N. C., R. F. D. 5; Katie Lee Johnson, Fuquay Springs, N. C.

Group 8.—Dorothy Helfenstein, Dover, Del., aged 11 years; Sara Virginia Hook, Elon College, N. C.

Group 9.—Conrad Coghill, Henderson, N. C.; Hampton Brady, Ramseur, N. C.

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Group 11.—Wilbur Lankford, Burlington, N. C.; Braxton Craven, Ramseur, N. C.; Lorene Russell, Roanoke, Ala., Box 446; Mary Louise Long, Lillington, N. C.

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Group 14.—Sara Johnson, Elon College, N. C.; Helen Horner, Burilngton, N. C.; Pauline Carter, Liberty, N. C., Route 3; Mary Rosemond, Burlington, N. C., Box 467.

Group 15.—Mary Clara Whitesell, Elon College, N. C.; Edna Earle Lambeth, Burlington, N. C.

WHAT MRS. BUCKLEY SAW ON HER ISLAND.

If you want to know where Mrs. Buckley lives, you must study a map of the Great Lakes until you find a big island called Bois Blanc, away up in the north between the South Channel of the Strait of Mackinac and Lake Huron. There, in a delightful cottage in the ever green forest, is Mrs. Buckley's home. She and Mr. Buckley choose to live on this far-away island in the winter as well as in the summer for many reasons of their own. One reason is that they think their island home even lovlier in the ice-bound winter than in the summer.

Every winter Mrs. Buckley provides food and water for the wild things of the forest. Red squirrels and blue jays are her daily guests, and they have bad manners. They scold and quarrel all the time.

Last winter Mrs. Buckley spread her feast of nuts and crumbs on the flat roof that covered a wide, low wood-pile. One morning she was watching the red squirrels and blue jays at their breakfast and wondering what impolite things they were saying one to another as they ate and scolded and scolded and ate, when something unusual happened.

It was a still morning. There was not the least bit of a breeze in the forest to send showers of snow down from the wide-spreading evergreens. The squirrels were chit-chit-chitting at the blue jays, and the blue jays were "sassing" back in shocking language, if the truth were known.

Mrs. Buckley was watching and wondering, when suddenly she saw a bit of wood magic. One blue jay said something in a different tone. He was perching on a spruce bough that stretched above the wood-pile. He had been listening quietly to the quarreling, with his head on one side, as if he enjoyed it, when without warning he made one sharp remark:

"JAY-JAY-JAY!"

Instantly there was complete silence on the wood-pile. Not only was there silence, but not a creature moved a muscle.

When the blue jay spoke, a big red squirrel was running up one of the posts that held the roof over the wood-pile. He had nearly reached the top; in two leaps he might have been on the roof with his friends and his enemies. That red squirrel stopped dead still where he was, and then he did something that amazed Mrs. Buckley.

He began to flatten out. He flattened and flattened against the post until it was hard to see where his fur coat ended and the bark of the post began. And still he flattened. His tail grew flatter and flatter until it seemed to become part of the post. Mrs. Buckley was fascinated. She said she half expected him to go out of sight entirely.

On top of the wood-pile were more wonders. Every squirrel there had flattened out like a door-mat. The blue jays seemed to have turned into straight blue sticks. Their heads were in a straight line with their tails, and their feathers had been flattened and flattened until they no longer looked like feathers. One, two, three, four, five minutes passed, and still the squirrels seemed to be red fur rugs and the birds, blue sticks.

As she could discover no reason for such actions, and as there was not a cat in sight or anything near to change a chattering wildwoods dinner party into a sort of hide-the-thimble-in-plain-sight game, Mrs. Buckley stepped outside the cottage into the shining winter day to see what she could see.

High above the Norway pines, in the bright blue sky, an eagle was circling round and round, round and round, looking for any little moving creature that he might be glad to eat.

When the eagle flew far away, the blue jays and the red squirrels came to life again and began to quarrel and eat their dinner as lively as ever. Then Mrs. Buckley went into the house with something new to remember always and to tell all boys and girls. I was one of the girls she told.—*Frances Margaret Fox.*

THE DISCOVERY.

Bettie had opened an old green door
  Set in an old red wall.
Vines had hidden it well before;
  It hadn't seemed there at all.
Then workmen pulled the ivy away,
And when she came again to play
There was the funny old faded door
  Right in the old red wall.

Slow she opened the door and found
  A dear old garden square.
Flowers were shining all around,
  Flowers were thronging fair:
A starry group by an old gray stone,
A little bell shape swing alone,
And dozens of others, white and gold,
  Crimson and blue, were there.

Can you think of anything much more sweet
  Than a secret door in a wall
And blossoms crowding about your feet,
  Lovely and bright and small?
"Flowers!" cried Bettie. "O flowers dear,
How could I dream you were so near?
But I never will shut the old green door—
  Too well I love you all!"

—*Nancy Byrd Turner.*

MY PUSSY.

My pussy always washes
  When she's had a bite to eat,
But all the same I really think
  She isn't very neat.

For though she washes after meals,
  She never does before;
And I am sure she ought to
  After sitting on the floor.

Mary Ruth Jones.

Franklin, Va.

(Continued from page 12.)

lieve that there is something in humanity at its best that deserves to live forever, and it makes a great difference in our estimate of the significance of living whether or not we believe that what we feel ought to be, will be.

When some one tells us that they do not believe in the after-life, they must be thinking about something different from the hope we have in Christ. They must be thinking too much of life as it is and not as it should be. They are measuring the future with the measuring rod of the past. They are thinking of the monotony of life, its weary repetition of familiar experiences, its empty formalities, its deadening routine, and these they do not wish continued, and they refuse to believe in it.

But we Christians do not look for such a life as that. God's life is quality, not more existence, but better existence. We are to work out the wrongs here and make things right and make the future full of things to be done and to be learned that will make joy complete.

PRAYER: Our Father, lead us (and inspire us to follow) unto the highest life. Show us the unending development of Christian living. Sanctify our temporal abode and make this world a heaven for us, according as we are taught, "Thy kingdom come on earth." Amen.

RIGHTS AND DUTIES OF STATES.

"Little given to self-praise," The Dearborn Independent says, "it is nevertheless proud to think that it was instrumental in reviving throughout the country the sense of the Rights of the States to Home Rule in matters not delegated by the Constitution to the Federal Government. The wild rush toward bureaucracy, centralization, prussianization of the whole country, a rush encouraged by those who can more easily control politicians than they can the people, has been stopped. Efforts will still be made to take away the Rights of the States, but the people are awake and that course will not prove so easy in the future.

"However, that is not all. Rights *may* be taken away from the States and *are* taken away when States refuse the Duties which Rights imply. No State, in the name of its Rights, can throw itself as a barrier across the path of the nation's progress. When it does, its right to do so is removed. Recent discussion has retained to the State its rights over its schools and to the families of States their rights in their own children. This has been done by showing what is proposed and would be possible under the so-called Child Labor Amendment to the Constitution and under the proposed Federal Department of Education. Those who want to control all children under 18 from a Washington Bureau, those who want to put all the district schools under a Bureau at Washington, based their strongest argument on the neglect practiced by the States—neglect in protecting tender children from brabarous labor conditions, neglect in fostering an adequate educational system in backward districts.

"Insofar as these charges were true (and to a minor extent in a few neglected places the first was true; to a minor extent but in more places the second was true) it called attention to the neglect of State Duties. The conclusion drawn was wrong, of course. Because a State neglects a matter is no reason why it should be immediately dissociated from all rights and duties in that matter by having the Federal Government appropriate it. Home Rule with less efficiency is more valuable to this nation than Federal Rule with more efficiency. That statement would be true even if Federal Rule were more efficient than Home Rule, which *it is not*. When a State neglects its duties, the procedure is to wake it to its responsibility and through education and urgence bring its people to a vigorous handling of their own affairs.

"If there are states which permit little children to go to work, or youth or women to toil under hurtful conditions; if there are States which neglect or forget the district school, they may expect constant assault on their Rights to control the conditions under which their children live, and their Rights to control their own educational system. The Right of the State to Home Rule depends on the State's fulfillment of its duty to rule at home in accordance with the best interests of all its people—especially the multitude of plain people."

NOTICE.

The Ministers' Association of the Eastern Virginia Conference is called to meet at the Central Y. M. C. A., Norfolk, Va., on Monday after the second Sunday in October, at 10:00 A. M., instead of the usual time. The program will consist of papers by Dr. W. D. Harward and Revs. J. H. Lightbourne and H. S. Hardcastle, and reports from the field by the members of the Association. A full attendance is desired.

N. G. NEWMAN,
President.

Holland, Va.,
Sept. 29, 1925.

PROGRAM

of the Third Annual Session of the Woman's Missionary Conference, Wadley Christian Church, October 17, 1925.

Morning Session—9:30 A. M.

Devotional Services, conducted by Mrs. W. S. Hood.
Welcome Address, Mrs. C. W. Carter.
Response to Welcome, Miss Iola Hunt.
Business Session.
Song.
President's Address.
"The Place of Prayer in Our Works," Miss Gertrude Brown, Elon College, N. C.
A Message from Mrs. Denison, read by Mrs. Ruth Carter.
Use of Missionary Literature and the Christian Missionary, Subscriptions, Rev. G. D. Hunt.
Missionary Sermon, by Dr. J. O. Atkinson.
Adjournment.

Afternoon Session.

Devotional Services, by Miss Siddie Lathum.
"What Missions Can Do for Alabama Women," Mrs. Sion Lynam.
"What Alabama Women Can Do for Missions," Mrs. Lois Melton.
Discussion of the Mission Work at Fancy Gap, Dr. J. O. Atkinson.
A Message from Mrs. J. A. Williams, President of the Southern Board, read by Mrs. Gertrude Hood.
Short talks on mission problems, by the women present.
Reports of Committees.
Adjournment.

Above is found a program of the Third Annual Session of the Woman's Missionary Conference, which will be held at Wadley Christian Church, October 17, 1925.

It is greatly desired and expected that all societies in the Conference be represented; and we especially urge all churches not having societies to get as many of their women to attend this Conference as possible. We hope to be able to organize quite a number of new societies after Conference.

Every one interested in the work is cordially invited to be with us on this day.

MRS. E. M. CARTER,
Wadley, Ala. *President.*

PROGRAM

of the Eastern Virginia Woman's Missionary Conference, Liberty Springs Christian Church, October 16, 1925.

Theme: "Teach Us to Pray."

Morning Session—10:00 A. M.

Call to order.
Hymn—"The Morning Light is Breaking."
Devotional Service, Mrs. R. B. Wood, Norfolk, Va.
President's Message.
Reports from—
District Superintendents.
Superintendent of Young People.
Superintendent of Cradle Roll.
Superintendent of Literature.
"The Missionary Transformation of a Work-basket," Mrs. J. E. Cartwright.
Recognition of Societies.
Vocal Solo, Mrs. Telza Miller.
An Address. (Speaker to be supplied.)
Treasurer's Report.
Appointment of Committees.
Announcements.
Collection.
Hymn—"At the Place of Prayer."
Adjournment for Dinner.

Afternoon Session—2:00 P. M.

Devotional Service, Mrs. E. L. Beale, Franklin, Va.
Vocal Solo—"Teach Me to Pray," Mr. E. C. Bower.
"Echoes from Delegates to Mission Summer Schools":
Mrs. Charlie Daughtery,
Miss Marion Beale,
Mrs. W. V. Leathers.
Address—"Making the Whole Church Missionary," Dr. J. O. Atkinson.
Duet—"Love's Assurance," Mrs. Clarence Harrell, Mr. E. G. Bower.
"Silent Message," by Ten Women.
Presentation of Banners.
Reports of Committees.
Miscellaneous Business.
Appointment of Delegates to Southern Christian Convention.
Hymn—"Sweet Hour of Prayer."
Adjournment.

MRS. M. L. BRYANT, President.
MRS. L. W. STAGG, Secretary.

ANNUAL REPORT OF TREASURER OF THE VIRGINIA VALLEY CENTRAL CHRISTIAN CONFERENCE.

August 1, 1924 to August 1, 1925.

Woman's Missionary Societies:		
Leaksville, Dues	$ 74.31	
Leaksville, Thank Offering	5.50	
Linville, Dues	73.21	
Linville, Thank Offering	11.06	
Linville, Special F. M. Offering	4.88	
New Hope, Dues	24.35	
New Hope, Special F. M. Offering.	5.50	
Winchester, Dues	35.81	
Winchester, Thank Offering	19.46	
		$ 254.08
Young People's Societies:		
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Antioch, Thank Offering	6.06	
Antioch, Special Offering	15.96	
Bethlehem, Dues	24.40	
Concord, Dues	17.24	
Timber Ridge, Dues	38.18	
Winchester, Dues	10.15	
		139.97
Christian Endeavor Societies:		
Winchester, Offerings		12.73
Cradle Roll:		
Antioch, Mite Boxes	$ 8.88	
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New Hope, Dues	2.10	
Winchester, Dues	1.76	
		17.34
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Mayland, for Porto Rico	3.33	
Palmyra	2.00	
Timber Ridge, Bible Class	2.50	
Timber Ridge, Ladies' Aid Society.	5.00	
Miss Naoma Boyce	3.00	
Mr. W. F. Ritenour	4.00	
Miss Rita Clinedenst	.50	
		39.96
Conference Offerings:		
1924 Session	$ 27.95	
1925 Session	26.22	
	$ 54.17	
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On September 2, 1925, Mr. William E. Rogers and Miss Violet Lawrence were united in marriage. Only a few friends witnessed the ceremony. Mrs. Rogers is a young woman of pleasing personality She is a member of Sanford Christian Church and is active in its service. Since Mr. Rogers came to Sanford several months ago he has proved himself a young man of good habits, honest and industrious, one who bids fair to get along in the world. The writer joins their many friends in wishing for them much success and happiness in life.

R. L. WILLIAMSON.

The University of Pavia, in Italy, claiming the distinction of being the oldest European university, recently celebrated it eleventh centenary.

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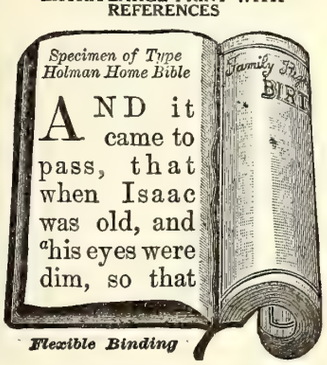
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NUNRY.

On the evening of August 28, death came suddenly and claimed for the life beyond, Sister Hettie Nunry, who had reached the age of 65 years. For about twenty-five years she had been a member of Grace's Chapel Church, years we trust she has spent in preparation for her call home. Among those who mourn her departure are: a daughter, Mrs. Newby Shields, a brother and four grand-children. May the Lord wipe away the tears of sorrow and bring comfort to those who mourn. R. L. WILLIAMSON.

LARRICK.

O'Nile Ruby Larrick, infant daughter of William and Vera Larrick, was born September 2, 1924, and died August 22, 1925, aged 11 months and 20 days. The parents are members of the Timber Ridge Christian Church, and the funeral services were held there, August 23, 1925. Their many friends extend to the sorrowing parents their deepest sympathy in this hour of sore bereavement.

A. W. ANDES

WELCH.

James M. Welch, of Wadley, Ala., was born September 12, 1854, and died on September 16, 1925. His entire life was spent in the same community. As a boy he was studious and eager to learn, and when quite young began to teach school. At about the age of thirty-five he attended the Southern Medical College and received the degree of M. D.

He loved his profession, but gave the church of which he was a member his very best service; and unless it was in an extreme case his calls were arranged so that he could attend church and Sunday School. For years he was a teacher of the Adult Class, being relieved of that duty only a year or two ago. He was thoughtful of the young men who wanted an education, often taking them into his home to live as ones of the family. He was useful in every way in his community and was ever ready with faithful counsel and assistance for those in need of a friend. When there was nothing good to be said he kept silent.

He was devoted to his home and companion and gave every consideration to his children. He leaves his wife, Mary M. and three sons, Ernest B., D. D.; Carl B., M. D.; and Linard L., M. D. He lived a beautiful life and fell on sleep at the home of one of his patients, having gone on a call.

The funeral services were conducted by the writer from the Wadley Christian Church, Rev. G. D. Hunt preaching the sermon. After the sermon there were talks from those volunteering as to his life as a Christian, as a business man, as to his helpfulness to the young, in social life and in his profession. His body was buried in the family lot in the Wadley cemetery.

E. M. CARTER.

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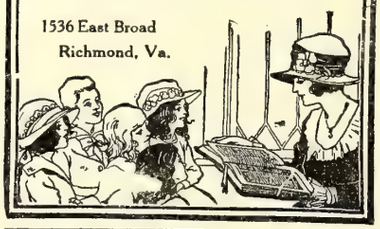

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, OCTOBER 8, 1925. NUMBER 41.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

How Swindlers Live.—

It is estimated that every year the people of the United States lose a half billion dollars by speculating in stock frauds. Swindlers get that amount, and on half a billion, a number of them could live for a year. Sometime ago we published on this page the sums which other thieves collected, and it is interesting to know how much American swindlers have to squander within a year.

Swedish Copper Mine Discovered.—

Dispatches from Stockholm heralded the discovery at Skelleftea, in the north of Sweden, of one of the largest copper deposits unearthed in Europe in many years. It was recalled that the Falun mines in Sweden have been worked since 1288. It is also of interest to note that the Mansfield copper mines in Germany have been worked for one thousand years, and the prospects point to another thousand.

A Piano Improvement.—

John Hays Hammond, Jr., recently demonstrated an invention by which the pianoforte can be made to have the sustained tones of a pipe-organ. The characteristics of the pianoforte are all retained. Mr. Hammond made the demonstration at his home in Gloucester, Massachusetts. Musical experts believe that this new invention is the greatest improvement of the pianoforte since it was evolved early in the eighteenth century.

First to Pay.—

Alfred Zayas, President of Cuba, speaking at a Rotary club luncheon in Manhattan, announced that Cuba was the first country to pay her war debt to the United States in full. So far it is the only country to have done so. Senor Zayas declared that this leadership was due to the labors of his people. He explained that sixty-seven per cent of Cuba's imports came from the United States, and that eighty-five per cent of the exports came to the United States.

Right or Wrong?—

Oscar Hill, forty-nine years old, a retired fur manufacturer, who had lived in this country for eighteen years, but who had failed to take out naturalization papers, recently revisited Europe. On his return to this country, he was refused admission because he could not read, which is a requirement now for all adults who enter the United States. The law was simply and inevitably taking its course, but actually was the position authorities right or wrong?

Profiteers Again.—

During the late war we heard much of profiteers and their work. Now as the Anthracite coal strike continues without hope of a settlement, a number of these same gentlemen are hoarding huge stores of hard coal amounting to from 500,000 to 2,000,000 tons, hoping that they can create an artificial famine, and send the price up to twenty dollars a ton or higher. So far nothing has given them hope of this advance, but much fear is being entertained over the matter. If the strike continues, and the profiteers can hold out, the demand may materialize before the winter. It is a case, it would seem, for governmental intervention in behalf of the public welfare.

Railroads Losing Passengers.—

Appearing in the Western roads freight rate advance plea before the chairman of the Interstate Commerce Commission, C. B. Aitchison, President Charles Donnelly, of the Northern Pacific Railroad, informed the Commissioner that passenger business was a losing business, and that short hauls were going to bus lines. He pointed out that the Northern Pacific road carried 9,336,000 passengers, with an income of $20,000,000 in 1919; and in 1924 the same road carried only 3,607,000 passengers, with a revenue of $13,000,000. He pointed out too, that there had been a tremendous falling off in the short haul business, and declared that the business they had lost could not be recovered, and that the trucks did not yet have all the business they would get.

Another Man Without A Country.—

The Man Without a Country has his counterpart in a communist agitator. Because he would not cease to spread propaganda, the American authorities last January decided to put him on the high seas. When the steamer for Cherbourg, France arrived, he was duly shipped third class. At Cherbourg, the French authorities considered him dangerous and objectionable, and returned him to New York. At New York he was declined the privilege of landing, and this has been his situation for nine months now. He has done nothing except to cross and recross the Atlantic, consume large quantities of food, and develop considerable knowledge of transatlantic navigation. The steamship people have made frantic efforts to get rid of him, but without avail. He is to be in American harbors at an early date.

Saklatvala Excluded.—

Secretary of State, Frank B. Kellogg, has forbidden the entrance of Shapurji Saklatvala to the United States. Saklatvala is a member of Parliament, and is understood to be a member of the British Parliamentary delegation to the Inter-parliamentary Union which met in Washington last week. Secretary Kellogg felt that the exclusion of Saklatvala was made advisable because of the inflamatory utterances delivered in the British Parliament. It was the aim of the Member from Battersea to preach anarchy and the change of our form of government, even at the point of cold steel. Senator Borah felt that Saklatvala should not be excluded, and announced the age old truth that the best way to spread a truth was to make martyrs of the spreaders. The brother of the excluded man, Mr. P. D. Saklatvala, President of the Middle States Oil Company, approved of the action of Secretary Kellogg in a statement given to the press. The oil magnate has been in this country for more than twenty years. Saklatvala is a Parsee, a member of an advanced Indian people who worship Zoroaster. They immigrated to India many years ago from Persia. The unexpected part of the incident debarring Saklatvala from this country, was a petition circulated in Battersea, his constituency, asking that he resign or retract his rash declarations in Parliament, especially those denouncing the British policy in India.

A Crop of New College Presidents.—

There seems to be a number of new college presidents who are just entering upon their work this fall. Some of them are old college presidents just taking up new presidencies. Among this new crop, we have Dr. John Martin Thomas at Rutgers College, New Brunswick, N. J.; Dr. Clarence Cook Little changes the University of Maine for that of Michigan, where he succeeds Dr. Marion Leroy Burton, who died early this year. Max Mason, President elect of Chicago University is proceeding with his duties there. Glenn Frank, the former editor of the *Century Magazine,* is doing the same at the University of Wisconsin. Knox College at Galesburg, Ill., has been taken over by Albert Britt. Paul Whitfield Horn spurred the builders of The-College-That-Is-To-Be at Lubbock, Texas. Hamilton Holt, defeated for the United States Senate in Connecticut, not so long ago, has been seen motoring down to Winter Park, Fla., where he is to take charge of Rollins College. Henry M. Wriston has been chosen to head Lawrence College, Appleton, Wis. W. T. Sanger, former Secretary to the Virginia Educational Board, has become the head of the Medical College of Virginia. James Lukens McConaughy has been advanced to the presidency of Wesleyan University at Middletown, Conn. This may not be all of the newly elected college heads, but it is enough to show that a good many men are having honors and jobs this year.

NOTES-PERSONALS

Rev. W. C. Wicker, D. D., has been called to and accepted the pastorate of Mt. Auburn Christian Church, Warren County, N. C.

Rev. D. A. Long, D. D., will preach for his present pastorate the last time this month. Early in November he will go to visit relatives in South Carolina and then on to Florida for the winter.

Rev. J. E. McCauley changes his address from Elon College, N. C., to 368 Wesley Hall, Nashville, Tenn. Brother McCauley is in Vanderbilt Theological Seminary, pursuing studies looking toward the B. D. Degree. He is liking it fine at Vanderbilt thus far, and has high hopes in the success of his work there.

Why have so many churches in years gone by failed to be represented in the annual Conference. It is possible the fault is in making the selection of delegates. No person should allow himself to be chosen as a delegate unless he intends to perform the duties of a delegate, much less should a church name a delegate who cannot comply with the request to represent his church in Conference.

Franklin Christian College opened recently, with its largest number of students—more than President Henderson knows how to house comfortably. And many more are to enter later. Alas and alas that the new and so much needed dormitory is not yet completed. The great pity is that some generous soul cannot be found to donate or advance the money so that the building may be finished.

Among the many enterprises to be discussed and advocated at the Conferences, are Missions, Education and Publications, Stewardship and Promotion, Evangelization and Social Service. Two or three days in which to consider subjects of such magnitude drive the thought home to us that the Church Paper must be utillized, or else the people will know little of these things. It behooves us to put forth an effort to have The Christian Sun more widely circulated. There should be a united purpose on the part of the Conferences to put their Church Paper into the home of every family connected with the Church.

It is learned with peculiar pleasure that a Christian Church has been organized at Biscoe, N. C. We have several good members living at this place, among them our brother, Rev. W. C. Martin, who is deeply interested in our movement for a Christian Church. The first services of the new organization were held Sunday, September 27th. There are twelve charter members and they have a beautiful lot valued at $600. The organization is interested now in raising funds with which to start a building at no distant date. We bespeak for this organization healthy growth and good achievement in their worthy task.

Elon College is happy in having reached its full quota of students, and has had to turn away several applications in the last few days, as the rooms are filled. The college has the equipment equal to the very best and now it has the students. That which it lacks and most feels the need of now is more funds, donations, endowment with which to meet heavy expenses incurred and the increased current expense in running the improved plant. Rev. W. T. Walters, D. D., and Rev. W. T. Scott, are now soliciting agents and field representatives of the college, and there is no doubt but that the response on the part of our growing and loyal constituency will be ready and liberal, as it always has been in the past.

WINDSOR, VA.

Our young people of the Windsor Christian Church occupied most of the time at our regular service, the second Sunday night in September, in presenting a Pageant, "Tired of Missions." The missionary appeal of the pageant was, seemingly, very effective. This was followed by a short talk by the pastor, after which an offering was received for missions.

We held our protracted meeting at Antioch the week following the third Sunday in September, the pastor doing the preaching. We had splendid congregations, sometimes not being able to seat all the people who came. The interest was good and the church seemed much revived.

We received thirteen members at the close of the meeting. W. D. Harward.

NOTICE.

To the Churches and Pastors of the Georgia and Alabama Christian Conference:

Those who expect to attend this Conference, which meets on Tuesday evening, October 20th at 7:30 o'clock, at Oak Grove Christian Church, near Chipley, Ga., will please write to Mr. H. B. Floyd, Chairman of Entertainment Committee, Chipley, Ga. He will also be glad to furnish train schedules if you will write him. Be there and on time please, and let's have the best Conference ever.

(Miss) Aylmer Goodwin,
Secretary.

NOTICE.

The Ministers' Association of the Eastern Virginia Conference is called to meet at the Central Y. M. C. A., Norfolk, Va., on Monday after the second Sunday in October, at 10:00 A. M., instead of the usual time. The program will consist of papers by Dr. W. D. Harward and Revs. J. H. Lightbourne and H. S. Hardcastle, and reports from the field by the members of the Association. A full attendance is desired.

N. G. Newman, *President.*

TO WHOM IT MAY CONCERN:

This si to announce the Annual Meeting of the Board of Evangelism and Life Service of the Christian Church, which will convene on Tuesday afternoon, October 20th, at 1:30 o'clock, in room 501, C. P. A. Building, Ludlow and Court Streets, Dayton, Ohio.

R. C. Helfenstein,
General Secretary.

NOTICE.

To delegates and visitors attending the Woman's Missionary Conference at Liberty Springs Christian Church, on Friday, October 16th. All going to Suffolk by train or bus will be met at the new Elliott Hotel, at 9:30 A. M.

Mrs. L. W. Stagg, *Sec'y.*

NOTICE.

Delegates and visitors who will attend the Eastern Virginia Christian Conference, which meets at Franklin, Va., October 27, 1925, are requested to notify the pastor, Rev. F. C. Lester, at their earliest convenience, that entertainment may be suitably arranged.

PROGRAM OF TWENTY-SEVENTH ANNUAL SESSION OF THE GEORGIA AND ALABAMA CHRISTIAN CONFERENCE.

Oak Grove Christian Church, Troup County, Ga.
(Four Miles Northwest of Chipley, Ga.)
October 20, 21, 22, 1925.

First Day—Evening Session.
7:30 o'Clock.

Conference called to order by President, Rev. H. M. Gray.
Devotional Service, Rev. Paul House.
Reading and Adoption of Program for the Session.
Annual Address by President, Rev. H. M. Gray.
Election of Officers and Appointment of Special Committees.
Miscellaneous Business.
Adjournment.

Second Day—Morning Session.
8:30 o'Clock.

Devotional Service, Rev. P. L. Duke.
Reading of Minutes of Previous Session.
Report of Executive Committee: Revs. H. M. Gray, C. W. Hanson, H. W. Elder.
Report on Religious Literature: Revs. W. T. Crowder, P. L. Duke, W. D. Wilkinson.
Address by Representative of "The Christian Sun."
Ministerial and Church Reports.
Report of Committee on Christian Endeavor: Misses Aylmer Goodwin, Ina Gray, Mrs. Ethel Abel.
Address, Miss Aylmer Goodwin.
Address: "The Whole Program of the Whole Church," Dr. J. O. Atkinson.
Sermon, Rev. C. W. Hanson.
Adjournment for Dinner.

Second Day—Afternoon Session.
1:30 o'Clock.

Devotional Service, Rev. A. H. Shepard.
Reading Minutes of Previous Session.
Place of Meeting of next Annual Session of Conference.
Report of Committee on Sunday School: J. S. Stephenson, Rev. A. B. Mann, J. O. Bolt.
Address, Rev. H. W. Elder.
Report on Moral Reform: Revs. H. T. Gray, A. C. Huckaby, P. L. Duke.
Address, Rev. P. L. Duke.
Report on Foreign Missions: Revs. S. D. Lankford, W. H. Brewer, C. W. Hanson.
Report on Home Missions: Revs. C. W. Hanson, H. W. Elder, H. M. Gray.
Address, Rev. H. W. Elder.
Report of Woman's Board, Mrs. A. L. Harry.
Report on Young People's Work, Miss Ina Gray.
Adjournment.

Second Day—Evening Session.
7:30 o'Clock.

Devotional Service, Rev. T. J. Dean.
Annual Session of the Christian Missionary Association, Rev. H. W. Gray, President.
Organization.
Regular Order of Business.
Address: "Our Orphanage," by Chas. D. Johnston.
Address: "Our Colleges," by Dr. Beougher, President of Bethlehem College.
Adjournment.

Third Day—Morning Session.
8:30 o'Clock.

Devotional Service, Rev. A. B. Mann.
Reading of Minutes of Previous Session.
Report on Education: Revs. H. W. Elder, A. H. Shepard, H. M. Gray.
Address, Rev. H. M. Gray.
Reports of Special Committees.
Presentation of Bills.
Report of Treasurer.
Sermon, Rev. H. W. Elder.
Miscellaneous Business.
Final Adjournment.

PROGRAM

of the

Twenty-Seventh Annual Session of the Alabama Christian Conference, to be held at Beulah Christian Church, October 13, 14, 15, 1925.

First Day—Morning Session.

10:00 Devotional Services, by the President.
Enrollment of Ministers and Churches.
Election of Officers.
Annual Address, by Rev. S. M. Lynam.
Adjournment for dinner.

First Day—Afternoon.

1:30 Devotional Services, by Rev. J. H. Hughes.
Reading of Ministerial and Church Reports.
Committees.
Report of Executive Committee.
Report on Superannuates, by Rev. G. D. Hunt.
Report on Moral Reform, by Rev. J. D. Dollar.
Miscellaneous Business.

First Day—Evening.

7:30 Devotional Services, by Rev. Carl Dollar.
Report on Foreign Missions, by J. J. Carter.
Address, "Stewardship." Speaker to be supplied.
Report of Treasurer J. W. Payne.
Adjournment.

Second Day—Morning.

9:00 Morning Worship, led by Rev. S. M. Lynam.
Reading and adoption of Minutes.
Report on Religious Literature, by V. E. Kitchens.
Address: Prof. P. J. Kernodle.
Report of the Mission Board, by Rev G. D. Hunt, secretary.
Brief Reports from Mission Workers.
An Address: Rev. G. D. Hunt.
Preaching.
Adjournment.

Second Day—Afternoon.

1:30 Devotional Services, conducted by Rev. Joe French.
Report of Church Statistics, by J. J. Carter.
Report on Education, by Rev. E. M. Carter.
Address: Rev. S. L. Beougher, Ph. D.
Report of Special Committees.
Report on Apportionments for 1926, by Rev. G. D. Hunt.
Miscellaneous Business.
Adjournment.

Third Day—Morning

9:00 Devotional Services, conducted by Rev. J. D. Dollar.
Reading and adoption of Minutes.
Report of Sunday School Board, by Rev. G. H. Veazey.
Report on Christian Endeavor, by Rev. J. D. Dollar.
Testimonials from the Summer School of Christian Education.
Preaching: Rev. H. W. Elder.
Adjournment.

C. W. CARTER, Chairman.

THE EASTERN VIRGINIA CONFERENCE.

Place of next session: Franklin, Va.
Time of meeting: October 27, 1925.

The program is about completed. Two or three more chairmen of committees are to be yet heard from as to subjects and speakers.

If there is anyone who wishes to be heard at the conference on any special matter, or if there is anyone who has suggestions as to things to be emphasized, let him notify the chairman of the program committee.

The committee has allotted more time than usual to the subject of Stewardship. On the first night of the conference there will be a pagent on Stewardship, given by the young people of the First Church, Norfolk, Va. This will be followed by an address on the subject by Dr. W. H. Denison, of Dayton, Ohio.

On the morning of the second day, there will be given one hour and twenty minutes more to the discussion of Stewardship.

The committee feels that the churches may profit by this discussion and study by sending their strongest representatives to the conference, which representatives may help in creating a deeper interest in the subject of Stewardship in the churches during Stewardship months—November and December.

W. D. HARWARD,
Cha'n Program Committee.

Windsor, Va.

ANNOUNCEMENT.

Having completed my course at Elon for the Ministry, I am open for work in the Kingdom, either pastoral work, or evangelistic Gospel singing. Address— G. A. PEARCE,
Dunn, N. C.

NOTICE.

Please announce in THE SUN that the Women's Missionary Association of the Alabama Conference will meet at Wadley, Ala., October 17th, at 10:00 A. M. We desire to have delegates from all of the churches whether they have societies or not.

MRS. E. M. CARTER,
Wadley, Ala. *President.*

CONFERENCES MEET.

Alabama Conference meets at Beulah Church Tuesday, October 13, 1925, at 10 o'clock A. M.

Georgia and Alabama Conference meets at Oak Grove Christian Church, near Chipley, Tuesday evening, October 20, 1925, at 7:30.

Eastern Virginia Conference meets October 27, 1925, at Franklin, Va., at 10 o'clock A. M.

North Carolina and Virginia Conference meets November 17, 1925, at Salem Chapel, at 10 o'clock A. M.

Western North Carolina Conference meets with New Center Christian Church, Seagrove, N. C., November 10, 11, 12, 1925.

Eastern North Carolina Conference meets with Liberty (Vance) Church Tuesday after the fourth Sunday in November (November 24th).

North Carolina Conference will meet with the First Christian Church, at Greensboro, December 9th and 10, 1925.

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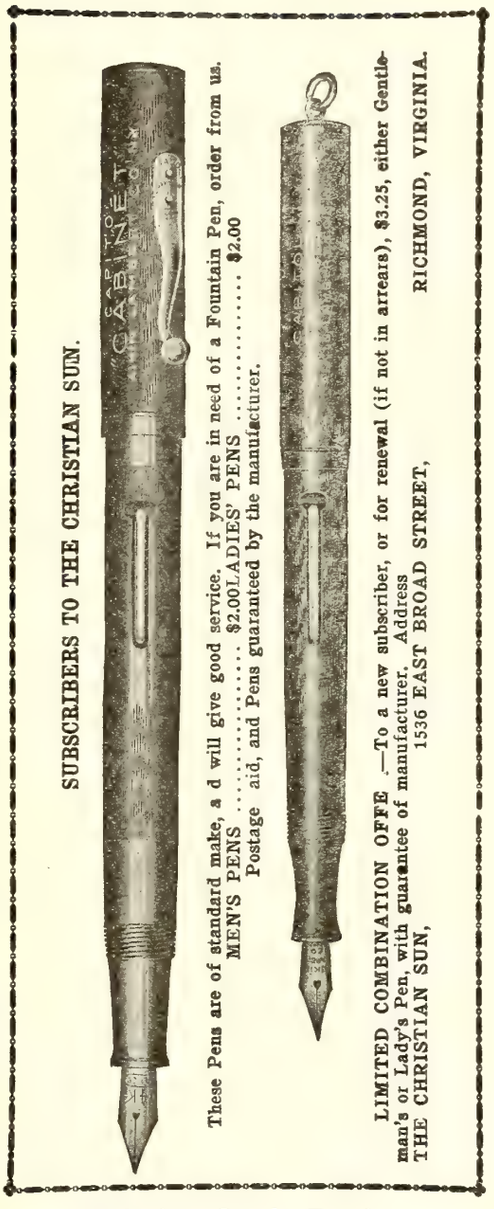
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E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

ELON'S NEED OF MONEY.

Elsewhere in THE SUN will be found a presentation and a plea from President W. A. Harper. The presentation is that of the present supreme need of Elon College, and the plea is that our people ratify by their gifts that which they adopted by their votes in the Convention at Norfolk last session. That vote was that the Convention issue, in its own name, and under its promise to pay, interest bearing bonds in the sum of $500,000.00, and that $400,000.00 of these bonds be the property of Elon College and $100,000.00 be the property of Bethlehem College. The first move on the part of Elon was to have a bonding company take over and place these bonds. It was found, however, that the fee to any reliable bonding company for handling and disposing of these bonds would amount to about $20,000.00. It was, accordingly, decided that the College hold these bonds as an asset, and that the Convention, through its constituent membership, pay the annual interest on the same, and endeavor to accumulate at the same time a surplus sufficient to retire the bonds at their maturity. To this end, the College has engaged Dr. W. T. Walters and Rev. W. T. Scott, to solicit funds with which to discharge the Convention's obligation, incurred at the time when the Convention voted to issue the bonds and donate them to the college.

The Convention voted in faith, and based its pledge and promise to pay on a well-founded faith in our people. How members of the Convention now feel about their vote, and decision in the matter is told in this issue of THE SUN by President W. A. Harper.

Reduced to its simplest form the question is this: Will our people, and the friends of the College, donate funds sufficient to meet the annual interest on the bonds, and then create a fund sufficent to retire the bonds at their maturity? The answer to that question is now to be given to Dr. Walters and Bro. Scott, as they present to us the plea and the needs of Elon.

One may legitimately and properly inquire, What advantage, if any, was there to the College and the Church in issuing the bonds? Much in every way. It gave the College in its extreme need, an immediate and very valuable asset, namely, the sum of $400,000.00 in bonds with which to meet the requirements of standardization. A College, in order to be rated as standard A 1, now, must have a certain amount of holdings and monetary assets, independent of its buildings and equipment, the faculty and administrative force, to meet all requirements of standardization. The $400,000.00 in bonds, in addition to endowment and other monetary holdings now in the possession of the College, meet the financial requirements for standardization.

The College now, by possessing these bonds, is a standard A 1 college. As we, the devoted friends and supporters of the College, now make our donations to meet the interest on these bonds, and create a fund to retire them, we in that act maintain the College as a standard A 1 institution.

Will our people do this?

There are two, among many other arguments to convince and assure us that we will. First: In every instance thus far our people and the friends of the College, have arisen magnanimously, to meet every emergency of the College, and to place it ever and always on a safer and sounder footing.

Second: When we had the destructive fire of more than two years ago (that destroyed in an hour what we had been years in accumulating), in our extreme need and unpreparedness, a few generous and most magnanimous souls came to our rescue and did for that which we were wholly unprepared to do for ourselves. In that several hundred thousand dollars were donated and provided by these generous hearts, with which to build a bigger, better Elon than we had ever had, or could hope to have for years to come. These benefactors then, by coming to our rescue, made it possible for us to go on with our beloved College without any break or intermission, and furthermore made it possible for us to take ten to twenty years to do not even as much as they had done in less than two years. Our purchase and payment of these bonds promptly will both show our gratitude to our generous benefactors, and prove to ourselves and to all prospective benefactors and to posterity that we of the Christian Church love and will at all hazards stand by and support our College and keep our faith.

J. O. A.

WANTED—$1,000.00.

THE SUN's editor just wishes all of its readers could see the beautiful church that is nearing completion at Rocky Ford in Carroll County, Va. To say that the people of the community, Brother Sorrell, Miss Morey, and the other workers, are delighted but poorly expresses the feeling one finds there. It is a modern, neat, substantial and attractive house of worship.

One entering from the front will find two rooms on either side of the hall for Sunday School purposes. Then, from this hall one enters the main auditorium 21 by 30 feet in the clear. To the left and to the right of the main auditorium are rooms to be used for day school purposes. These are 13 by 21 feet each, and are easily thrown into the main auditorium by transmissible beaver board. Either of these rooms can be entered from the front without entering the main auditorium, which is reserved for the Sunday School and church services. To all appearances, it is a striking and complete rural church, with four class rooms, either for week-day or Sunday School work, besides the main auditorium. It is on the side of a mountain that descends rapidly, and so under the rear, with very little if any excavation, we may have three large class rooms in the basement should such ever be needed.

Our mountain friends have wrought with their pastor most loyally and laboriously, giving unstintedly of time and timber and whatever else they could to help the work along. One fine friend and brother, Charlie Johnson, of Wake Chapel Church, led in directing the work and saved the situation by so doing, as we do not know a man who could have done so much and achieved so substantially with the material at hand as he did.

It is a credit to the Christian Church or to any people, or rather will be when completed. But we must have another $1,000. Bills are coming due and money is needed and the pressure is very great. They hope to have one of the school rooms ready by the last of this week and the house ready for worship within two weeks after.

If SUN readers knew what is being accomplished in Carroll County, Va., they would just want to help in this fine Christian brotherly work. We have undertaken no work anywhere that is more thoroughly appreciated and seems to achieve greater results than among our friends in Carroll County, Va. If any reader wishes to have a part in this work, the Mission Secretary will be more than happy to receive and acknowledge in THE SUN any donation that may be sent him, or to Mrs. W. V. Leathers, Treasurer, Woman's Board, Eastern Virginia Conference, or Board, North Carolina Conference. Our good women and our noble young people are most deeply interested in this great and good work, and all of us would be if we knew the need and what was being accomplished.

J. O. A.

OUR COLLEGES AND CHRISTIAN EDUCATION.

BY RAYMOND G. CLARK.

Religion must be made intelligent. It must also retain its emotional element. A life may possess cold intellectuality, so much so as to be non-responsive. Or a life may be mainly emotional—mostly action. Neither of these two elements by itself is sufficient. It is not Christianity and it is not productive of social welfare. A religion that is all action is dangerous, and a religion that is all intelligence is stale. Intelligence and emotionalism must lock arms in religion. Intelligence needs emotionalism to give it life and passion. And emotionalism needs intelligence to give it direction.

In the past, religion has had an emotional slant. Some now fear that it will become intellectually lop-sided. Our Christian Colleges are harmonizing these elements. This must ultimately be done in our local churches. Modern society will not respect our churches unless they are abreast with spiritual intelligence.

What is the greatest handicap in your church? In most cases it is a lack of trained Christian leaders. There may be those who are willing to do all they can, but that is not enough. Youth and age alike, are becoming more and more intollerant with untrained religious enthusiasm. Young people are thinking for themselves. They do not believe all they are told about religion. This does not mean that youth is losing faith in God. It rather means that youth is searching for *his own faith.* Thus far he has gone on inherited belief. To hold our young "for Christ and the Church" the church must make religion applicable to human needs. "Be able to give a

reason for the faith that is in you" is youth's stern and just demand of all religionists. The youth of today are not willing to be led about by religious ignoramuses.

We need trained teachers. Where will we get them? A Teacher Training course in the local church will help somewhat. But unless a teacher has a background of general intelligence there is little hope. The teacher of the future must be college trained.

Every pastor who is attempting to launch a program of religious education is bewildered at the lack of leaders. In our brotherhood we have pastors who have the vision and the ability to lead their congregations in a splendid way, but they do not have the trained helpers. A pastor may be ever so able, but if his congregation is ignorant, his hands are tied. American society was once amazed by a youth starting off to college. Not so now. The general standards of education have changed. The leaders of religion in the local churches must be college trained, if they are to command the respect of the college trained multitudes. And this statement will have greater significance with the passing of years.

We have long contended that the leaders of religion have been the product of the small church colleges. It was true. It is more true now. Never in the history of American civilization has the Christian College been so in demand as it is today. And what is more, that demand will increase *for these reasons!*

First: In former days it was not conceded that the spiritual life of the masses need intelligence.

Second: Now the Church has awakened to the fact that religion must be made intelligent.

Third: In former days a scientific study of childhood, from the standpoint of religion, was almost unknown, and those who ventured to analyze religion and adapt it to the growing needs of the growing child, were considered critical and dangerous.

Fourth: State Universities, because of false ideas of the separation of Church and State, gave but little attention to religion, and to this day they do not specialize in religious education. A man may have all these institutions can give him, and still be woefully lacking as a religious leader.

The problems of Christian leadership are the problems of the Church Colleges. There has never been a time when it was so necessary for our churches to send their young people to our Christian Colleges as now. And as years pass, this will become an increasing necessity. It has been my observation that college students who stand by the church and prove to be its leaders are those who attend Church Colleges. I have learned not to put a great deal of dependence in State University students for religious leadership. The youth trained in a Christian College is as efficient, and as much in demand in his profession, as the State University graduate, and in addition to that, he is trained in religious leadership, without which our American civilization is doomed.

It is the specific business of Christian Colleges to make education safe for America. Education in America began in the church. Harvard and Yale originated as training schools for ministers. To this day these, and others, are making great contributions to ministerial qualification. But, if it were not for our little Church Colleges, like Defiance, Elon, and Palmer, Harvard and Yale and Union would go begging for students. Our young ministers cannot get into these Seminaries until they have had four years of college work. Remember, there are not many who want to go to these schools for ministers, Religious Education directors, missionaries, social welfare workers, who have not been trained in our Church Colleges. Yale Divinity School, Union Seminary, and others may be equipped to finish the products, but without our Church Colleges, they will have no material with which to work.

Without any exception, the greatest single factor in our church life is our colleges. Missions is great. We ought to be ashamed that such frailty has characterized our support of missions. Were it not for our colleges, however, we would have no mission fields. If we do not support our colleges, financially and "studently" we will perish. And what is true of us, is true of all denominations. The church universal must have its colleges. The greatest single, saving element for American civilization and for the peace of the world is America's Christian Colleges. The church cannot exist without them.

Let the church take this seriously. It is a fine thing to have all our churches, during these few weeks, center their activities about Christian Education. It would be a fine idea if our colleges could be kept in mind every week of the year. It can be done. How splendid it would be if *each member* of *each church* would give *weekly* to *all benevolent causes* and the church would take a per cent, say twenty-five, of the total for Christian Education. The educational offering would exceed all past records, and the amount for other benevolences would be greater, and each parent and child giving weekly for our colleges would keep the faces of our youth turned constantly toward these mighty institutions. Most of our churches may have their finances arranged for this year, but it would be grand to put this idea into the financial system of the future. A spontaneous offering once a year will not suffice.

Huntington, Indiana.

OUR LEADERS SPEAK APPROVAL.

Two weeks ago I sent a letter to the members of the Norfolk (1924) Convention and to our faithful and earnest pastors, calling their attention to the fact that the College trustees had decided not to sell the bonds given for the emergency fund here, so as to save $20,000 in brokerage fees, but to retain them, and that Dr. W. T. Walters and Rev. W. T. Scott had been employed to give the membership of our churches opportunity to meet the Convention's obligations incurred in giving of these bonds both for interest and principal. Any amount raised over and above the interest will be used to liquidate the principal on the bonds.

There is no doubt as to the high place Elon holds in the affections of our people, judged by the fine way in which our leaders have sent me their approval. Prof. P. J. Kernodle, who received one of these letters, thought it such good news that he forthwith printed it in The Christian Sun. And the Executive Committee and Board Secretaries of the Southern Christian Convention in session at Suffolk, Va., on September 22d, voted hearty and unanimous approval. The work began October 1st, and I bespeak for Dr. Walters and Brother Scott most hearty co-operation and assistance on behalf of our pastors and membership.

But I feel that I must quote some of the endorsements that have come to me, and which stouten the heart and inspire hope. There is not room to quote all:

Pres. L. E. Smith, Norfolk, Va., says: "It is with pleasure that I learn that our College is to make a determined effort to raise the funds so necessary to maintain its standing and efficiency. We have a great institution at Elon, one that is a credit to any denomination. We also have certain obligations as a Convention which we have incurred with and for it. I hope and pray that every individual member of the Christian Church will realize and arise at this hour of need to assume his share of the obligation."

Rev. Stanley C. Harrell, Durham, N. C.: "The plans, I am quite sure, are the best possible."

Rev. J. D. Wicker, Sanford, N. C.: "I give it my hearty endorsement and promise to assist in any way I can."

Pres. S. L. Beougher, Wadley, Ala.: "I have thought the matter over, and wish to state that you can put me down as unqualifiedly in favor of your plan."

Dr. W. T. Walters, one of the field workers in connection with the plan, says: "I commend the plan of the Southern Christian Convention in issuing the Elon College Bonds for two reasons; first, it provides the method of keeping Elon a standard college; second, it gives every member of the church an opportunity to make a contribution toward the 'Bigger, Better Elon.' The new plant has been financed largely through big gifts. It is well to have somewhere a place in the financial program where each of us can make a gift, large or small, to our beloved college. The raising of the interest on these bonds gives that opportunity."

Rev. E. M. Carter, Wadley, Ala.: "I feel you are doing the right thing."

Supt. Chas. D. Johnston, Elon College, N. C.: "I want to say to you that I heartily approve the idea of not selling the $400,000.00 in bonds given the College by the Southern Christian Convention, held in Norfolk, but to hold these bonds as an asset of the College and let the interest be paid to the College. This will certainly save to the church a large brokerage fee which the church would have to pay, and I see no extra benefit to the College save the use of ready money."

Rev. P. T. Klapp, Elon College, N. C., says: "I was in the Convention in Norfolk, Virginia, April, 1924, when an order passed by the Convention to issue bonds in the amount of $400,000.00, and participated in the action, and will stand by what the Convention said.

"I endorse the action of the Trustees in not selling these bonds for the amount mentioned, but in merely collecting the interest on said bonds, and I hope the people will support this plan."

Rev. H. S. Hardcastle, Suffolk, Va.: "I am willing, as President of the Alumni Association, to say that I hope the Alumni of Elon College will respond to the call of their Alma Mater, and to urge them to do what they can."

Dr. W. P. Lawrence, Elon College, N. C.: "The present purpose of the Board of Trustees of the College to collect annually the interest on these bonds and enough on the principal to retire the bonds at the end of twenty years from the date of their issue (July 1, 1924), is wise, and should receive the sympathetic co-operation of the friends of the Church and Elon College, generally."

Dr. N. G. Newman, Holland, Va.: "I have always co-operated with the plans of my church and college and shall continue to do so."

Rev. R. A. Whitten, Reidsville, N. C.: "I heartily endorse the plan adopted in the handling of the Convention bonds. I am confident the constituency of the Convention will commend the wise stand taken in this matter."

Rev. B. J. Earp, Newport News, Va.: "We should be truly proud of Elon. We have always stood loyal to her . We always will. God bless and prosper this plan."

Rev. M. F. Allen, Lynchburg, Va.: "I note with satisfaction that the bonds given by the Norfolk Convention are to be held as an asset of the College. The twenty thousand dollars brokerage fee should be worth as much to us as

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Architecture is one of the five Fine Arts; Sculpture, Painting, Poetry and Music, being the other four. Perhaps the greatest building ever erected as to cost and plan, was Solomon's Temple. It was in style a double duplicate of the Tabernacle erected in the wilderness for worship during the wilderness journey, and both were designed by God. Thus God set His seal upon fine church buildings. Ecclesiastical Architecture should maintain two characteristics: a good plan and a fine building. The church should never lose its distinct architectural lines. It should be recognized everywhere as the house of God. Whatever portrays the idea of worship and religious associations may enter into church architecture. The people are able to build better Houses of Worship, and they should do it willingly. God approves and this age demands it.

Many buildings in the country excel the houses of worship. School buildings in many places are more costly and better suited to their use than the churches. Business houses, and hotels, in many cities, excel the churches in cost and architecture. This reduces the value of the church as a spiritual institution. In ancient times no body thought of going to Jerusalem and not seeing Solomon's Temple. It was the most prominent building in the Holy City. Those who live under Christian influences, share in the prosperity that Christianity produces, are protected by the wholesome moral condition created by the church, and then withhold support from the church, are human parasites without knowing it. There is much unconscious littleness among men, and that can be found in the attitude of men toward the church. The church should be the best building in the community and supported liberally.

Some people excuse themselves from church support by saying or feeling that, "I am not a member of the church." The sinner and the moralist benefit by the church, so far as material results are concerned, as much as members. And this is upon the same principle that God uses in sending "rain on the just and the unjust." The church that represents God distributes its benefits impartially. The bad man's property is protected by good society as well as the best man's property. The same is true of his person and his family. If they build a church in your neighborhood, help to erect and furnish it, and do not wait to be solicited; offer to give. Public school teachers should all take an active interest in Sunday School and church; for there would be no Public School were it not for the church. The proof of this si in the universal fact that no unchristian nation has ever established Public Schools. That great institution is the product of Christianity, and every teacher should be an active Christian. The improvement that is being made to old churches by additions for Sunday School purposes, repainting old walls, cleaning up church grounds, all indicates a growing sense of obligation on the part of communities.

W. W. Staley.

ELON LETTER.

For more than thirty years now, Dr. Martyn Summerbell has been making annual pilgrimages to Elon College as lecturer in the field of Moral and Religious Education and Church History. I remember him first at the commencement in 1895, when he preached the baccalaureate sermon and, while I know that he must have aged in years since that time, thirty years ago, there is no evidence of it in his mental vigor and alertness.

Dr. Summerbell has lead a busy life, and, while he has passed the three score years and ten, he is still a vigorous and trusted leader in the Christian Church and in interdenominational movements.

He is the author of many books on moral, religious, and historical topics. He has enjoyed unparalleled success as a lecturer in colleges and theological seminaries.

I happen at this time to be holding in my hands a list of the lectures which he has given for many years before numerous college and seminary audiences, and this list includes the following:

5 lectures on Christian Leadership;
4 lectures on The Prophet of Arabia;
6 lectures on Europe in Transition;
4 lectures on The Reformation in Germany;
4 lectures on Calvin and the Swiss Reformers;
4 lectures on The Reformation in France;
4 lectures on Reform in the Netherlands;
4 lectures on Protestantism in England;
4 lectures on The Jesuites and Jesuitism;
4 lectlres on The Genius of Protestantism;
4 lectures on Early New England, under the title of "Mayflower Series";
6 lectures on the American Indian;
8 lectures on America and the World War;
6 lectures on Six Modern Apostles;
10 lectures on Ten Stalwart Prophets; and
6 lectures on a variety of subjects, under the title of "Popular Series."

A total of eighty-three lectures, every one of them exhibiting patient research and profound mastery of the subject. The preparation of these lectures alone is the work of a life time, but this has been only an incidental work, a by-product, so to speak, of the busy activities of this erudite speaker.

In addition to these lectures and the books he has written, Dr. Summerbell has served as pastor of many elading churches and for the past several years has been president of the Starky Seminary, of Lakemont, N. Y. He has become to be known during these latter years as the Sage of Lakemont, a title which he richly deserves and thoroughly lives up to.

His lectures at Elon this year included a sermon on Sunday, to which he gave the title "The Gates of Glory." The sermon made a profound impression because it was realized by the great audience that heard his discourse that it will not be long before these gates will open for the entrance of our distinguished friend. He made the three gates which he described leading to Glory appear full of charm and inspiration for his congregation. These gates were the Christian home, the hour of meditation, and the privilege of sacrifice in the Christian service.

On Monday and Thursday he gave three lectures edaling with the Age of Chivalry. Their titles were: "The Dark Age," "The Middle Age and Feudalism," and "The Rise and Influence of Chivalry."

Dr. Summerbell left for his home Tuesday where the good wishes and earnest prayers of his Elon friends follow him.

W. A. Harper.

The subscription price of The Sun is $2.00. Please renew.

RICHMOND CHURCH.

Sunday, September 27th, closed my five years and seven months pastorate with the First Christian Church of Richmond.

During that time it was necessary for the members and friends of the Christian Church to get acquainted with each other. The pastor had to introduce himself and the Christian Church to the people of Richmond. The following are some of the results accomplished: 158 members have been received into Church fellowship, 34 of them within the last year. A lot has been purchased in one of the most desirable sections of the city and a beautiful church building has been erected on it, representing a total value of $100,000, more than half of which has been paid. In addition to this an eight room brick parsonage within two blocks of the church has been purchased at a cost of $11,000. All current expenses for the past year have been paid and there is a balance in the treasury. The church has a Sunday School, a Ladies' Aid Society and three Missionary Societies.

The church was organized and has been fostered through the Mission Board of the Southern Christian Convention. It has a number of loyal and faithful workers that have contributed largely in making possible what has been accomplished.

At the closing service of our pastorate, Dr. W. S. Golden, pastor of the Westminster Presbyterian Church, on behalf of the church presented a generous purse to the retiring pastor for which we are deeply grateful.

We feel that the Lord has wonderfully blessed the Richmond church, and we pray that His blessings may continue under the leadership of the new pastor.

W. T. Walters,

604 E. Davis St.,
Burlington, N. C.

VALLEY WOMAN'S WORK.

The Woman's Mission Board of the Virginia Valley Central Conference, met at Bethlehem Church, September 26, 1925. The meeting was called to order by the President, Miss Virdie Showalter, who read a scripture lesson and commented on the same, after which Rev. R. P. Crumpler led in prayer.

The Treasurer, Mrs. R. A. Larrick, read her annual report, showing a total of $514.85 raised during the year.

A motion was passed that we have a One-Day School of Missions at Mt. Olivet (R), on Saturday following Thanksgiving Day.

It was decided that we raise a Literature Fund of five cents per member, to be paid in during the month of March.

A motion was carried that the apportionments stand as last year: Woman's Societies, $400; Young People's Societies, $300; and Cradle Roll, $50.

Funds will be paid out as follows: Money from the Woman's Societies will be divided between Richmond (home) and Japan (foreign); that from the Young People's Societies will be divided between Carroll County (home) and Santa Isabel Field (foreign); and that from the Cradle Roll Department to the Christian Orphanage at Elon College (home) and Sendai, Japan (foreign).

Talks were made by Mrs. W. T. Walters, Mrs. W. A. Harper, and Rev A. W. Sparks. A pageant was given as the closing number.

Rev. A. W. Andes led in the closing prayer.

Mrs. B. F. Frank, *Secretary.*

The white population of the British Empire is only 60,000,000, while the number of its native race subjects is 400,000,000.

TWELVE INTERNATIONAL MOVEMENTS.

IX.—THE COLLAPSE OF DOCTRINAL CONTROVERSY.

By Rev. R. F. Brown, M. A.

Radicals usually start new movements, but they are maintained only by the interest they create among the conservative public. When the public loses interest in a movement, the movement is doomed. That is why the much advertised religious controversy has collapsed. Nobody is greatly interested in it, because it has never added anything valuable to Christianity. And there seems to be current nowadays the opinion that the hour has struck to call a halt. The need of the times is a constructive policy and program. About all these over-enthusiastic religionists have done during the last five years is shock the masses with their child-like contentions and heated debates over questions about which they know little and care less. The whole thing has been effective in calling forth sneers from the more balanced Christians and the somewhat supercilious question from the non-Christians, "What is wrong with Christianity?" They do not know that there is nothing wrong with Christianity, but perhaps they are justified in thinking there is, when they see so many so-called Christians fighting each other. These doctrinal referees and theological prize-fighters have done more to disrupt the faith of the common people, drive the non-believers further from Christ, and thwart the progress of Christianity than any set of religionists since the days of Christ and Paul. People are tired of all this agitation, and the movement must draw its last breath and find its abode among the other discarded movements for which humanity found no use.

But out of the red cauldron of doctrinal controversy the great masses must come with unclouded vision and unimpaired purposes. The pendulum must now swing toward Christ and His gospel. Humanity must swing away from this pale ghost which has overshadowed the gospel and trammeled reason.

The average pew-holder has discovered that purity of faith cannot be maintained when one group fights another group because their opinions differ. Too often people differ on questions about which they have only a limited knowledge. Most differences are not according to knowledge, but according to opinions. Honest differences may be amicably settled if there is honesty of purpose, a desire to know the truth, and a surrender of petty opinions. Stripped of all personal opinions, there is nothing left of most controversies except the carpse. Bury all personal opinions and the truth will make its own revalation and conflict will cease, for there can be no conflict of truth. Where there is conflict there is no truth. The man in the pew knows that by willfulness and stupidity certain violent thinkers have twisted the word of God into a lie, and the other group has gone out gunning for these heretics. This effort at proscription has given the gentleminded and more religious people the conviction that these battlers have misused their leadership and forfeited their right to continue as leaders. They know that the efforts of one group to force their views on another group is wrong, because ti strikes at the root of raith, and a man's faith is a part of him. It is a distinct part of the human endowment, and when men rise to a certain elevation through noble living they rightly protest the efforts of other people to superimpose a new view which disturbs their worshipful spirit and disrupts their faith. It is this fundamental truth which lies behind the religious controversy. And that is why men prefer to think God's thoughts after Him rather than man's thoughts. The world's bigots who are nosing for heresy and the radical group who are seeking something new in religion should remember that religion is not simply the staff for the feeble, or a system which may be changed to suit the inclinations of man, but a force that changes man's attitude toward God; it is the highest expression of the deepest experience, bringing men through faith to great spiritual altitudes where they may breathe an air free from pollution and refresh themselves with the sublimity and the beauty of a far-reaching landscape, which is accessible only to individuals who for themselves bring faith and knowledge to their aid.

Another thing that has contributed to the collapse of the controversy is the stupid intdlerance which has from the very beginning played such a large part in the whole affair. Sincere, fair-minded people hate intolerance. Intolerance always ends in confusion, and because of that fact it has no lease on life, whether it be found in commerce, politics, education, or religion. Biologically and psychologically, the average man knows that it is wrong to practice intolerance; that a belief in God as a loving Father who was able to bring this world into existence by whatever method best suited His purposes, is far more important than are the hair-spliting differences over which men fight each other. The fact that the babblings of the monkey are obnoxious to the Fundamentalists does not justify the Modernists in their attacks upon the Fundamentalists; and the fact that all Modernists are not saints does not justify the Fundamentalists in consigning them to eternal perdition. A glimpse at Christ will show our readers where Christ stood on the question. Jesus tolerated men of honest conviction. Lack of tolerance for those who seek the rtuth, heresy trials for honest men, and exclusion acts for churches, constitute a weak spot in the views of the exponents of religion. If Christ stood for anything, He stood for tolerance. And that individual or movement which refuses to stand for tolerance will collapse.

Intolerance begets dogmatism, and dogmatism has contributed to the collapse of religious controversies. Men have arrived at the conclusion that dogmatism in religion is just as unreasonable as it is in science. But neither the Fundamentalists nor the Modernists have been kind enough to reveal this truth to the laity. The laity have been compelled to find out for themselves; but now that they have learned this truth, they are bold to say that Christianity is inclusive and that man may have a dogma-less religion. It is not a uestion of what church a man worships in that counts in his religious experience, but it is a question of how he worships. Is the Christian Church the only place where men may worship? Is the Methodist the only apostolic church, or will the Baptist be listed as orthodox? Are the Brethren the only people who will get to heaven, or will the Presbyterians be able to squeeze in? Is immersion the only right mode of baptism, or is sprinkling permissible among those who do not know any better? Does a man's destiny depend on his opinion as to how the world was brought into existence? Shall men be deprived of heaven because they speculate about the physical resurrection and the virgin birth? No man has a right to be dogmatic upon these questions. There are other things more important, and it is to these things that man should direct his thought.

The spiritual natures of men cry out for a spiritual religion. Why then make these doc trines a kind of shibboleth to test man's orthodoxy? Why not make the truth that God is a Spirit fundamental in life? Why send men to the cross who reject our creed? Men are ceasing to think of Christianity as a dogma, or a creed. They are thinking of it as a life-producing power. And they challenge the battlers to lay down their weapons, effect a treaty, and take up the positive notes of the gospel and win the world for Christ.

Pleasant Hill, Ohio.

BROTHER GREEN'S CHURCHES.

My church work this year has been very pleasant. I serve at Hines' Chapel, first and third Sundays of each month at 11 A. M.; Shallow Ford, 11 A. M., second Sunday; and Apple's Chapel, second Sunday at 3 P. M. and fourth Sunday at 11 A. M.

We continued our meeting at Apple's Chapel from the fourth Sunday in July, closing on Friday evening following, with 42 accessions to the church. One had previously joined, and we hope to receive others before the year comes to a close. Brother J. Frank Apple assisted in the song service, and Brother A. Frank Isley, who had seen eighteen years of service as pastor of this church and people, preached one time for us, using as his subject "Go Forward." His text was, "Speak unto the children of Israel, that they go forward," —Exodus 14: 15. Though feeble in body, yet with earnestness of heart, he delivered a splendid sermon, which so far as I know was his last message from the pulpit. May we heed his admonition to "Go Forward" in Christian service, and be ready to go forward to receive the crown.

Beginning the first Sunday in August, we held our meeting at Hines' Chapel. Rev. L. L. Wyrick was with us from start to finish. He did all of the preaching, and did it well and to good acceptance even though it was his home community. Fourteen have been received into the church as a result of the meetings and we hope yet to receive others.

At Shallow Ford, we began our meeting on the second Sunday in August, with Rev. R. A. Whitten as helper; also we had the Federation of Christian Workers of Burlington present to help us in the evening services. All were delighted with Brother Whitten's sermons and splendid services were otherwise rendered. We heartily appreciate the co-operation and untiring efforts of Brother Charlie Walker and his band of Christian workers, which made possible the results of the meeting. The meeting closed on Friday evening with twenty accessions, three have since joined, and we hope others still may come in as a result.

Besides the numbers above mentioned who have joined the churches, many have been reclaimed, the churches revived, and others converted, who may join the churches above mentioned or elsewhere.

Besides enjoying these meetings on my own charge, it has been my pleasure and privilege to be with Brother L. L. Wyrick at Happy Home, Brother J. F. Apple at Bethlehem, Brother R. L. Williamson at Grace's Chapel, Brother J. M. Allred at Randleman, and in the absence of the pastor, Rev. J. H. Dollar, at my home church, Parks' Cross Roads, at which place Rev. Thomas Andrews of the Friends' Church came to us and rendered valuable service.

To God be all the praise for all that may have been accomplished through His name.

T. J. Green.

Elon College, N. C.

The annual Conferences of the Southern Christian Convention are now soon to meet. Subscribers to The Sun who desire to send up their renewals, can do so by seeing their delegates.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

Warren H. Denison, *Secretary.*

ORDER NOW.

It will be a wise move to order the Stewardship study books that you decide to use for your church Stewardship study classes which begin November 1st. November and December are the Stewardship period in the Christian Church. Naturally the last half of December must be given to Christmas matters. So in order to get in a six weeks period of study classes, it will be necessary to begin strictly on November 1st, for those six weeks will slip away so rapidly. The Christian Publishing Association has no way of knowing how many books of a given kind to keep in stock If you order the last minute, you may find the stock exhausted. You had better decide now what text books you will use and order to prevent delay.

If you need suggestions, this Bureau will be glad to give assistance. That is our business, and we are glad to assist. We have issued a new four page folder giving lists of approved books with titles of their chapters, pages and prices.

BURLINGTON, N. C.

We spent from September 17th to the 22nd with the Burlington N. C. Church, Rev. G. O. Lankford, D. D., pastor, in a week of intensive Stewardship work, getting ready for their annual every member canvass, October 11th. The week was given to Stewardship instruction, clinical work for the canvass, Bible study and chart exercises. While there, we spoke at the Rotary Club meeting and the Piedmont Ministerial Association of the Christian Church. At Elon College we spoke at the chapel services and before one of the classes of Religious Education. This is a try-out case of the value of spending several days with our largest churches that have very large budgets to raise. It was a delightful experience and a busy week,

HOW TO DO IT.

Mr. C. E. Booz, McPherson, Kansas, is Stewardship Secretary for the Western Convention, and a layman who attempts to keep in touch with the best methods. He sends us some suggestions for your November and December Stewardship program for your local church. We pass them on.

1. Ask each family to read and explain to the children at least one real good book on Christian Stewardship.

2. Secure the set of twelve Stewardship Mottoes for fifty cents and use them in the church, placing them on the walls of auditorium and Sunday School rooms, calling attention to them, having them read frequently in concert, commit them to memory, and use their messages as a basis for sermons.

3. Ask each person in Sunday School to learn at least one verse of scripture on tithing.

4. Offer a prize for the best essay on Stewardship written by any Sunday School pupil.

5. Show how easy it would be to finance the church if all tithed as taught in the scriptures.

THOROUGH EVERY MEMBER CANVASS

Rev. H. S. Hardcastle, Suffolk, Va., says that he is planning a series of Stewardship services this fall looking to a thorough Every Member Canvass and gives eight definite reasons, as follows, why he believes every church should use this method.

1. The Every Member Canvass, when effectively and efficiently used, reaches the individual members of the church, and thus affords every member an opportunity for personal service to the church through his giving.

2. The Every Member Canvass makes possible the use of a large number of people, and this gives expression to their religious life.

3. The Every Member Canvass will promote the spirit of fellowship through the personal touch involved in making the canvass.

4. The Every Member Canvass may become an avenue for establishing contacts with the unchurched.

5. The Every Member Canvass systematizes the business of the church.

6. The Every Member Canvass will increase the finances of the church and thus give new impetus to the things of the Kingdom.

7. The Every Member Canvass develops workers who can be used in other forms of service.

8. The Every Member Canvass presupposes a budget, which is a wholesome and sound thing for a church to have.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR SEPTEMBER.

St. Luke's, Dover, Delaware, $1.00; Mt. Auburn, Manson, N. C., $9.59; Oakland, Suffolk, Va., R. F. D., $7.00; Bethlehem, Suffolk, Va., R. F. D., $8.22; Ocean View, Va., $1.76; Richmond, Va., $3.35; Henderson, N. C., $5.40; Elm Avenue, Portsmouth, Va., $3.94; Graham, N. C., $5.00; South Norfolk, Va., $6.27; Reidsville, N. C., $8.38; Liberty, N. C., $1.00; Raleigh, N. C., $2.50; Portsmouth First Church, $13.67; Antioch, Harrisonburg, Va, $3.87; United Church, Lynchburg, Va., $4.19; Pleasant Hill (J), Benson, N. C., $2.15; Pleasant Grove, News Ferry, Va., $4.02; Leaksville, Luray, Va., $2.00; Rose Hill, Columbus, Ga., $2.46; Pleasant Hill (A), Liberty, N. C., $2.85; Beulah, Wadley, Ala., $1.64; People's Church, Dover, Del., $11.67; Berea (Nans.), Driver, Va., $10.34; Third Avenue, Danville, Va., $2.95; North Highlands, Columbus, Ga., $1.55; First Church, Greensboro, N. C., $37.39; Randleman, N. C., $2.10;; Suffolk, Va., $34.00; Turner's Chapel, R. F. D., Sanford, N. C., $1.38; Ramseur, N. C., $5.18; Elon Community Church, Elon College, N. C., $5.00; Timber Ridge, High View, W. Va., $6.18; Wakefield, Va., $3.45; Dry Run, Seven Fountains, Va., $1.87; Linville, Va., $5.05; New Lebanon, Wentworth, N. C., $5.07; New Lebanon, Elberon, Va., $6.00; Burlington, N. C., $136.64; Christian Temple, Norfolk, Va., $400.

Total collections for month of September,—$792.20.

While we are profoundly grateful to the schools named above for their liberal offerings and to the other schools which contribute monthly to Missions, it is noted with regret that there are quite a few schools in the Southern Christian Convention not yet sufficiently interested in enlarging the kingdom and building up schools and churches elsewhere to make a monthly contribution. For the next few months these contributions, not otherwise designated, will go to the support and extension of our mountain work in Carroll County, Va., and it is devoutly hoped that many of our schools not already doing so will vote for and send us one offering a month for this most worthy and needy work of the Kingdom.

Fraternally,
J. O. Atkinson,
Mission Secretary.

ROCKY FORD BUILDING FUND.

Special donations for our Rocky Ford Building fund have been previously reported to the amount of $327.89. Below are given the contributions reported for September:

Mr. W. E. Lindsay, Mt. Airy, N. C., $25.00; Franklin Vacation Bible School, Rev. F. C. Lester, pastor, $20.50; Mr. and Mrs. O. T. Inscoe, Louisburg, N. C., $2.00; Mr. J. J. Jones, South Norfolk, Va., $6.00; Miss Naomi Boyce, 1024 Park Road, Washington, D. C., $10.00; Mrs. E. D. Midyette, Norfolk, Va., $1.00; Daily Vacation Bible School, Bethlehem Church, Mrs. R. C. Myers, Broadway, Va., $2.40; Ladies' Aid of Hobson Church, Hobson, Va., Miss Hilda Johnson, Treasurer, $5.00; Lee's Chapel Sunday School, T. E. Steed, superintendent, R. 5, Sanford, N. C., $5.00.

Sent to Miss Marey, Treasurer, the following: Miss Clemer, $16.25; Ether Missionary Society, Ether, N. C., $10.00; Mr. Thompkins, 50c.; Monticello Sunday School, Brown Summit, N. C., $1.60; Mr. Fitch, $1.00.

Total collections to Sept. 30, 1925, $436.14.

MEN AND MILLIONS COLLECTIONS FOR SEPTEMBER.

Report of collections for Men and Millions for the Month of September, 1925, is as follows:

North Carolina Conference:	
Pleasant Hill (A)	$ 10.00
Ingram (Va.)	30.00
Greensboro, First (for Foreign Missions)	10.00
Greensboro, First Church	140.00
Wake Chapel	35.00
Burlington	65.00
Union (Va)	15.00
Shallow Well	13.00
Eastern Virginia Conference:	
Antioch	47.00
Holy Neck	10.00
Isle of Wight	10.00
Wakefield	10.00
First Church, Norfolk	1.15
Valley Virginia Conference:	
Leaksville	3.00
Winchester	4.00
Dry Run	10.00

Very respectfully submitted,
Chas. D. Johnston,
Executive Secretary.

SCHOOL OF MISSIONS.

Church mission secretaries, members of missionary societies, mission superintendents of Sunday Schools, and pastors in the Virginia Valley Central Conference, are hereby reminded of the School of Missions to be held at Mt. Olivet (R), on Saturday following Thanksgiving Day. All the above-mentioned persons are also urged to see to it that every church in the conference has one or more representatives at this missionary meeting. meeting.

The services are to begin at 10 A. M., and will continue only one day. Interesting speakers are to be present. No church or society can afford to miss this School of Missions.

Mrs. B. F. Frank, *Secretary,*
Woman's Mission Board.

TENTATIVE PROGRAM OF THE 1925 SESSION OF THE EASTERN VIRGINIA CHRISTIAN CONFERENCE.

Franklin Christian Church, Franklin, Va., October 27, 28, 29, 1925.

Tuesday—Morning Session.

10:30 Call to Order, by President W. D. Harward.
Song Service.
Invocation.
10:40 Enrollment of Delegates.
Reception of Visitors.
Welcome Address, by Rev. F. C. Lester, pastor of Franklin Christian Church.
Response, by Rev. I. W. Johnson, D. D., Suffolk, Va.
Announcement of Committees.
Report of Executive Committee.
Report of Program Committee.
11:00 President's Address.
11:30 Devotional Half Hour, led by Rev. J. F. Morgan. Subject, "Jesus Our Sacrifice."
12:00 Communion. Administered by Rev. W. T. Walters, D. D.
12:30 Adjournment.

Afternoon Session.

2:00 Song Service.
Invocation.
2:10 Treasurer's Report, H. Woodward, Treasurer.
2:20 Ministerial Reports.
2:50 Home Mission Report. Hon J. E. West, Chairman.
Address, "An Adequate Program for Home Missions in This Conference," by Rev. J. O. Atkinson, D. D., Elon College, N. C.
3:50 Report on Religious Literature, Rev. H. S. Hardcastle, Chairman.
Discussion.
4:15 Report on Stewardshep, Rev. F. C. Lester, Chairman.
4:25 Announcements.
4:30 Adjournment.

Evening Session.

7:30 Song Service. Music by the Choir of the Franklin Church.
Address on Stewardship: "Placing the Emphasis of Life," by Rev. W. H. Denison, D. D., Dayton, Ohio.
A Pageant on Stewardship, given by the Young People of the First Christian Church (Berkley), Norfolk, Va.

Wednesday—Morning Session.

10:00 Song Service.
Invocation.
10:10 Discussion of Report on Stewardship, led by Chairman, Rev. F. C. Lester.
11:30 Report on Evangelism, Rev. L. E. Smith, D. D. Chairman.
11:50 The Christian Missionary Association, represented by Rev. J. H. Lightbourne, President.
12:00 Devotional Half Hour, led by Rev. J. F. Morgan. Subject, "Jesus Our Advocate."

Afternoon Session.

2:00 Song Service.
Invocation.
2:10 Report of Women's Conference.
2:20 Report on Foreign Missions, Rev. N. G. Newman, D. D., Chairman.
Address: "Making the Whole Church Missionary," by Rev. J. O. Atkinson, D. D., Elon College, N. C.
3:00 Digest of Reports.
3:10 Report of Committee on Ministerial Education, Rev. W. W. Staley, D. D., Chairman.
Address: "Be Ye Not Servants of Men," by Rev. J. G. Truitt, Norfolk, Va.
4:00 Miscellaneous Business.
Election of Officers.
4:30 Adjournment.

Evening Session.

7:30 Song Service, Music by Choir of Franklin Church.
Invocation.
Address: "Evangelism," by Rev. L. E. Smith, D. D., Norfolk, Va.
A Pageant: "Christ in America," given by the Willing Workers of Holy Neck Christian Church.

Thursday—Morning Session.

10:00 Song Service.
Invocation
10:10 Report of Special Committees.
10:40 Devotional Half Hour, Rev. J. F. Morgan. Subject, "Jesus Our Coming King."
11:10 Report on Moral Reform, Rev. J. M. Roberts, Chairman.
Discussion.
11:25 Report on Religious Education, Rev. J. H. Lightbourne, Chairman.
Discussion.
11:40 Business.
12:10 Reading of Minutes.
Closing Service, conducted by Rev. W. W. Staley, D. D., Suffolk, Va.

OUR LEADERS SPEAK APPROVAL.

(Continued from page 5.)

it would be to anyone else. Your enlarged program will certainly mean a greater Elon, and to you I pledge my loyal support."

Dr. H. Shelton Smith, Chicago, Ill., says: "I was happy to learn that Dr. W. T. Walters and Rev. W. T. Scott are to devote their entire time to field work in behalf of Elon College. This is indicative of a forward movement, and these capable leaders should receive the heartiest support from every local Christian Church in the Southland. An enlarged plant requires commensurate financial support, and unless the college is adequately financed its indispensable work will be seriously handicapped. Our colleges are the battleground of the Christian Church; if we cannot sustain them on a first class educational basis, the rank and file of our membership will be doomed to mediocre leadership. The Christian Church cannot rise higher than the vision and statesmanship of its ministers, directors of religious education, and lay workers. The strategy of the Southern Christian Convention is to fortify Elon College. I believe in the people of the Southern Christian Convention. They will!"

Rev. J. F. Morgan, Norfolk, Va., R. F. D. 3, says: "The plan not to sell the bonds, but to hold them as an asset of the College and to have the interest paid to the College, as explained in your letter of September 11, 1925, seems to me to be the best solution to the problem, and I gladly give it my endorsement."

In conclusion, let me say that like Dr. H. Shelton Smith, I believe in the Christian Church. They have given us a great plant at Elon and we have all the students we can accommodate. Our needs now are financial. I am sure God will lead our great-hearted people to provide for this need also. In His name and for His cause, Dr. Walters and Brother Scott go forth. The victory they shall achieve will be of His disposing and with that Elon shall be safe, and in it be happy and content.

W. A. HARPER.

NOTICE

Any Churches in reach of me needing my services as pastor, please write to me at Morrisville, N. C. G. J. GREEN.

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Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

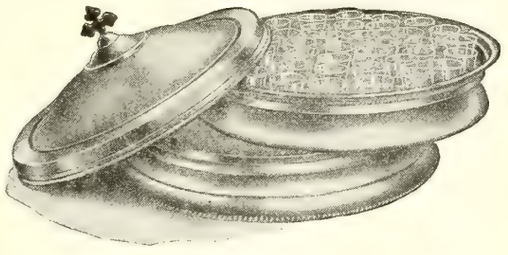
Aluminum is light in weight, durable, and does not tarnish.

Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlockink, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
No. 2—Broad rim	**1.60**

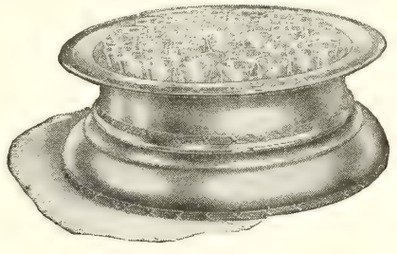
SILVER-PLATE.

The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85 11.00
Cover No. 5—Silver-plate; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



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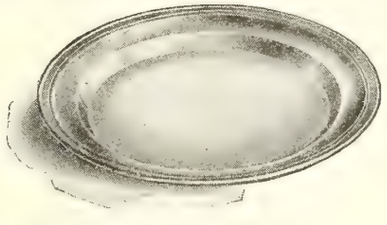
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) .$22.00
Base No. 2—Silver-plate; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plate; fits Silver Tray 90.. 14.00



Bread Plate No. 3—Narrow rim	**9.00**
No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

Send Order to THE CHRISTIAN SUN.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

October 18, 1925.

Subject: "Paul Writes to the Corinthians."

Golden Text: "Now abideth, faith, hope, love, these three; and the greatest of these is love."—i. Cor. 13: 13.

Lesson: i. Cor. 12: 1-13: 13.

Devotional Reading: i. John 4: 7-13.

Reference Material: i. Cor. 1: 1-2: 5; i. Jno. 2: 10-11, 4: 16-20.

Henry Drummond has written a little book entitled "The Greatest Thing in the World." It is a masterly and inspiring exposition of the thirteenth chapter of First Corinthians. Every Sunday School teacher should read that little book at least twice. Every Sunday School teacher should try to pursuade the members of their class to read that little book. And every Sunday School teacher and every member of the Sunday School class should live that book every day in the year. To do that, and to get others to do that would solve all the problems of the world.

What is the greatest thing in the world? Men asked that question in Paul's day and they have been asking it through all the years. Men have been answering that question too. Some say one thing and some say another. It would be interesting to pass out ballots among the average congregation on Sunday morning and have the members vote as to what they thought was the greatest thing in the world. How many votes do you suppose love would get? If Paul were present, love would get at least one vote, and it would probably be marked in capital letters. For Paul, LOVE was The Greatest Thing in the World.

Paul begins his letter by contrasting love with some things which the members of the Corinthian Church held in high esteem. There were tongues—the gift of ecstatic speech, the power of oratory. They were especially coveted by the Corinthians, and there are many today who prize highly the gift of oratory. But Paul says that ongues, and he would say today, the gift of oratory and eloquence, is only a sounding brass, a noise even as of a clanging cymbal. Mr. Preacher, Mr. Sunday School Teacher, it is not primarily a matter of how well you can give expression to oratorical flights or golden eloquence; ti is a matter of how much you love your people or your pupils. Paul says that the gift of prophecy, the knowledge of mysteries, yea, even all knowledge, the faith that removes mountains, amount to nothing unless one has love. Paul says that it does not matter half so much how much a man gives as to the motive which prompts his gift; that it is not so much a question as to whether one goes as a missionary, or remains as a minister, or takes a Sunday School class, as to the motive which prompts one to do these things. One can even become a martyr, but unless he is a martyr for love, it profits him nothing. We will do well to examine our motives and see to it that love is the dynamic power in our lives.

After contrasting love with other things, Paul analyzes it. I remember as a boy that mother had a large lamp that hung in the dining room, over the dining room table. It was a gorgeous thing with nearly a hundred "spangles" or pendants hanging around the shade. When the lamp was lighted, those "spangles" would often catch up the light and break it up into all the colors of the rainbow. It was a glad day in my life, when giving way to more modern things, the old lamp was taken from its place and consigned to the attic. I went up there later and appropriated for myself several of those "spangles" or prisms and revelled in the glory of the effects I could produce with them.

Now Paul does something like this with love. He takes love and passes it, as it were, through a prism, and thus breaks it up into tis component parts. He finds, that like a ray of sunlight, it has many elemental factors, and he enumerates, or describes them.

Love suffereth long—love is patient. It "puts up" with a great many things. It bears all things.

"And is kind." Kindness is the natural expression of love. One who loves cannot be unkind. Acts of kindness—how trivial they sometimes are, the gracious greeting, the card of remembrance, the visit to one who is sick, the little unexpected act, the little delicacy sent to one who is not well, the hundred and one things, little things but always big things, for they are kind things, the expression of love. Kindness in all the relations of life would solve all the problems of life.

Love envieth not. Thou shalt not covet—that command has no terrors for love. For love envieth not. Here is the spirit of generosity in our relations with others. It is sometimes very difficult to keep free from envy when others excel, especially if they excel in our own line of activity. But love rejoices in the good fortune that comes to another.

Love vaunteth not itself, is not puffed up. Love never gets the swell head, nor struts, peacock-like before others. Here is the great quality of humility, not self-depreciation, but the consciousness that all that we have and are comes not of ourselves, but from God, that quality without which no man can ever be great in the true sense of greatness.

Doth not behave itself unseemingly. Love has good manners, it is courteous. As a matter of fact courtesy is a matter of respect for others, and love is just that. "Politeness has been defined as love in little things." A man may be uneducated, but if he loves folks he will not be discourteous. In this day of books on etiquette, we will do well to learn the first lesson on etiquette. A man who loves folks is pretty safe. He may break some petty rule as to which fork to use, but he will not be discourteous.

Seeketh not its own. Love is unselfish. If any man will come after me, let him deny himself and take up his cross and come after me.

Is not provoked. Love has the power of self-control. It is a matter of good temper. The more love in the home, the less divorce in the courts.

Taketh no account of evil. There are some people who keep account, bookkeeper-like of the wrongs and slights that people have done them. Love does not keep books. It takes no account of evil. It forgives and forgets. It does not need to keep books.

Rejoiceth not in unrighteousness, but rejoiceth in the truth. There are some who seem to take delight in another's misfortune or downfall. There are some who feast upon every bit of scandal which they hear. There are those who see the evil in life and in the world. But these are not those who love. Love is hurt in the things that are unrighteous and rejoices in the truth.

Love beareth all things, believeth all things, hopeth all things, endureth all things. Read these words and ponder over them and examine your own life as to how much love you have in the light of these qualities as revealed by Paul.

Love never faileth. That is the reason Paul makes such a strong case for love. It never fails. It endures. It abides. Therefore we are to love.

Jesus did not ask us to love one another—He *commanded* it.

Dr. Jefferson recently preached a sermon on the New Commandment. He said that people confess sins of every kind and degree, but so far as he was concerned no one had ever confessed that he had broken this new commandment of Jesus'. How about you? Are you loving folks, everybody? Hereby shall all men know that we are His disciples, if we have love one for another.

CHRISTIAN ENDEAVOR.

October 18, 1925.

Topic: "What is Expected of a Christian Citizen?"—Mic. 6: 8; Tit. 3: 1-8.

Citizenship Day.

Some Bible Hints.

The citizen should first of all be just, take no mean advantages, play fair. (V. 8.)

To love kindness is not merely to do kindness, but also to encourage it, foster philanthropy, mercy, care for the weak. (V. 8.)

Obedience to law is the mark of a citizen. Without it, we have anarchy. (V. 1.)

Hate, strife, anger, jealousy, malice, and such things are anti-social, and yet how common they are in our politicians! (V. 3.)

Suggestive Thoughts.

The citizen should know how the country, State, county, city, and town, are governed, the duties of officials, and the work of their departments. Ignorance is costly.

Citizens should take an interest in welfare organizations, public as well as private.

Good citizens will not only obey the laws, but will defend them against attack. They will help the authorities to enforce law, and force slack officials to do their duty.

A Few Illustrations.

The foreigner is often dazed because he does not understand our institutions. Endeavorers can help him, first to speak the language, and then to grasp the American spirit.

We should take pride in our town and our street, as we take pride in our appearance.

The best citizens are not so much governed by the law's "don't do that," as by good example, or by others inspiring them to do fine things.

To Think About.

Why do we need to train our future citizens?

How does Christian Endeavor help to train citizens?

What are the marks of a good citizen?

"Unless good citizens hold office, bad citizens will."—*Anon.*

"Roosevelt prepared for citizenship by making himself physically strong. He took exercise religiously. America expects us to be healthy."—*J. J. Prosper.*

"Private rights must yield to public rights. He is simply foolish who believes that 'personal liberty' exists. It never has existed in civilized society."—*Z. Crane.*

Christian Orphanage

Dear Friends:

The fall of the year is here, and with it comes increased expenses. School books to buy for 100 children is no small expense, and shoes and clothing for 100 children. How would you like to have the Superintendent's place for a few months.

We plan and study the expense problem as hard as anything we do, and try in every way to keep our expense bill as low as possible, but at the end of the month it seems to run up as usual.

We think at the end of the month surely our bills will not be so heavy as last month, but something will come in that we had not expected that runs it up, and thus it goes. We do have this consolation. We have as small per capita cost as any other institution in our State that we know, and we console ourselves some.

We want to impress on our Sunday Schools the fact that we have had an extremely dry year, and on account of the dry weather which we have had this entire year our crops are very short and our expense will be more than usual. We want to plead with you to get your Sunday School to make monthly offerings to help us, if you are not already on the list. We want also to ask all Sunday Schools which are behind in their monthly contributions and have money for the orphanage to mail it in. We need it.

We want to also impress on your mind that we are building a new building and that your church has been asked to make a contribution to help finance it. If your church has not raised as much as we have asked you for, will you raise it right away so that we will know how much to expect from your church.

The contractor is calling for money. When we built the "Baby Home" here, we were able to pay every bill as it was presented and when the building was finished it was paid for. Shall we not do sa well in this new building program. If your church and every other church will do its part we will do still better.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 8, 1925.

Amount brought forward		$ 23,051.01

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Elon College	$ 5.00	
New Lebanon Sunday School	2.00	
New Lebanon Baraca Class	2.00	
First Church, Greensboro, July	9.56	
First Church, Greensboro, Aug.	13.77	
		32.33

Eastern Virginia Conference:

New Lebanon, Va.	$ 5.50	
First Church, Richmond	5.91	
Holland, Va.	11.00	
Christian Temple, Norfolk	19.64	
Suffolk	25.00	
Antioch	2.00	
Mt. Carmel Sunday School	5.39	
Class No. 6	1.38	
		75.32

Western North Carolina Conference:

Pleasant Ridge	$ 2.35	
Sanford	6.90	
		9.25

Eastern North Carolina Conference:

Morrisville	$ 2.00	
Henderson	8.17	
Pleasant Hill (J)	6.95	
Liberty, Vance	5.76	
Christian Chapel	4.40	
Christian Light	6.43	
		33.71

Valley Virginia Central Conference:

Mayland	$ 3.25	
Linville	5.68	
		8.93

Alabama Conference:

Wadley	$ 1.85	
Bethany	2.00	
		5.85

Special Offerings:

W. W. Brown	$ 15.00	
Norfleet Bible Class, Franklin, Va.	60.00	
M. Vaughan	4.00	
W. A. Rascoe	15.00	
		94.00

New Building Fund.

Mrs. D. E. Sellars, Burlington	$ 5.00	
J. W. Martin, Burlington	2.00	
Dr. C. M. Walters, Burlington	10.00	
First Bible Class, Holy Neck	30.00	
Pleasant Ridge (R)	9.50	
M. E. Leland, Happy Home Church	1.00	
Miss Irene Stephens	.25	
Mrs. W. D. Wall	5.00	
W. H. Davis	1.00	
Rev. L. L. Wyrick	5.00	
		68.75
Total for the week	$	326.64
Grand total	$	23,377.65

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The Illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the Number and prices.

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SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x⅝ inches, and 1 inch thick; with 31 full-page illustrations in sepia. All bindings are black.

Minion Type, Pocket Size 4x6 Inches, 1½ inches Thick.

With 32 full-colored illustrations; also 25 outline maps through the text and 12 colored maps.

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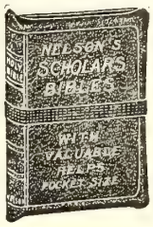

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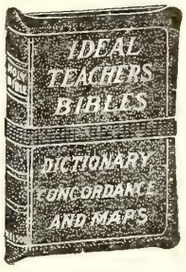

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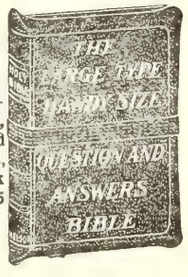

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THE CHRISTIAN SUN

1536 East Broad Street, - - - Richmond, Va.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

SUCCESS.

LESSON: ii. Peter 1.

"The hand of the dilligent makes rich."—Prov. 10: 4.

"Give the more diligence that ye be found in peace without spot and blameless in His sight."—ii. Peter 3: 14.

"For if ye do these things ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ."—ii. Peter 1: 10-11.

Believe in yourself, believe in humanity, believe in the success of your undertakings. Fear nothing and no one. Love your work. Work, hope and trust. Keep in touch with today. Teach yourself to be practical and up to date and sensible. You cannot fail."—*Selected.*

Prayer.—Our Father, we thank Thee for Thy watchcare and protection during the past week, and for all Thy blessings. We pray for grace and strength and love for the duties of today. Help us to be partakers of divine nature and to escape the corruption of the world. This we ask for Jesus' sake. Amen.

TUESDAY.

MEN ARE FOUR.

Whosoever shall become great among you shall be your servant."—Mark 10: 43.

"Men are four as follows: He who knows and knows he knows. He is wise follow him. He who knows and knows not that he knows. He is asleep, wake him. He who knows not and knows not that he knows not. He is a fool, shun him. He who knows not and knows that he knows not. He is a child, teach him."—*Arabian Proverb.*

Man is made for service—of body, mind, will and spirit. These four must be developed in a well balanced proportion in order to produce harmony and render a worthy service. But such a well balanced life cannot come except through Jesus Christ in whom we may grow "unto a perfect man."

Prayer.—Our Father, we are thankful for another day. Make it ours and us thine. Give us keenness of vision to see our possibilities and opportunities, and help us to strive for the mastery on all things Thou wouldst have us be. In Christ's name we ask it. Amen.

WEDNESDAY.

CONTENTION AND STRIFE.

LESSON: Phil. 2.

"A fools lips enter into contention, and his mouth calleth for stripes."—Prov. 18: 6.

"If it be possible, as much as in you lieth, be at peace with all men (one another)."—Rom. 12: 18.

"Do nothing through faction or vainglory, but in lowliness of mind, each counting the other better than himself."—Phil. 2: 3.

"Forget it. Drop the subject when you cannot agree. There is no need to be bitter, because you know you are right."—*Anon.*

Prayer.—Our Father, we thank Thee for another day and its provisions for us. Give us love with one accord and one mind. Forbid that we shall do anything through strife or vainglory, but give us the mind of Christ in all things. In His name we ask it. Amen.

THURSDAY.

SOUL SERVICEABLENESS.

"Thy kingdom come, Thy will be done on earth as it is in heaven."—Matt. 6: 10.

In all the relations which constitute what we call our social life, we are dealing with beings who are capable of understanding development, and what we do is for that development. We are not working "from hand to mouth" just for ourselves, day by day, but we are working for eternity and for results which if they were thrust upon us now would stagger us. However small our part in life, our business is not to destroy nor to abandon, but to transform. Instead of winning heaven we are called upon to make earth as near like heaven as possible. This will give us a foothold for our faith in the facts and experiences of every day. It makes room for every talent. It consecrates science, industry and art as well as religion, to the service of God. This is soul service.

Prayer.—Our Father, we thank Thee for another day and for a soul to live it out. Whatever our task, may we do it well and spend our lives for the good of things around us. In His name we ask it. Amen.

FRIDAY.

DIVINE DISCIPLIN.

LESSON: Hebrews 12: 5-7.

"Whom the Lord loveth he chasteneth."
"Nor faint when thou art rebuked of him."

In the time of the Crimean War, an officer in the British Army had in his command a dissipated subaltern, who was also his ward. The young man when under the influence of liquor was so insubordinate that not infrequently he landed in the guard house. On one occasion he reeled into the officers mess and behaved so badly that his guardian then and there administered a rebuke that sent him to the hospital for repairs. It was a cruel sort of manhandling; but it transformed the youth, who never drank another drop thereafter in his whole life.

God knows when heroic measures are called for. His severity is always kind. In the prophecy of Malachi, it is written, "He shall sit as a refiner of silver." The picture is that of a refiner who, having kindled the fire under the crucible, sits beside it watching for the moment when the surface of the molten metal shall reflect his face. When the supreme moment is reached the fire is quenched. God is a careful watcher, and He never suffers His people to be tried beyond that they are able to bear. He has promised not to "break the bruised reed or quench the smoking flax." His purpose is to make the best of us.—*Rev. David James Burrell.*

Lord's Prayer.— (All the Circle joining.)

Closing Prayer.—May we be cleansed and strengthened against besetting sins, and made fit for the Master's service; may we become useful in helping others to a new spiritual life and strength. Amen.

SATURDAY.

THE LOVE THAT CONQUERS.

LESSON: Luke 15: 25-28.

"He was angry and would not go in."

On the basis of strict justice, the ugliness of the elder brother's conduct to the average mind may not appear altogether reprehensible. Had he not endured the rigor and grind of the work and should he not have the highest reward? Had not the younger brother lived in ease and wanton pleasure, and should not he have the condemnation and suffer the penalty of his sins?

But we simply can not live on the basis of strict, stern justice. Rule out love, and greed and selfishness would become justifiable, and even pride and scorn, war and hate. Nay, all this and much more becomes a practical certainty, because nothing but love can quench the lurid flames of passion in the breasts of men. Without love, the world becomes a charnel house, and life in any worthy sense is utterly impossible.

It is love, a father's love that holds up the light for us to see the real sinfulness of the elder brother. So it is with many of our own sins. Seen in the light of our Father's love, our little meannesses, our criticisms, and gossip, our pride and evtravagance are no longer trifles. They are hideous vices which call for repentance and reformation.

After all, there is only one really big and terrible failure in life. It is the failure to love! And however numerous our successes may have been, if we have failed to love, we have disappointed the Father and made bankruptcy of life. —*Rev. Geo. W. Barton.*

Prayer.—Though hating sin, may we learn to love the sinner; and may we ever remember that, but for the greatness and fulness of the Divine Love, we would never have heard of a Saviour or known the blessedness of redemption. Amen.

SUNDAY.

THE COVENANT GOD.

"The Lord our God made a covenant with us." —Deut. 5: 2.

Without the knowledge of the covenant made with them by Jehovah, there could have been no Israel in the sense that the Bible depicts to us that great people. All through their life the thought of the covenant comforts them; it rallies them in failure, revives them in times of doubt, and confirms them in victory. The nation lived by its faith that its life was God-directed.

These sure promises of God are ours as well as Israel's. There is no past tense in the mercies of God. To our modern nations, if they will accept it, He offers His covenant. Moreover, in our Lord Jesus Christ the Father has made a new and more glorious covenant with man. He covenants with His church, through His Son, to bless and forward its work, if it is faithful to His purpose and commandments. He covenants with us, that is, He agrees to succor us, save us, sustain us, to pardon us in sin and confirm us in all goodness, if we will join ourselves to Him.

Lift up your hearts, ye people! "The Lord our God has made a covenant with us."—*Rev. H. D. Ranns.*

In South America there are still immense tracts of country utterly unknown to white men, and inhabited by tribes, some of whom have never yet been described.

There is a well authenticated story of a tribe of Brizilian Indians who live in underground dwellings by day, and venture out only at night.

The sun is painful to their eyes, but, like cats, they can see in the dark. These people have powers of smell equal to those of the dog or wolf, and they can follow the trail of any animal purely by scent.

Dr. J. S. Halstead, the oldest physician and Free Mason in the United States, died recently at the advanced age of 107 years. He was the progenitor of eighty descendents. Dr. Halstead was for a year the medical advisor of Henry Clay, the great American compromiser. This was from 1851 to 1852, the date of Clay's death.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dear Kiddie Korner Pollyanna:

October FIRST!—The contest is over—What is the name of the BEST Pollyanna????? Write me your Pollyanna letter AT ONCE—Don't wait a minute! Tell me all your Pollyanna did for YOU—Tell me her name—or his name—Write plainly with ink so I won't have to put on Gramma's spectacles to read a single letter—and Oh yes,—dont forget to tell me if you enjoyed the contest—I know you did though—But—Kiddies—write that letter—QUICK—I want to send this prize to the BESTEST Pollyanna in the Kiddie Korner——

Now, what??? Well, I heard from Peter Rabbit yesterday—A great—big—wonderful story—all about him and his funny ways—He is getting scared this early in the Fall—he is afraid of Bobby Smith's Rabbit box—You know about that?—Poor Peter—he is going to have another birthday SOON—yes, sir-ee—that means your editor will tell YOU all about it too—She has been invited already—Oh, oh—What fun, these birthday parties are too—

Pollyanna—do you want your PRIZE???? Write all your Pollyanna did for you—quickly—send it to me, the letter I mean—Oh, hurry Kiddies—do—I want to see what you played for your Pollyanna—

Rush away, now dears—find your pen—and ink—Make it snappy as can be—We can't hardly wait to hear—

YOUR EDITOR.

"THE POLLYANNA GAME!"

Group 1.—Linnie Hancock, age 8 years, Sedly, Va., R. F. D. 1, Box 59; Rebecca Anne Holden, Louisburg, N. C., Box 87.

Group 2.—Wilma B. Hancock, 13 years old, Sedley, Va., R. F. D. 1, Box 59; Mary Julia Denton, McRae, Ga.

Group 3.—Nellie Warren, Altamahaw, N. C.; Patricia Holden, Louisburg, N. C., Box 87.

Group 4.—Grace Tabscott, Elon College, N. C.; Ben. T. Holden, Louisburg, N. C., Box 87.

Group 5.—John Staley Holden, Louisburg, N. C.; Alice Ruth Scholz, Macon, N. C.

Group 6.—Ruth Prichard, Chapel Hill, N. C., 208 Church Street; Emma Williamson Atkinson, Suffolk, Va., Route 5.

Group 7.—Naomi Sumner, Burlington, N. C., R. F. D. 5; Katie Lee Johnson, Fuquay Springs, N. C.

Group 8.—Dorothy Helfenstein, Dover, Del., aged 11 years; Sara Virginia Hook, Elon College, N. C.

Group 9.—Conrad Coghill, Henderson, N. C.; Hampton Brady, Ramseur, N. C.

Group 10.—Eugene Lankford, Burlington, N. C.; David Sellars, Burlington, N. C.

Group 11.—Wilbur Lankford, Burlington, N. C.; Braxton Craven, Ramseur, N. C.; Lorene Russell, Roanoke, Ala., Box 446; Mary Louise Long, Lillington, N. C.

Group 12.—Hilda Brady, Ramseur, N .C.; Reide Perkins, Elon College, N. C.; Mattie B. Shepherd, Glenn, Ga.; Mary Alice Jennings, Dadeville, Ala.

Group 13.—Dixie Lineberry, Ramseur, N. C.; Rosa Lee Parks, Ramseur, N. C.; Beth Jennings, Dadaville, Ala.; Jennie Barrett Spratley, Dendron, Va., c|o Sunnydell Farm.

Group 14.—Sara Johnson, Elon College, N. C.; Helen Horner, Burilngton, N. C.; Pauline Carter, Liberty, N. C., Route 3; Mary Rosemond, Burlington, N. C., Box 467.

Group 15.—Mary Clara Whitesell, Elon College, N. C.; Edna Earle Lambeth, Burlington, N. C.

OVER THE ROOFS.

To Nina Lincoln, fresh from a big roomy country home, the tiny flat seemed inconvenient and cluttered, while the view from the windows over the dingy roofs of adjoining dwellings was certainly a sad contrast to the outlook on gardens and orchards which she had enjoyed from babyhood.

After her father's death she and her mother had stayed on in the old home, taking a few summer boarders to help out a slender income, but now Mrs. Lincoln had followed her husband, and Frank, Nina's brother, having graduated from a dental college, had decided to open up an office in the city. And so the big, white house under the maples was rented, and the two young people had taken up their abode on the top floor of the tall apartment building.

Nina had tried hard to make a pleasant home of the four small rooms, and they were really most attractive, but she could do nothing to improve the appearance of the surrounding housetops, where marauding cats and lines of flapping clothes were the only bits of life and color in the dull, drab monotony.

"I don't see how I can endure it very long," she said one day to sweet-faced Miss Abby Long, who had hobbled in on her crutches from across the hall.

Crippling rheumatism, which had confined Miss Abby to the apartment house for years, had not prevented her from becoming a good angel to the frequently changing tenants. From the first, she had watched over the wistful-eyed little Nina, proving as kind a neighbor as one could find even in the country, and the young girl had come to depend upon her for advice, and to miss her if she failed to pay her usual daily call.

"What is it you can't endure, dearie?" she now asked with a gentle smile.

"Why, the view," Nina answered. "Nothing but roofs, and roofs, stretching away for miles. If they were colored and gabled, as they are in the country, it wouldn't be so bad, but they're just flat patches of gravel and tar and bricks. They are hideous, Miss Abby."

"I know," Miss Abby replied, "and I used to feel just as you do about them, dear, but I don't any more. You see, I don't look at them now. I look at what's over them."

Nina lifted her brown eyes to a sky of vivid, sunlit blue over which the soft clouds floated.

"Yes, you can forget the horrid roofs if you look at the sky," she agreed. "That is, on a day like this."

"You can at any time," Miss Abby told her. "There's never a day when the sky isn't beautiful. Clear or overcast, in sunlight or in storm, it is wonderful to watch. And since I've made a practice of watching it, I don't mind the roofs a bit."

"I see," Nina said softly.

"And it's so about everything, dear," Miss Abby went on. "I've seen how homesick and lonesome you were—"

"Oh, I have been!" Nina exclaimed. "But I didn't mean any one to guess."

"You've been a brave girl," Miss Abby assured her, "and I don't believe anybody else has guessed, but I—"

"You're a darling!" Nina declared.

"I've had lots of trouble," Miss Abby said simply, "and maybe, for that reason I notice other folk's troubles quicker than some. It's one of the compensations, I guess. Anyway, I knew you were unhappy and I've been wanting to tell you the sky was there."

"It will help me with the roofs," Nina said thoughtfully; "but, Miss Abby, how can it help with the other things, missing the old home, and mother, and all?"

"Just as the tender sky is always above the troubled city," Miss Abby explained, "so the Father's tender love is always bending above our lives, and if we only remember to lift our eyes to it, we shall surely find help and comfort."

There was a little pause. Then Nina spoke in a low tone.

"I've not been to church since I came to the city and I've neglected my prayers and Bible reading, too. I didn't seem to have time for such things, and sometimes I've felt it didn't matter. But I see now that I've been making a great mistake. I've been looking only at the roofs of life. Now, dear Miss Abby, I'm going to begin looking over the roofs."—*Grace E. Craig in Kind Words.*

JUST SUPPOSE.

If all the lads and lassies should remember for a day,
To do their errands and their tasks as surely as they play.
Should hang their hats and jackets up, and put away their toys,
Should remember that the garden is the place to make a noise—
Why, what a pleasant world for mothers this would be!
How very many happy mother-faces we should see!
For children don't remember, as everybody knows,
But if the children should—why—just suppose!

If all the children's mothers turned forgetful in a day,
If instead of taking care of toys, they should throw them all away,
Forget to bake the cookies, and forget the tales to tell,
Forget to kiss the aching bumps and make the bruises well—
How very many melancholy little folks we'd see!
For mothers all remember, as everybody knows,
But if the mothers shouldn't—why—just suppose!

Youth's Companion.

SHIPS.

The tall ships go a-sailing,
A-sailing o'er the sea.
None of those enormous ships
Seems a friend to me.

Here I have a wee craft
With all its sails outspread
That does not sail so far away;
It stays near me instead.

I take it down to lake or pond
Or river where I play,
Where I can be a captain bold
The whole long happy day.

My passengers are bits of bark,
Leaves, moss, or tiny twig.
And once I had a live fish,
But it was much too big.

—*Florence B. Steiner.*

PROGRAM OF THE FIFTY-FIFTH ANNUAL SESSION, WESTERN NORTH CAROLINA CHRISTIAN CONFERENCE.

New Center Christian Church, Seagrove, N. C.
Tuesday, Wednesday, and Thursday,
November 10, 11, 12, 1925.

First Day—Morning Session.

Tuesday, 10:00 o'Clock.

1. Call to Order by President.
2. Devotional Exercises by Rev. T. E. White.
3. Enrollment of Ministers and Delegates.
4. Election of Officers.
5. Report of Program Committee.
6. Supplying of Vacancies on Regular Committees.
7. Annual Address by President, Rev. G. O. Lankford.
8. Adjournment.

First Day—Afternoon Session.

2:00 o'Clock.

1. Devotional Services by Rev. J. M. Allred.
2. Appointment of Special Committees.
3. Report of Executive Committee.
4. Ministerial and Church Reports.
5. Report on Foreign Missions, Rev. G. R. Underwood, Chairman.
   Address: "The Whole Program for the Whole Church," by Dr. J. O. Atkinson.
6. Miscellaneous Business.
7. Adjournment.

Second Day—Morning Session.

Wednesday, 9:30 o'Clock.

1. Devotional Services by Rev. W. J. Edwards.
2. Minutes of Previous Day.
3. Enrollment of Other Delegates.
4. Report on Sunday Schools, F. M. Wright, Chairman.
5. Report on Home Missions, Rev. T. J. Green, Chairman.
6. Address: "Stewardship," by Rev. S. C. Harrell, Durham, N. C.
7. Adjournment.

Second Day—Afternoon Session.

2:00 o'Clock.

1. Devotional Services by Rev. V. D. Shepherd.
2. Report on Religious Literature, Dr. E. L. Moffitt, Chairman.
3. Report on Moral Reform, Rev. W. C. Martin, Chairman.
4. Report of Woman's Board, Mrs. D. A. Cornelison, Chairman.
   Address: Mrs. W. R. Sellars, Burlington, N. C.
5. "Our Orphanage," by Supt. Chas. D. Johnston.
6. Miscellaneous Business.
7. Adjournment.

Third Day—Morning Session.

Thursday, 9:30 o'Clock.

1. Devotional Services by Rev. G. R. Underwood.
2. Minutes of Previous Day.
3. Christian Endeavor Report, by Miss Madge Moffitt, Chairman.
4. Report on Education, Rev. T. E. White, Chairman.
   Address: Dr. W. A. Harper, Elon College, N. C.
5. Report on Apportionments, Dr. E. L. Moffitt, Chairman.
6. Miscellaneous Business.
7. Sermon: Dr. C. H. Rowland, Greensboro, N. C.
8. Adjournment.

THE CHRISTIAN SUN is the Church's best home missionary, and it is also the pastor's best assistant. Why not use the paper to help in both capacities?

PROGRAM

of the Third Annual Session of the Woman's Missionary Conference, Wadley Christian Church, October 17, 1925.

Morning Session—9:30 A. M.

Devotional Services, conducted by Mrs. W. S. Hood.
Welcome Address, Mrs. C. W. Carter.
Response to Welcome, Miss Iola Hunt.
Business Session.
Song.
President's Address.
"The Place of Prayer in Our Works," Miss Gertrude Brown, Elon College, N. C.
A Message from Mrs. Denison, read by Mrs. Ruth Carter.
Use of Missionary Literature and the Christian Missionary, Subscriptions, Rev. G. D. Hunt.
Missionary Sermon, by Dr. J. O. Atkinson.
Adjournment.

Afternoon Session.

Devotional Services, by Miss Siddie Lathum.
"What Missions Can Do for Alabama Women," Mrs. Sion Lynam.
"What Alabama Women Can Do for Missions," Mrs. Lois Melton.
Discussion of the Mission Work at Fancy Gap, Dr. J. O. Atkinson.
A Message from Mrs. J. A. Williams, President of the Southern Board, read by Mrs. Gertrude Hood.
Short talks on mission problems, by the women present.
Reports of Committees.
Adjournment.

Above is found a program of the Third Annual Session of the Woman's Missionary Conference, which will be held at Wadley Christian Church, October 17, 1925.

It is greatly desired and expected that all societies in the Conference be represented; and we especially urge all churches not having societies to get as many of their women to attend this Conference as possible. We hope to be able to organize quite a number of new societies after Conference.

Every one interested in the work is cordially invited to be with us on this day.

MRS. E. M. CARTER,
President.
Wadley, Ala.

PROGRAM

of the Eastern Virginia Woman's Missionary Conference, Liberty Springs Christian Church, October 16, 1925.

Theme: "Teach Us to Pray."

Morning Session—10:00 A. M.

Call to order.
Hymn—"The Morning Light is Breaking."
Devotional Service, Mrs. R. B. Wood, Norfolk, Va.
President's Message.
Reports from—
  District Superintendents.
  Superintendent of Young People.
  Superintendent of Cradle Roll.
  Superintendent of Literature.
"The Missionary Transformation of a Work-basket," Mrs. J. E. Cartwright.
Recognition of Societies.
Vocal Solo, Mrs. Telza Miller.
An Address. (Speaker to be supplied.)
Treasurer's Report.
Appointment of Committees.
Announcements.
Collection.
Hymn—"At the Place of Prayer."
Adjournment for Dinner.

Afternoon Session—2:00 P. M.

Devotional Service, Mrs. E. L. Beale, Franklin, Va.
Vocal Solo—"Teach Me to Pray," Mr. E. C. Bower.
"Echoes from Delegates to Mission Summer Schools":
  Mrs. Charlie Daughtery,
  Miss Marion Beale,
  Mrs. W. V. Leathers.
Address—"Making the Whole Church Missionary," Dr. J. O. Atkinson.
Duet—"Love's Assurance," Mrs. Clarence Harrell, Mr. E. G. Bower.
"Silent Message," by Ten Women.
Presentation of Banners.
Reports of Committees.
Miscellaneous Business.
Appointment of Delegates to Southern Christian Convention.
Hymn—"Sweet Hour of Prayer."
Adjournment.

MRS. M. L. BRYANT, President.
MRS. L. W. STAGG, Secretary.

ANNUAL REPORT OF TREASURER OF THE VIRGINIA VALLEY CENTRAL CHRISTIAN CONFERENCE.

August 1, 1924 to August 1, 1925.

Woman's Missionary Societies:		
Leaksville, Dues	$ 74.31	
Leaksville, Thank Offering	5.50	
Linville, Dues	73.21	
Linville, Thank Offering	11.06	
Linville, Special F. M. Offering	4.88	
New Hope, Dues	24.35	
New Hope, Special F. M. Offering.	5.50	
Winchester, Dues	35.81	
Winchester, Thank Offering	19.46	
		$ 254.08
Young People's Societies:		
Antioch, Dues	$ 27.99	
Antioch, Thank Offering	6.06	
Antioch, Special Offering	15.96	
Bethlehem, Dues	24.40	
Concord, Dues	17.24	
Timber Ridge, Dues	38.18	
Winchester, Dues	10.15	
		139.97
Christian Endeavor Societies:		
Winchester, Offerings		12.73
Cradle Roll:		
Antioch, Mite Boxes	$ 8.88	
Antioch, Dues	2.55	
Mayland, Dues	2.05	
New Hope, Dues	2.10	
Winchester, Dues	1.76	
		17.34
Special Offerings:		
Mayland	$ 16.30	
Mayland, for Fancy Gap	3.33	
Mayland, for Porto Rico	3.33	
Palmyra	2.00	
Timber Ridge, Bible Class	2.50	
Timber Ridge, Ladies' Aid Society.	5.00	
Miss Naoma Boyce	3.00	
Mr. W. F. Ritenour	4.00	
Miss Rita Clinedenst	.50	
		39.96
Conference Offerings:		
1924 Session	$ 27.95	
1925 Session	26.22	
	$ 54.17	
Less amount paid Miss Pickering for Literature	$2.90	
Paid for Record Book	.50	
	3.40	
		50.77
Total		$ 514.85

FORLINES.

Mrs Mazie Francis Forlines, the daughter of John and Elizabeth Aerington, was born October 28th, 1848, and died August 5th, 1925, at her home near Buffalo Lithia Springs, Mecklenberg Co., Va., at the age of seventy-six years, nine months and seven days.

August 15th, 1872, she was married to E. H. Forlines, who died about ten years ago. She is survived by one son, Amos, with whom she had lived at the old home since the death of her husband. There are also living three daughters and several grandchildren, and one great-grandchild. The daughters are Mrs. Wesley Williamson, Mrs. Hammett Aerington, and Mrs Ivy Currin, all of Mecklenberg County, Va.

More than a quarter of a century ago, she and her husband joined Hebron Christian Church. Sister Forlines' home was one of hosptiality. Friends always found a welcome there. It was her delight to give them the best her home afforded. Even in her declining years, she would forget herself for the pleasure of others.

The once happy, hospitable home is broken up. Loved ones weep, but there is comfort in the hope of meeting mother in heaven.

C. E. NEWMAN.

WELCH.

Mrs. Annie J. Welch, wife of Deacon Daniel S. Welch, was born March 1, 1887, and died almost suddenly, September 25, 1925.

She married Daniel S. Welch July 21, 1896, and they had ten children—seven boys and three girls—all of whom are living, except one child which died in infancy.

She was a very kind and obliging neighbor, and they vied with each other in sympathy. She was a loving wife and devoted mother, and the law of her home was the law of kindness.

She professed faith in Christ when young and joined the Church. She had been a faithful member of Providence Church for twenty years. She was so regular in her attendance that her absence from any service excited surprise. She was so good and true that she will be sorely missed.

She was buried at Providence, and her funeral was attended by a large congregation who went away feeling that she had not lived in vain.

T. E. WHITE

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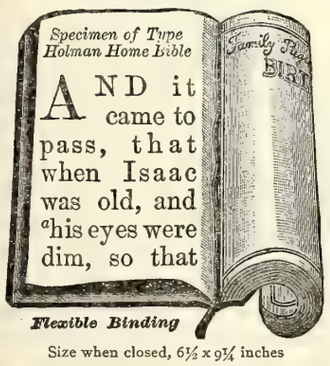
Specimen of Type
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2 He maketh me to lie green pastures: he leadeth the still waters.

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McCAULEY.

Died at her home, Union Ridge, North Carolina, Mrs. Rosa McCauley, wife of W. A. McCauley, September 23, 1925; aged 68 years, 6 months and 3 days. She and Bro. McCauley were united in marriage, June 1, 1879, and to them were born four children. Her husband and three children survive her.

In early life she confessed Christ and united with Union Christian Church; and though unable to attend services for some years before her death, she loved and trusted Him who saved her and kept her.

Her relatives and friends are many, and she loved them all. She suffered much; but at the end of her earthly pilgrimage, she quietly fell asleep and now awaits the glorious awakening on the resurrection morning. The funeral services were conducted by the writer, and the interment was in the Union Church cemetery.

May the blessed Saviour comfort those who mourn.

P. H. FLEMING.

SINE.

Charles William Sine was born June 15, 1848, and died August 18, 1925, aged 77 years, 2 months and 3 days. Bro. Sine was a quiet, well-behaved man, and highly esteemed of all who knew him. He was a faithful member of the Palmyra Christian Church. The deceased was never married, and he and a brother lived together at Hawkinstown. He is survived by two brothers and three sisters. Funeral services were held at the Hawkinstown U. B. Church, August 19, 1925.

A. W. ANDES

IN MEMORIAM.

Whereas our beloved brother and fellow deacon, of Bethlehem Christian Church, David McClenny, who had served in this capacity for 46 years, has been called from this life, and

Whereas in his going we feel a sense of loss and shall miss his faithful counsels and helpful suggestions,

We, as the Board of Deacons of the church which he loved, wish to record our appreciation of his long and faithful service, and bow in submission to the will of Him whose we are and whom we desire to serve.

Therefore, be it resolved, that this expression of our appreciation of his service and of our regret for his going be recorded in the minutes of our church and that a copy be sent to The Christian Sun for publication.

H. T. TAYLOR,
J. W. FOLK,
W. E. WHITE,
F. C. HOLLAND,
M. E. PRUDEN,
O. D. KING,
ISAAC PILAND,
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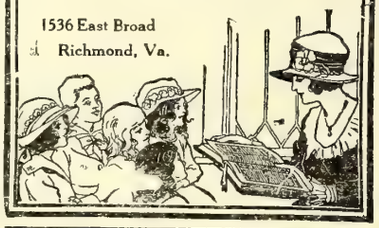

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5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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Specimen of Type.
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Specimen of Type.
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VOLUME LXXVII. RICHMOND, VA., THURSDAY, OCTOBER 15, 1925. NUMBER 42.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Dr. Hough Acquitted.—

Dr. Lynn Harold Hough, against whom were charges of heresy preferred by a brother minister, was acquitted in the report of the committee on the case to the Detroit Methodist Episcopal conference. All acquainted with Dr. Hough's position were sure that the charges preferred would not be sustained.

Anti-Evolutionists Chose Young Bryan.—

William Jennings Bryan, Jr., has been chosen president of the Anti-Evolutionists Society of this country. He is a young attorney of Los Angeles, California. Dr. John Roach Straton is chairman of the campaign committee of the society. The Anti-evolutionists intend to press their cause against the teaching of evolution in the public schools of the country.

A Long Island Venice.—

A lagoon two hundred and forty feet wide filled with water from the great South bay, canals flowing under pile-set villas, a fleet of gondolas imported from Venice, a huge swimming pool—these were the particulars of a Long Island real estate scheme announced by the Meister Builders, Incorporated. This plan will probably appeal to many romantic Americans.

Armistice Sunday.—

The Commission on international justice and goodwill of the Federal Council of Churches has sent out plans for the observance of Armistice Sunday on November 8th. President Coolidge is commended for refusing to makeArmistice day a national defense day. It is the time the commission believes, for spreading the gospel of justice and good will among the nations. They are urging the churches to hold community services under local civic, labor, patriotic and other uplifting organizations.

Canadian Presbyterian Pulpits Empty.—

The continuing Presbyterian Church of Canada is having trouble with empty pulpits. At a meeting of the Montreal Presbytery it was decided to levy a charge of twenty per cent of the local budget for the purpose of hiring supply ministers to fill the between three and four hundred pulpits said to be empty. This branch of the Presbyterian Church remained out of the United Church of Canada when the merger of the Methodists, Congregationalists, and Presbyterians took place. The shortage is probably due to the fact that most of the ministers went into the United Church. The Canadian Presbytery felt that the filling of the empty pulpits was the most important task now confronting the home mission department.

Von Hindenburg Holds the Helm.—

The German Nationalists have been attempting to obstruct the governmental policies looking toward security, and striving to prevent Germany's attending the security conference to be held in Switzerland. The President, former Field Marshall Von Hindenburg, has firmly opposed them, and Germany will be represented at the conference by Chancellor Luther and Foreign Minister Stresemann. It is understood that they will be clothed with the same power as the British, French, and Italian representatives are vested with. A London dispatch discloses the fact that the security pact pledges England to armed intervention in case the boundaries of any of the signatory powers are molested en masse by another of the powers or in case troops are mobilized in the demilitarized Rhine area by any of the powers. This will liberate German territory from foreign domination, and Von Hindenburg has informed the people of Germany that nothing will be tolerated which interferes with the policy of the government.

Whose Debts We Carry.—

The American tax payers carry the debts of nineteen nations. All these are European with two exceptions, Nicaragua and Liberia. The total amount of these debts with interest up to May 15th, last, goes up to $12,151,238,393.39. They are owed by the following powers, England owing the most, and France holding second place: Great Britain, $4,544,000,000; France, $4,210,-556,448.27; Italy, $2,138,543,852.77; Belgium, $480,503,983.61; Russia, $255,147,692; Poland, $178,560,000; Czechoslovakia, $117,570,095.70; Yugoslavia, $65,414,997.98; Rumania, $46,508,-661.27; Austria, $30,550,750.35; Esthonia, $17,-794,020.28; Greece, $17,625,000; Armenia, $14,-959,479.94; Finland, $8,910,000; Latavia, $6,-352,139.45; Lithuania, $6,030,000; Hungary, $1,958,412.50; Nicaragua, $110,590.28; Liberia, $22,568.75.

Most of this money was borrowed during the war, and was lent to the nations on better terms than could be secured at banks. In order to make these loans the government floated five Liberty Loans, and so the tax payers of this country are carrying that enormous debt as a result of the war.

Select Best Hymns.—

We are always interested when someone comes forward with a selection of something which he calls the best. We mentioned the selection of children's hymns which were considered best in a former issue of this page. Carl F. Price ocmes forward now with a selection of hymns written in this century, which competent judges have chosen as the greatest hymns of the century. All the judges placed first, "Where Cross the Crowded Ways of Life," by Dr. Frank Mason North. Others named are: "The Light of God is Falling," by Dr. Lewis F. Benson; "I Know Not How that Bethlehem's Babe," by Rev. Harry Webb Farrington; "O Maker of the Mighty Deep," by Henry Van Dyke; "O God, Whose Law from Age to Age," by Rev. John Haynes Holmes; "Rise Up, O Men of God," by Dr. William P. Merrill; "O Holy City Seen of John," by Dr. W. Russell Bowie; "God of the Strong, God of the Weak," by Richard Watson Gilder; "No Longer of Him be it Said," by Joyce Kilmer; "We Would See Jesus, Lo His Star is Shining," by Dr. .J Edgar Park.

It is well once in a while that we should pause to consider what has been done in our own time that is worthy to be remembered. It is well, too, that we should ponder these great hymns, for they, a little more perhaps than any other one thing, will teach us how the world, our world, is thinking about life and Christianity.

Bishop Johnson Talking Again.—

Bishop Irving P. Johnson of the Colorado Episcopal Diocese who, when he opposed the removal of "obey" from the marriage ceremony, got himself a great deal of publicity first and last, has now been telling the bar association of Colorado what is the matter with civilization. He calls the United States a Fool's Paradise, in which the inmates flock to the movies for their morals, to evangelists for their science, and to patent medicines for their ills. He goes on to say, "One wonders how films produced, even when censored by such an astute politician as Will Hayes, can turn Fatty Arbucle, Douglas Fairbanks, and Charlie Chaplin, into great moral leaders; Mr. Volstead and John Galen Locke (Colorado Klu Kluxer) into spiritual uplifters; William Jennings Bryan and Mary Baker Eddy into expounders of scientific truth, and the local ministerial association into law-makers and moral scavengers. I maintain that these are all honorable folks, but that the people have mistaken their callings. As long as we continue to select our governors, legislators, and judges because they have the same prejudices as ourselves, hell is around the corner. The great mistake of modernism is the assumption that it is a success, whereas it has turned our legislative halls into low comedy, our homes into high tragedy, and our religion into a fair basis for comic opera. We have been stampeded by a generation of reformers who are not experts, by men with a vision and a challenge who need to take lessons in Christian charity, and by political and religious bunco-steerers. So long as American people get their spiritual inspiration from Hollywood, their theology from the Rockefeller Foundation, and thier legislation from Pan-Protestant ministers we shall continue to grope for light and walk in darkness.

NOTES-PERSONALS

"If your heart is right and you are willing to learn, Christ will guide you, and the Spirit will use your words."—*Anon.*

Rev. Jas. L. Foster, Elon College, N. C., is open to engagement for pastoral work on the third and fourth Sundays of each month the coming year.

Rev. Jesse H. Dollar is now a student in Vanderbilt University and likes his work there fine. His address is 469 Westley Hall, Vanderbilt University, Nashville, Tenn.

The Managing Editor of the SUN left Richmond last Sunday to attend the Alabama and Georgia and Alabama Conferences. He will return to Richmond on or about the 25th of the month.

The Wellons Bible Class of the First Church, Richmond, had a record-breaking number present on last Sunday. With a membership of twenty-three, there were twenty-one members present and two visitors.

Our Burlington Church, already supporting one missionary in the foreign field, contemplates undertaking the support of another by the close of the coming church year, 1926. The budget made out for the church the coming year is $10,000.00.

We have just received from President J. A. Henderson a four page folder entitled, "Christian College, Its Origin and Purpose." We advise readers who may be interested and wish to know about Franklinton (N. C.) Christian College to send for a copy to President Henderson.

Galen Elliott, of Chapel Hill, N. C., offers the following mottoes for Christian Endeavorers: "Prayer Changes Things," "Go Forward," "Remember Jesus Christ," "We Mean Business," "A Square Deal," "Keep on Keeping On," and "Back Bone is Better than Wish Bone."

The National Council of the Y. M. C. A. has issued a call for a Week of Prayer for young men and boys, November 8th to 14th. With the call the council sends out a very valuable pamphlet, "God and Youth." The topics for prayer each day as set forth in the call are very suggestive and helpful.

Dr. D. A. Long, Franklinton, N. C. writes: "Franklinton Christian College opened on Wednesday, September 23, with the largest number of students and the ablest corps of teachers in its history. Alas, alas! The new building is not finished and it is impossible for President Henderson to find room for all who desire to enter when the crops are gathered." What a pity indeed it is that the money cannot be had with which to complete the new dormitory now so much needed.

Rev. V. T. Crawford is now located at 12 W. Clifford Street, Winchester, Va., having just moved there from Portsmouth. Under recent date, Brother Crawford writes that it was with great regret he left the work at Elm Avenue, and just before leaving had a fine series of meetings. There was a large number of reconsecrations, several conversions and three more additions to the church. Five candidates were baptized. We congratulate the people of Winchester on securing the services of Brother Crawford.

Dr. G. O. Lankford, pastor of the burlington Church in a letter of October 5th, says: "We had a great day in our church yesterday, with large audiences morning and night. The "Men of the Church" had charge of the night service. It was good to see and hear the men in action. Four brief addresses were given, as follows: "Our Church's Growth," by Mr. W. K. Holt; "Why the Present Budget," by Mr. W. M. Brown; "My Financial Responsibility to the Church," by Mr. W. J. Graham; and "The Burlington Christian Church of Tomorrow," by Mr. D. R. Fonville. The president, Mr. R. W. Malone, presided, and the devotions were led by Mr. W. R. Sellars. Six members were received at the morning service, making 146 so far this year."

INSTITUTE AT DOVER, DELAWARE.

The Board of Christian Education of People's Church, Dover, Del., arranged with Miss Pattie Coghill, Field Secretary of Christian Education of the Southern Christian Convention, to hold a three days' institute with the teachers and workers of the Children's Division and the Young People's Division of the Church School the week before Rally Day. Miss Coghill spoke at the regular service of worship on Sunday morning to splendid acceptance, and then conducted a brief model worship period in each department. She also held a two hours' conference on methods and programs with the workers in the Beginner's Department on Monday afternoon; a similar conference with the workers of the Primary Department Monday night; a similar conference with the workers in the Junior Department on Thursday afternoon, and a similar conference with the workers in the Young People's Division Tuesday night.

The Institute was a great success from every point of view. The special training Miss Coghill received at Boston University, School of Religious Education, equipped her to render a unique service to Graded Sunday Schools. The idea of such an institute as suggested is recommended to our sister churches of the Convention. Such a plan enables the field worker to study the problems of the local school first hand and enables the teachers and workers of the school to come in personal contact with an expert in this work. Each of the conferences was held in rooms of the respective departments so that a practical study could be made relative to the best use of the materials and equipment the teachers regularly have.

R. C. HELFENSTEIN.

PROGRAM OF THE ONE HUNDREDTH ANNUAL SESSION OF THE NORTH CAROLINA AND VIRGINIA CHRISTIAN CONFERENCE.

Salem Chapel, Forsyth County, N. C.
November 10 11, 12, 1925.

First Day—Morning Session.
10:00 o'Clock.

1. Devotional Services conducted by the President, Rev. P. H. Fleming, D. D.
2. Roll Call and Enrollment of Delegates.
3. Organization—Election of Officers.
4. Welcome by Deacon H. F. Samuel.
5. Response by Dr. C. H. Rowland.
6. Report of Program Committee.
7. Annual Address by the President, Dr. P. H. Fleming.
8. Communion Service.
9. Benediction.

First Day—Afternoon Session.
1:30 o'Clock.

1. Devotional Services, led by Rev. R. A. Whitten.
2. Report of Executive Committee, Dr. P. H. Fleming, Chairman.
3. Appointment of Special Committees and Filling of Vacancies.
4. Motions and Resolutions.
5. Report of Committee on Sunday Schools and Christian Endeavor Societies, by Rev. J. E. McCauley, Chairman.
6. Discussion and Vote on Report.
7. Report on Moral Reform, by Rev. J. A. Ledbetter, Chairman.
8. Discussion and Vote on Report.
9. Report of Committee on Entertainment, by Frank Marshall, Chairman.
10. Announcements.
11. Adjournment.

Second Day—Morning Session.
9:30 o'Clock.

1. Devotional Services, led by Rev. W. S. Alexander.
2. Reading Minutes.
3. Miscellaneous Business.
4. Report of Committee on Religious Literature, by Rev. J. W. Patton, Chairman.
5. "Our Church Publications," by P. J. Kernodle, Managing Editor of The Christian Sun.
6. Discussion and Vote on Report.
7. Report of Committee on Education, by Dr. J. O. Atkinson, Chairman.
8. Address by Dr. W. A. Harper.
9. Discussion and Vote on Report.
10. Announcements.
11. Benediction.

Second Day—Afternoon Session.
1:30 o'Clock.

1. Devotional Services, led by Rev. M. F. Allen.
2. Report of Home Mission Board, by W. P. Lawrence, Secretary.
3. Report on Foreign Missions, by Rev. P. T. Klapp, Chairman.
4. Address, "The Whole Program for the Whole Church," J. O. Atkinson.
5. Report of the Woman's Board, by Mrs. L. L. Vaughan, President.
6. Miscellaneous Business.
7. Adjournment.

Third Day—Morning Session.
9:00 o'Clock.

1. Devotional Services, led by Rev. J. W. Knight.
2. Reading of Minutes.
3. Report of Budget Committee, Dr. W. A. Harper, Chairman.
5. Stewardship and Tithing, by Dr. C. H. Rowland.
6. Discussion and Vote on Report.
7. "The Christian Orphanage," by Supt. Chas. D. Johnston.
8. Committee on Centennial Celebration, Dr. W. A. Harper, Chairman.
9. Announcements.
10. Adjournment.

Third Day—Afternoon Session.
1:30 o'Clock.

1. Devotional Services, led by Rev. H. B. Hall.
2. Report on Superannuation, by Chairman C. D. Johnston.
3. Report of Special Committees.
4. Treasurer's Report.
5. Unfinished Business.
6. Fellowship Service.
7. Reading of Minutes.
8. Adjournment with Benediction by the President.

T. FRED WRIGHT,
P. H. FLEMING,
J. O. ATKINSON,
Program Committee.

PROGRAM OF TWENTY-SEVENTH ANNUAL SESSION OF THE GEORGIA AND ALABAMA CHRISTIAN CONFERENCE.

Oak Grove Christian Church, Troup County, Ga.
(Four Miles Northwest of Chipley, Ga.)
October 20, 21, 22, 1925.

First Day—Evening Session.
7:30 o'Clock.

Conference called to order by President, Rev. H. M. Gray.
Devotional Service, Rev. Paul House.
Reading and Adoption of Program for the Session.
Annual Address by President, Rev. H. M. Gray.
Election of Officers and Appointment of Special Committees.
Miscellaneous Business.
Adjournment.

Second Day—Morning Session.
8:30 o'Clock.

Devotional Service, Rev. P. L. Duke.
Reading of Minutes of Previous Session.
Report of Executive Committee: Revs. H. M. Gray, C. W. Hanson, H. W. Elder.
Report on Religious Literature: Revs. W. T. Crowder, P. L. Duke, W. D. Wilkinson.
Address by Representative of "The Christian Sun."
Ministerial and Church Reports.
Report of Committee on Christian Endeavor: Misses Aylmer Goodwin, Ina Gray, Mrs. Ethel Abel.
Address, Miss Aylmer Goodwin.
Address: "The Whole Program of the Whole Church," Dr. J. O. Atkinson.
Sermon, Rev. C. W. Hanson.
Adjournment for Dinner.

Second Day—Afternoon Session.
1:30 o'Clock.

Devotional Service, Rev. A. H. Shepard.
Reading Minutes of Previous Session.
Place of Meeting of next Annual Session of Conference.
Report of Committee on Sunday School: J. S. Stephenson, Rev. A. B. Mann, J. O. Bolt.
Address, Rev. H. W. Elder.
Report on Moral Reform: Revs. H. T. Gray, A. C. Huckaby, P. L. Duke.
Address, Rev. P. L. Duke.
Report on Foreign Missions: Revs. S. D. Lankford, W. H. Brewer, C. W. Hanson.
Report on Home Missions: Revs. C. W. Hanson, H. W. Elder, H. M. Gray.
Address, Rev. H. W. Elder.
Report of Woman's Board, Mrs. A. L. Harry.
Report on Young People's Work, Miss Ina Gray.
Adjournment.

Second Day—Evening Session.
7:30 o'Clock.

Devotional Service, Rev. T. J. Dean.
Annual Session of the Christian Missionary Association, Rev. H. W. Gray, President.
Organization.
Regular Order of Business.
Address: "Our Orphanage," by Chas. D. Johnston.
Address: "Our Colleges," by Dr. Beougher, President of Bethlehem College.
Adjournment.

Third Day—Morning Session.
8:30 o'Clock.

Devotional Service, Rev. A. B. Mann.
Reading of Minutes of Previous Session.
Report on Education: Revs. H. W. Elder, A. H. Shepard, H. M. Gray.
Address, Rev. H. M. Gray.
Reports of Special Committees.
Presentation of Bills.
Report of Treasurer.
Sermon, Rev. H. W. Elder.
Miscellaneous Business.
Final Adjournment.

CONFERENCES MEET.

Georgia and Alabama Conference meets at Oak Grove Christian Church, near Chipley, Tuesday evening, October 20, 1925, at 7:30.

Eastern Virginia Conference meets October 27, 1925, at Franklin, Va., at 10 o'clock A. M.

North Carolina and Virginia Conference meets November 17, 1925, at Salem Chapel, at 10 o'clock A. M.

Western North Carolina Conference meets with New Center Christian Church, Seagrove, N. C., November 10, 11, 12, 1925.

Eastern North Carolina Conference meets with Liberty (Vance) Church Tuesday after the fourth Sunday in November (November 24th).

North Carolina Conference will meet with the First Christian Church, at Greensboro, December 9th and 10, 1925.

NOTICE.

To the Churches and Pastors of the Georgia and Alabama Christian Conference:

Those who expect to attend this Conference, which meets on Tuesday evening, October 20th at 7:30 o'clock, at Oak Grove Christian Church, near Chipley, Ga., will please write to Mr. H. B. Floyd, Chairman of Entertainment Committee, Chipley, Ga. He will also be glad to furnish train schedules if you will write him. Be there and on time please, and let's have the best Conference ever.

(Miss) Aylmer Goodwin,
Secretary.

NOTICE.

The Ministers' Association of the Eastern Virginia Conference is called to meet at the Central Y. M. C. A., Norfolk, Va., on Monday after the second Sunday in October, at 10:00 A. M., instead of the usual time. The program will consist of papers by Dr. W. D. Harward and Revs. J. H. Lightbourne and H. S. Hardcastle, and reports from the field by the members of the Association. A full attendance is desired.

N. G. Newman, *President.*

TO WHOM IT MAY CONCERN:

This is to announce the Annual Meeting of the Board of Evangelism and Life Service of the Christian Church, which will convene on Tuesday afternoon, October 20th, at 1:30 o'clock, in room 501, C. P. A. Building, Ludlow and Court Streets, Dayton, Ohio.

R. C. Helfenstein,
General Secretary.

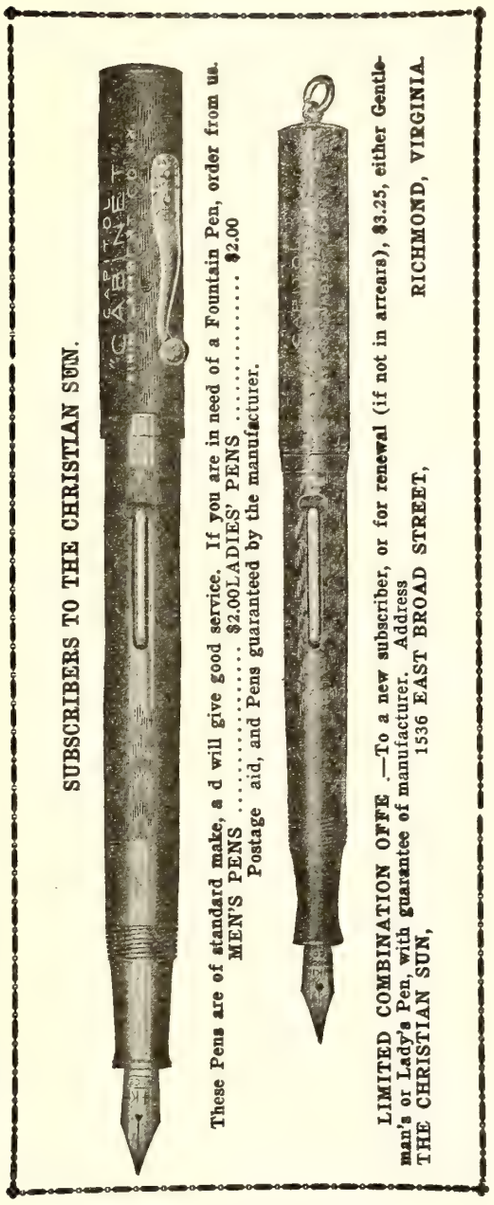
NOTICE.

Delegates and visitors who will attend the Eastern Virginia Christian Conference, which meets at Franklin, Va., October 27, 1925, are requested to notify the pastor, Rev. F. C. Lester, at their earliest convenience, that entertainment may be suitably arranged.

ANNOUNCEMENT.

Having completed my course at Elon for the Ministry, I am open for work in the Kingdom, either pastoral work, or evangelistic Gospel singing. Address— G. A. Pearce,
Dunn, N. C.

The first railroad passenger and freight station in the world was the old Mount Clare Station, still standing in Baltimore, Maryland. In this station was received the first message ever sent by telegraph: "What Hath God Wrought?"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E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

BEARING WITNESS.

There was a man sent from God whose name was John. And John did not argue, he bore witness. And then when Jesus came He did not argue, He testified, gave evidence, bore witness. He was the true light which lighteth every man that cometh into the world, but He did not theorize or speculate or philisophize about, "I am the way, the truth and the life." He did not argue about the Way; He bore testimony, He gave evidence of it.

So here is the task of His followers. We are to bear witness of Him, tell our children, our neighbors, our community, our world, in fact, about Him.

If we want to theorize, philosophize, speculate about Immortality, the Resurrection, the nature of Truth, the character of Light and Life, we may consult Plato, Aristotle, the poets and philosophers. But Jesus said, "I am the resurrection. He that liveth and believeth in me shall never die." He did not speculate about life, but came "That they may have life and have it more abundantly."

Here then is the message of the pulpit, the church and the pew—that we bear witness of Him who alone can save and keep saved.

J. O. A.

THE ONE PURPOSE OF THE CHURCH.

The Word was made flesh and dwelt amongst us. But when that Word ceased to be flesh and no longer dwelt amongst us the Church, which is the body of Christ, began to dwell amongst us. For what purpose? That it might give the world the message of deliverance and declare to all men the validity of the revelation that Peter had, "Thou art the Christ, the Son of the living God." Here is the Word that came and dwelt amongst us.

After more than nineteen centuries, more than half of the world's population have never heard this Word; have never had the opportunity of knowing that Jesus the Christ is the Son of the living God.

Has this Word been wholesome, helpful, redeeming to your own soul, a real factor in your life, making for your happiness, welfare, salvation? Then nothing but greed or selfishness or ignorance has kept you from sharing the joy of this knowledge with others. "Go ye into all the world and preach the good news to every creature." Unless the Church is prompted by this one motive, constrained by this one command, it has no right to exist, certainly none to call itself a church.

The Church lives, and only has the right to live in carrying this message, making known this Word, to all the world. God never limited the power nor circumscribed the growth of the Church. Men and women in the Church do this when they narrow the activities of the Church to the "home field."

J. O. A.

THE ART OF CO-OPERATION.

The highest of all arts is the ability to co-operate with other people, to be able to get along with other people, to be willing to join hands in a common task or enterprise, to be able to work harmoniously with others, though they have different ideas than yours; to be able to give and take; to be able to graciously concede the other person's point of view when circumstances so require; to be able to go the second mile with a brother traveler on the highway of life; to be able to live and help live in accordance with the laws of life, of love, and of God—that is co-operation.

And people who have a disposition to co-operate with their fellowmen in service to God and humanity find the richest and fullest joy of life.

We have all met people who can work with anybody—people who are always willing and determined to bear their share of the load, people who are pleasant to live with and with whom it is a joy to labor.

Most of us have also met other people who can't work with anybody—people who are a constant irritant to those associated with them on a committee, or in some co-operative movement, because of their disagreeableness. It is one of the worst reflections on a person's life and character to be known as one who is "hard to get along with," one who cannot co-operate with his fellows. In this group you will find those who want to dictate every policy; those who want to impose upon others. Some people seem to think it a mark of cleverness and an index of culture and education to know how to shift all the disagreeable and menial work onto somebody else.

Some people are not able to practice the art of co-operation because of their narrow mindedness and prejudice. Though they have lived long enough to know how to act like men and women, they are babyish and childish. If they cannot have their way, "they pick up their dolls and go home." They want their way or no way. Their disposition is to rule or to ruin. They have something of the same tendency in their make-up that made it necessary for Lucifer to be cast out of Paradise. That tendency in a person's life today keeps hundreds of people out of the paradise of social fellowship.

Other people are unable to practice the art of co-operation because they bear evidences of kinship with the animal that has long ears and that is sure to be heard when it insists on being heard. Such people always want to go in the opposite direction from that chosen by their associates. Bill Nye used to compare such people with an old horse that his uncle used to have. When his uncle wanted the horse to pull a load up hill, he learned by experience that there was no need to try to get the horse to do it in the ordinary way. So he would hitch him to the load and turn the horse in the opposite direction from the hill and begin to urge him to go ahead. But true to the nature of this particular horse and true to the nature of some people, the horse began to back; the more the uncle would urge the horse to go ahead the faster the horse would back the load up the hill, until finally Bill's uncle had the load where he wanted it.

So it is in dealing with some people. If you want to get their support, you need to approach them for the opposite thing from what you want. They are sure to want to do the thing contrary to what is wanted by others.

Other people are unable to practice the art of co-operation because they feel that they have been ordained of God to oppose what other people try to do. They take their position square across the path of progress and "stay there" as "a matter of conviction." And whenever a person takes such an attitude as "a matter of conviction" there is no need wasting time in arguing. The tragedy of such a situation is that such people have mistaken "conceit" for "conviction." Conceit expresses selfishness. But conviction is always in the interest of others and of the largest good. People whose lives are ruled by conceit, which they think is conviction, are the very hardest type to deal with. They will block the progress of a church, of a community, and of a nation, if they get the power. The lives of such people make a mournful dirge. Their second name is "complaining." If such people profess to be religious, they have just little enough religion to make themselves feel miserable and make life miserable for everybody else. They are marring everything in life that is worth while simply because they have not learned the glad game of co-operation.

At this season of the year a game is being played on every college athletic field that emphasizes the imperative need of co-operation in life. No man who has ever played football well can fail to realize the need of practicing the art of co-operation in the bigger game of life. There are many who condemn in a wholesale fashion the roughness of football. But there is no game that inculcates into the mind of the youth the benefit and need of co-operation as does football. And there is no greater lesson that men need to learn today. Some learn the lesson in well regulated homes where parents insist on each member sharing the burdens of the home responsibilities. Some learn the lesson by intuition. Some learn the lesson by sad experience in the great game of life. But the tragedy is that some never learn the lesson at all.

Anyone who drives an automobile keenly appreciates the imperative need of co-operation. The same car that runs along with perfect ease when all four of the spark plugs are working, chugs, and knocks to terrible disadvantage if only one of the plugs ceases to work. Instead of the efficiency of the car being proportionately reduced, making the car seventy-five per cent efficient, the car becomes scarcely twenty-five per cent efficient. The efficiency of the other spark plugs is decreased because of the failure of one spark plug to do its work.

So it is in pulling the load of responsibility in life,—when one person refuses to do his part, when one person loafs on the job, the efficiency of the whole social machinery is decreased.

Human society could not exist without co-operation on the part of its members. The very life of society depends upon co-operation. All progress made to date has been due to co-operaiton. Think of what society might attain if all its members would practice the art of co-operation.

"No man liveth to himself alone." "We are all members one of another." Nature teaches the imperative need of co-operation. What pain and suffering ensue when one of the organs of the human body only partially functions! How quickly death strikes its fatal blow when one of the organs of the body ceases altogether to function! But how glorious is life when all the different organs do their work normally, each organ helping the other organs, the lungs purifying the blood, the heart pumping the fresh supply of blood to all the other organs; the little white corpuscles marching through the circulatory system fighting off disease; the eyes and ears constantly on vigil to guard us against danger, and thus each organ of the body doing its part in co-operation with all the other organs to make life sweet.

R. C. H.

THE NEW COMMANDMENT OF LOVE.

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another."—John 13: 34.

How shall we live our lives? We are church people, we are Christians, we shall look to Jesus for our answer. What others may say is worthwhile, and interesting, but what Jesus Christ says cannot be brooked or gain-said. In himself your writer would be afraid and embarrased to come to you with suggestions on how to live a life. Human wisdom is too limited and so often proves to be unsafe. But there is a spirit and manner of living which is divine and tested, and has never been found empty nor faulty. This spirit and manner was set forth in its best form by Jesus and announced in the following words: "I am the Way, the Truth, and the Life."

With a mental eye looking through an upper window in an ancient city we see Jesus and the twelve. There they are, the Lord and His followers. There they are, Christ, the Founder of our faith, and the key-holder of the Kingdom of God. It is one of the greatest gatherings in the history of men. It is a moment mighty in Kingdom-making. Great things were taking place. A word now is worth untold volumes, for the pupils with whom was placed so much of the world's most valuable teachings are now advanced and about to come to their awful commencement! As we look through the window we behold strife among the disciples, foot-washing by the Lord, withdrawal by the traitor after having eaten from the Savior's hand, final preparations for departure unto Gethsemane, and an awful hush for the great, last words—words they are which followers of Christ are to hear and never forget. Standing in the attitude of departure, the Great Teacher gives His new, and well-nigh final commandment: "That ye love one another; as I have loved you, that ye also love one another."

"Love one another!" What wonderful words! How much they needed to obey them only the Lord Himself knew! Had they loved one another? Had not they? Yes, but only Jesus kenw how much they were to suffer. Only He knew how lonely they were going to be. Only He knew how much they would need each others love. It was one thing to have the keys to the Kingdom of God; it was a vastly different thing to know what to do with them! They had disputed. They had sought preferment. They had been sometimes disappointingly weak. Jesus knew that in a day near at hand opposition would hit hard upon them. Jesus also knew that theological controversy and dispute was just ahead of them. Jesus knew that Jerusalem must settle eternal questions. Jesus knew love! Ah! if only you take this new commandment and burn it upon your souls—love—if you only live by it and die by it, if necessary, the success of the Kingdom is assured. He would tell them at a time when they could never forget it. What moment hung upon it. He could take no risk on His Kingdom being rent asunder for the lack of love. "Love suffers long." How they were to suffer! "Love envieth not." In the past there had been jealousy. They must not wreck His Church with envy. Therefore, "A new commandment I give unto you, that ye love one another."

But after all there was nothing new about the commandment "to love one another." "Thou shalt love thy neighbor as thyself."—Lev. 19: 18. "Thou shalt love him as thyself."—Lev. 19: 34. And we read what is well-nigh the same in the day it was uttered as "Love your enemies," for: Deut. 10: 19, "Love ye therefore the stranger," is a close approach to the former. Is there some mistake? Jesus knew these things were in the Law. Why did He call His commandment a new one? The little word "as" makes all the difference.

"As I have loved you." Love takes on a new meaning when measured by the Lord of Love Himself. There is nothing soft or flabby about the love of Christ. It is not something to be merely talked about or boasted on. It is a powerful, self-sacrificing, all-pervading spirit and manner of life. Thinking of love as He loved, I read, "Love....beareth all things," or again, *"Love never fails."*. Indeed it is a new commandment. Think of what the Lord did for you to express His love. And think of what He is able and anxious to do for you in causing you to love others as He has loved you. Not inappropriate is some writers quartrain, when he says:

"He drew a circle that shut me out,
Heretic, alien, a thing to flout;
But love and I had the wit to win,
We drew a circle that took him in."

JOHN G. TRUITT.

Norfolk, Va.

A PET GAINED BY KINDNESS.

A young boy with a pet fawn trotting behind him attracted attention one afternoon on a road near Portland. The little creature was perfectly tame, and on the approach of a team would timidly run to the boy's side as though seeking protection. To a well-known insurance man, who was on the road driving with his wife, the lad told the story of his aquisition of the fawn.

Some weeks ago the boy was fishing on the Tualatin River. Fish were plentiful, and, engrossed in his sport, the lad kept his eyes on the ripple, taking no cognizance of what was going on behind him. A bleating sound from the bank above him he paid no attention to, thinking it was some stray lamb. The bleating was repeated a number of times, but the boy was fishing and the trout were rising freely. Then came a patter of tiny hoofs down the bank, and a little cold ncse was pushed into his hand. Looking down, the boy found the fawn standing beside him, apparently without fear, the pleading look in its big brown eyes asking help. Its neck and one side of the head were covered with blood, still wet, its limbs barely supporting the frail body.

The boy's first thought was that the waif had been wounded, and in attempting to reach water had come on the river bank at the point where he was fishing, and through sheer weakness, being unable to go further, had tumbled down to the stream, landing by his side. Picking the little thing up in his arms, the lad waded out on the ripple, and, washing the blood from the fawn's neck, found it uninjured.

Some hunter had shot the mother doe, and with her dying strength she had plunged back through the timber to reach the baby deer, born but a few days before. The fawn had evidently become alarmed and started to find its mother, its one point of location being the runway at the river, where, during its few days of life, the two had nightly come to drink.

The boy took the little orphan to his home and it was less than an hour before the fawn had accustomed itself to the new surroundings and was perfectly contented. It at once attached itself to the boy, seeming to look upon him as its natural protector, and now wherever the lad goes the fawn follows.—*Portland (Ore.) Telegram.*

MOUNT AUBURN.

The close of another year marks the second milestone in the second decade of missionary endeavor in the Mt. Auburn Missionary Society.

The first question naturally asked is, "Have you gone forward?" Unhesitatingly we answer, "Yes."

The financial goal of $100.00 for the Woman's Missionary Society, $25.00 for the Willing Workers' Society, and $5.00 for the Cradle Roll Department has been reached this year. It has meant sustained interest, continued effort, faithful attendance, on the part of many, constant prayer and an ever-increasing sympathy and recognition from the church of the importance of our work.

Besides setting and reaching a financial goal, we sought to interest every woman in the church and give opportunity to every child no matter how small, to have a part in the great work of spreading the gospel to those who know it not. If we women would do our part in training the coming generation in the importance of fulfilling Christ's command, "Go ye," that would be a goal worth while, one that would indeed win our Master's commendation.

Our Society raised a Thank-offering; held regular meetings each month, with good programs; held one public meeting in connection with the Willing Workers and the Cradle Roll. Over one hundred were present. Besides a good program in which the children took part, ice cream in abundance was served to all. This occasion brought all of the women into a closer fellowship. Altogether it was a time of good feeling.

May our dear Father in Heaven watch over us, as a Society and as individuals, leading us into closer relationship with Himself and into a fuller and higher service.

MRS. J. A. KIMBALL,
Manson, N. C. *Secretary.*

Is it worth while? Does it pay to work so hard for the cause of truth? Read the following: It answers the question:

Dr. Lyman Beecher was engaged to preach one wintry day and there happened to be only one hearer. Dr. Beecher went through all the service as usual. About twenty years after, a stranger in Ohio reminded him of the occasion and astonished him by saying, "I am that one hearer. Your sermon saved my soul, made a minister of me, and yonder is my church. The converts of that sermon, sir, are all over Ohio."—*Wesleyan Methodist.*

CONTRIBUTIONS

SUFFOLK LETTER.

One of the most common diseases is "spasms." This disease is not peculiar to the body, but the mind as well. It does not end with the body and the mind, but enters into religious emotions. It does not stop there. It enters the field of business. A boom in business is a spasm. A spurt in benevolence is a spasm. A hurry-up effort to raise Conference money is a church spasm. Fall of the year in a dry season is not only a time for chills and fevers, but it is the time for church spasms. Health officers are at work in almost every part of the country to rid towns and cities of malaria, typhoid and diphtheria germs; in other words, the object is to *prevent* disease rather than *cure* disease. They are having a hard time in carrying out sanitary efforts, because so many people will not co-operate; but it can be done. The Government cleaned up the Panama Canal Zone, which was the most malarial region, and made it the most healthful zone under the Stars and Stripes. But the Government had the power to carry out the sanitary plans and exercised that power. The Church has no such authority as the State. Moral action is voluntary, not compulsory.

The Church operates on many lines: spiritual, social, educational, benevolent, and financial, and finance enters into all of the Church's operations. In the material world men cannot separate themselves from monetary considerations and obligations. So far as the Church is concerned, it is just as important to *pay* as to *pray*. The Church cannot do its work without both of these in active and continuous operation.

The period is upon us again when we may expect financial spasms in the churches. "We must get up our money for Conference"; "We must raise some money to pay the pastor"; and it is done; but it is not the best way to do it. There is only one way for a congregation to do a year's work successfully, and that is by co-operation of all the members during the whole year. It takes a year to do a year's work as it should be done, and this is just as true of a church as it is of a shop or a farm. Payment by littles is much easier and much more successful than all at one time. Pay every time the church holds service, whether monthly, semi-monthly, or weekly; every Sunday the church is open for service, carry or send in your envelope and let the treasurer keep the money in bank and pay all bills by check. Do not hand the minister money on his salary, pay it into the Lord's treasury, through the church. Every member should pay as unto the Lord, whether it is little or much, "The certain poor widow who cast into the treasury two mites," Jesus said, "cast in more than the rich who cast in much of their abundance." If *all* would pay as the Lord has prospered them, all the enterprizes of the church would prosper and the people too. The whole church at work for the whole year, the whole church praying for the whole year; would make all the members rejoice in the Lord and proud of their church.

This letter is too late for the Conference year 1924-1925, but it is not too late for the Conference year 1925-1926, if tested by trial.

W. W. Staley.

ELON LETTER.

The Christian Church has unified its educational work into a single Board of Christian Education. What others have been saying should be done, we have done. We did it in October, 1922, when the General Convention was in session in Burlington, N. C. Three years of our twenty year program have passed. We are pained not to have accomplished more, but we have done something, and for this we should give thanks, and we do give thanks.

We give thanks for our editors and field workers. I am thankful to God for such workers as Dr. S. Q. Helfenstein, Hermon Eldredge, Dr. W. P. Fletcher, Mrs. F. E. Bullock, Miss Lucy M. Eldredge, and Dr. O. B. Whitaker. I challenge any church anywhere to produce six finer persons than these. I am grateful for them.

We give thanks for our Board of Christian Education. It is a pioneering board. It has had no precedents to govern it and it has had practices and prejudices of long ago and honorable standing to meet and if possible overcome. We have been so long time accustomed to divisive and segmental methods that unity strikes us as a high brow sort of procedure, not to say gratuitous medling. Our Board of Christian Education has made mistakes. We can forgive the mistakes for the good that it has achieved, and can sincerely thank God for the twelve persons who have in our name undertaken to lead in the work of co-ordinating the teaching agencies of the Kingdom.

We give thanks for our young ministers and other young persons in training for all time Christian service as missionaries and directors of religious education. Last year we aided thirty-nine young people with scholarships for which we have spent $4,150.00. We have applications in hand for next year that will exceed $5,000.00, if they are all granted. Nine of those aided the past year were in seminaries. Two were of the colored race. Two were from our foreign fields. These young leaders will always love the church that gave them aid in their critical days of preparation for Christian service.

We give thanks for our colleges. Nobody doubts that they are Christian in the deepest and truest sense. They are producing Christian character in their young men and young women. They deserve well at our hands and they will no doubt fare well because of our generosity.

We give thanks for our literature. I have examined all the literature of most of the publishing houses the past year. None is better than ours. None is so good for us as ours. Every school in our Brotherhood should use it. This is not narrowness. It is loyalty, and what is finer than loyalty?

We give thanks for our young people in Sunday School and Christian Endeavor. They are desirous of holding a national congress. They should have it and with our full and hearty co-operation. They are anxious to serve the Kingdom of Christ through our church. We are fortunate that they have the spirit of service rather than the spirit of rebellion. We should give thanks for our young people. They are enthusiastic, but not erratic. They are spirit filled and spirit led. God bless them!

We have but one way to continue to promote all these avenues of gladness and thanksgiving, and that is to give an offering of $40,000 for Christian Education through our churches, our Sunday Schools, and our Christian Endeavor Societies. We shall do it. When? November 1, 1925. The Board of Christian Education is expecting every member of the church to do his duty. Remember—$40,000 for Christian Education November 1, 1925. Every church, Sunday School and Christian Endeavor Society in the Southern Christian Convention should liberally support this offering.

W. A. Harper.

CHRISTIAN EDUCATION AND THE HOME.

By Mrs. C. H. Rowland.

In the study of the development of the Christian religion, we are impressed with the large and vital part the home has played in its progress. Under the Mosaic law, the home was the school and it was incumbent upon the parents to see that their children were taught diligently the words of the law. In the days of the early church, men and women belonged to the new order with their households. Worship became a family affair and the home the place of the altar. In those days, the church often was founded in and grew out of the home—a most natural order.

As a religious institution, the home stands as the most powerful and most influential. In its functions, it is educational and its process is continuous. The children in the home, under the constant care and guidance of the parents, are being moved and stimulated every moment. Every impression has its weight. No other institution has such possibilities for shaping character.

Our Department of Christian Education is convinced of this and is emphasizing that there can be no real effective program of Christian Education without enlisting the home and linking it up with the church. What are the few moments on Sunday morning when the teacher has the pupil in charge, compared with the hours that the child is under the control and influence of the home? And so we are planning a program that has a double appeal: first, to install Christian Education in the home and second, to bring the child into the environment of the church.

The practice of family worship is one that contributes largely toward creating a Christian atmosphere in the home. The daily readings in connection with the Sunday School lessons lend themselves most helpfully to this end, so that the way is paved for the most timid in undertaking such worship. The memorizing of Scripture passages and church hymns calls for the co-operation of the parents with the teacher if the interest of the children is to be properly aroused.

Through the Cradle Rolls and Home Departments of our schools, we have wonderful opportunities of entering homes and enlisting their members. Never does a mother need the sympathetic shepherding of the church more than when her child is a babe in her arms. A Cradle Roll room made attractive for mothers is a part of the equipment of every up-to-date Sunday School, so that, from their earliest days, provision is made in the church for its future members. Mothers' meetings and parties for mothers and babies, go a long ways toward strengthening the tie between the home and the church—something that we should desire so much that we will count no effort too great to achieve.

Ofttimes the aged and feeble and those who can attend church only occasionally are led to believe that they, in a large measure, are lost sight of by the church. No sweeter ministry can be performed than for the church to plan an afternoon party for this class of her members and with conveyances provided, bring them together where they shall be the guests of honor.

Children's Day, or any program in which the children are the participants should come in for its full share of planning and the love and prayers of the whole congregation should help to make this a never-to-be-forgotten occasion, for

through programs, chains are being forged that will bind the children to the faith of their fathers.

Mother's Day is another occasion to touch the home and ennoble the office of motherhood, for children's thoughts are directed in the church worship on that day to appreciation of mother. Father and Son, Mother and Daughter banquets, Cradle Roll parties, Young People's social gatherings, all may contribute to bringing the social life of the family under the uplifting influence of the church.

In our program of Christian Education, we approve heartily and recognize the beneficial results of the family sitting together for church worship. Singing the hymns and reading the responses together, children with parents, gives to the child an appreciation of his being one of a family group and gives dignity to the home spirit in church worship.

All Sunday School teachers feel the need of more Bible study in the preparation of the weekly lesson. Often the teaching of the best prepared lesson falls on stony soil because there has been no preparation in the home to insure a bountiful harvest in the heart of the pupil. Happy the teacher, and thrice happy the home where the two working together can produce a pleasing harvest, even an hundred fold.

Greensboro, N. C.

CHRISTIAN EDUCATION AND THE SUNDAY SCHOOL.

By Rev. C. J. Felton.

Like our experience in many other things, the farther we go in the work of Christian Education, the more we realize its value. Jesus said, a man must be born from above. Birth precludes growth. Life which stops at birth is a tragedy. The child who grows continually and in a normal way is a real joy to his parents. Jesus must have expected that they who are born from above would grow in the same normal and continual way.

This birth from above may come at a very early date in the experience of the child. The young child has a natural faith in God. If given the proper training, this consciousness of God will remain with him, and he will grow in spiritual life as he grows in body. It is the work of Christian Education to see that this training is given. There is, therefore, no work in all the world more vital to life and happiness than this

In the history of the human race, there is no work which has made a bigger contribution to the welfare of man than the work which has been done in the field of Christian Education. The Sunday Schools of the past, with very poor equipment, practically no organization, and an infinitesimal length of time in which to do their work, have had a remarkable influence in the development of Christian character, in the production of Christian manhood and womanhood. They were able to do this because some few men and women were willing to put life and character into the work. And it has always been true that Christian character is caught.

With an increasing army of specialists putting heart, mind and soul into the business, and with the great number of books being published to train and inspire those who would make themselves workmen that need not be ashamed, in the field of Christian Education, the half has not yet been told of the things that will be done in this great vineyard of our Lord. We are beginning to realize in a small way, some of the work which may be done in the work of developing real Christian manhood and womanhood out of the children whom God has given us.

And the need for rapid development in this line of work is very great. There subtile forces continually at work to destroy the consciousness of God and blight the character of childhood. Much of the so-called literature of our time, and the type of moving pictures shown generally in our theatres, are designed to appeal to the selfish and sensual instincts of youth. And there is a spirit of materialism which leads many to accept, even unconsciously, the idea that man does live by bread alone. It is the work of Christian Education to counteract these influences and keep before us all the value of the unseen; to keep us from devoting all our time in seeking to make stones into bread. Our country is made great by the character of its citizenship. We need to keep very busy building this character.

That the need may be met in the most efficient way, we must have time in which to work. When the day schools have thirty hours a week for mental training and our Sunday Schools have one hour for heart and soul training, the natural inference is that we place a great deal more value upon the mental training of our children than we do upon the heart and soul training. And not only do we need more time for this work, but we need to know how to use our time in the best way. The Sunday School teacher who merely seeks to keep a group of boys or girls quiet for thirty minutes once a week, doesn't reach them for Christ and the things for which He stands. The superintendent who waits until he gets to the church to plan his program for the day, doesn't make that one hour a week count for much. We need not only the desire but the knowledge of how to use our time aright. Hence the need for better trained officers and teachers. Every field of endeavor is calling for better trained workers. If the Sunday School doesn't have them, it cannot meet the needs of the time.

And not only do we need better trained workers, but we need more of them. Recent surveys have shown that only a small proportion of our children are receiving any religious instruction. We hope to be able to increase the number receiving it continually. But there is no need to do this, unless we can provide teachers to take charge of them. We need teachers who will not merely undertake the work because they feel a sense of duty to their church, but those who realize the importance of the work and love it.

These teachers must have equipment with which to work. Not even an expert can do without equipment. Our church buildings, designed only for preaching services, must have added to their religious education plants. More money must be also put into the general work, so that the proper help may be provided for the local school and the individual teacher.

We are coming, also, to see more and more the need of lessons adapted to the age of the child. If we are going to lead the child to the Heavenly Father and keep him in touch with God, we must speak to him in language which he can understand. So the graded lesson must take its place as a permanent part of our Sunday School equipment. The mind and the life of the child has been graded by his Creator. We are only meeting a natural condition as it is, when we seek to bring to him a lesson adapted to his stage of growth.

Our Christian Education department is working hard to help our Church to take its place in the great field of Christian Training and character development. In this work, as in many others, we are taking a leading place. At Dover, Delaware, our people have one of the finest and most practical Christian Education buildings on the American continent. Our Christian Education building at Elon is the first of its kind on a college campus in America. Our Sunday School membership is continually increasing. Every summer brings an added number of Daily Vacation Bible Schools. And an ever increasing number of our schools are providing Week-Day Religious Instruction. Our Sunday School literature is an increasing joy to all. The department is doing a great work and deserves our heartiest support that it may do an ever greater work.

There is still much to be done. We need to continue extending our work. But with the extension of our week-day activities, we must not loose sight of the necessity to make our one hour on Sunday count. We need to get away from the spirit of jazz and to develop a real spirit of worship in our Sunday sessions. Our boys and girls need to be taught to hold a genuine reverence for the house of God. We must get them to feel the spirit of worship as they enter its doors. There is no better place to do this than in our Sunday School service.

One other thing which we must keep in mind is this. All this training has for its ultimate object the bringing of the child to Jesus Christ, and causing him to give his life, his all to that Christ. All our teachings must fail, unless we can lead the child to make this definite consecration of his life to Christ. The evangelistic note and influence must be kept in our Sunday School work. The work of the week may train and refine character, but the work on Sunday ought to lead the pupil to give that trained, refined self to Jesus Christ.

Our task, as workers in Christian Sunday Schools is a great one. Only God Himself can measure the extent of its importance. As a church and as individuals, we cannot afford to neglect putting our best, of money, time, and thought, into it. Sometimes our Master is going to call upon us to give an account of the use made of the talent which He gave to us. Now is the time to decide what the answer shall be.

Toronto, Ontario.

CHRISTIAN EDUCATION AND THE COMMUNITY.

By Prof. Simon A. Bennett.

An examination of the prevalent programs of religious education reveals a surprisingly small amount of time given to the important work of teaching religion. Public schools, that in their earlier history gave much attention to this work, now find that they are giving better instruction in general education and are demanding much more of the pupil's time, but are neglecting entirely the teaching of religion. The effort to get more time for this vital work and the attempt to adopt an educational method closely associated with our public education is resulting in the establishment of week-day schools of religion. Experimentation in this field is convincing Christian leaders that efficiency calls for a type of community school in which denominational interests are not dominant, but where the larger welfare of growing lives is the absorbing interest.

In her efforts to command more time for religious instruction, the church has been organizing daily vacation church schools. Many children have a great deal of free time during vacation. This may be used quite effectively by such schools. Here again we feel the need for closer co-operation among denominational agencies.

From all quarters the call sounds forth that the most pressing need is for better prepared and more thoroughly trained teachers. Teachers' classes, training institutes and conferences are often organized in feverish haste in attempts to quickly prepare workers. Far-reaching results are sought by some in the introduction of religious education courses in the colleges and universities. These attempts in leadership are also revealing the handicaps of denominational bar-

(Continued on page 15.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, D. D., *Secretary.*

HERE ARE THE FACTS.

Rev. Alfred W. Hurst, pastor, says: "I would like to speak of the value of the Every Member Canvass to the Elkhart, Indiana, Church, and tell why I believe every church should use it. Because it increases the total amount raised. This year the amount pledged to our total budget showed an increase of 75 per cent over last year, when we did not use the E. M. C. plan. The ratio between current expenses and benevolences last year was 9 to 1; this year, as a result of the E. M. C., the ratio is 4 to 1. Last year, without the E. M. C. as nearly as we could tell, 35 per cent of the membership carried the chief financial load. This year as a result of the E. M. C., 90 per cent of the membership have pledged toward the work of the church. It works financially and spiritually."

AN IMPORTANT QUESTION.

What larger program is your church giving the world since it doubled its membership? Many Sunday Schools and churches have greatly increased their membership, some of them doubling their numbers in the last few years. Have their benevolences to the Kingdom been increased correspondingly? In comparing benevolence remittances of many churches this year with those from the same churches of previous years, even though Sunday Schools and church membership have increased by hundreds, there seems to be no increase in gifts for missions, education, and the other great basic work of the Kingdom in many instances. It will be worth your effort as pastors and officials to see whether with all the new members taken into your school and church in the past five years, you have increased your benevolences to the church to any appreciable extent. That is one of the real tests of a pastor's work.

STEWARDSHIP ATMOSPHERE.

If all our churches, pastors, and Stewardship secretaries will heartily co-operate this year and put on a Stewardship program at the same time for all of November and the first half of December, we can create a real Stewardship atmosphere Thousands do not understand what Stewardship is. Many do not relate it to their lives, time, money. Many Christians do not understand tithing, even though down deep in their hearts they know it is scriptural, right, and duty. The church should teach Stewardship. It must no longer shirk responsibility.

TITHERS ENROLLED.

Tithers enrollment cards have been received lately from Dayton, Ohio, Crown Point; Dayton, Ohio, First; Plattsburg, Ohio; Lynchburg, Va.; Harwood, Ohio; Wedowee, Ala.; and Burlington, N. C. churches. Thousands more should enroll as tithers. We need a list from your church.

NEW LEAFLETS.

We have a new four-page folder setting forth spiritual and financial results from real Stewardship study. It describes approved books, pageants, mottoes, budget books.

We have a new four-page folder in Stewardship reading contests. Rules of the game. How to conduct it with great pleasure and satisfaction to your church. They are free upon request.

The Murlin Heights Church, suburb of Dayton, Ohio, is planning an enlarged building and equipment program. Your Secretary was with them on September 27th, helping plan this forward step from the financial viewpoint.

The Piedmont Ministerial Association recently recommended a carefully selected list of Stewardship books for the Elon College library.

BURLINGTON STEWARDSHIP INSTITUTE.

At the invitation of the pastor and the president of the "Men of the Church," Mr. R. W. Malone, the Setwardship Secretary of the Christian Church, Rev. W. H. Denison, came to Burlington Church for a Stewardship Institute with us, beginning on September 17th, and running through the 22nd. This was the first institute of this kind put on specifically for the local church by our Secretary. So the work was approached with some degree of uncertainty, due to this new departure, but the institute was a fine success and will be followed by wholesome results.

The messages given by Dr. Denison were of a very high order. They were instructive, illuminating, pointed, and practical, and were delivered in such a manner as to cause the hearer to think deeply, at the same time making a strong and definite appeal to the heart.

The week-night meetings were not attended by great crowds, but those in attendance were key men and women who have a keen and abiding interest in the work of the local church, and also of the larger interests of the denomination in general. These men and women are capable of passing on to others the message and import of Stewardship, and this they will do as time goes on, for they now look upon life, upon the problems of church finance, upon the work of the Kingdom, upon the resources of the Church in purse and personality, with clearer vision and with a sense of stewardship responsibility undiscovered before.

On Sunday during the Institute, Dr. Denison spoke to large and appreciative congregations both morning and night, with two or three short addresses to various groups of our young people. In all these services our people were inspired and greatly uplifted.

Among the subjects discussed during the week were the following: "The Basic Principles of Stewardship," "What Shall I Do With My Life," "The Bible and Stewardship," "The Spiritual Values of the Every Member Canvass," and "Ten Points in the Successful Financing of a Church." Thus it has been seen that vital matters were being considered. They were handled in a masterly way.

All in all, the Burlington church feels that the institute was very much worth while. Seed were sown that will bear a fruitful harvest in days to come. All classes were reached with the stewardship idea, and it is felt that this idea will deepen and grow as time goes on.

It was good to have Dr. Denison with us for this week. We are convinced that he is doing a basic work that will be far-reaching in our Church-life, East, West, North and South. Any church will be the richer by having him for an institute such as he conducted in Burlington.

G. O. LANKFORD.

Burlington, N. C.

MEN AND MILLIONS.

Below is given a list of the fifty-nine churches in the several Conferences of the Southern Christian Convention, which have paid on Men and Millions 20 per cent, or more, on the quota alloted to them:

Name of Church.	Percentage.
Eastern Virginia Conference:	
Antioch	25
Dendron	27
First Church, Norfolk	32
Holy Neck	35
Ivor	51
Liberty Springs	33
Newport News	70
Rosemont	33
South Norfolk	40
Windsor	59
Waverly	59
Burton's Grove	26
Franklin	45
Hobson	22
Isle of Wight	27
Johnston's Grove	38
Mount Carmel	25
Oakland	20
Suffolk	55
Third Church, Norfolk	20
Wakefield	60
North Carolina Conference:	
Bethel (W)	20
Chapel Hill	34
Danville	25
Elon College	100
Graham	30
Ingram	27
Mebane	23
Mount Auburn	56
Pleasant Grove	100
Sanford	60
Wake Chapel	56
Catawba	33
Damascus	49
Ebenezer	50
Franklinton	33
Henderson	52
Liberty (Va.)	20
Monticello	21
New Providence	21
Raleigh	100
Turner's Chapel	20
Zion	36
Virginia Valley Conference:	
Antioch	24
Dry Run	27
Mayland	63
Timber Ridge	100
Washington	100
Concord	21
High Point	20
New Hope	20
Winchester	22
Alabama Conference:	
Cragford	62
Wadley	100
Georgia and Alabama Conference:	
Ambrose	39
Rose Hill	23
Vanceville	30
Kite	25
Richland	40

Of these churches there are six which have reached the 100 per cent mark, one 70 per cent, four 60 per cent, and eight 50 per cent, making a total of nineteen that have paid over 50 per cent of the quota allotted to them.

The following list of eighty-nine churches is of those that have paid 20 per cent, or more, on

the amount really subscribed in our churches on Men and Millions:

Name of Church.	Percentage.
Eastern Virginia Conference:	
Antioch	25
Windsor	42
Berea	20
Burton's Grove	31
Wakefield	50
Damascus	31
Dendron	23
Dover	34
Franklin	20
First Church, Norfolk	30
Union (Surry)	21
Holy Neck	31
Ivor	41
Johnson's Grove	21
Liberty Springs	42
Mount Zion	22
Newport News	34
Oakland	20
Spring Hill	22
Suffolk	55
Waverly	60
North Carolina Conference:	
Asheboro	23
Bethel (W.)	35
Bethlehem	25
Burlington	42
Catawba Springs	27
Chapel Hill	26
Damascus	49
Concord	21
Danville (Va.)	24
Ebenezer	90
Elon College	24
Ether	30
Franklinton	83
Parks Cross Roads	23
Graham	45
Pleasant Hill	30
Happy Home	31
Haw River	56
Hebron	31
Henderson	30
Hines Chapel	32
Ingram	24
Shiloh	27
Liberty	22
Long's Chapel	20
Mebane	32
Monticello	20
Moore's Union	28
Morrisville	45
Mount Auburn	51
Mount Zion	31
New Elam	35
New Lebanon	20
New Providence	30
Oak Level	100
O'Kelly's	20
Pleasant Grove	42
First Church, Greensboro	20
Poplar Branch	41
Raleigh	38
Randleman	90
Salem Chapel	30
Sanford	52
Shallow Ford	90
Six Forks	22
Virginia Valley Conference:	
Antioch	68
Concord	50
Joppa	45
Linville	68
Mount Olivet (G.)	31
Newport	50
Winchester	37
Washington	41
Bethel	72
Dry Run	50
Leaksville	30
Mayland	37
New Hope	31
Timber Ridge	90
Wood's Chapel	24
Alabama Conference:	
Beulah	25
Mount Zion	100
Rock Springs	20
Cragford	20
New Hope	31
Wadley	50
Georgia and Alabama Conference:	
Richland	21

There are two churches in this list which have reached the 100 per cent mark, two have reached 90 per cent, four 60 per cent, and nine 50 per cent, making a total of seventeen that have paid in over 50 per cent of the amount actually subscribed.

J. E. West, *Chairman.*

TENTATIVE PROGRAM OF THE 1925 SESSION OF THE EASTERN VIRGINIA CHRISTIAN CONFERENCE.

Franklin Christian Church, Franklin, Va., October 27, 28, 29, 1925.

Tuesday—Morning Session.

10:30 Call to Order, by President W. D. Harward.
Song Service.
Invocation.
10:40 Enrollment of Delegates.
Reception of Visitors.
Welcome Address, by Rev. F. C. Lester, pastor of Franklin Christian Church.
Response, by Rev. I. W. Johnson, D. D., Suffolk, Va.
Announcement of Committees.
Report of Executive Committee.
Report of Program Committee.
11:00 President's Address.
11:30 Devotional Half Hour, led by Rev. J. F. Morgan. Subject, "Jesus Our Sacrifice."
12:00 Communion. Administered by Rev. W. T. Walters, D. D.
12:30 Adjournment.

Afternoon Session.

2:00 Song Service.
Invocation.
2:10 Treasurer's Report, H. Woodward, Treasurer.
2:20 Ministerial Reports.
2:50 Home Mission Report. Hon J. E. West, Chairman.
Address, "An Adequate Program for Home Missions in This Conference," by Rev. J. O. Atkinson, D. D., Elon College, N. C.
3:50 Report on Religious Literature, Rev. H. S. Hardcastle, Chairman.
Discussion.
4:15 Report on Stewardshep, Rev. F. C. Lester, Chairman.
4:25 Announcements.
4:30 Adjournment.

Evening Session.

7:30 Song Service. Music by the Choir of the Franklin Church.
Address on Stewardship: "Placing the Emphasis of Life," by Rev. W. H. Denison, D. D., Dayton, Ohio.
A Pageant on Stewardship, given by the Young People of the First Christian Church (Berkley), Norfolk, Va.

Wednesday—Morning Session.

10:00 Song Service.
Invocation.
10:10 Discussion of Report on Stewardship, led by Chairman, Rev. F. C. Lester.
11:30 Report on Evangelism, Rev. L. E. Smith, D. D. Chairman.
11:50 The Christian Missionary Association, represented by Rev. J. H. Lightbourne, President.
12:00 Devotional Half Hour, led by Rev. J. F. Morgan. Subject, "Jesus Our Advocate."

Afternoon Session.

2:00 Song Service.
Invocation.
2:10 Report of Women's Conference.
2:20 Report on Foreign Missions, Rev. N. G. Newman, D. D., Chairman.
Address: "Making the Whole Church Missionary," by Rev. J. O. Atkinson, D. D., Elon College, N. C.
3:00 Digest of Reports.
3:10 Report of Committee on Ministerial Education, Rev. W. W. Staley, D. D., Chairman.
Address: "Be Ye Not Servants of Men," by Rev. J. G. Truitt, Norfolk, Va.
4:00 Miscellaneous Business.
Election of Officers.
4:30 Adjournment.

Evening Session.

7:30 Song Service, Music by Choir of Franklin Church.
Invocation.
Address: "Evangelism," by Rev. L. E. Smith, D. D., Norfolk, Va.
A Pageant: "Christ in America," given by the Willing Workers of Holy Neck Christian Church.

Thursday—Morning Session.

10:00 Song Service.
Invocation
10:10 Report of Special Committees.
10:40 Devotional Half Hour, Rev. J. F. Morgan. Subject, "Jesus Our Coming King."
11:10 Report on Moral Reform, Rev. J. M. Roberts, Chairman.
Discussion.
11:25 Report on Religious Education, Rev. J. H. Lightbourne, Chairman.
Discussion.
11:40 Business.
12:10 Reading of Minutes.
Closing Service, conducted by Rev. W. W. Staley, D. D., Suffolk, Va.

SCHOOL OF MISSIONS.

Church mission secretaries, members of missionary societies, mission superintendents of Sunday Schools, and pastors in the Virginia Valley Central Conference, are hereby reminded of the School of Missions to be held at Mt. Olivet (R), on Saturday following Thanksgiving Day. All the above-mentioned persons are also urged to see to it that every church in the conference has one or more representatives at this missionary meeting. meeting.

The services are to begin at 10 A. M., and will continue only one day. Interesting speakers are to be present. No church or society can afford to miss this School of Missions.

Mrs. B. F. Frank, *Secretary,*
Woman's Mission Board.

NOTICE

Any Churches in reach of me needing my services as pastor, please write to me at Morrisville, N. C. G. J. Green.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

October 25, 1925.

Subject: "Paul at Ephesus."

Golden Text: "For the love of money is a root of all kinds of evil."—I. Tim. 6: 10.

Lesson: Acts 18: 18-19: 41.

Devotional Reading: Isaiah 55: 8-13.

Athens, Corinth, Ephesus, these three. And the greatest of these was—well, if Ephesus was not the greatest, it was certainly on a par with the others. Situated at the mouth of a river which "tapped" a rich section of Asia Minor, and located also on an artificial harbor accessible to the largest ships, and finally, the terminus of the many fine roads that connected the chief cities of that section of Asia Minor with the coast, Ephesus was the most easily accessible city in Asia, both by land and by sea. Its location favored its religious, political, and commercial development, and at the time of Paul, it was the metropolis of Asia. Paul had a sense of strategy, and after leaving Corinth he turned to this advantageous field. He did not spend any time there upon his first visit, but hurried on to Jerusalem in order that he might keep the feast, perhaps the feast of the Passover. As soon as he had "saluted the church" in Jerusalem, he went down to Antioch, spent some time there, made a tour of the Galatian and Phrygian churches, and then came to Ephesus, where he spent no less than two years and three months, and from whence he preached either in person or through his converts, the gospel throughout that section of Asia.

It is too bad that Paul did not leave us a diary of his Christian life, for it is hard to conceive of what would be more interesting reading. His was a colorful life and there was always action wherever he went. Ephesus offered no exception. Paul went first into the synagogue where he preached or reasoned for about three months. But as usual, there were some preverse Jews who did not only not believe, but tried to see to it that others did not believe either. These Jews "spake evil of that way before the multitude," and Paul, rather than engage in useless and fruitless controversy, gathered his disciples together and went to the house of one Tyrannus. He continued there for two years so that "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."

Ephesus was noted most of all as the city in which one of the seven wonders of the world was located, the Temple of Diana. This temple, dedicated to Diana or Artemis, was a magnificent and influential building. It was a masterpiece of art and its wealth was almost incalculable, for in addition to the value of the building itself, and the gifts which were made to the goddess, there was deposited in the temple great sums of money for safe-keeping. There was also a museum in which there was the best statuary and the finest paintings. A large number of people, in addition to the priests and priestesses, were employed at the temple, and multitudes made the holy pilgrimage to the temple yearly.

Those who visited the temple usually bought images of the goddess, Diana, who by the way was the mother goddess or the goddess of fertility, the source of all life, and this matter of trade in images and shrines had grown to large, even amazing proportions. We do not know what Paul had to say directly in regard to these images, but it is quite likely that he said little if anything directly. Instead, he probably preached Jesus so effectively that the people saw the inadequacy of pagan worship and the idols associated therewith. At any rate, one Demetrius, a silversmith, and one who brought no little trade to the craftsmen who made the images, became alarmed at the marked falling off in receipts from the business. He called his craftsmen together and presented the matter to them. His method is interesting. He appealed to them in a very subtile way. First of all he intimated that their trade might fall into disrepute. Then he suggested that even the great temple of the great Diana might be deposed from its place of magnificence. The policy is as old as time. The man's interest was purely selfish—he was concerned with dollars and cents. But it would not do to put it into such plain blunt terms, and he appealed to the higher interest, the religious ideals of his hearers.

Men did the same thing when the issue of prohibition was raised. Many persuasive arguments, some of them with more or less weight, were offered, but at the heart of it all was organized selfishness with profits as the supreme ideal of life from the standpoint of those who wanted liquor. The same principle obtains in regard to much of the discussion in regard to the open Sunday. People may profess many reasons why things should be wide open on Sunday. As a matter of fact, they do put forth spacious arguments. But trace the arguments down, and at the back of them there is organized selfishness that wants the profits from Sunday sales. The love of money is a root of all kinds of evil.

Mobs never have any sense. The mob at Ephesus was no exception to the rule. It seized upon Gaius and Aristarchus, two of Paul's companions, and draged them into the theatre. We get an insight into the measure of Paul's moral courage when we learn that he wanted to rush into that wild mob and stand by his friends. His career might have ended then and there if he had done so, but his friends prevailed upon him to remain away, and finally cooler heads prevailed among the mob and order was restored.

Teaching Points.

1. Christianity is a "way" of life, not a creed.
2. A man usually squeals when you touch his pocketbook.
3. Christianity supplants idolatry, not by attacking idolatry, but by offering something better.
4. Men often use religion as a cloak for other things.
5. There is a spirit of loyalty among pagans to their gods that Christians might well emulate.
6. Mob judgment is usually wrong.
7. Paul was a man of superb physical and moral courage.
8. Race prejudice usually makes impossible a fair hearing. (V. 34.)
9. "The love of money is a root of all kinds of evil."
10. That which gives real greatness and permanence to a city or nation is righteousness and vital religion.

CHRISTIAN ENDEAVOR.

Topic: "Our New Americans: How They Help Us and How We Can Help Them."—Deut. 10: 12-22; Luke 7: 1-5.

Some Bible Hints.

All good things flow from loving God—sympathy for strangers, care for the needy, justice for the oppressed. (V. 12.)

God is Creator of all, and therefore Lover of all. He plays no favorites. Equal character brings equal blessing. (V. 17.)

Blessings are granted us that we may share them with less fortunate people. We dare not hoard our good. (V. 19.)

Foreigners may bring more religion to America than we have, higher ideals, larger generosity. (V. 4.)

Suggistive Thoughts.

Foreigners bring traditions, history, art, science to us, as well as brawn to build our cities.

We give to some people what they have never enjoyed—liberty, democracy—things that they prize more than we do who are used to them.

Many call themselves Americans who are not Americans, just as many call themselves Christians who are not so. As the Christian must have Christ's spirit, so must the true American have the spirit of America.

To see a foreigner go down on his knees before the Stars and Stripes suggests to us what a precious heritage the flag stands for. De we know it, appreciate it, feel it?

A Few Illustrations.

Sweat shops are manned by foreigners. They must live, and not knowing the language, must take what work they can get. They offer an opportunity for justice.

As a sleeper is aroused when he is in danger, so may we arouse our New Americans to their need of Christ. Multitudes know Him not, and yet are ready to listen to His story.

The best scholars in our great city schools are foreigners. They *study*. They should teach us that we are not mentally superior; indeed, we must work hard to hold our own with them.

The church might use the motion picture to teach Americanism. Pictures speak where words fail. We must draw the foreigner into the circle of American life.

To Think About.

How may our society serve foreigners in our community?

What have some foreigners contributed to American life?

What do foreigners in our district most need?

A Cluster of Quotations.

"Just as the life of Jesus did more for man than millions of sermons, so the life of a Christian will help foreigners if it is of the same nature as the beautiful life of Jesus."—*Anon.*

"Endeavorers should ally themselves with all agencies that help the foreigner. These agencies are the church specializing in certain lines."—*J. S. Steele.*

"It is the man that counts, not his birth, country, nor color. We must learn to look for spiritual values in the man, draw them out, cherish them."—*Bracken.*

"Electrical science owes as much to Pupin as to any other living man. He is a Serbian immigrant. He started at the very bottom and rose to the very top. He has abundantly paid in inventions the debt he owes to America for his chance."—*J. B. Bright.*

Branch Rickey, vice-president of the St. Louis team in the National League, has never seen a Sunday base ball game. All his contracts stipulate that he need not report at the ball park on Sunday.

Christian Orphanage

Dear Friends:

It makes us so very, very happy to be kindly remembered. We were made happy this week when we received a very nice letter from our friend and brother, W. W. Elder, Chaplain in the U. S. Navy, Guantanono Bay, Cuba, enclosing us a check for $20.00 from the Sunday School there for the Christian Orphanage here. He said, "Our Sunday School is small but during almost two years I have been here we have accumulated a small surplus, and I know of no better way to spend it than to send it to the Christian Orphanage." Now isn't that a fine idea and a loving spirit? In a far country, but thinks of our 105 little children here in the Christian Orphanage. Just think of the boys and girls in Cuba helping us in the work here, a loving spirit indeed.

How many of our churches and Sunday Schools that have a surplus would like to make such a good use of it?

Oh! how often I wish I had the ability, to be able to convince our people of our need, and had the power of speech that I might enthuse them or the use of the pen that I might convince them of the great and crying need of our work.

Every Sunday School in the Southern Christian Convention ought to be on the list of monthly contributors helping to support the Orphanage. Then every church and Sunday School ought to make a special Thanksgiving offering and a special Easter offering, and be happy to have the opportunity to do so. The churches and Sunday Schools ought to have self pride enough to want to see how much they can give, and not how little.

It takes money to clothe, feed and care for children in an orphanage. It takes money to care for them in your own home. You who have had experience know. I know, and we all know that it costs money. Your Orphanage, the little children who have a home in it, and those who have the work in charge need your sympathy and your help.

Don't forget, friends, that winter will soon be here with its cold winds, rain, sleet, and hail, and all that it takes to make winter weather. The children need wraps, shoes, stockings and many other articles of clothing. If you have wraps outgrown by your children, dresses, little suits for boys, shoes perhaps too small for your boy or girl, send them to us. They will fit some one in our large family and save our bank account.

We need your prayers, your sympathy, and your help. Will you give us the three?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 15, 1925.

Amount brought forward		$ 23,377.15
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Long's Chapel	$ 3.25	
Durham	5.00	
Hopedale	1.75	
		10.00
Eastern Virginia Conference:		
Union (Surry)	$ 3.00	
Isle of Wight	2.50	
Liberty Springs	4.00	
East End Church, Newport News	7.93	
		17.43
Western North Carolina Conference:		
Ramseur	$ 7.66	
Parks' Cross Roads	6.00	
Randleman	1.93	
Ether	6.07	
		21.60
Eastern North Carolina Conference:		
Pleasant Union	$ 12.25	
Raleigh	5.45	
Moncure	1.00	
Hank's Chapel	4.07	
Bethel (W.)	5.50	
Franklinton	15.00	
Catawba Springs	8.00	
		51.25
Virginia Valley Central Conference:		
Leaksville	$ 2.62	
Dry Run	3.16	
Winchester	6.53	
High Point	1.00	
Timber Ridge	2.50	
		15.81
Alabama Conference:		
Mount Zion	$ 1.75	
Roanoke	5.50	
Shady Grove	1.57	
		8.82
Georgia and Alabama Conference:		
Richland.	$ 1.00	
Beulah	6.87	
Kite	3.04	
		10.91
Special Offerings:		
Mrs. Bessie Jordan	$ 25.00	
J. F. Burnett, Secretary	1.10	
Quantanamo Bay (Cuba) Sunday School, by W. W. Elder	20.00	
J. H. Jones, clothing for Joe	7.65	
Interest	31.00	
		84.75
New Building Fund.		
W. P. Baldwin	$ 5.00	
Class No. 5, First Church, Burlington	92.00	
Mrs. Margaret Wilkins	2.00	
Rev. T. J. Green	3.00	
Miss Nonie Moore	5.00	
Mrs. J. W. Penny	5.00	
Mrs. Helen Mathews	5.00	
W. E. Farrell	25.00	
Miss Blanche Penny	25.00	
		167.00
Total for the week		$ 387.65
Grand total		$ 23,764.80

BIG OAK AND BENNETT.

Our revival meeting opened at Big Oak in August, with Evangelist H. C. Caviness of Cary, N. C., doing the preaching and Mr. J. Charles Yelton of Mount Joliet, Tenn., leading the singing.

The interest was fine, attendance large, and the co-operation could not be surpassed. We had three services daily. At the close of the first week, Mrs. Caviness and Misses Jessie, Ruth, and Louise Cunningham, joined the evangelistic party. Mrs. Caviness and the Misses Cunningham doing personal work, leading prayer meetings, or what God would have them do, while Miss Louise Cunningham furnished the piano music that was enjoyed so much.

We built an arbor to seat 1,000, and that was not sufficient at times to accommodate the crowd, as many came from Sanford, Lillington, Burlington, Cary, High Point and various other places.

As a visible result, there were seventy to unite with Big Oak Church, a goodly number to unite with the surrounding churches, and many reconsecrated themselves in the services. The church was greatly revived and built up.

On the fifth Sunday in August, we met for our dedicatorial service of Bennett Church.

At the eleven o'clock service, Rev. T. E. White gave the sermon, and following that used the regular dedicatory formula, with the congregation joining in with a hearty "Amen." We wish so much that everyone could have heard his sermon. It was really great, and the large congregation that heard it enjoyed it so much.

Rev. G. R. Underwood gave the historical sketch, short as it was, for the church has only been organized for ten years, but it was heard with pleasure, being given by one of the former pastors, who still holds a very warm place in the hearts of the people there.

The music was furnished by the church choir and a male quartette from Greensboro, that sang to the delight of all present.

The afternoon sermon was given by Rev. T. J. Green, a former pastor, who was heard with a great deal of pleasure, because of his wonderful message and the ties that bind him to the people.

We all came to the end of the day happy for what we had heard, seen and felt.

On September 13th, Brother Caviness opened our revival meeting at Bennett, with Mr. Moss, of Charlotte, presiding at the piano, and the pastor leading in the singing. The attendance was fine and interest continued to grow. As a result, 13 united with our church, several are to unite with other churches, and all were revived and more determined to go forward for God. This meeting closed August 27th, and all were happy as we separated, and give praise to God for it all.

We are very happy to have had with us Brothers Caviness, Yelton, Moss, White, Green, and Underwood, also Brothers Kidd and Livington, and their revivalist from the Baptist Church, also we are grateful for the co-operation of all denominations in these meetings.

May God lead and bless all.

C. E. GERRINGER.
Jackson Springs, N. C.

WILL THE STRONG HELP THE WEAK?

To the Churches of the Southern Christian Convention collectively and individually, this appeal is made in behalf of the Negro Christians. They are here to stay. They are on our farms, in our shops, in all departments of work, and many are engaged in our homes—and they know us far better than we know them. They are better suited to our work and our section of country than any foreigners we can employ.

The Negro Christians have grown much and are adding members and strength to their local churches faster than the white Christians. Their great need just now is a better trained ministry and better equipped teachers.

For this purpose Christian College, Franklinton, N. C., has been established. The Board of Control is trying to build a new dormitory for girls, with forty-eight bed rooms. The walls of the building are up to the second floor; some of the steel work up to the third floor, and much material on the ground. Our money has given out and it seems impossible to borrow on that class of non-dividend-declaring property. So I appeal to the individuals and to the local church. Can you not lend a helping hand to these people, who are so loyal to the Christian denomination and who have grown so fast since Rev. J. W. Wellons first preached near Mt. Auburn to the old slaves under the shade of the oaks, then organized them into churches and then into a conference? Do they not merit our sympathy and our help in this hour of their need for funds to enlarge their college equipment. Won't you aid them in their endeavor to help themselves?

Send all contributions to, the undersigned.

JAS. L. FOSTER,
Financial Agent.
Elon College, N. C.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

THE MIGHTY POWER OF PRAYER.

"Call upon me, and I will answer thee, and shew the great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

SILENCES.

LESSON: James 3. (Read entire chapter.)

"There are three kinds of silence: Silence from words; silence from desire or passion, silence from unnecessary and wandering thought. Silence from words is good, because inordinate words tend to evil. Silence from desire and passion is better still, because it prompts quickness of spirit. But silence from unnecessary wandering thought is the best of all, because it is essential to eternal recollection and because it lays the foundation for a proper regulation of life's action and silence in other respects." The Japanese motto, "See no evil, hear no evil and speak no evil," is good. There is power in silence. The scriptures tell us to "Be still and know God." Christ had His periods of quiet. All Christians must have them. All thinkers must have quiet, and everybody should have quiet to obtain their best.

Prayer.—Dear Father, after the storm, the quiet and the still small voice. We want to hear Thy voice. We don't hear it as often as we wish. Draw us into the quiets of life and cause us to think and worship toward Thy holy hill. Forgive us our sins and make us Thine. In Christ's name, we ask it. Amen.

TUESDAY.

GOD'S WAY.

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.. The rich and the poor meet together."—Prov. 22: 1, 2.

"Behold this is the joy of His way and out of the dust shall others spring."—Job 8: 19.

"In His hand is the breath of every living thing."—Job. 12: 9, 10.

"In the democracy of the dead all men at last are equal. There is neither rank nor station nor prerogative in the republic of the grave. At this fatal threshold the philosophers cease to be wise, and the song of the poet is silent. Dives relinquishes his millions and Lazarus his rags. The poor man is as rich as the richest, and the rich man is as poor as the pauper. The creditor loses his usury and the debtor is acquitted of his obligation. There the proud man surrenders his dignities, the politician his honors, the worldling his pleasures; the invalid needs no physician, and the laborer rests from unrequited toil.

"Here at last is Nature's final decree in equity. The wrongs of time are redressed. Injustice is expiated; the unequal distribution of wealth, honor, capacity, pleasure and opportunity, which makes life such a cruel and inexplicable tragedy, ceases in the realm of death. With the strongest there is no supremacy, and the weakest needs no defense. The mightiest captain succumbs to that invincible adversary, who disarms alike the victor and the vanquished."

Prayer.—Dear Father, help us to live today in a way that we may find the Great Leveler—Death—a friend that ushers us on into the glory of the presence of God and to perfection. In Christ's name we ask it. Amen.

WEDNESDAY.

WORLD BROTHERHOOD OUR DUTY.

*"Holy Father, keep them in Thy name * * that they may all be one, even as Thou, Father, art in me and I in Thee, that they may all be in us: that the world may believe that Thou didst send me."*—Jno. 17: 11, 21.

"Now I beseech you, brethren, through the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you."—I Cor. 1: 10.

The world has become almost one big city. All are neighbors. It is stupendous conceit for any to think that he is superior to any other. We are actually dependent upon one another for virtue and success. None can be made perfect without the virtues of the others, or without the universal fellowship of all the children of men.

Darkness will cover the earth until men learn the lesson of universal brotherhood. Let us do away with prejudicees! Let us stand fearlessly and lovingly for the unity of mankind.

Prayer.—Our Father, we are but a part of a great whole, and as Thy children help us to do our part well. Thy kingdom come, Thy will be done on earth as it is in heaven. In His name we ask it. Amen.

THURSDAY.

THIRTEEN THINGS TO REMEMBER.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."—Phil. 4: 8.

1.—The value of time.
2.—The success of perseverance.
3.—The pleasure of honest work.
4.—The dignity of a simple life.
5.—The worth of character.
6.—The power of kindness.
7.—The influence of example.
8.—The obligation of duty.
9.—The wisdom of economy.
10.—The virtue of patience.
11.—The improvement of talent.
12.—The joy of thinking and being original.
13.—The superior delight of living a Christian.

Prayer.—Oh, Almighty God, our God, we do rejoice in Thee and praise Thy holy name this day. Fix our minds on the good things of life. Forgive us and help us to strive to live clean and do good today. In Christ's name we ask it. Amen.

FRIDAY.

SEVEN THINGS THE LORD HATETH.

"There are six things the Lord hateth;
Yea, seven which are an abomination unto Him:
Haughty eyes, a lying tongue,
And hands that shed innocent blood;
A heart that deviseth wicked purposes,
Feet that are swift in running to mischief,
A false witness that uttereth lies,
And he that soweth discord among brethren."
—Prov. 6: 16-19.

(No comment.)

Prayer.—Our Father, this day hast Thou begotten us into a righteous living. Help us to keep Thy commandments and not to forsake Thy law. Command Thy blessings upon us and we will ever praise Thee. Lead us when we walk. Watch over us when we sleep. Talk with us during the day. Light our pathway with Thy countenance and keep us from the evil way.

We acknowledge our sins before Thee. We have come short of Thy glory. Forgive us all our sins and redeem us always. Make us Thine forever. In His name we ask it. Amen.

SATURDAY.

THE TOXIN OF TEMPER TROUBLE.

*"Be content with such things as ye have * * so that we may boldly say, the Lord is my helper, I will not fear what man can do unto me."*—Heb. 13: 5-6.

The toxin of fatigue has been demonstrated; but the poisons generated by an evil temper and emotional excesses over non-essential things have not yet been determined, and perhaps but very little thought of, although without a doubt they do exist. Explosions of temper, emotional cyclones and needless fear, or panic over disease and misfortunes that never materialize, are bad habits and often bring on distress, if not the very thing feared, when if the mind could have been freed from these things no such thing would have happened. By proper ventilation and illumination of the mind, we may be free from these things. Therefore cultivate tolerance, poise; and think about the things that are good and make strong and healthy—that make for contentment and happiness, and forget the negative things. Then see what a difference it makes in life.

Reread the text of Thursday, and pray.

Prayer.—(All join in the Lord's prayer.)

SUNDAY.

THE WORLD STORY A LIFE STORY.

"How should one chase a thousand and two put ten thousand to flight except their Rock had sold them and the Lord had delivered them."—Deut. 32: 30.

The story of the world is one of human sentiment and of God. It is a story of struggles in which causes have been won and lost, and all great things that have been accomplished were first born of God in the human spirit. Resources of nations are hurled against righteous causes of another and are shattered. The Roman spirit is assailed by Roman selfishness and bigotry and they fall apart. New China is fighting against unalterable China, and China is dying. Napoleon's remark that Heaven espoused the cause of the larger army was nowhere better disproved than in his own history. A few colonial farmers standing for God's cause are worth ten thousand British mercenaries. To one man comes a supreme passion and behold it is an accomplished fact. To another there is no passion and nothing comes to pass.

It is impossible to imagine the importance of human emotions and passion for high and holy things. The miller who cares looks to his millarce; the engineer to his tender; the sailor to his fuel; the Christian to his God. The Christian man who has something to do, does it with strength and purity of heart. What have we to do today? See to it that the heart beats high and so shalt thou be strong. As thou dost fail so shalt thou be weak. The source of power is in the round-house of the heart of God. Let us go to Him.

Prayer.—Our Father, day by day feed the fires of our souls with the fuel from heaven, yea from Thy very heart-life, that we may be strong in the struggles of life and victors in the noble cause. In His name we ask ti. Amen.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Kiddies:

Away we go, today—off on a hike—The BEST fun in the world. Who likes a hike anyway?—You, and you, and you—Goody—come and join our Missionary Society today, and hike along to a camp fire supper—with hot dogs—and buttered rolls—and a Ukelele—of course, dears, that Uke must go along—Oh, oh—what fun it is.

I am glad you had such a good time playing Pollyanna—But so far, not many of you have written me all you did—No prize till the letters come in—That's only fair isn't it Kiddies???? So *rush* your letter along to me AT ONCE—

YOUR EDITOR.

BETSY ROSS AND THE STARS AND STRIPES.

Betsy Ross was born on New Year's Day in the year 1752. She was a little Quaker girl, and I think she must have been a nice one and jolly to play with, because, although she was named Elizabeth, everybody seems to have called her Betsy, even after she was married.

She was thirteen years old when the Stamp Act made the trouble in this country, and I suppose she must have been going to school just as we girls are. I can imagine just how she and the other school girls would talk about it. I am sure that she was very patriotic and went without her tea when the tea was taxed and promised as solemnly as any fothe older ones that she would go without mutton that they might have the wool to manufacture, and all those things. And I suppose she read the Pennsylvania Journal when it came out with a skull and crossbones at the top, and heard about how they buried Liberty in New Hampshire, and all the things we studied about in the "causes" of the Revolution.

When she was twenty-one years old they had the Boston Tea Party, and that year Betsy Ross was married. Her husband was the brother of George Ross, who signed the Declaration of Independence. You can find his name in the list of signers in our history. John Ross, Betsy's husband, was very patriotic and belonged to some kind of Home Guards that used to guard the military stores on the wharves at night. One night while he was on guard some gunpowder exploded and killed him. So Betsy was a widow and must make her own living. I think that was pretty hard when she was only twenty-four years old.

Her husband had kept a little upholstery shop, and she kept it up, and sewed too, for she was a very neat sewer.

When the Congress chose the new flag, of course they wanted someone who could sew very nicely to make it. George Washington, Robert Morris, and Colonel George Ross were appointed a committee to see to it. Colonel George Ross was a relative of Betsy's husband, and he told the others how well she could sew, and how she had made flags before.

The flag was to have thirteen stripes, seven red and six white, with thirteen white stars on a blue ground in the corner. The thirteen was to represent the thirteen colonies. The committee had made a drawing of it and they took it to Betsy Ross and asked her if she could cut and sew a flag like it. She said that she could, and she showed them how to make it even better with five-pointed stars instead of six-pointed ones. Five-pointed stars are much prettier and they show off better, so I am sure we are all glad that it was to Betsy Ross and not to any other woman, who would not have known about the stars, that the plans were taken.

She began the flag on the seventh of June and she worked just as hard as she could on it and finished it in three days. On the fourteenth of June Congress adopted it for our flag, and that is why we celebrate Flag Day.

Mrs. Betsy Ross went right on making flags, for no one could make them better. She made flags for the United States for sixty years. She lived to be an old lady, eighty-four years old. She lived in Philadelphia, and she is buried there. And now they keep her house for a sort of curiosity museum.—*Normal Instructor.*

THINKING OF OTHERS.

James had a fine drum, Harold a trumpet, and Hugh a set of sleigh-bells, which had been given them for Christmas. One bright winter morning they decided to have a parade. They invited all of the children on the street to join them. Henry Johnson was chosen captain and marched ahead of the others. They were having a gay, good time and a very noisy time too. When they reached the corner, Henry said, "Turn to the left. Go to William Brown's." The children obeyed like good soldiers. The drummer beat more loudly and the trumpeter blew with all his might. The sleigh-bells jingled merrily. The rest of the children shouted and clapped their hands. When Captain Henry saw the doctor's horse in front of a house he cried, "Halt! Hush! Stand where you are until I come back, and please be still." He ran up the steps, touched the doorbell, and when the lady opened the door he took off his cap and asked, "Is someone sick?"

"Yes, my little boy is very ill. Why do you ask?"

"I thought our noise might hurt a sick person. I will take my soldiers away. I hope your boy will get better. May I come to see him sometime?"

"Yes, indeed! I should like for him to have such a kind, thoughtful boy for a friend," the lady answered.

Then Captain Henry told his soldiers about the sick boy, and they turned and marched away quietly. Henry went every day to inquire about the boy, and when the little fellow was well enough, he went to play with him. They became great friends.—*Selected.*

POOR MARY BELINDA ELIZABETH.

Mary Belinda Elizabeth Wood
Has a young dog that is not very good.
He sniffles and snuffles and barks out loud
Whenever he happens to be in a crowd.

Scrambling around under grown peoples feet,
He claws and scratches for something to eat.
No matter how well he knows what is right,
He seldom behaves in a manner polite.

Mary Belinda Elizabeth Wood
Has a worse time than a kind mother should.
And I'm certainly glad I can truthfully say
That no little children behave in that way!

—*Clara Alexander.*

THE BOY THAT LAUGHS.

I know a funny little boy,
The funniest ever born;
His face is like a beam of joy
Although his clothes are torn.

I saw him tumble on his nose,
And waited for agroan,
But, how he laughed! Do you suppose
He struck his funny bone?

There's sunshine in each word he speaks;
His laugh is something grand;
Its ripple overruns his cheeks
Like waves on snowy sand.

No matter how the day may go,
You cannot make him cry;
He's worth a dozen boys, I know,
Who pout and mope and sigh.

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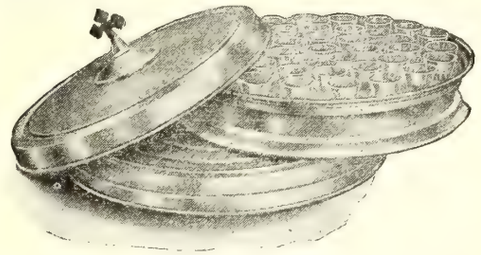

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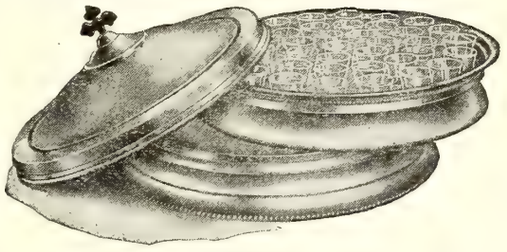

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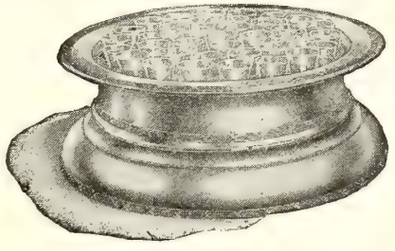

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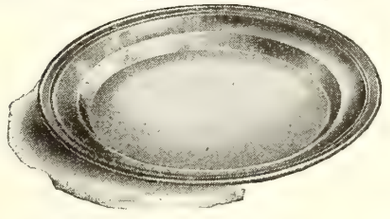

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New Center Christian Church, Seagrove, N. C.
Tuesday, Wednesday, and Thursday,
November 10, 11, 12, 1925.

First Day—Morning Session.

Tuesday, 10:00 o'Clock.

1. Call to Order by President.
2. Devotional Exercises by Rev. T. E. White.
3. Enrollment of Ministers and Delegates.
4. Election of Officers.
5. Report of Program Committee.
6. Supplying of Vacancies on Regular Committees.
7. Annual Address by President, Rev. G. O. Lankford.
8. Adjournment.

First Day—Afternoon Session.

2:00 o'Clock.

1. Devotional Services by Rev. J. M. Allred.
2. Appointment of Special Committees.
3. Report of Executive Committee.
4. Ministerial and Church Reports.
5. Report on Foreign Missions, Rev. G. R. Underwood, Chairman.
   Address: "The Whole Program for the Whole Church," by Dr. J. O. Atkinson.
6. Miscellaneous Business.
7. Adjournment.

Second Day—Morning Session.

Wednesday, 9:30 o'Clock.

1. Devotional Services by Rev. W. J. Edwards.
2. Minutes of Previous Day.
3. Enrollment of Other Delegates.
4. Report on Sunday Schools, F. M. Wright, Chairman.
5. Report on Home Missions, Rev. T. J. Green, Chairman.
6. Address: "Stewardship," by Rev. S. C. Harrell, Durham, N. C.
7. Adjournment.

Second Day—Afternoon Session.

2:00 o'Clock.

1. Devotional Services by Rev. V. D. Shepherd.
2. Report on Religious Literature, Dr. E. L. Moffitt, Chairman.
3. Report on Moral Reform, Rev. W. C. Martin, Chairman.
4. Report of Woman's Board, Mrs. D. A. Cornelison, Chairman.
   Address: Mrs. W. R. Sellars, Burlington, N. C.
5. "Our Orphanage," by Supt. Chas. D. Johnston.
6. Miscellaneous Business.
7. Adjournment.

Third Day—Morning Session.

Thursday, 9:30 o'Clock.

1. Devotional Services by Rev. G. R. Underwood.
2. Minutes of Previous Day.
3. Christian Endeavor Report, by Miss Madge Moffitt, Chairman.
4. Report on Education, Rev. T. E. White, Chairman.
   Address: Dr. W. A. Harper, Elon College, N. C.
5. Report on Apportionments, Dr. E. L. Moffitt, Chairman.
6. Miscellaneous Business.
7. Sermon: Dr. C. H. Rowland, Greensboro, N. C.
8. Adjournment.

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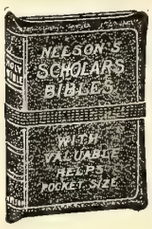

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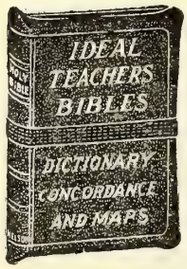

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CHRISTIAN EDUCATION AND COMMUNITY.

(Continued from page 7.)

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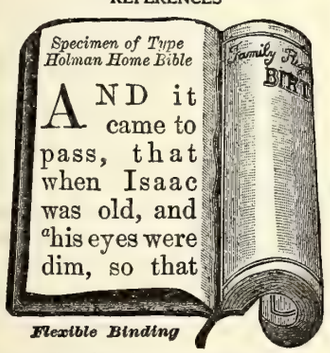
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Let the Church be true to her character—true to the ideals set forth by her divine Lord; let her lay aside the pretense of virtue and practice courageously that which she exists to show forth; and as it was with the Lord's teaching in ancient days, the common people will hear her gladly—S. H. Hughson.

Successful soul-winning must have two component parts: going to God for sinners, and going to sinners for God.—Thomas Hogben.

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, OCTOBER 22, 1925. NUMBER 43.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

To Make Ministers Efficient.—

Dr. George C. Dowey has resigned as pastor of Immanuel Presbyterian Church, Los Angeles, California. He will join Dr. A. F. McGarrah in his work to make Presbyterian ministers more efficient in the business methods of the church. It would appear that there is a place and a crying need for such a worker in many other churches. The wasteful and unsystematic business methods very greatest sources of weakness of the whole church.

"Million Dollar Days."—

The Jews having received much, are now preparing to give much. They have set aside November 16th, 17th, 18th, 19th as "Million Dollar Days." On these days the Council of the Federation of Jewish Societies for the Support of Philanthropic Societies in New York will attempt to raise one million dollars each day. Colonel Michael Friedsam and Arthur Lehman have their names honorably affixed to the 16th and 17th respectively. Other large gifts have also been announced.

To Build Taylor Mausoleum.—

The contract for a Mausoleum to hold the bodies of President Zachary Taylor and Mrs. Taylor, has been let, it is announced. The Mausoleum will be placed on land belonging to the State of Kentucky, and will be erected near the present tomb, about six miles from the Jefferson County Court House. The bill providing ten thousand dollars for this purpose was signed on February 21st by President Coolidge. The Mausoleum will be built of Indiana limestone and will inclose a marble Sarcophagus.

Dr. Jefferson Condemns Candidating.—

Dr. Charles E. Jefferson has been saying some blunt things about candidating, which preachers and churches might do well to think on. He says: "Candidating is a disgrace to the house of God. Who thinks of God when a candidate is preaching? Not the preacher, because he is thinking of the people; not the people, because they are dissecting the preacher. Nothing is so demoralizing to a Christian church as candidating. It converts public worship into a farce. Moreover, it is humiliating to the preacher. To be inspected like a pumpkin at a fair, to be put through the paces like a horse at a race, to be judged by a miscellaneous assembly, many of whom do not know what a good sermon is, is an outrage upon ministers which ought to be abolished forthwith. Hundreds of churches suffer today, under the ministry of men who were chosen on the impulse of first impressions, rather than on the record of faithful and successful work."

Vanderbilt University Celebrates.—

Vanderbilt University, at Nashville, Tenn., began on October 15th, a three days' celebration of its fiftieth anniversary. By a gift of one million dollars, by Cornelius (Commodore) Vanderbilt, the school was founded as an institution of the Southern Methodist Church. The University was opened as Vanderbilt University in 1875. Since its beginning, the assets of the institution have increased to twelve million dollars. Among some of the noteworthy events of the celebration was the opening of the new medical unit which will start its career with a plant worth three million dollars and an endowment of five million. This medical unit is something new in the medical world, and much good is expected from it here in the South. Vanderbilt severed its connection with the Southern Methodist Church in 1914, and is now operated independently. The man who made the institution possible, stated as its purpose "To strengthen the ties that should exist between all sections of our common country." These words are engraved on the base of his statue on the University campus.

New York's Police Chief on Homes.—

Chief of Police Enwright recently gave New York and other places something to ponder over, if the New York *World* quotes him correctly. "Thirty years ago," the Chief is quoted, "seven out of every ten criminals were over thirty. Today the figures are reversed: seven out of ten criminals are under thirty, a large fraction of them around twenty-one. But—

"In days past the boy or girl was raised in a home atmosphere. They knew and loved their parents. They went to school on week days, to church and Sunday School on Sundays, and they stayed at home at night. Now there is no longer religious training, no longer any home training, and the child, instead of being raised with proper ideas and ideals, sees an example of laxity in life and habits of the parents that soon leads him to a life of crime.

"One of the things that has broken down home life is the automobile. On Sunday, instead of going to church, the parents go for a tour of the country, to a road house for dinner, and there's a day of moral laxity instead of a day of thought of religion and God. At night they are out again. The boy, when too young to go on these trips, sees them, nevertheless. He may be left at home with orders to go to church, but soon he figures, 'Oh, what's the use? Dad and mother are out; guess I'll go out myself.'

"And he does!"

Famous Writers on Their Faith.—

A London morning paper which knew what it was about, invited a number of famous writers to express themselves on religion. The enormous rise in the circulation of the paper proves that religion is still a very vital thing in the world. The first of the writers to go in for the preaching game was Mr. Arnold Bennet. He is the author of "The Old Wife's Tale," "Clay Hanger," and other novels, and is a discriminating artist. Mr. Bennet knows nothing of the future life, except that he thinks maybe there is one. He speaks of God as the unknown God, but then reveals the fact that he knows about conscience, and that it is implanted by the Creator who is arrayed on the side of right and justice. In short, to sum up, Mr. Arnold's thoughts on religion are: no dogma, a belief in the unknown God who is, however, known in conscience and in the teachings of Christ, in a return to whose practical and merciful ways lies the path for humanity.

Mr. Hugh Walpole gave a brief spiritual autobiography. He has come from a blind obedience to dogma to a freer belief in the teachings of Christ stripped of dogma and applied to modern life. He believes that the progress of modern science will lead men to rather than away from God.

Miss Rebecca West holds to what religion she has through intuitions which are not strengthened through membership in any church. She occasionally goes to both non-conformist and Roman Catholic churches. She does not think that Christianity is the final word in religion. She believes that it came to satisfy a need which may cease to exist, and that a further revelation of the divine may be given.

In the expression of Sir Arthur Conan Doyle, he traces his pilgrimage from Catholicism, through materialism, into a sure faith in spiritualism. Sir Arthur revolted at the atonement, which he misunderstood. He believes in God who is merciful, in Christ, the heaven-sent teacher, who lived out an example. He has after all just understood aright the coming of Christ.

The weaver of mysteries, Mr. E. Phillips Oppenheim, believes that the loss of the old faith is the result of broadened intellectuality, but he thinks the loss is a heavy one. He closes by observing that all which is left a man who thinks, is an altar to the unknown God and a charitable creed. This creator of great mystery stories cannot solve the mystery of life and death.

All these writers and others seem to be agreed that some religious experience is certainly present, and most of them respect the Christ, and hold, that, stripped of its dogmas, Christianity has the saving message for the world. What a pity it is that these noted writers cannot agree in upholding before the world the Christ of the Gospels.

NOTES-PERSONALS

The Salvation Army has 3,000 officers in India.

Red is the color for expelling demons, and this accounts for its predomination in the garments of European peasants.

Rev. S. L. Beougher, President of Bethlehem College will serve also as pastor of Wadley Christian Church the coming year.

Rev. E. M. Carter is now acting as Field Secretary for Bethlehem College, raising funds and collecting subscriptions for that institution.

The London*Morning Post* estimates that there are 250,000 Jewish Christians in the world. God has promised that before the end of time has come he will draw them back into His Kingdom.

Recently, in Columbus, Indiana, when a paving stone was removed from in front of the Salvation Army citadel, a petrified snake was found. For fifty years before the Vosltead Act was enacted, the building was occupied by a saloon.

Mr. J. T. Boykin is responsible for the statement that Rev. A. R. Flowers performed his six hundredth marriage ceremony on October 7th. The contracting parties were Miss Annie R. Welsh and Mr. Harry M. Hedgepeth, both of Richmond, Va.

The Sun's editor was permitted to conduct chapel services at Bethlehem College on Friday, October 16th and to spend an hour with the faculty and students there. Bethlehem is doing great work in our Georgia and Alabama Conferences. President Beougher is an able executive and is doing a great work at Bethlehem.

The editor and managing editor of The Sun had the privelege of spending some days in the homes of Rev. G. D. Hunt and Rev. C. M. Carter. These good preachers have splendid Christian homes, interesting and delightful families, and it was indeed a benediction and a blessing to share their hospitality and fine fellowship.

According to the latest reports, the paper industry consumes each year some six million cords of wood, the product of more than a million acres of forest, more than sixty per cent of which is spruce, the remainder being hemlock, balsam and poplar. How much of this is being used to forward the work of the Kingdom? is a question well worth while raising,

As we go to press, we have just heard of the sudden death of one of the staunch members of our Suffolk Christian Church. Mr. John M. Butler, succumbed to an attack of his heart on Tuesday evening while out riding with his wife. Mr. Butler was at the steering wheel of his car, when the call came, but his wife, while supporting him in her arms, was enabled to stop the car without physical injury to herself. Our deepest sympathy goes out to her and to his two sons.

The First Christian Church, of Richmond, has one example that might well be emulated. Mr. N. B. Barker, one of its good members, lives in the extreme opposite end of the city, a distance of about five miles; and in point of time about forty-five minutes ride from the church. But rain or shine, Mr. Barker is on hand for Sunday School and both church services, or he has a good reason why. Our much loved brother has been suffering greatly from indigestion for the past several months, but we are made happy by being able to tell that he has greatly improved.

The last hanging in England for sheep stealing occured in 1825. To the plea of the thieves that three men ought not to die for one sheep, the judge replied: "You are not hanged for stealing the sheep, but that sheep shall not be stolen." The prison reformers of our country have no doubt, done a great and humane work. However there are many among them that miss the salient fact pointed out above. The law is not so much to inflict punishment on him who has done the crime, as it is to deter others from doing the same thing. Our prisons should be surrounded with all that will uplift the prisoner, yet they should be made un-attractive enough to the delver in crime to cause him to hesitate before he plunges. Many of our prison reformers need to be reformed for the good of humanity.

LYNCHBURG NOTES.

The United Christian Church, Lynchburg, Va., has the following interestings to report:

There were three additions to the church last Sunday night.

Mr. Aubrey L. Bennett and Miss Maggie L. Vaughan were united in marriage by the pastor, at his residence, September 17th.

A Junior C. E. Society has been organized in the church. The Young People's C. E. Society is now doing splendid work.

The pastor's family has recently been the recipient of two poundings: one from the men of the church; and one from the N. and W. Overall Factory, where he holds mid-week services occasionally.

The pastor has been given an increase in salary of $25.00 per month.

The Ladies have organized a Missionary Society. They have elected a delegate to go to Greensboro on October 30th.

M. F. Allen, *Pastor.*

CONFERENCES MEET.

Eastern Virginia Conference meets October 27, 1925, at Franklin, Va., at 10 o'clock A. M.

North Carolina and Virginia Conference meets at Salem Chapel, November 10, 11, 12, 1925, opening at 10:00 A. M.

Western North Carolina Conference meets with New Center Christian Church, Seagrove, N. C., November 17, 18, 19, 1925.

Eastern North Carolina Conference meets with Liberty (Vance) Church Tuesday after the fourth Sunday in November (November 24th).

North Carolina Conference will meet with the First Christian Church, at Greensboro, December 9th and 10, 1925.

NOTICE.

Delegates and visitors who will attend the Eastern Virginia Christian Conference, which meets at Franklin, Va., October 27, 1925, are requested to notify the pastor, Rev. F. C. Lester, at their earliest convenience, that entertainment may be suitably arranged.

NOTICE—WOMEN!

Do not forget the Women's Meeting of the North Carolina Conference, at First Church, Greensboro, N. C., on October 30th. All who desire entertainment for the night, write Mrs. C. H. Rowland, 315 N. Edgeworth Street, Greensboro, N. C. The Program of the Meeting is given in this issue of The Sun.

Mrs. L. L. Vaughan,
President.

PROGRAM OF THE WOMAN'S MISSIONARY MEETING OF THE NORTH CAROLINA CHRISTIAN CONFERENCE.

First Church, Greensboro, N. C.
October 30, 1925

Opening Thought: "Prayer, the Essential Power in Missions."

Morning Session.
10 o'Clock.

Call to Order—Mrs. L. L. Vaughan, President.
Devotional—Mrs. C. H. Rowland.
Roll Call—Enrollment of Delegates.
Reports of Officers.
Reports of District Leaders.
Address—Miss Troy, Missionary on furlough from China.
Special Music.
Talk on Mountain Work—Rev. M. T. Sorrell.
Special Offering.
Appointment of Committees.
Adjournment for Lunch.

Afternoon Session.

Call to Order by President.
Song Service.
Devotional—Mrs. W. H. Boone.
Address: "Stewardship"—Dr. Warren H. Denison.
Reports of Societies: Woman's, Young People's, Willing Workers, Cradle Roll.
Discussion of Mission Study Books.
Author's—Mrs. C. H. Rowland.
"Prayer and Missions"—Mrs. W. R. Sellars.
"Brave Adventurers"—Miss Madge Moffitt.
Discussion of Programs for the coming year—Miss Gertrude Browne.
Miscellaneous Business.
"Silent Message"—Greensboro Young People's Society.
Adjournment.

PROGRAM OF THE ONE HUNDREDTH ANNUAL SESSION OF THE NORTH CAROLINA AND VIRGINIA CHRISTIAN CONFERENCE.

Salem Chapel, Forsyth County, N. C.
November 10 11, 12, 1925.

First Day—Morning Session.
10:00 o'Clock.

1. Devotional Services conducted by the President, Rev. P. H. Fleming, D. D.
2. Roll Call and Enrollment of Delegates.
3. Organization—Election of Officers.
4. Welcome by Deacon H. F. Samuel.
5. Response by Dr. C. H. Rowland.
6. Report of Program Committee.
7. Annual Address by the President, Dr. P. H. Fleming.
8. Communion Service.
9. Benediction.

First Day—Afternoon Session.
1:30 o'Clock.

1. Devotional Services, led by Rev. R. A. Whitten.

2. Report of Executive Committee, Dr. P. H. Fleming, Chairman.
3. Appointment of Special Committees and Filling of Vacancies.
4. Motions and Resolutions.
5. Report of Committee on Sunday Schools and Christian Endeavor Societies, by Rev. J. E. McCauley, Chairman.
6. Discussion and Vote on Report.
7. Report on Moral Reform, by Rev. J. A. Ledbetter, Chairman.
8. Discussion and Vote on Report.
9. Report of Committee on Entertainment, by Frank Marshall, Chairman.
10. Announcements.
11. Adjournment.

Second Day—Morning Session.
9:30 o'Clock.

1. Devotional Services, led by Rev. W. S. Alexander.
2. Reading Minutes.
3. Miscellaneous Business.
4. Report of Committee on Religious Literature, by Rev. J. W. Patton, Chairman.
5. "Our Church Publications," by P. J. Kernodle, Managing Editor of The Christian Sun.
6. Discussion and Vote on Report.
7. Report of Committee on Education, by Dr. J. O. Atkinson, Chairman.
8. Address by Dr. W. A. Harper.
9. Discussion and Vote on Report.
10. Announcements.
11. Benediction.

Second Day—Afternoon Session.
1:30 o'Clock.

1. Devotional Services, led by Rev. M. F. Allen.
2. Report of Home Mission Board, by W. P. Lawrence, Secretary.
3. Report on Foreign Missions, by Rev. P. T. Klapp, Chairman.
4. Address, "The Whole Program for the Whole Church," J. O. Atkinson.
5. Report of the Woman's Board, by Mrs. L. L. Vaughan, President.
6. Miscellaneous Business.
7. Adjournment.

Third Day—Morning Session.
9:00 o'Clock.

1. Devotional Services, led by Rev. J. W. Knight.
2. Reading of Minutes.
3. Report of Budget Committee, Dr. W. A. Harper, Chairman.
5. Stewardship and Tithing, by Dr. C. H. Rowland.
6. Discussion and Vote on Report.
7. "The Christian Orphanage," by Supt. Chas. D. Johnston.
8. Committee on Centennial Celebration, Dr. W. A. Harper, Chairman.
9. Announcements.
10. Adjournment.

Third Day—Afternoon Session.
1:30 o'Clock.

1. Devotional Services, led by Rev. H. B. Hall.
2. Report on Superannuation, by Chairman C. D. Johnston.
3. Report of Special Committees.
4. Treasurer's Report.
5. Unfinished Business.
6. Fellowship Service.
7. Reading of Minutes.
8. Adjournment with Benediction by the President.

T. FRED WRIGHT,
P. H. FLEMING,
J. O. ATKINSON,
Program Committee.

PROGRAM OF THE FIFTY-FIFTH ANNUAL SESSION, WESTERN NORTH CAROLINA CHRISTIAN CONFERENCE.

New Center Christian Church, Seagrove, N. C.
Tuesday, Wednesday, and Thursday,
November 17, 18, 19, 1925.

First Day—Morning Session.
Tuesday, 10:00 o'Clock.

1. Call to Order by President.
2. Devotional Exercises by Rev. T. E. White.
3. Enrollment of Ministers and Delegates.
4. Election of Officers.
5. Report of Program Committee.
6. Supplying of Vacancies on Regular Committees.
7. Annual Address by President, Rev. G. O. Lankford.
8. Adjournment.

First Day—Afternoon Session.
2:00 o'Clock.

1. Devotional Services by Rev. J. M. Allred.
2. Appointment of Special Committees.
3. Report of Executive Committee.
4. Ministerial and Church Reports.
5. Report on Foreign Missions, Rev. G. R. Underwood, Chairman.
   Address: "The Whole Program for the Whole Church," by Dr. J. O. Atkinson.
6. Miscellaneous Business.
7. Adjournment.

Second Day—Morning Session.
Wednesday, 9:30 o'Clock.

1. Devotional Services by Rev. W. J. Edwards.
2. Minutes of Previous Day.
3. Enrollment of Other Delegates.
4. Report on Sunday Schools, F. M. Wright, Chairman.
5. Report on Home Missions, Rev. T. J. Green, Chairman.
6. Address: "Stewardship," by Rev. S. C. Harrell, Durham, N. C.
7. Adjournment.

Second Day—Afternoon Session.
2:00 o'Clock.

1. Devotional Services by Rev. V. D. Shepherd.
2. Report on Religious Literature, Dr. E. L. Moffitt, Chairman.
3. Report on Moral Reform, Rev. W. C. Martin, Chairman.
4. Report of Woman's Board, Mrs. D. A. Cornelison, Chairman.
   Address: Mrs. W. R. Sellars, Burlington, N. C.
5. "Our Orphanage," by Supt. Chas. D. Johnston.
6. Miscellaneous Business.
7. Adjournment.

Third Day—Morning Session.
Thursday, 9:30 o'Clock.

1. Devotional Services by Rev. G. R. Underwood.
2. Minutes of Previous Day.
3. Christian Endeavor Report, by Miss Madge Moffitt, Chairman.
4. Report on Education, Rev. T. E. White, Chairman.
   Address: Dr. W. A. Harper, Elon College, N. C.
5. Report on Apportionments, Dr. E. L. Moffitt, Chairman.
6. Miscellaneous Business.
7. Sermon: Dr. C. H. Rowland, Greensboro, N. C.
8. Adjournment.

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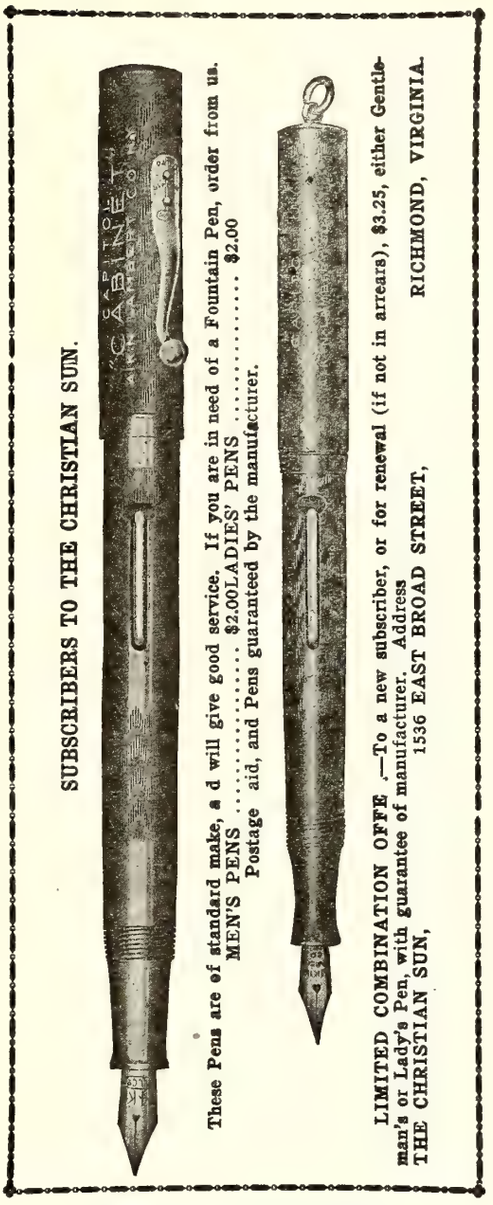
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EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE ALABAMA CONFERENCE.

From Elon College one has to travel nearly five hundred miles, in a night and the better part of a day, to reach a session of the Alabama Conference, but it is worth this much and more. It is by no means one of our largest conferences, in actual achievement and in numbers, but it is one of our largest, in prospect and in promise. The conference is now suffering the pains and pangs of growth and travail. A healthy deliverance is sure to come.

The mill-stone about the neck of some of our conferences is that they seem content not to grow, and are satisfied with their efforts at holding their own. This conference, far from being content not to grow, is painfully disconcerted with the steady and continuous growth it has, and is determined, at all hazards, to grow more and achieve better.

The conference is cultivating a missionary spirit. It hasn't the full missionary spirit yet, but it is headed in that direction; is in fact making decided effort to develop the missionary spirit. It has arrived at this point: It can see beyond its own doors, and consciously realizes that after all there are souls worth saving and localities needing churches, beyond its immediate bounds and limitations. And this is much more than can be said of some of our conferences.

The conference now sees and deeply feels, that it has a wonderful opportunity, as well as a weighty responsibility, in North Alabama. So it is sending its preachers and building Christian Churches there. This is good and fraught with promise and power for the future. For a conference that can now lift up its eyes and stretch out its hand, to help and carry the Gospel to a people one hundred miles away, will after a while be able to lift up its eyes and see, stretch out its hands and help, people without the Gospel a thousand miles away, five thousand miles away. Where our Saviour's Gospel gets a sufficient grip on a people to make them want to share the glory of His life with brother-men a hundred miles away, it cannot be long till that same Gospel will make that same people want to share His life with brother-men even to the remotest parts of the earth. This conference is being led on step by step into the larger, richer fields of service year by year. One of these days it will come, by the grace of God, into the full light of its opportunity and saving power. And when it does, our whole Convention, if not the whole Church, will be surprised at its conquest and achievements for Christ.

Already the hand-writing is on the wall; or, to change the figure to a more patent one, a cloud the size of a man's hand has appeared on the horizon. Watch that cloud. For out of it, when it shall have had brief space in which to gather, there will come, God knows, abundance of rain.

First of all, the conference as a whole believes to a person in the principles and polity of the Christian Church. My! but these Alabama saints do glory (together) in the righteousness and ultimate triumph of our Christian principles.

In the second place, they believe their ministry, their sons and their daughters, must be educated at a Christian college. Hence their dear and beloved Bethlehem.

In the third place, they are teaching missions in their Sunday Schools, beginning to preach missions from their pulpits, and women's missionary organizations are springing up in their churches.

This year, for the first time, the women of the conference met in separate annual sessions, at a different time and place from that of the general conference.

Fourth and finally, the conference is loyal to the Convention and responds readily and liberally to every call of the Convention.

So with a united and delightful fellowship, with a growing spirit of liberality, with unbounded loyalty to the principles of the church, and with a constantly enlarging vision, kindled by a commendable mission spirit, this conference will arise and shine, and will one day show to the world what God can do with a few noble spirits surrendered to His will and wholly dedicated to His service.

It is a blessing and a benediction to be in such a conference and to have one's soul warmed by the glow of its holy and heavenly flame.

The conference this year was in its twenty-seventh annual session. The meeting place was good old Beulah Church, the home of that princely soul, Rev. G. D. Hunt, who has served the church as pastor time out of mind and was this year also president of the conference. The conference is blessed in having a painstaking and accurate secretary, Rev. E. M. Carter, and a careful and faithful treasurer in Brother J. W. Payne.

Prof. S. M. Lynam of Bethlehem College, delivered a great annual discourse on "The Rural Church," and the people were so edified by its deliverance that they wish the whole Church to read it through THE CHRISTIAN SUN, and so voted. Bro. Lynam, as was to be expected, is highly esteemed in the conference, and by his intelligent industry, is making for himself an enviable record, as preacher and as teacher in Bethlehem College. He and his good wife are in fine health and are rendering invaluable aid in building up a strong and worth-while curriculum in Bethlehem College.

The import of the School of Methods, held at Bethlehem this summer, on the conference was tremendous, and in a measure accounts for the worth, weight, and outbreak of the conference just held. The people are still talking of the great work on Stewardship and Church Methods, as presented by Dr. W. H. Denison. The subject of Stewardship is now a live one in this conference and was given prominent place and emphasis on the program. One session of the conference was given entirely to Stewardship and Missions, and the deepest interest was manifested in these vital themes.

Sunday Schools, Christian Endeavor, and every phase of Christian Education were given careful and intelligent discussion and interest. Rev. J. H. Hughes is the spokesman and leader of Endeavor work in the conference. There are eleven societies in the twenty-odd churches of the conference, and with the enthusiasm now apparent in these societies, one realizes that many others will soon be functioning in the churches,

The church letters and ministerial reports were inspiring, and showed faithful service rendered, and material gains made in church membership the past year. The conference apportionments were greatly increased a year ago, as per schedule and request of the Convention, and the churches responded most nobly to the increase.

Under the Report on Home Missions, by the Board, Rev. G. D. Hunt, chairman, nearly $400 was raised by individual gifts and pledges to be added to the amounts sent up by the churches for Home Missions. The response to Bro. Hunt's eloquent plea was not only liberal, but willing and glorious.

Rev. E. M. Carter, chairman, made the report on Education, showing several young men of ability and consecration now in training for the ministry, and in highest terms commended the great work being done at Bethlehem College.

A wide awake layman, Bro. V. E. Kitchens of Roancke, made the report on Religious Literature, and in well chosen remarks called for a reading and distribution of our Christian Church Principles and an active interest in our church papers. Managing Editor P. J. Kernodle made a comprehensive address on our Christian Publications, and plead for the support of THE CHRISTIAN SUN.

Rev. S. L. Beougher, President of Bethlehem College, moved the conference with his address on Education and his plea for the college to which he is giving his time, talent, and devoted energy. He and his fine family are doing splendid work for the college and in the conference, and their labors are greatly appreciated.

Rev. G. A. Veazey made the report for the Sunday School Board and Rev. J. D. Dollar that for Christian Endeavor.

On the last day, and in the closing hour of conference, Rev. H. W. Elder preached a powerful sermon on "Doing the Will of Christ," and the holy communion which followed, brought to a solemn climax and conclusion the best session yet of this growing and exceedingly promising conference. J. O. A.

THE ART OF CO-OPERATION.

PART SECOND.

In the plant world the lesson of co-operation is taught. The life germ that nature has incased in the seed shell lies helpless in the ground until the rain and the chemicals in the soil all co-operate to cause the seed to germinate and grow. Then the winds blow and carry the pollen from flower to flower, and from plant to plant, to pollinate for reproduction.

So it is that every function in society depends upon co-operation. Industry, for instance, could not survive without co-operation. The farmer co-operates with the miller in raising the wheat. The miller co-operates with the baker in making the flour. The baker co-operates with the eater in making the bread. And the eater co-operates

with society and with God in using the strength, derived from the bread, in service to others. The miner co-operates with the railroad in mining the coal to furnish motive power for the engines; the railroads co-operate with the factories and homes in transporting the coal for fuel; the factories co-operate with the farmers and all who toil, by making tools and implements; and further, the factories co-operate with society in general, by making clothing, food products and conveniences of every kind. There could be no society of any sort without co-operation.

"Look out for Number One," though claiming to be a safeguard to the individual's interest, is an enemy to both the individual and to society. It is a path that leads to disappointment and remorse. It is a knife that severs the individual from social security and social usefulness. It is a poison that kills happiness within the heart. It is a disgrace to man, and an offense against God. When you find a person who does not co-operate with his fellowmen, you can know that he is out of harmony not only with man but with God.

Two pianos in the same room are in perfect tune. If you step to one of the pianos and strike any key on the keyboard, the corresponding key of the other piano will vibrate. So it is with the heart strings of lives that are in tune with God.

There is nothing that life will not give in response to worthy co-operation. The story of the co-operative effort of Nehemiah and his people in rebuilding the walls of Jerusalem reads like thrilling romance. But the victory they experienced is duplicated by any group of people who are like minded, and united in a task, everyone having a mind to work.

When people refuse to co-operate, they have closed the door to benefits that they might have for the united asking. Many towns will remain forever an undesirable place to live in simply because the people refuse to co-operate, hence the people deny themselves advantages and conveniences that co-operative effort would bring. Many churches will forever remain small and unworthy, simply because the members refuse to practice the Christian Art of Co-operation. Browning expressed the position of every true Christian, and in fact of every worthy man and woman, when he said, "My task is to co-operate rather than to play the rival." Better schools, better churches, better roads, better communities and a better world are all conditioned upon co-operation. Likewise a stronger, larger, and more efficient Christian Denomination is conditional only upon a better co-operation.

Communities that have a co-operative spirit are always happy social centers. When such a community feels the need of a new hospital, it gets it. When such a community feels the need of a new school building, it gets it. When places of vice in such a community make known their presence, they are removed. When the advantages of religious instruction for the youth are realized and desired, such communities make such provision through co-operative Week Day Schools of Religion, and through a co-operative Daily Vacation Bible School.

What a tragedy that when a community can have absolutely anything it needs, if the people will co-operate, that any person would stand in the way! What a tragedy that, when the world can have universal peace if the people in places of authority will co-operate, any nation should refuse to do so!

The people that most displease God in your church or in your town, are the people who do not practice the art of co-operation. The most despicable person is the person who can co-operate, but who refuses to co-operate with his fellows in Kingdom service. It used to be that when someone mentioned "a mean man," one thought of the drunkard, the thief, the gambler, or the moral pervert. But today, though the meanness of such characters is in no way minimized or discounted, yet when "a mean person" is mentioned today, we instantly think of those who are meaner than those just referred to—the person who professes to be good and respectable, but who refuses to co-operate with his fellowmen in social service and in Kingdom building. The meanest person is the person who could render the largest service in co-operation with his fellows, but who refuses to co-operate.

No person who is truly interested in any movement can fail to co-operate with others in its interest. One might be able to co-operate without loving, but no one can love without co-operating. "The soul that is on fire, fires other souls." The soul that loves can but co-operate. When we meet God in judgment, He will not ask us what our creed was, nor what nice things we said about Him while we lived, but He will ask us, "How did you co-operate with your fellowmen?"

R. C. H.

AN EMERGENCY MISSION FUND.

Because Men and Millions did not yield anticipated results and expected returns to our mission work, an Emergency Mission Fund is a necessity. The Executive Committee of the Southern Christian Convention has recommended to all our conferences that individuals and churches unite in an endeavor to raise in cash $25,000.00, for Missions before September 1, 1926. This is essential to meet obligations already incurred and to carry on work already planned and begun.

The Mission Board has done its best, exercised its wisest and weightiest judgment and discretion in carrying on the work of missions entrusted to it by the Church. If the Board has erred, it has done so in behalf of progress, growth and development in the Christian Church.

Members of the Board who have freely given of their time to the work of the Church, now purpose to give individually one tenth of the entire sum of $25,000, called for in the Emergency measure. One member of the Board gives one thousand dollars, the other members fifteen hundred dollars, a total from the Board members of $2,500.00, on condition that individuals and churches of the conferences in the Convention give a total of $22,500.00.

To this end, the Convention, through its Executive Committee, has called upon all our conferences to set aside some month prior to next April, to be designated as Missions Month, in all our churches, Sunday Schools, and Societies, and on Mission Sunday in said month, every member and friend of the church, society and school be given a chance, and urged, to make a liberal free-will offering to missions.

The Alabama Conference has already decided, by unanimous vote, to make March Missions Month in all of their churches and among their people, and to do its best in helping raise this Emergency Mission Fund. It is confidently hoped and desired that all our other conferences will do likewise and that this shall be the greatest for missions of any year in all our history.

It ought to be easy for 30,000 people to give $25,000.00 as a token of our determination to carry on a missions work so well begun and so successful in achievements thus far. J. O. A.

CONFUSING THE PEOPLE.

The numerous financial appeals which under our present system cannot be obviated are bound to confuse the people. For example,

There are the regular conference apportionments. These are on the right principle, being for all the enterprises of the Church and percentaged to the causes on an equitable or at least on an agreed basis. But these apportionments are lamentably insufficient to support adequately the enterprises they aspire to aid. So,

We must make other calls, campaigns, drives, etc., to say nothing of a great many special offerings. Right now:

1. The Christian Orphanage is appealing for funds for its new building to care for the fatherless and motherless children of the Church.

2. Elon College, in the name of the Southern Christian Convention, is endeavoring through Dr. W. T .Walters and Rev. W. T. Scott to raise money to pay the interest on bonds given the college in the name of the convention and to reduce the principle of the bonds themselves.

3. The Mission Board, through its field secretary, Dr. J. O. Atkinson, is endeavoring to raise twenty-five thousand dollars on an emergency measure and must have it by April 1, 1926.

Everyone of these enterprises is worthy. The writer is subscribing to each of them and rejoices to be able to do his part for the Kingdom: But,

It is confusing the people to be approached from several angles. It would be far better for us to have a benevolent budget, fixed by the Southern Christian Convention itself, and for the various causes to share on an agreed percentage in the funds raised to satisfy it. Then no church would be visited for financial purposes oftener than once a year. Then every church, according as God had prospered it, would support every enterprise of the Kingdom. And so

Dr. L. E. Smith, President of the Southern Christian Convention, has been asked to appoint a Financial Commission who will report after careful investigation a co-operative and unified financial policy to the approaching session of our General Body. Finally,

We ought not to confuse the people even in so good an undertaking as the financing of our Christian Church enterprises. W. A. H.

IS IT FOR HIGH SCHOOLS?

It is amusing to read the drivel which continues to follow in the wake of the defunct Scopes case. By perceptible degrees a twisted meaning is given the event, until now some writers are bewailing that Mr. Scopes was "prohibited from making scientific research" and that the children in his care were denied the privilege of delving deeply into biological problems. Mr. Scopes, of course, knows nothing of evolution except what he has read in the textbooks, and much of what he knows by that method he will have to discard in ten years, if he still follows the textbooks, because of the revisions which will ensue. The great difficulty in the educational aspect of the controversy is that there are no biologists teaching evolution in the high schools; there are merely teachers who are just one jump ahead of the pupils in the study of the textbooks.

A scientist who is a naturalist and an evolutionist, writes us a letter, one paragraph of which we lift from among other wise observations to share with our readers:

"Beyond doubt, evolution should not be taught in the common schools any more than higher mathematics or spectrum analysis of the stars, for the simple reason that it cannot be comprehended, except by specialists of long training. If 99 cut of 100 high school teachers of biology or science were asked what they knew about the gradual variations between species and genera of marked transitional character, they would be at sea."—*The Dearborn Independent.*

CONTRIBUTIONS

SUFFOLK LETTER.

Nothing becomes easy and satisfactory until it becomes a habit. The greatest urge in human activity is habit. This is seen in dope-fiends, drunkards, cigarette smokers, and a thousand other human habits. The whole philosophy of a good life is the formation of good habits. The people who enjoy going to church are the people who go to church. One can remain away from church until the desire to go is almost gone from the mind and heart; yet church attendance is essential to the life of the church, and the hope of saving the world; and it is held by the Bible to be important in these words: "Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is."—Heb. 10: 24-25.

The church must be the best Institution in the world, for it can do its work on poorer attendance than any other Institution.

Schools would die with no better attendance than the church; factories would fail with no better attendance than the church; stores would close; the army would perish in the same way. The biggest thing in all human enterprises is the habit of prompt attendance.

There is another thing to be considered, and that is, interest must be taken, work must be done, co-operation must unite all the forces to make success. If none worked in the school but the superintendents and teachers, graduation-day would never come. The whole school works in school and prepares for the work out of school. The factory people work together from the office to the waste pile. They work together. There is no conflict. There is harmony all the way down the line. In factories, in fields, in mills, in stores, on steamers and trains, in schools, all "work together." Man can do nothing by himself: "None of us liveth to himself, and no man dieth to himself."—Rom. 14: 7. A man cannot serve God alone, for he serves God best when he serves his fellow man best. Asceticism was a failure. Religion demands association.

The religion of Jesus Christ proves its divinity by its growth and service with such poor attendance. The spiritual value of church attendance is beyond human calculation; yea, even of human belief. It not only has its value by the attendance of members, but, if all the community were regular in attendance at Sunday School and church, the question of Sabbath observance would settle itself. Such a community would make an impression for religion that nothing else can make. Again; if all the members of the church attended regularly, the unconverted would go, too. Decent people outside of the church will not go their way unless they can get church members to go with them. It is a conspicuous fact, that in all social activities, such as dances, card-parties, clubs, effort is made, and usually with success, to get prosperous and leading church people into these social groups. They would lose their social standing if it were not so. Functions would die if people did not attend and lend their support to them. The weakness of the church is in non-attendance, lack of real co-operation, lack of separation from the world, and non-support.

The church is the greatest social, financial, educational, and spiritual force in the world; and it could be made the successful agent of God in the salvation of the world, if members had the real habit of serving God.

W. W. Staley.

ELON LETTER.

Dr. W. S. Long passed to his reward on August 3, 1924. The Board of Trustees of Elon College, in their next meeting, in May, 1925, decided to place a bronze tablet in the rotunda of the Alamance Building in Dr. Long's memory, and as soon as possible thereafter to erect a statue to him on the campus. I wish it were possible to erect a building to his memory, bearing his name, or to endow a professorship in his honor. His distinguished work in our Church and particularly in relation to Elon, deserves every consideration at our hands. Perhaps these things can come later. For the present the trustees have ordered the bronze tablet and are planning ere long to erect the statue.

The bronze tablet has just arrived and has been placed in the rotunda entrance to the Alamance Building. This tablet undertakes in a brief and succinct way to characterize Dr. Long's life and labors. It reads as follows:

REV. WILLIAM SAMUEL LONG, A. M., D. D.
Oct. 22, 1839—Aug. 3, 1924.
Founder and First President
OF ELON COLLEGE
Christian Minister Christian Educator
Christian Statesman Christian Gentleman
A man great in faith, whole hearted in consecration, consistently energetic, and possessed of rare personal charm and grace.
1924.

Dr. Long's nephew, Rev. McK. Robbins Long, Macon, Ga., has painted a portrait of his distinguished uncle and will shortly present it to the college. It will grace the wall of the office of the President and Board of Trustees.

In the destroyed building were portraits of Presidents Staley and Moffitt. We are hoping that these too will shortly be reproduced for us and be hung on the wall in the same office.

W. A. Harper.

THE PREACHER AND HIS MESSAGE.

By Rev. J. H. Dollar,
Graduate Student of Vanderbilt University.

The Preacher—Who Is He?

The preacher is the "man called of God," with the divine command of the Saviour, "Go ye into all the world and preach the gospel to every creature," with His eternal assurance, "Lo, I am with you even unto the end of the world." The business of the preacher is to preach. He is called unto an office as a spokesman and representative of the Master, the highest honor known to man. Preaching has the sanction of the Saviour and the promise of His power. The preacher is set apart, by His call, for the work, and he has no right to use his time for other works than those relative to his office as a preacher. He is The Herald of God. He is to proclaim the gospel.

Is the preacher like other men? Yes, and more, he is human like other men, but set apart by a divine calling to carry a divine message. This messenger with his message has the approval of the Son of God and the assurance of His presence. The preacher in his message, is to bring Jesus to men, and from the fruits of the message, to lead men unto Jesus.

In the likeness of Christ, standing in His stead, speaking in His behalf, sensible to the divine commission, persuaded that he is His ambassador; not by infalible sacredotal selection, nor by the market law or demand and supply, but by the immediate, internal and effectual call of God; persuaded to take the truths of the Holy Scriptures with God's revelation to him and unfold, illustrate, amplify, and if possible simplify them for enlightenment and persuasion, and under the guidance of the Holy Spirit, intensified by personal experience and conviction, direct from his own soul, pouring them out upon waiting ears and into hungry hearts from his spirit-touched lips, accompanied by every possible adjunct of effective posture, jesture, and voice. This is the preacher in action.

His Message—What Is It?

The message of the preacher is the Gospel—good news—good tidings. Of what nature must his message be? It must be both human and divine. A revelation of a divine Saviour of human kind. It must be a message that will command acknowledgement of God as the Saviour; the message of One who died to redeem fallen humanity; a message that will lift man and inspire him to higher plains of living; a message that will reveal Christ in His perfection and cause men to recognize in Him those qualitits which are vital to the soul of man.

The message—the Gospel—"Is the power of God unto salvation to every one that believeth. The salvation of the world then, depends on the message, because salvation is found only in God, and the message is God's revelation to man. When the Gospel of the Son of God fails to save men, there is something wrong, and it isn't with the Gospel. It is either man's interpretation of it, or his ignorance of it. Good news, "especially an announcement of the salvation of men through the atoning death of Jesus Christ"—that is the message. What could be better than to tell lost men of a Saviour—One who is able to save their lives, if accepted in due time, but always ready and able to save the soul. The message has this assurance which is joy to any soul and surely can be enjoyed by the messenger.

The Preacher With His Message.

Many books have been written and much has been said of the Preacher and his Message, and their relative importance. The message is dependent upon the messenger, and the messenger is nothing without a message. The Master put the two together and they cannot be separaed. He recognized the importance of the one to the success of the other. He not only called disciples, but He gave them a message: "Go ye into all the world." What for? To preach the Gospel. He did not give the Gospel and leave it to its good fortune to get about among men. He gave the Gospel a messenger. Nor did He call the messenger and send him out without a message, for He knew he would be a failure. The messenger must carry a message always and on all occasions. He must be shod with the preparation of the Gospel. "Believe, and thou shalt be saved." "How then shall they call on him in whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without a preacher?" The Preacher and his Message are one and inseparable. What is more inspiring than a message from God? What is more glorious than to bear that message. The man with his message is the hope of the Church and of the world.

One has said that a man must be greater than his message, but if the message is from God—and it must be—it is greater than the man. Neither can be exhausted by the other. The message is of God and the messenger is called of God. The message is divine and the call is divine. They are not of themselves, but of God.

The preacher with a message is not enough. He must know his message. A workman is judged by his ability to use his tools. A preacher will also succeed in accordance to the degree he masters his message. For the progress of either, their knowledge of each other is imperative. The preacher must know his message. His message is from God, therefore he must know God.

The Character of the Message.

God is a spirit and man must worship Him in spirit and in truth. The message, therefore, must be a spiritual message. Any message from God must possess the Spirit of God. Not only must the message be of the Spirit, it must be clothed in the Spirit and delivered with the Spirit, and with authority. The Holy Scriptures are the authority of the Gospel, and for the message to be delivered with authority, the messenger must know the scriptures. "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

The message should attack sin; not in petty detail, but upon the great principles as given by the Master-preacher. The message should attack sin in such a way as to make man dread its consequences. Picture the sin rather than the person. One does not have to be told that he is a sinner. He knows it already. The business of the preacher is to bring Christ to men and to do it in such a way that man will be inspired to live in the likeness of Christ. It isn't sin that the preacher is to bring to the people, but Christ who is able to deliver from sin.

The Message Should Be Inspiring.

The message must lift men up, even more, it must move them, but still more, it must move them toward God. The message that moves men God-ward is the successful message. When this is done, the preacher with his message is filling the divine commission: to win men to Christ by lifting Him up before them; to build them up in Christ by feeding them the Bread of Life; to send them out for Christ, that the world might be brought into a saving knowledge of Him.

The character of the message must be such as will meet the needs of the day in which it is delivered. The Gospel is not for those who lived in the past, any more than it is for those who live today. It is a living Gospel, and must be preached to meet the needs of living people. It is the Gospel, not of a dead but, of a Living Christ.

The Delivery of the Message.

The preacher has a message, not to keep, but to deliver. The Gospel is effective only when it comes in contact with human life and experience. It is quite a dangerous thing for one to depend upon his personal power to put the message across. It isn't the delivery that counts, so much as what he has to deliver. Its delivery has, indeed, a lot of influence on the message, but the message only is vital to human hearts.

The message, as it falls from the lips of the messenger, must be wrapped in love, both for the message and its hearers. Christ saved men by giving them a loving message, with love. Lambasting and abuse have no place in the pulpit. God is love, and His message must be a mesage of love. He never abused one because of their sins. Love for Christ hateth sin, and to love Him supremely is enough to draw men from the depths of sin. The preacher can never drive a man out of sin. He must, like the Master, lead men from sin into righteousness.

The preacher must first put himself into the message with preparation and be its master. Then in its delivery, he must hide self, that the Master may be seen. Affectation is by no means to enter the messenger or his message. It has no place in either. Let the preacher stand upright in his pulpit, be neat in his dress, clear in his thought, pleasant in facial expression, letting his whole soul and body, under the power of the Holy Spirit, proclaim the message of Salvation to all the world.

TWELVE INTERNATIONAL MOVEMENTS.

NUMBER TEN—CHRISTIANITY, A WORLD RELIGION.

By Rev. R. F. Brown, M. A.

While there are many religions in the world, Christianity is destined to become the leading religion of the world. It is pointed out in some quarters that Christianity has failed; that it has become a prey and a plaything for materialism; that it has not been able to vouchsafe to humanity immunity from war; that it has been unable to control the thoughts and actions of the world; that it has not made the progress that it should have made. But the parasite of materialism, the apostasy of nations, the perplexity of the thought-life of the world, and the slow progress of the Christian religion, is explained solely upon the hypothesis of the absence of the spirit and practice of Christianity. Christianity has not failed in Europe or America. There is nothing wrong with the principles of Christianity, and because of this, Christianity will ultimately heal the ills of the world.

It is the unrefutable testimony of personal experience, responsible affirmation, and authoritative history that the first duty of Christianity is not the teaching of creeds, ethics, and doctrines, but the promotion and propagation of spiritual values. It must say to industry, commerce, and politics, that the reason their principles do not function is because they lack spiritual content and power. The progress of Christianity is slow, but sure. We need not be surprised that it makes slow progress. This is due largely to its spiritual content and high ideals. We are not surprised that any old trickster can organize a movement and command a following. We do not wonder that a clever conjurer in doctrine can beguile people and make them shout themselves hoarse for his cause. This is true because the thing requires no great amount of effort to understand it. It is without the vitalizing force of Christianity, and is based on very low and common ideals.

A great many people see only the progress of evil. They count the periods long in which there is a perceptible growth in Christianity. They see only the recessions—not the progressions. They are blinded by the fog of evil, struck by the achievements of the secular, but slow to acknowledge the gains of Christianity. People gather manna, eat to their satisfaction, sing a song and go out, and sin again. They cry unto heaven bounty, tremble around the base of Sinai and say a feeble prayer; but ere the shadow of the leader has passed away, they take their jewelry, make an idol and forget the Hand that saved them. But this receding tide of the unfaithful few prepares the way for others, and little by little, permanent gains are made. Just as the mother waits long months for the child to walk and learn the first sylable of her name, so God waits long years for men to learn of Him and His love. But he waits not in vain, for He has seen progress.

While all of humanity is not evangelized, the world is girdled with evangelizing agencies. From Greenland to Patagonia, from Norway to Good Hope, and throughout the isles of the sea, multitudes of Gospel messengers are proclaiming the principles of Christianity. And this has been made possible only because Christianity is the only religion that makes a man feel that he is his brother's keeper. It prepares man to meet the demands of humanity, the demands of our national and international life, and every crisis that may arise. No other religion has in it the power and ability to do this. There is no other religion that has the power to perpetuate itself. The Christian religion identifies man with God as the limb is identified with the trunk of the tree. No institution, city, or nation has such power. Babylon had wealth, Greece had schools and scholars, Rome had organized society, armies and law, Ephesus had her great temple of Diana, which challenged the supremacy of God, Demetrius made many images of unknown gods, but these things had no self-perpetuating powers. But Christianity goes on with its civilizing and Christianizing processes. Its charity is inclusive, its faith is more hopeful, and its victory is more assuring.

It is the testimony of the centuries that Christianity is serviceable. It works. It visits the fatherless and the widows; it makes more room at the table for the orphan; it brings comfort to hearts that have been made desolate; it supplies the desolate and sorrowing with a new song; it removes the clouds of doubt and depression from the minds and hearts of men; it lifts the heavy burdens from weary lives; it silences the wrecking storms that threaten the peace of men; it mitigates howling poverty, sharing its bounty and hospitality it leads the halt, the maimed, and the blind across the dangerous thoroughfares of life; it reconciles capital and labor; it makes employer and employee realize that they are brothers; it will make wars cease and cause peace to reign supreme. No other religion assumes to do this.

A movement so unselfish is destined to cover the earth. It must become world-wide in its scope. The claim is not based on fancy, but on fact. Under the general head, "A Pill for Pessimism," Dr. Frank Crane says that in 1890, the population of the United States was 63,000,000 and the church membership 21,000,000, while in 1922 the population had increased to 108,000,000 and the church membership to 47,000.000. On a percentage basis the population had increased 68 per cent, and the church membership 118.4 per cent. While the increase is greatest in this country, there is a marked increase in church membership in other nations.

Christianity is practical. A short time ago, while President Coolidge was addressing the World Missionary Convention, at Washington, he said, "Christianity is a highly practical as well as a profoundly spiritual mode of life. It loses nothing of its spiritual quality because of its practical helpfulness. Our confidence in it is justified by our knowledge of its accomplishments." Truly, Christianity is not a system of ethics that may be canned while nations fight and kill each other. Other religions may support such a theory, but not Christianity. It no more permits killing by nations than it permits killing by individuals. Its distinct message to the world is to the effect that warefare and Christianity cannot co-exist. When Christianity loses that element in its message, it should cease to lay claim to its right to live. There was a time when the ears of humanity were closed to the needs of men; but now we respond to the appeals of humanity, whether it be the stumbling endeavors of gigantic Russia, the frantic efforts of Germany to democratize herself, or our brother nearest home, who needs our help. Christianity has done it. There was a time when patriotism meant hate of other nations, but Christianity has and will substitute high ideals for third grade patriotism and restricted nationalism, and tells

(Continued on page 14.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENNISON, *Secretary.*

A DENOMINATION-WIDE CANVASS

It will be a very helpful matter if our General Convention at its next session would plan for a denomination-wide Every Member Canvass annually on a given date. Such simultaneous effort and plan would be a real step in advance. There are no real obstacles or reasons why we could not and should not do so. It need not interfere with local church years or conference years in any way. Many other denominations with their conference, district, or presbytery meetings which are held at different times, have done this for years, such as both the Presbyterian Church, North, and the Presbyterian Church, South. These two denominations hold their canvass on the third Sunday in March. The United Brethren, who have summer and fall conferences as we do, voted at their last quadrennial conference, to hold just such an annual simultaneous E. M. C., instead of conducting the canvass, as formerly, in different conferences in different months. We congratulate them on this step, and we urge our General Convention to do likewise. They use the second Sunday in May. Most other leading denominations are doing it.

A BENEVOLENCE BUDGET.

With the growing work of the Christians, with our better organization, with the finer spirit of co-operation growing among all our people, with our young people enlisting by the hundreds in the activities and life of the church, with the enlarging vision of our people, we should now plan for a denominational benevolence budget. It is the scientific, scriptural, and practical method of church finance. We suggest to the General Board that it recommend the same to the next General Convention.

DECEMBER THIRTEENTH.

In a natural way the last half of December is given to Christmas matters in all churches. So in a practical way December 13th will in most cases close the active Stewardship period, though it need not do so. We now urge upon all churches and pastors to make that a great enrollment day for Christian stewards. Impressions without expression do not mean a great deal. We should enroll at least ten thousand tithers on December 13th, if all pastors and Stewardship secretaries will make that day a grand climax of their fall Stewardship program. We will furnish tithing cards and church wall charts free upon request. We will send to each enrolled tither a certificate of membership free.

CHRISTIAN EDUCATION OFFERING.

Our churches should not fail to teach this year the $40,000 absolutely needed for our Christian Education work. If we do not support our colleges, from which comes our denominational leadership, we cripple our churches and the work of the Kingdom in a most critical time and way. We must train our young people in the work of the Kingdom and for leadership in our churches. Each of us personally should do his very best to make our personal gifts worthy of the work. Will you not help your church to do what it should do?

STEWARDSHIP NUMBERS.

The November issue of the *Journal of Christian Education* is a splendid Stewardship number. The list of writers on different phases of Stewardship is a most representative one and contains pastors, laymen, church officials, college graduates, and teachers. We wish every leader in all of our churches and Sunday Schools took this splendid magazine. Our workers who do not read it do not know what they are missing. We greatly appreciate this Stewardship number of the Journal and hope that all the articles may be carefully read.

The Herald of Gospel Liberty will have a Stewardship number on November 12th. These special issues indicate the increasing interest in Stewardship and will be of much help to our church's program for November and December.

ALABAMA WOMAN'S MISSIONARY CONFERENCE.

The Woman's Missionary Conference in Alabama met in its first session this year separate from the general conference. It was really the third annual session, but the other two sessions were held during the sitting of the general conference and were wedged in between the sessions of that conference.

One year ago the women voted to have a conference all their own this year, and the session today proved the wisdom of that division. For the women had a whole day to themselves in which to lay plans and discuss their problems. It was a great and epoch making day in this conference, as results will show.

Mrs. E. M. Carter, Wadley, Ala., was president the past year, and is to serve the coming year. She is deeply interested in the work and makes a capable presiding officer.

Mrs. Lois Melton, Roanoke, Ala., is the efficient secretary. She read a fine paper on, "What Alabama Women Can do for Missions." Mrs. Annie Orr, of Lineville, Ala., is treasurer, and she certainly looks after collecting and reporting the funds. She reported that while the conference last year had six organized societies, this year there were nine, and while the amount of dues asked for was $75.00, there had been sent in over $100.00. And this did not include any "specials" or money raised outside of dues. The conference voted that all mission money raised by societies be sent to the conference treasurer, and that the goal for the coming year be $500.00. It was voted that Home Mission Specials this year go to the new church building fund of Roanoke, Ala., and the Foreign Mission Specials go to the support of a Bible woman or pastor in Japan. The conference voted to divide itself into four groups next spring and that a Mission Rally be held in each one of these four groups. The executive Committee is to prepare for the rallies and also elect the officers for each group.

It was also decided unanimously by the conference to make March, 1926, Missionary Month, and to do all it can in helping to raise money for our $25,000.00 Emergency Mission Fund.

The talks, discussions and papers by the women were intelligent, practical and inspiring. In addition to the one mentioned, Mrs. C. W. Carter, of Wadley, gave an exceedingly interesting and helpful address of welcome on behalf of the entertaining society,

The President, Mrs. E. M. Carter, gave in her annual message a paper of encouragement and of challenge to the entire conference. Mrs. Sion Lynam read a very thoughtfully and ably prepared paper on "What Missions can do for Alabama Women."

A very much appreciate paper, and helpful one to the conference, was read from Mrs. J. A. Williams, Franklin, Va., President of our Woman's Southern Board.

Rev. G. D. Hunt made a telling plea for subscriptions to *The Christian Missionary,* and secured several subscriptions.

Managing Editor P. J. Kernodle, of THE SUN, was present and made some helpful and timely suggestions.

The next session of the conference is to be held at Cragford, and the time was left to the Executive Committee. The officers serving last year were all re-elected for the coming year.

Mrs. Vernon Carter led the morning devotionals and Miss Siddie Latham the afternoon devotionals.

The women of this conference are deeply interested in their work, and are determined, by God's help, to push forward until every church in the general conference has a wide awake, working Missionary Society.

It was a joy to be with them in this first separate session and to note the deep interest and the intense anxiety to carry forward the work of making our Saviour's name known in the world.

The luncheon which was served by the good women was beautiful, ample, abundant.

It was good to be there.

J. O. ATKINSON.

October 25th has been set apart as Prison Sunday. Churches are being asked to discuss on that day matters touching present prison conditions, the treatment of men following release from prison, and other vital points touching the subject. The Central Howard Association, 608 South Dearborn St., Chicago, Ill., has prepared special material for the use of pastors.

NOTICE.

WHEREAS A CONFLICT IN THE DATE OF MEETING OF THE NORTH CAROLINA AND VIRGINIA CONFERENCE AND OF THE WESTERN NORTH CAROLINA CONFERENCE HAS OCCURRED, THE EXECUTIVE COMMITTEE OF THE WESTERN NORTH CAROLINA CONFERENCE HAS FIXED THE DATE FOR THE MEETING OF THE WESTERN NORTH CAROLINA CONFERENCE FOR TUESDAY, WEDNESDAY, AND THURSDAY, NOVEMBER 17, 18, 19, 1925, INSTEAD OF THE DATE PREVIOUSLY ANNOUNCED IN THE CHRISTIAN SUN.

IN OTHER WORDS, IT HAS BEEN FOUND THAT THE NORTH CAROLINA AND VIRGINIA CONFERENCE WILL CONVENE ON THE 10, 11, AND 12, AND TO AVOID THIS CONFLICT THE WESTERN CONFERENCE WILL MEET NOVEMBER 17, 1925, OR JUST ONE WEEK LATER THAN HAD FIRST BEEN PLANNED.

G. O. LANKFORD,
T. E. WHITE,
JNO. R. FOSTER,
Executive Committee.

PROGRAM OF EASTERN NORTH CAROLINA CHRISTIAN CONFERENCE.

Liberty Christian Church, Vance County, Henderson, N. C. November 24, 25, 26, 1925.

First Day—Morning Session.

9:30 Song Service, Rev. G. A. Pearce, Leader.
9:40 Devotional Service, by Rev. J. C. Cummings.
9:50 Enrollment.
10:00 Election of Officers.
10:15 Welcome Address, by Rev. J. E. Franks.
10:25 Response, by Harold W. Johnson.
10:35 Song.
10:40 Annual Sermon, by Rev. H. C. Caviness.
11:30 Appointment of Committee to Fill Vacancies.
11:40 Treasurer's Report.
11:50 Ministerial Report.
12:00 Adjournment for Dinner.

First Day—Afternoon Session.

1:30 Song Service, Rev. G. A. Pearce, Leader.
1:40 Devotional Service, by Rev. J. C. Cummings.
1:50 Report of Executive Commitee.
2:00 Report of Committee on Stewardship.
2:10 Address: "Stewardship," by Rev. Stanley C. Harrell.
2:40 Report of Committee on Social Service, by Rev. B. J. Howard.
3:00 Report of Committee on Religious Literature, by Rev. R. L. Williamson.
3:10 Discussion: "The Christian Sun," by P. J. Kernodle.
3:30 Report of Committee on Entertainment.
3:40 Adjournment.

First Day—Evening Session.

7:30 Song Service, Rev. G. A. Pearce, Leader.
7:40 Devotional Service, by Rev. J. C. Cummings.
7:50 Report of Committee on Edücaion, by Dr. W. C. Wicker.
8:00 Address: "When Is Education Christian?" by Dr. W. A. Harper.
8:40 Report of Committee on Nominations.
8:50 Adjournment.

Second Day—Morning Session.

9:30 Song Service, Rev. G. A. Pearce, Leader.
9:40 Devotional Service, by Rev. J. C. Cummings.
9:50 Report of Committee on Home Missions, by Rev. J. E. Franks.
10:00 Address: "Religious Problems," by Dr. W. C. Wicker.
10:40 Report of Committee on Superannuation, by K. B. Johnson.
10:50 Report of Committee on Apportionments, by J. D. Gunter.
11:00 Report of Committee on Sunday School and Christian Endeavor, by C. H. Stephenson.
11:15 Open Discussion, lead by Miss Pattie Coghill.
11:45 Report of Committee on Evangelism, by Rev. M. T. Sorrell.
12:00 Adjournment.

Second Day—Afternoon Session.

1:30 Song Service, Rev. G. A. Pearce, Leader.
1:40 Devotional Service, by Rev. J. C. Cummings.
2:00 Report of Committee on Memoirs, Rev. G. J. Green.
2:10 Address, by Dr. W. W. Staley.
3:00 Report of Finance Committee.
3:10 Adjournment.

Second Day—Evening Session.

7:30 Song Service, Rev. G. A. Pearce, Leader.
7:40 Devotional Service, by Rev. J. C. Cummings.
7:50 Report of Committee on Foreign Missions, by Rev. J. Fuller Johnson.
8:00 Address: "The Whole Program for the Whole Church," by Dr. J. O. Atkinson.
9:00 Adjournment.

Third Day—Morning Session.

9:30 Song Service, Rev. G. A. Pearce, Leader.
9:40 Devotional Service, "Thanksgiving," by Rev. J. D. Wicker.
9:50 Thanksgiving Service. Open Expressions.
10:30 Address: "The Church's Duty to its Fatherless Children," by Chas. D. Johnston.
11:00 Offering for Orphanage.
11:10 Report of Committee on Resolutions.
11:20 Report of Committee on Place of Meeting.
11:30 Miscellaneous.
12:00 Adjournment.

TENTATIVE PROGRAM OF THE 1925 SESSION OF THE EASTERN VIRGINIA CHRISTIAN CONFERENCE.

Franklin Christian Church, Franklin, Va., October 27, 28, 29, 1925.

Tuesday—Morning Session.

10:30 Call to Order, by President W. D. Harward.
Song Service.
Invocation.
10:40 Enrollment of Delegates.
Reception of Visitors.
Welcome Address, by Rev. F. C. Lester, pastor of Franklin Christian Church.
Response, by Rev. I. W. Johnson, D. D., Suffolk, Va.
Announcement of Committees.
Report of Executive Committee.
Report of Program Committee.
11:00 President's Address.
11:30 Devotional Half Hour, led by Rev. J. F. Morgan. Subject, "Jesus Our Sacrifice."
12:00 Communion. Administered by Rev. W. T. Walters, D. D.
12:30 Adjournment.

Afternoon Session.

2:00 Song Service.
Invocation.
2:10 Treasurer's Report, H. Woodward, Treasurer.
2:20 Ministerial Reports.
2:50 Home Mission Report. Hon J. E. West, Chairman.
Address, "An Adequate Program for Home Missions in This Conference," by Rev. J. O. Atkinson, D. D., Elon College, N. C.
3:50 Report on Religious Literature, Rev. H. S. Hardcastle, Chairman.
Discussion.
4:15 Report on Stewardshep, Rev. F. C. Lester, Chairman.
4:25 Announcements.
4:30 Adjournment.

Evening Session.

7:30 Song Service. Music by the Choir of the Franklin Church.
Address on Stewardship: "Placing the Emphasis of Life," by Rev. W. H. Denison, D. D., Dayton, Ohio.
A Pageant on Stewardship, given by the Young People of the First Christian Church (Berkley), Norfolk, Va.

Wednesday—Morning Session.

10:00 Song Service.
Invocation.
10:10 Discussion of Report on Stewardship, led by Chairman, Rev. F. C. Lester.
11:30 Report on Evangelism, Rev. L. E. Smith, D. D. Chairman.
11:50 The Christian Missionary Association, represented by Rev. J. H. Lightbourne, President.
12:00 Devotional Half Hour, led by Rev. J. F. Morgan. Subject, "Jesus Our Advocate."

Afternoon Session.

2:00 Song Service.
Invocation.
2:10 Report of Women's Conference.
2:20 Report on Foreign Missions, Rev. N. G. Newman, D. D., Chairman.
Address: "Making the Whole Church Missionary," by Rev. J. O. Atkinson, D. D., Elon College, N. C.
3:00 Digest of Reports.
3:10 Report of Committee on Ministerial Education, Rev. W. W. Staley, D. D., Chairman.
Address: "Be Ye Not Servants of Men," by Rev. J. G. Truitt, Norfolk, Va.
4:00 Miscellaneous Business.
Election of Officers.
4:30 Adjournment.

Evening Session.

7:30 Song Service, Music by Choir of Franklin Church.
Invocation.
Address: "Evangelism," by Rev. L. E. Smith, D. D., Norfolk, Va.
A Pageant: "Christ in America," given by the Willing Workers of Holy Neck Christian Church.

Thursday—Morning Session.

10:00 Song Service.
Invocation
10:10 Report of Special Committees.
10:40 Devotional Half Hour, Rev. J. F. Morgan. Subject, "Jesus Our Coming King."
11:10 Report on Moral Reform, Rev. J. M. Roberts, Chairman.
Discussion.
11:25 Report on Religious Education, Rev. J. H. Lightbourne, Chairman.
Discussion.
11:40 Business.
12:10 Reading of Minutes.
Closing Service, conducted by Rev. W. W. Staley, D. D., Suffolk, Va.

SCHOOL OF MISSIONS.

Church mission secretaries, members of missionary societies, mission superintendents of Sunday Schools, and pastors in the Virginia Valley Central Conference, are hereby reminded of the School of Missions to be held at Mt. Olivet (R), on Saturday following Thanksgiving Day. All the above-mentioned persons are also urged to see to it that every church in the conference has one or more representatives at this missionary meeting. meeting.

The services are to begin at 10 A. M., and will continue only one day. Interesting speakers are to be present. No church or society can afford to miss this School of Missions.

MRS. B. F. FRANK, *Secretary,*
Woman's Mission Board.

A committee of chorus girls has called on the Salvation Army to ask that that organization build a home near Times Square, New York, for chorus girls out of work. They ask that if the home is built that it be called the "Merry, Merry Club.". The Army has taken the matter under serious advisement.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

November 1, 1925.

"The Fight Against Strong Drink."
(World's Temperance Sunday.)

Golden Text: "Be strong in the Lord and in the strength of His might."—Eph. 6: 10.

Lesson: Eph. 6: 1-20.

Devotional Reading: Psalm 94: 1-8.

Reference Material: Isa. 5: 1--14; 22; 23; 28: 1-8.

The Christian life is a war-fare. It is a fight to the finish, in which no quarter is asked and in which none is given. The better Christian a man would be, the more bitter the struggle. And there is no respite until the warrior is called home to rest. Paul realized all these things and he not only urges others to fight the good fight of faith, he fights a good fight himself. In fact he says that he has fought a good fight, when he writes to Timothy in later life. Those who emphasize the softer aspect of life would find no sympathy in Paul, for he realized all too well the sterner aspects of the struggle for character.

This war-fare or fight to the finish is all the more bitter because we have to fight against allied enemies. In the first place there are those impulses from within, many of them which surge up within us with insistent and powerful force. Some of them as the hunger for food, the hunger for companionship, especially with the other sex, the desire to achieve, and many others, are not bad in themselves. But unless they are guided and held in check, unless they are made allies of ourselves, they will manifest themselves as enemies to our moral and spiritual life in the form of intemperance in eating or drinking, immorality, undue ambition, and so on. In all of our lives there are certain forces, certain temptations —appetite, temper, ambition pride, selfishness, loose tongue, indifference, sloth, and many others—which are enemies of the higher life, and which must be recognized as common enemies and faced and fought accordingly. One need not write at length on this subject. Every reader of this article knows that there is in his own life that thing which must be fought to the death, if he is to be master of his life and destiny.

As if this were not enough, there are enemies from without. Evil takes organized form without, and always there is the danger that the subtile enemies from within will open the door and gate and let the enemies from without into the life. Here again there is no need to write at length, for every reader of this article knows that when he takes himself in hand and determines to fight the enemies within his own life, the battle is rendered more bitter and intense because of the forces from without which come with such powerful appeal to the forces that well up from within. As a matter of fact, Paul depicts the intensity and the almost hopelessness of the fight in the seventh chapter of Romans, where he cries in despair, "O wretched man that I am; who shall deliver me from the body of this death." It is a bitter experience in life to be called upon to fight this implacable warfare. But there is something still worse. To be dull to spiritual things as not to feel the challenge of the fight; to submit to the reign of the enemy; to surrender after having made a half-hearted fight—it were better to be dead. Pity the man who has lost the zest for battle against evil out of his heart.

What shall we do in the face of the fight that awaits us? Paul suggests that we arm ourselves. He speaks in terms that his readers would understand, terms that no doubt were suggested by the garb of the soldiers who held him a prisoner even as he wrote his letter to the Ephesians. A man would not think of going out to fight an enemy without being prepared. How dare a Christian go out to fight the devil and the world-rulers of darkness, against the spiritual hosts of wickedness in high places, without arming himself for this bitter struggle.

The whole armor of God—there must be no vulnerable spots. (Perhaps Paul was familiar with the story of Achilles.) The loins must be girded with truth. The girdle was necessary to the garments of peace, for it kept the flowing robes from going awry, but it was much more necessary in armor, for it girded all together and gave a sense of stability and strength. Truth, integrity, honesty of purpose and genuineness of life—these were to be the girdles that gave the warrior compactness and strength.

The breastplate of righteousness—that covered not the vulnerable and vital spots of the chest, but of the back as well. A soldier was especially well guarded if he had a good breast-plate of heavy material, a woven coat of mail. Righteousness—a right inner life expressed in right conduct, a holy life, this was to be the breastplate of righteousness.

The feet were to be shod with the preparation of the gospel of peace. Have you ever thought about how important it is that a soldier's feet be kept in good condition? The boys who went over-seas know how much attention was devoted to their feet. He who would make long marches over roads that were not only naturally rough, but which had been made dangerous by the enemy, must have his feet well shod and see to it that they are taken care of. Peace, the good will toward all men is the best preparation in the battle of life.

The shield of faith. Arrows were dipped in tar or other highly inflamable material, were set on fire, and then were hurled at an enemy. Soldiers therefore carried large shields made out of leather or other fire-proof material, and with these shields they warded off the fiery darts. So likewise the soldier of Christ is to carry as his shield, faith, a faith in the goodness of God, in the ultimate triumph of righteousness, a faith in the saving power of Jesus Christ.

The helmet of salvation—the helmet protected the head.

And, finally, the sword of the Spirit. It was not enough to fight a defensive battle, one must launch an offensive, and the Word of God is powerful even as a two-edged sword. The Christian who does not carry the Word of God in his mind and heart is not ready to meet the enemy.

There must be more than physical equipment; there must be moral courage. The soldier of Christ is to stand. There is to be no fear and no retreat. The source of that moral and spiritual courage is to be found in prayer, which brings the spirit of the Living God into the life. If God be for us who can be against us? The Lord is the strength of my life, of whom shall I be afraid?

There is a far-flung battle line today. The army of Christ is called upon to wage a stern and uncompromising warfare against the forces of evil, both from without and from within. There is no place for slackers or for unarmed men. There is a call to arms. Be strong; quit you like men. Fight the good fight of faith. Lay hold of the life eternal. And unto him that is faithful unto the end, the Lord will give a crown of eternal life.

CHRISTIAN ENDEAVOR.

November 1, 1925.

Consecration Meeting.

Topic: "Can We Live by the Golden Rule?"

Bible References: Matt. 7: 12; Lev. 19: 18; Gal. 6: 1.

Repeat in unison: "Whatsoever ye would that men should do unto you, do ye even so to them."

Prayer (To be read): "O God, our Father, we know that Thou dost love all men. In Thy sight all of us here on earth are brothers and sisters in one great human family. Forgive us, our Father, if we put ourselves above any one in our thoughts. Only Thou dost know how much better or how much worse we are than other people. May we guard ourselves against the proud gratitude that makes us feel glad because we are better off than our brothers.

We are glad that each of us is one of many millions of men and women and children on this earth of Thine; that each is included in Thy plan for the world, and that each one of us shares in the good things that Thou hast given to the world. Help us to share joyfully with our fellowmen. We ask in Jesus' name. Amen.—*Adapted from Manual for Training in Worship.*

Roll call of members. Response with verse from scripture which Jesus said. (Announced ahead.)

Sentence prayers.

Consecration offering.

Song: "Have Thine Own Way Lord."

Plans for the Meeting.

The leader should pray and plan for this meeting and begin in time. It should be a real lesson in cuselfishness and living for others. Some of the following things may be suggested for the society to do as a whole, or for individual members to do, to live the Golden Rule:

1. Winning three people to Christ within the next two months. This may be by personal work or by confession in the meetings. What finer way can we live the Golden Rule?

2. Gaining two new members during the month of November.

3. Plans for Christmas giving to be discussed now, looking toward a Christmas tree, gifts for shut-ins; Christmas caroling, and so forth.

4. Letters to missionaries on the field. (For oddresses look in the *Christian Missionary,* or write Pattie Coghill, Henderson, N. C.)

Leader's Talk in Outline.

Jesus gave us the Golden Rule and many other rules for living with others and proving our Christianity. Read Matt. 5: 2-11. "But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire."

"Love your neighbor as yourself." "And whosoever shall compel thee to go with him a mile, go with him twain." "But I say unto you, do good to them that hate you, and pray for them which despitefully use you and persecute you." "Judge not, that ye be not judged."

Why do we have Christian Endeavor? We had others in mind when the Society was organized, because our thoughts were for the young people of the church. Each member is an important part of the Society, because he is being helped and is helping others. How are we living outside of our meetings? In our homes? In school? In business? Are our discussions from week to week helping us to be more kind and courteous to others?

Make some suggestions as to things the Society can do to help others. A few are listed above.

Topics for Discussion.

1.—*The Golden Rule in Business.* Get the book, "The Golden Rule in Business," from your public library. Call attention to Ford and his treatment of employees. Mention the improvement of factory surroundings in certain cities. Discuss the child labor law.

2.—*The Golden Rule in the Home.* Unselfishness. Working together. Sharing pleasures. Observing birthdays.

3.—*The Golden Rule and Keeping Friends.* "The way to have a friend is to be one." "Remember your best friend was once a stranger."

Questions to be Answered in Meeting.

1.—How can living the Golden Rule make us happier?

2.—How may we have the Golden Rule applied in politics?

3.—How may nations live the Golden Rule?

4.—How will the Golden Rule help us to solve the racial problems in our country and others?

5.—How is living the Golden Rule like "Cheerful giving?"

TO SUNDAY SCHOOLS OF THE SOUTHERN CHRISTIAN CONVENTION.

The offering for the Board of Christian Education is to be taken Sunday, November 1st. The budget of the Board is $40,000 per year. Much of this money is spent in the South, and we should contribute at least $5,000 of this amount.

Many of our Sunday Schools sent in good offerings last year. Some failed to take the offering. We hope to have an offering from every school this year. Try to make your contribution average at least 25 cents per member for your total enrollment.

Send all contributions to Mr. C. H. Stephenson, 120 W. Martin Street, Raleigh, N. C., and please forward the offerings promptly.

W. T. WALTERS,
Chairman Board of Religious Education.
Burlington, N. C.

ANNOUNCEMENT.

Having completed my course at Elon for the Ministry, I am open for work in the Kingdom, either pastoral work, or evangelistic Gospel singing. Address— G. A. PEARCE,
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NOTICE

Any Churches in reach of me needing my services as pastor, please write to me at Morrisville, N. C. G. J. GREEN.

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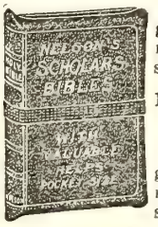

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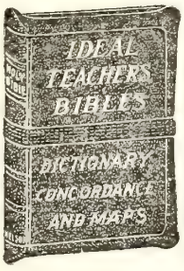

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FAMILY ALTAR

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Our Chaplain in the United States Navy.

THE MIGHTY POWER OF PRAYER.

"Call upon me, and I will answer thee, and shew the great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

THE SOUL SUPREME.

"Be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell."—Matt. 10: 28.

"Thou shalt love the Lord thy God with all thy heart and with all thy soul."—Matt. 22: 37.

"May your spirit, soul and body be preserved entire, without blame at the coming of the Lord Jesus Christ."—I. Thess. 5: 23.

The soul is the supreme value of all things and must not be subordinated to the rights of property or personal gain. It is the origin of our thoughts, our desires, our reasonings. It is spiritual because it thinks, and immortal because it is spiritual. It is the power of the privilege of wisdom and understanding and the subject and object of future happiness. It is the divine in us—God's image and the object of God's love.

Prayer.—Our Father, help us to realize that only by abiding in Thee shall we preserve our souls blameless. Help us to abide in Thee today and forever. Forgive us and save us, we ask in Christ's name. Amen.

TUESDAY.

THE WILL AND THE MIND.

"If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."—Jno. 1: 7.

The root of all evil is to be found in the human will. No one acts without first thinking. Action is the result of thought. One says, "I didn't think." Yes you did. You may not have thought what you think now, but you thought, or you would not have acted.

Therefore the will—the mind—the thought—must be surrendered to the high and holy will and thought of God. Christian ideas and ideals cannot save the world if they be separated from God. We cannot live right separated from God. We must abide in Him and He in us. It is He who must be our guide. There is no escaping this. The result of this union with God is perfect freedom in grace.

Prayer.—Our Father, help us daily to submit to Thy will and Thy thoughts. Help us to follow our own conscience and daily accept the responsibility of doing Thy will "on earth as it is in heaven." Forgive us all of our thoughtlessness and unworthiness and sins, and save us. In Christ's name we ask it. Amen.

WEDNESDAY.

DONNING DAILY DILIGENCE.

"Study to show thyself approved unto God."—II. Tim. 2: 15.

Revised version: *"Give diligence to present thyself approved unto God."*

We have our daily problems—individual problems and community problems. The solution of all of them depends upon individual approvedness unto God and everybody being right. We have to recognize these problems and understand that they cannot be solved by law nor by individual effort alone, but by all together exercising control over individual action every day.

Every soul must be so educated that he may be enabled to exercise Christian discernment in all things. This is done by study, communion with the saints, fellowship with godly people and by personal prayer, "growing in grace and in the knowledge of the Lord" so that we may apprehend the mind of Christ in all things.

Prayer.—Our Father, help us to live the inspired life and daily to come to the throne of grace for succor, that we may live unto Thee until we are called from this dying world unto Thee to live with Thee forever. In Christ's name we ask it. Amen.

THURSDAY.

"HE THAT SHOWETH MERCY."

LESSON: Luke 10: 25-37.

It isn't the victory that counts, lads,
It's the way that you put up the fight.
It isn't the path that you go, lads,
As long as you travel it right.

It isn't the goal at the top, boys,
That counts when the journey is through;
But the fellows you've helped on the road, lads,
That tip the scales for you.

It isn't the pace that you go, lads,
It's the way the fellow climbs, bit by bit,
Who plods when the others are first, lads,
Yet stays when the others have quit.

It isn't the smile of the victor,
That weaves golden stars for his crown,
But the twisted old grin that he gives, lads,
To the fellow who smiles when he's down.

It isn't defeat that will count, lads,
Or the things that we gain, you and I;
But the way that you shoulder your fight, lads,
And lived when you wanted to die.

It isn't the things that we do, lads,
If we win, or stumble, or fail,
But the heart we've brought all the way, lads,
That will count at the end of the trail.

—*Edna Jaques* in *Seattle Post-Intelligencer.*

Prayer.—All join in the Lord's Prayer.

FRIDAY.

REMEMBER THE NEEDY.

LESSON: Leviticus 19: 9-10

"Thou shalt not wholly reap the corners of thy field; thou shalt leave them for the poor and the stranger."

"The night was bitter. Sleet, driving in from the North, had overlaid the sidewalks with ice. On the corner stood a belated newsboy, swinging his hands against his sides, stamping his numbed feet, and blowing his warm breath upon his stiff fingers. From an office building came a man armored against the cold by a heavy fur coat. This man bought a paper from the boy, and observant persons saw that he searched through a handful of silver for the necessary two pennies, after which he turned back into the office building, having forgotten something. Then the rich man's chauffeur also bought a paper. There was this difference, however—the chauffeur brought forth the requisite two cents and then, after searching his pockets, added a dime. He gave the twelve cents to the newsboy with a smile, and the brightness of the boy's face was requital abundant.

"Trivial at first thought, the incident is an apt illustration of the text. Moses cautioned the Israelites against the too close reaping of the fields. 'Let there be something for the needy.' With the passage of years, this word of God became more insistent. Jesus raised it to the highest pitch, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' We are to minister to others even as we would to the Lord Jesus if we saw Him in need. The ancient people were asked to leave the gleanings in the field; we are to do more—we must be on the lookout to find the needy."—*Rev. John Harrison Allen.*

Prayer.—May our hearts be ever tender and compassionate toward the needy, the homeless, the sick and the stranger. Amen.

SATURDAY.

THE MINISTRY OF LITTLE THINGS.

LESSON: I. Cor. 5: 6-8.

"Know ye not that a little leaven leaveneth the whole lump?"

"This is the day of spectacular event and the theatrical appeal. Big names and deeds are thrown upon the horizon. Yet there are men and women in every community expressing themselves in the Christian life by helpful ministry and heroic endeavor without garish display or ostentation. Like leaven, working silently and efficiently, they are influencing their environments. Some of the greatest forces in the universe are silent. Christian living is not a matter of dimension of the task, but the comprehension of its need—not of location but of consecration."

—*Rev. Richard Braunstein.*

One of the greatest compliments ever given to anyone was the Master's "She hath done what she could." Jesus fed the multitude on the mountainside with the store of a lad's lunch-basket.

It may not be given to everyone to adorn the cathedral walls with angel faces and forms of Madonnas, but even the door-keeper in the house of the Lord is on the pay-roll of the Almighty. The army may be lost without its generals and captains, but it is nothing without its soldiers.

God Himself is not always in the big things, but in our homes, in mothers' hearts, in children's obedience, in father's work, in little deeds of helpfulness that are never heralded.

Prayer.—Our Father, may we, by faithful though humble service and continual well-doing, be able to win others to the Kingdom. For Christ's sake we ask it. Amen.

SUNDAY.

THE THIRSTY SOUL'S CRY.

LESSON: Psalm 32: 1-7.

"My moisture is turned into the drought of summer."

"For this shall every one that is godly pray unto Thee."

"When Cowper in one of his disconsolate moments, wrote:

'But now I find an aching void
The world can never fill,'

he meant to express the same spiritual want as the Psalmist, when he said, 'My moisture is turned into the drought of summer,' only he used another bit of imagery. The one is speaking in the language of the West, the other in the language of the East. Each means the lost sense

(Continued on page 13.)

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

My Dear Pollyanna:

You forgot me this week! Oh—it makes me feel queer as can be—but maybe you were busy, dear Polly, and maybe—oh, just maybe—you were too busy at school to remember to write your editor your Pollyanna letter. Someone did write a beautiful little letter to me, and its full of good things her Pollyanna did for her—and things she did for HER Pollyanna. But remember this week, dears, for it is important that you get the prize if you were the BEST Pollyanna playing. I'd write heaps and loads of letters, if I felt like a prize was coming my way—and the prize depended on the letter. This time, now, I will expect to get a great Auto-truck, packed full—up to the brim—of Kiddie Korner letters. THIS WEEK, too—and won't that be fun?

I am sorry to tell you that Peter Rabbit has been very, very sick. In fact, his Ma had to keep him in bed two weeks—isn't that too bad—and Dr. Wise Owl called every day one week. It was the week Peter was sneezing and coughing—oh, oh. And he had to have another mustard plaster too—poor, dear little Peter. So he had to miss his birthday party, Kiddies! But, My, the day that was his birthday, Mother Rabbit gave him his new presents and put pillows behind his back. And when he gets out of bed, Peter Rabbit has a brand-new man suit to wear, with long trousers, a vest with pockets, and a *real* shirt—yes, sir-ee—and a little-man coat, and shinny shoes and a cap—all to wear to Sunday School, as soon as he is able.

I almost forgot to say that Peter plays a Saxaphone in the orchestra every Sunday.

But that wasn't so bad for a sick little rabbit on his birthday, was it, Kiddies?

"The rain is raining all around,
It fall on fields and tree—
It rains on the umbrellas here
And on the ships at sea."

And THAT little verse makes me think of what I am going to write to my Kiddies next week. Its a little story about someone over the sea—a little country called "Little Russia"—and the story is a little old, old legend. But wait—I'll tell you next week all about it!

Get your umbrella, dears—and your overshoes, too—before you start to school. For you really *want* to go today and hear that lovely, rainy-day story Miss Jones will tell. I wish'd I wuz's little as you—so I could hear it. But I'm too big—now—and too grown up—

Your little, old, old editor,
MADGE FLEMING MOFFITT.

DAVID AND THE GIANT GOLIATH.

One day David's father asked him to take some bread and corn and cheese to his brothers, who were in a soldiers' camp. They were fighting for the king, and David's father wanted to know how they were getting along.

David was not old enough to be a soldier, but he was glad to go to the camp for his father. He got up early and left his sheep with another shepherd and started with the lunch for his brothers. It was quite a long way, but David hurried, and at last he heard the soldiers shouting and he knew he was almost there. Then he saw the brass coats of a great crowd of soldiers on the hill.

Quickly David ran to his brothers and told them all about their father and gave them their lunch. As they were talking, a great, tall man came up on another hill, and David's brothers and all the soldiers were afraid, because they said he was a giant.

He was the tallest man David had ever seen, and he was covered with a coat of brass from head to foot, and he carried a great shield so that no one could hurt him.

"Who will come to fight me?" called the giant in a very loud voice—but everyone was afraid. No one dared go near him. They told David how, every day, the giant had asked for someone to come and fight with him, but how everyone was afraid.

Then David went to the king and said: "I will go to fight the giant—I am not afraid."

The king said: "But you are only a boy, and the giant is a man, and he has been a soldier all his life."

David said: "I take care of my father's sheep, and I have killed a bear and a lion that would have taken my little lambs. God gave me strength to kill them and He will give me strength to kill the giant."

Then the king said: "Go, and God will be with you."

Then the king offered David the very best coat of brass that he had, but David refused to have it. He took his stick, and from the brook he picked up five smooth stones and put them in his shepherd's bag, took his sling in his hand and went to meet the giant.

When the giant saw David coming he was very angry. He saw he was only a boy instead of a soldier, and that he was not even dressed like a soldier. The giant talked very cross to David and said he would kill him.

David answered: "You come with a sword and a spear and a shield, but I come with God helping me."

And David ran toward the giant, and he put his hand in his bag and took out a stone, and with his sling he shot it. The stone hit the giant on the forehead and he fell to the ground. The soldiers shouted for joy, they had won, they were saved, for David had killed the giant.

THE LOVE OF GOD.

Could we with ink the ocean fill,
And of this earth a parchment make;
And every reed on earth a quill,
And every man a scribe by trade,
To tell the love of God alone
'Twould drain the mighty ocean dry,
And could the scroll contain the whole,
'Twould surely reach from earth to sky!
—*Author Unknown.*

FAMILY ALTAR.

(Continued from page 12.)

of the presence of God. The pleasures and luxuries of an Oriental court failed to revive and freshen the waste places of the Psalmist's soul. The foliage of his life had failed, and the flowers withered in the bud, because the true sap of life had run dry. He had forsaken God, but God had not forsaken him.

"We see a bit of the pearl of the dawn in today's echo of the cry of this singer in Israel. The spirit of heaviness is abroad. The 'moisture' of nations and individuals is being turned into the 'drought of summer.' From the churches we hear the pathetic cry of thirsty souls. When men suffer from the drought, they pray for the showers."—*Rev. Alfred J. Reynolds.*

Lord's Prayer.—All the Circle joining.

Closing Prayer (by one of the parents), asking that the prayers of God's people throughout our land, for a spiritual awakening and a moral cleansing may be abundantly answered, and that the supplications of the Christian Conscience Crusade may result in a revival that will reach the heart of the nation and win multitudes.

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Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
No. 2—Broad rim	**1.60**

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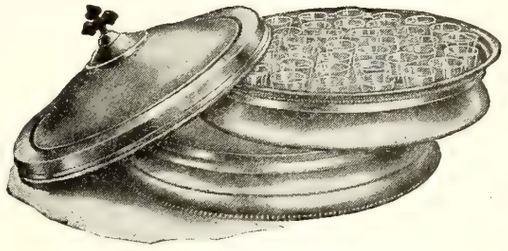
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



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Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
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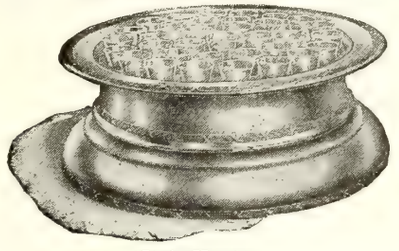
Cover No. 5—Silver-plate; fits Tray No. 85	**16.00**

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**

Bread Plate No. 3—Narrow rim	**9.00**
No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

Send Order to THE CHRISTIAN SUN.

Christian Orphanage

Dear Friends:

Just a few things we want to ask you not to forget.

First.—Winter is near. The children need shoes, clothing, wraps, etc. Send us a box from your church. It will help us and make us happy.

Second.—The work on our new building is moving on nicely and the contractor presents a bill on the first of each month for work done. If your church has not raised the amount asked for, will you not do so right away and write me? If you have made a subscription, and have not sent in the first payment, will you not do so now?

Third.—Thanksgiving will soon be here. We want every church and Sunday school to do its best this year to raise the largest offering it has ever raised. We need it. We have been in the dry belt this year and have made very poor crops indeed. Make your plans several weeks ahead and let it be known that you will receive this offering on a certain day, and ask everyone to help.

The following articles have been sent in since the last report:

Mrs. P. F. Potts and Mrs. Kimbrough, Columbus, Ga., ten dresses for the girls.

Ladies Aid Society, Franklin Christian Church, Franklin, Va., seven dresses.

Circle No. 2, Reidsville Christian Church, Reidsville, N. C., one quilt.

Johnson & Hinkle, Greensboro, N. C., twenty-one pairs of shoes and slippers.

Daily Vacation Bible School, First Christian Church, Norfolk, Va., eighteen dresser scarfs.

Mrs. Minnie Green, Raleigh, N. C., two pairs of shoes.

Mr. and Mrs. R. O. Craven, Parks Cross Roads Christian Church, 2 dozen cans of kraut, 2 dozen cans of tomatoes, and 1 dozen cans of beans.

Mrs. I. A. Luke and Miss Hontas Rawles, Holland Christian Church, seventy-five quarts of tomatoes.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 22, 1925

Amount brought forward ..... $ 23,764.80

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
New Lebanon Sunday School	$ 2.00	
New Lebanon Baraca Class	2.00	
Palm Street Church	5.19	
Durham	10.66	
New Lebanon, Philathea Class	5.00	
Howard's Chapel	1.00	
Citizens Bible Class, Elon College	2.69	
Apple's Chapel	4.35	
United Christian Church	6.88	
		39.77
Eastern Virginia Conference:		
Berea (Norfolk)	$ 8.00	
Bethlehem, Suffolk, Va.	2.98	
Berea (Nansemond)	10.00	
South Norfolk	5.92	
Holy Neck	24.00	
Ocean View	1.91	
		52.81
Western North Carolina Conference:		
Patterson's Grove	$ 7.78	
Smith Wood	1.20	
Mount Zion	3.47	
		12.45
Eastern North Carolina Conference:		
Bethel (W.)	$ 3.80	
Oak Level	2.59	
Wake Chapel C. E. Society	50.00	
North Clayton	1.00	
Class No. 2, Christian Baptist Ch..	.80	
Wentworth	8.81	
Turner's Chapel	1.80	
Shallow Well	1.94	
Mebane	1.25	
		71.99
Alabama Conference:		
New Hope		4.41
Georgia and Alabama Conference:		
Rose Hill	$ 1.56	
Hill Side	2.85	
		4.41
Northern Sunday Schools:		
Porterville, Robinson, Ill.	$ 4.00	
Pleasant Hill	12.54	
		16..54
Special Offerings:		
Bettie Stephenson	$ 2.00	
Mrs. I. F. Faulks	1.00	
A Friend, Durham, N. C.	15.00	
		18.00
New Building Fund.		
Rose Hill Missionary Society	$ 20.00	
Mrs. Iris Holt McEwen	5.00	
Mr. R. D. Craven	5.00	
Esther Craven	1.00	
Rev. P. T. Klapp	5.00	
DeWitte Klapp	1.00	
Mrs. Luther Cates, Burlington	5.00	
A Friend, Chapel Hill, N. C.	25.00	
		67.00
Total for week		$ 287.37
Grand total		$ 24,052.17

NOVEMBER MISSIONARY PROGRAM.

WOMAN'S MISSIONARY SOCIETIES.

Hold Thank-offering Service: "Why I am Thankful." Personal testimonies. Send all dues and "specials" to your conference treasurer.

Opening Thought: "Prayer is the first and chief method of solving the missionary problems."

1. "Prayer and Missions." Most wonderful mission study book yet. Congratulate all who are enough interested to study. I would consider it a missionary act to influence others to read and study the book, wish it might be in every home.

a. The Aim: To get the people, the women, more of them to pray, to pray more earnestly for the promotion of the Kingdom.

2. The Bible Practice of Prayer.

a. My favorite prayer-hero in the Old Testament. (Let four or five women participate in this, each choosing one of the Old Testament saints as her hero. Material found on pp 17-19.

b. Paper: "The Prayer Life of Jesus."

c. Prayer in the early church.

d. Lessons from Paul's prayer life.

e. Summing up the entire chapter, by the Leader.

3. Roll Call to which members respond with Bible verses on prayer; see pp. 21-22; 31-39.

4. Sentence Prayers.

5. Song: "Take My Life and Let It Be."

6. Benediction.

YOUNG PEOPLE'S SOCIETIES.

Hold a Thank-offering Service, if possible on Sunday evening. "Thanksgiving Gates" is a splendid Thanksgiving and Thank-offering pageant for boys and girls.

1. "High Adventure," a story of Slavic Pioneers in America, by Fjeril Hess. So interesting that older groups will want to use it.

2. "Following the Western Horizon." "One who is satiated cannot understand another's hunger."

a. Tell the story of "Jed," of the "Covered Wagon," and of his banjo.

b. Paper: A short story of Jan's strange and wonderful pioneering. The great adventure of his coming to America.

3. The Power of Prayer. (Leaflet.)

4. Roll Call. Members respond with verses of Scripture.

5. Sentence Prayers.

6. Song: "I Gave My Life for Thee."

7. Adjournment.

JUNIORS AND WILLING WORKERS.

Opening Thought: "What is the Bravest Adventure of which you ever heard?"

1. "Brave Adventurers," by Katherine S. Cronk. True stories of answered prayer by one who knows how to teach and how to write.

2. The Aim: To help the boys and girls to realize that the Bravest Adventurers are those who take God at His word and venture all to go into the whole world and preach the Gospel; and to know that "all Power" comes through the prayer of faith.

a. Write the names of the Twelve Apostles, the first Brave Adventurers.

b. Write the names of all the missionaries you know.

c. Copy the promise of thirteen words on which missionaries have ventured all, in faith.

3. God's answers to our questions about prayer. (Leaflet.)

4. Roll Call; Dues Collected.

5. Song: "Where He Leads Me, I will Follow."

6. Ask the boys and girls to listen carefully to prayers offered in the Sunday School, church, and at other places, and report whether they think the missionaries have the prayer "backing" of the church.

a. Sentence prayers of Thanksgiving.

7. Adjourn.

GENERAL LAWS.

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Close promptly at the appointed time.
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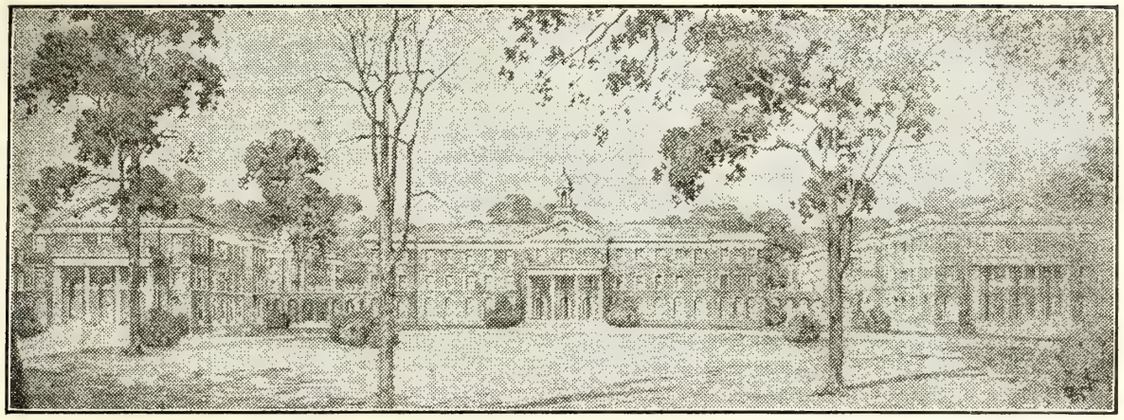
TWELVE MOVEMENTS.

(Continued from page 7.)

men and nations to understand each other and they can live in peace. It is not going beyond the limits of reason to say that when Christianity fails to so apply its principles it unfits itself to fill its mission as a world religion. Just as science is unable to explain perfectly the frame of a soap-bubble, and philosophy is unable to explain perfectly the technique of music, so Christianity should not try to explain the niceties of faith, but apply its principles to the world's ills.

E L O N



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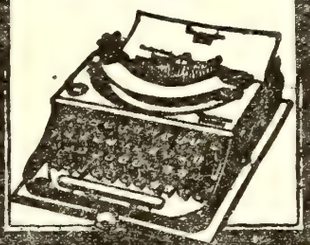

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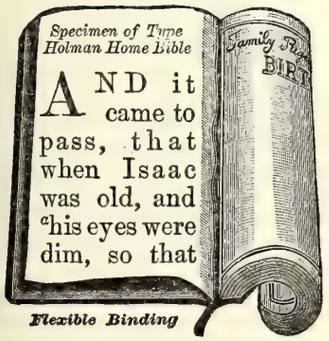
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2 He maketh me to lie green pastures: he leadeth the still waters.

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PRESENT CONDITIONS IN NIGERIA.

Nigeria is a British colony on the west coast of Africa. It is situated on the River Niger. The population is 18,000,000 Europeans and natives, their occupations being mostly agriculture, fishing and weaving. As in any other British colony, the chance for cultural education is favorable; this is especially true of its capital, Lagos.

Tillage operations are simple. They are as primitive as those of Babylonian days. With the hatchet and long knife usually spoken of by the natives as cutlass, the marmer sets out to cut the undergrowth of thickly covered forests, applies fire to it, and after the fire has died out digs holes in the burnt patch by means of a long stick and drops in his corn or beans, smooths the soil over, then, without any further labor waits patiently for Nature to bring the plants to the ripening stage. This practice holds true of certain sections. In some other sections tillage operations are on a higher standard. Nevertheless, even that standard is not to be commended. Here the hoe is used for digging up the soil and making mounds for crops, corn, beans and yams. Planting is done by digging holes in the mounds made, dropping three to six seeds into the hole, and then smoothing it over. Inter-cultivation is practiced. Farmers go out at various intervals to chop down weeds; the hoe is used for this purpose. Horses, though to be found in Nigeria, are not made use of in farming. The age of modern and scientific farming has not yet dawned there.—Southern Workman.

THE LOOKING GLASS.

A man was complaining of his neighbors. "Never saw such a wretched set of people," he said, "as are in this village. They are mean, greedy of gain, selfish, and careless of the needs of others. Worst of all, they are forever speaking evil one of another." "Is it really so?" said the angel who happened to be walking with him. "It is indeed," said the man. "Why, only look at this fellow coming toward us! I know his face, though I cannot just remember his name. See his little shark-like, cruel eyes darting here and there like a ferret's and the lines of covetousness about his mouth! Why, the very droop of his shoulders is mean and cringing, and he slinks along instead of walking." "It is very clever of you to tell all this," said the angel, "but there is just one thing which you did not perceive." "What is that?" asked the man. "That it is a looking glass we are approaching," said the angel.—Baptist World.

In many Italian villages bread is taken to the village bakery to be baked, for few homes have fires in them.

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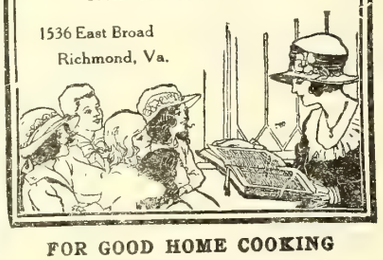

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5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, OCTOBER 29, 1925. NUMBER 44.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

The Prince Goes Home.—

Amidst the thundering of guns from saluting warships, the whirring of aeroplanes above, and a proverbial English haze over all, England, on Friday, October 16th, welcomed home his Royal Highness, the Prince of Wales, from his twenty-five thousand mile journey to South America and South Africa. The Prince standing on the bridge of his ship acknowledged the salutes and cheers of the seamen on the ships drawn up along the course of the *Repulse*.

Ochs Receives Degree.—

Thursday, October 16th, Adolph S. Ochs, publisher of the New York *Times*, received an honorary degree from the University of Chattanooga. The president, Arlo A. Brown, bestowed the degree, that of Doctor of Letters, in the presence of a very distinguished assemblage. Dr. Brown characterized Mr. Ochs as "the directing genius of the greatest newspaper in the world." Mr. Ochs said in his response that he had never been so proud as at this moment when his home people were conferring so high an honor upon him.

To Erect Memorial.—

The Louisiana Catholics, after all these years, are planning to erect a memorial to the French Catholic Acadians who came to Louisiana when they were driven from their country by the British. A fifty-acre park is to be developed on the banks of the Teche bayou, near St. Martinsville, which is said to be the identical spot where Evangeline planned her tryst with Gabriel as preserved in Longfellow's "Evangeline." Bishop Shaw, a leading Catholic has given the plan his approval and has made the first subscription to the money needed.

A La Francais.—

Austin Chamberlain, British Secretary of Foreign affairs, followed French official etiquette on October 19th, and Mrs. Chamberlain did likewise. They and Aristide Briand, French Foreign Secretary, were greeted by a large and enthusiastic crowd at the Gare de L'Est upon their arrival from Locarno where the Security Pact agreement was concluded. In token of his friendly feeling Secretary Chamberlain kissed M. Briand on both cheeks and the crowd cheered. Mrs. Chamberlain repeated the salute, and tumultuous were the cheers.

Hebrew University Moves Forward.—

Dr. Albert Einstein, the world famous author of the theory of relativity, has been elected chairman of the academic council of the Hebrew University at Jerusalem. This council will function until a permanent university senate can be formed. Dr. Judah L. Magnes has been chosen Chancellor of the university and Norman Bentwich has been crosen Vice-Chancellor. A department of Oriental studies has been decided upon. It will include departments of Oriental languages, culture, and archaeology. The university, as it is being planned, should be in a large way a contributor to the world's knowledge.

More New England Atmosphere.—

With the appointment Saturday, October 17th, of Dwight F. Davis as Secretary of War, President Coolidge brought a bit more New England spirit to Washington official and social circles. He brought also a very delightful and charming family. Mrs. Davis, who will have the honor of standing third "in the blue room line" from the "first lady" of the land at all White House receptions, was Miss Helen Brooks of Boston. With her three daughters, Mrs. Davis witnessed the ceremony which placed her husband in a very important position. She showed no signs of the wear and tear of an illness which has harrassed her for more than a year. Her friends hope that after her sojourn in Europe the past summer, she has regained her normal good health.

The new war minister, himself, comes from Missouri. He is the grandson of a pioneer merchant of St. Louis. He entered the war as a private and came out of it a Lieutenant Colonel. Twice he was cited for bravery. He has functioned in big business and stands strictly for efficiency. It is noteworthy that he is the youngest member of the cabinet, being only forty-six.

Yorktown Celebrates Again.—

Yorktown celebrated one hundred and forty-four years ago, when Lord Cornwallis gave his sword in surrender to General George Washington. But Yorktown held the biggest celebration that this place has ever seen since that first momentuous one, on October 19th. Virginia, official and unofficial, the United States Government, representatives of many of the States, and diplomats of several foreign countries joined in the demonstration which began with a concert by the thirty-fourth United States Infantry band at the old customs house, the first on the American continent. The exercises included a military display, a salute to the flag, band concerts, and addresses by several prominent persons. Besides marking the one hundred and forty-fourth anniversary of the great American victory, this day also marked the material beginning of the Yorktown World Forum. Practically every democratic country in the world has pledged its support to this Forum and is sending important historical documents which bear upon the establishment of democratic governments to this shrine. Many historical libraries have also been given.

Plan Real Study.—

The United Church of Canada is planning real study of worth-while books for its members. Study groups are being organized in all parts of the church, and some have been tried out with marked success. The books to be studied are interesting. They fall into nine groups. The first group concerns itself with biography and includes Porritt's "Life of Jowett," Glover's new book on Paul, The Autobiography of Visecount Grey, and Dr. Harvey Cushing's two-volume life of Sir William Osler. The second group treats of the Bible. It is composed of Fosdick's famous "Modern Use of the Bible," a study of the Fourth Gospel by William Manson entitled "The Incarnate Glory"; "Songs of Service and Sacrifice," by W. G. Jordan, dealing with Isaiah 40 to 55; "Through the Eternal Spirit," J. E. McFayden's book on Hebrews, James and Peter; and "The Local Color of the Bible," by Budden and Hastings.

In a third group dealing with the ministry, there are "Principles of Preaching," by Ozora S. Davis, and "Conversion: Christian and Non-Christian," by A. C. Underwood. The group on theology, includes "The Inner Life," a series of studies by members of the Church of England, and "Honest Liberty in the Church," the report of last year's American Church Congress.

In another group there are four volumes of sermons. Those selected are, "Best Sermons of 1924." edited by Joseph Fort Newton; "There They Crucified Him," by John A. Hutton; "The East Window," by Halford E. Luccock, and "The Inner Circle," by Trevor H. Davies. Social studies, another group, includes "The Story of Social Christianity by F. H. Stead; "The Abolition of War," by Sherwood Eddy and Kirby Page, and "Race and Race Relations," by Robert E. Speer. To a group on the church are assigned, "Essays on Christian Unity," by William Robinson; "The Church's Debt to Heretics," by Rufus M. Jones; "The Early Church and the World," by Cecil J. Cadoux, and the "Mystery of Religions and Christianity," by S. Angus. The only book on missions is "The World's Living Religions," by R. I. Hume. Five books of fiction are included in this book list of the United Church, all of which have to do with religious themes. These are: "Settlers of the Marsh," by F. P. Grove; "The Laughing Buddha," by Jas. Livingston Stewart; "One Increasing Purpose," by A. S. M. Hutchinson; the "Coombe of St. Mary's," by Maude Diver, and "Faith of Our Fathers," by Dorothy W. Carman.

This list of books will be suggestive for a winter's reading for many in our church. It would mean much if we could bring together study groups with a definite purpose.

NOTES-PERSONALS

Rev. J. H. Dollar writes in this issue of a very timely and important matter. What can be done about it?

There is more of God in the peaceful beauty of this little wood-violet than in all the angry disputations of the sects.—*Henry van Dyke.*

As yet, the severest critic of the Church has never been able to offer the world a more competent instrument of human progress—*Pickett.*

That is indeed a fine report from First Church, Norfolk, Rev. John G. Truitt, pastor. It is very inspiring to read a report like that and realize what a real live wide-awake church can accomplish in a year.

We find the following in the weekly "Bulletin" of the Richmond (Va.) Church: "The pastor and his wife wish to thank the members and friends of the church for the very 'substantial' reception tendered them last Thursday evening."

The following is greatfully acknowledged: "Mrs. Joseph Oliver Lancaster requests the honor of your presence at the marriage of her daughter, Rosa Mae, to Mr. William Leslie Ball, on Saturday afternoon, October 31, 1925, at five o'clock, Christian Temple, Norfolk, Va." Our very best wishes are extended.

A Christian Endeavor Society was organized at Happy Home Church, Rev. L. L. Wyrick, pastor, on October 11th, with Miss Ruth Stephens, president, and Miss Clarice Gunn, R. 3, Reidsville, N. C., recording secretary. Proper committees were appointed, capable officers were elected, and the society begins its work under favorable auspices.

Under date of October 15th, Dr. D. A. Long writes: "Franklinton, N. C. I will close the protracted meeting here tonight. Rev. J. Alston Boyd has been with me from the beginning. He preaches and sings remarkably well. We have had a number of reconsecrations and ten or twelve conversions. A few will unite with the Christian Church here next Sunday."

Anything is bad which raises a suspicion as to the value of our existence. Anything is bad that would lead us to disparage the human enterprise. Anything is bad that would make us let our hands fall and our knees shake, face to face, with our elemental duties and responsibilities, and face to face with our own ignorance and the darkness that lies about us. Anything is bad that makes us regret life.—*John A. Hutton.*

It is noted with sorrow that Deacon W. G. Farrar, of our Suffolk church, has passed away. His death occured at his home in Suffolk, on the morning of October 16th. Bro. Farrar was a good man, a faithful and devout Christian. He was a son-in-law of the late Rev. Edwin Beale, of sainted memory, he having married Miss Lena Beale, a former teacher in Elon College. The bereaved wife and daughter have our sympathy in their grief.

Brother M. J. Carlton feels that the time has arrived when a Christian Church should be established at Cary, N. C. Writing under date of October 14th, he says: "We have fifty or more members of the Christian Church here." Surely this number of Christian Church members can easily begin a work, and without doubt will do so if properly encouraged. The Eastern North Carolina Conference, at its forthcoming session, can well afford to give heed to the importance and the prospect of building a Christian Church at Cary.

Dr. C. C. Ryan, the new pastor of the First Church, Richmond, Va., preached to his smallest audience since he came here on the first of the month, on last Sunday morning. At first thought this statement might seem poor material for the "Notes and Personals" column. Richmond faced on that morning the hardest rain storm that has been seen here during either summer or fall of this year. The rain came down in sheets all of the morning. Churches of the city with memberships of 500 to 1,000 members reported from less than seventy-five to 200 present. With a membership of a hundred, the First Church had forty-six present. We call that a record. Someone said, "It's the biggest crowd we ever had." And it was, in spirit.

One of our contemporaries raises the following question: "Did William Jennings Bryan learn the charm of beautiful words from the oft singing of his father's favorite hymn, 'Kind Words'? It must at least be the secret of his belief in clear, cheerful words that contained no sting to the heart, nor color of uncleanness to be distilled upon the soul like a fog of death.

"Some words are like knives—they gash and bring blood; others are like the sting of scorpions —they inject the poison and venom that tortures and kills; but kind words are like balm on broken hearts, or water to the thirsty, or like the new life that blooms out with brightness and beauty in an old drab world. We think we can see how all Mr. Bryan's fine oratory came out of his father's favorite hymn, 'Kind Words.' "

Due to trouble with machinery last week, some of the papers of the October 22d issue were very greatly delayed. The Richmond papers were in this list, not getting in the mail until Friday evening. Evidently the post office of this city was also somewhat remiss, as one of the first questions to greet the writer of this note on Sunday morning, was as to the whereabouts of the SUN. Deacon J. W. Price was the inquirer, and it does us good to know that the paper is missed by some of our readers when it is late. Brother Price is not only an earnest supporter of his church paper, but is a regular attendant at his church and a consistent giver, as well. It usually is a fact that the man who supports and is interested in his church paper, is interested in the other activities of his church, both local and general.

FIRST CHRISTIAN CHURCH, NORFOLK.

It was the common belief of the large number of members of the First Christian Church, Norfolk, who attended our annual church conference last night, that the past year was one of the very best in the church's seventy-eight years of history. This was expressed officially in several different written reports, and was heard from the lips of many at the close of the session. There were eighteen written reports from different organizations and boards of the church. All organizations reported an increase in attendance, interest, and finances, and a bright outlook for the future.

Brother Wade H. Parron, a deacon beloved and honored for his fine Christian character, and long years of service as a deacon, Sunday School teacher, and member of the Official Board of the church, was made glad in that he saw two of our younger men whom he had taught as boys Sunday after Sunday in our church, elevated to the high position of deacons. They are Edward H. Everton, Superintendent of our Sunday School, and church clerk, and V. Lee Hanbury, second assistant Superintendent of our Sunday School. Brother Hanbury also becomes treasurer of the church to succeed Brother Guy R. Beale, resigned. Brother Beale's resignation was very reluctantly accepted, as he is one of our finest and most faithful officials.

The conference reached its highest peak of enthusiasm when money was placed on our altar for the first time in the history of the church as a special and voluntary offering to our foreign mission work. This was a fund of two hundred and fifty dollars, written into our budget at the beginning of the closing year for the first time as a start toward becoming a really missionary church. This is over and above the five hundred dollars raised by our church from various other individuals and organizations annually for missions, and this is to be increased twenty per cent this year.

Reports showed that ten ministers had preached in our pulpit during the year; that eighty-four sermons had been preached from our pulpit by the pastor, besides twenty-six children's sermons; that including classes taught, addresses and lectures made, our pastor had delivered two hundred and forty-six messages; that thirty new members were received and that seven thousand, two hundred, sixty-five dollars had been raised by the church. It was agreed by all that while the church had been bereft of three of its best women during the year, it had known in a fuller measure the love of our Lord Jesus Christ.

JOHN G. TRUITT,
Norfolk, Virginia, *Pastor.*
October 22, 1925.

CONFERENCES MEET.

North Carolina and Virginia Conference meets at Salem Chapel, November 10, 11, 12, 1925, opening at 10:00 A. M.

Western North Carolina Conference meets with New Center Christian Church, Seagrove, N. C., November 17, 18, 19, 1925.

Eastern North Carolina Conference meets with Liberty (Vance) Church Tuesday after the fourth Sunday in November (November 24th).

North Carolina Conference will meet with the First Christian Church, at Greensboro, December 9th and 10, 1925.

PROGRAM OF THE ONE HUNDREDTH ANNUAL SESSION OF THE NORTH CAROLINA AND VIRGINIA CHRISTIAN CONFERENCE.

Salem Chapel, Forsyth County, N. C.
November 10 11, 12, 1925.

First Day—Morning Session.
10:00 o'Clock.

1. Devotional Services conducted by the President, Rev. P. H. Fleming, D. D.
2. Roll Call and Enrollment of Delegates.
3. Organization—Election of Officers.
4. Welcome by Deacon H. F. Samuel.
5. Response by Dr. C. H. Rowland.
6. Report of Program Committee.
7. Annual Address by the President, Dr. P. H. Fleming.
8. Communion Service.
9. Benediction.

First Day—Afternoon Session.
1:30 o'Clock.

1. Devotional Services, led by Rev. R. A. Whitten.

2. Report of Executive Committee, Dr. P. H. Fleming, Chairman.
3. Appointment of Special Committees and Filling of Vacancies.
4. Motions and Resolutions.
5. Report of Committee on Sunday Schools and Christian Endeavor Societies, by Rev. J. E. McCauley, Chairman.
6. Discussion and Vote on Report.
7. Report on Moral Reform, by Rev. J. A. Ledbetter, Chairman.
8. Discussion and Vote on Report.
9. Report of Committee on Entertainment, by Frank Marshall, Chairman.
10. Announcements.
11. Adjournment.

Second Day—Morning Session.
9:30 o'Clock.

1. Devotional Services, led by Rev. W. S. Alexander.
2. Reading Minutes.
3. Miscellaneous Business.
4. Report of Committee on Religious Literature, by Rev. J. W. Patton, Chairman.
5. "Our Church Publications," by P. J. Kernodle, Managing Editor of The Christian Sun.
6. Discussion and Vote on Report.
7. Report of Committee on Education, by Dr. J. O. Atkinson, Chairman.
8. Address by Dr. W. A. Harper.
9. Discussion and Vote on Report.
10. Announcements.
11. Benediction.

Second Day—Afternoon Session.
1:30 o'Clock.

1. Devotional Services, led by Rev. M. F. Allen.
2. Report of Home Mission Board, by W. P. Lawrence, Secretary.
3. Report on Foreign Missions, by Rev. P. T. Klapp, Chairman.
4. Address, "The Whole Program for the Whole Church," J. O. Atkinson.
5. Report of the Woman's Board, by Mrs. L. L. Vaughan, President.
6. Miscellaneous Business.
7. Adjournment.

Third Day—Morning Session.
9:00 o'Clock.

1. Devotional Services, led by Rev. J. W. Knight.
2. Reading of Minutes.
3. Report of Budget Committee, Dr. W. A. Harper, Chairman.
5. Stewardship and Tithing, by Dr. C. H. Rowland.
6. Discussion and Vote on Report.
7. "The Christian Orphanage," by Supt. Chas. D. Johnston.
8. Committee on Centennial Celebration, Dr. W. A. Harper, Chairman.
9. Announcements.
10. Adjournment.

Third Day—Afternoon Session.
1:30 o'Clock.

1. Devotional Services, led by Rev. H. B. Hall.
2. Report on Superannuation, by Chairman C. D. Johnston.
3. Report of Special Committees.
4. Treasurer's Report.
5. Unfinished Business.
6. Fellowship Service.
7. Reading of Minutes.
8. Adjournment with Benediction by the President.

T. FRED WRIGHT,
P. H. FLEMING,
J. O. ATKINSON,
Program Committee.

PROGRAM OF THE FIFTY-FIFTH ANNUAL SESSION, WESTERN NORTH CAROLINA CHRISTIAN CONFERENCE.

New Center Christian Church, Seagrove, N. C.
Tuesday, Wednesday, and Thursday,
November 17, 18, 19, 1925.

First Day—Morning Session.
Tuesday, 10:00 o'Clock.

1. Call to Order by President.
2. Devotional Exercises by Rev. T. E. White.
3. Enrollment of Ministers and Delegates.
4. Election of Officers.
5. Report of Program Committee.
6. Supplying of Vacancies on Regular Committees.
7. Annual Address by President, Rev. G. O. Lankford.
8. Adjournment.

First Day—Afternoon Session.
2:00 o'Clock.

1. Devotional Services by Rev. J. M. Allred.
2. Appointment of Special Committees.
3. Report of Executive Committee.
4. Ministerial and Church Reports.
5. Report on Foreign Missions, Rev. G. R. Underwood, Chairman.
   Address: "The Whole Program for the Whole Church," by Dr. J. O. Atkinson.
6. Miscellaneous Business.
7. Adjournment.

Second Day—Morning Session.
Wednesday, 9:30 o'Clock.

1. Devotional Services by Rev. W. J. Edwards.
2. Minutes of Previous Day.
3. Enrollment of Other Delegates.
4. Report on Sunday Schools, F. M. Wright, Chairman.
5. Report on Home Missions, Rev. T. J. Green, Chairman.
6. Address: "Stewardship," by Rev. S. C. Harrell, Durham, N. C.
7. Adjournment.

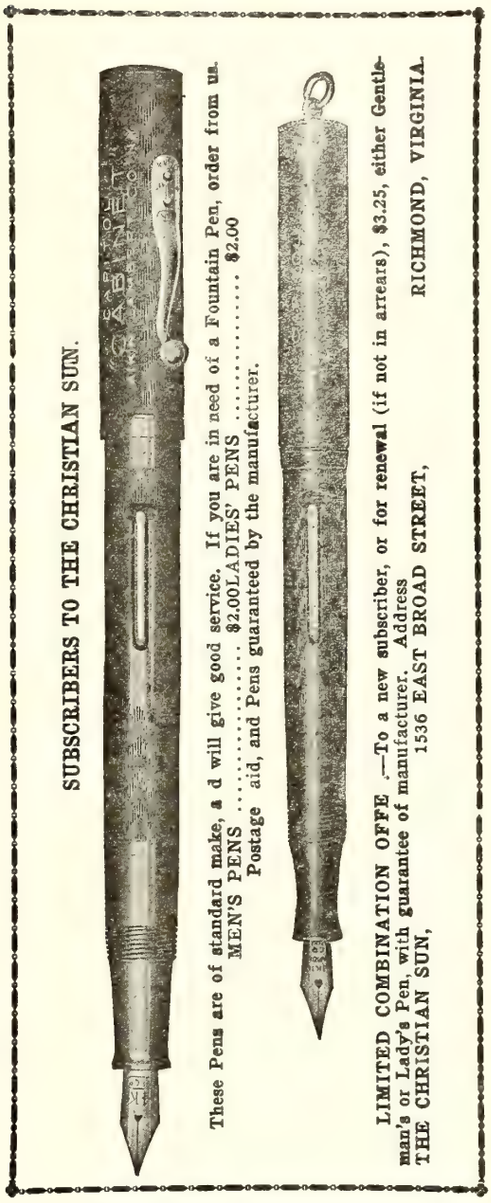
Second Day—Afternoon Session.
2:00 o'Clock.

1. Devotional Services by Rev. V. D. Shepherd.
2. Report on Religious Literature, Dr. E. L. Moffitt, Chairman.
3. Report on Moral Reform, Rev. W. C. Martin, Chairman.
4. Report of Woman's Board, Mrs. D. A. Cornelison, Chairman.
   Address: Mrs. W. R. Sellars, Burlington, N. C.
5. "Our Orphanage," by Supt. Chas. D. Johnston.
6. Miscellaneous Business.
7. Adjournment.

Third Day—Morning Session.
Thursday, 9:30 o'Clock.

1. Devotional Services by Rev. G. R. Underwood.
2. Minutes of Previous Day.
3. Christian Endeavor Report, by Miss Madge Moffitt, Chairman.
4. Report on Education, Rev. T. E. White, Chairman.
   Address: Dr. W. A. Harper, Elon College, N. C.
5. Report on Apportionments, Dr. E. L. Moffitt, Chairman.
6. Miscellaneous Business.
7. Sermon: Dr. C. H. Rowland, Greensboro, N. C.
8. Adjournment.

THE CHRISTIAN SUN is the Church's best home missionary, and it is also the pastor's best assistant. Why not use the paper to help in both capacities?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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE GEORGIA AND ALABAMA CONFERENCE.

The annual session of this body convened with Oak Grove Church, not far from Chipley, Ga., on the evening of October 20th. Rev. H. M. Gray, our consecrated and wide-awake pastor at Lanett, Ala., was the president last year, and was re-elected for the coming year. He is held in high esteem in the conference and throws his whole soul and strength into the good work he is doing. He gave the annual address at the opening session which was a passionate plea that we give ear and heed to the summons and challenge of our Lord. The audience was much moved by the discourse and all seemed to enjoy the service very much. There was general regret at the absence of the recording secretary, Miss Aylmer Goodwin, and in her absence, Rev. H. W. Elder was elected recording secretary. The remainder of the first session was given to miscellaneous business, selection of committees, and assignment of homes.

At 8:30 o'clock on the second day, Rev. P. L. Dukes, one of the beloved ministers of the conference, led the devotional service. Because of greatly impaired health, Brother Dukes is not able to carry the responsibilities of the pastorate any longer, but devotes his strength and time to meditation, to prayer, and to the devotional life of his community and nearby places. Rev. W. T. Crowder presented the report on Religious Literature and urged in this report that our people give more time to the reading of the Bible, which is our only rule of faith and practice, and which is also the only creed that our church has. The report also urged a careful reading of our church papers and particularly THE CHRISTIAN SUN, which is dependent upon us for its support. The report was discussed by Managing Editor P. J. Kernodle and others, and was adopted.

The Ministerial and Church reports showed faithful service the past year and gave evidences of progress along many lines. The president called attention to the marked improvement during the year in the matter of collecting conference apportionments. Brother Gray is deeply interested in the work of all the churches and is zealous for good reports from each. Miss Aylmer Goodwin, though absent, sent in the report on Christian Endeavor, which report showed some progress along this line of church work during the past year and appealed to the delegates for more aggressive effort in behalf of Christian Endeavor the coming year. The report was interestingly discussed and adopted.

Rev. C. W. Hanson, our loyal and devoted pastor at La Grange, closed the morning session with a very fervent plea that the brethren and sisters obey the injunction which Paul gave to the Ephesian Church, "Rejoice in the Lord." The minister feels that if we would seek to get our joy in devoted service to God, that joy would be more abiding and would give us courage and energy for more faithful service in church and throughout the Kingdom of God.

The people of Oak Grove spread a bountiful dinner and a great throng gathered under the far-spreading trees and enjoyed the bountiful repast and the delightful fellowship of an hour.

Rev. A. H. Sheppard, another one of our faithful ministers, led the devotional service in the afternoon, and the conference became engaged in committee reports. It was decided to hold the next session of conference at Richland, Ga. Rev. A. B. Mann, one of our consecrated young ministers, presented the report of the Committee on Sunday Schools, in which he exalted the place of Sunday Schools in our Christian activities and called upon the pastors and delegates to take a more lively interest in Sunday School work. The report also urged that all Sunday Schools of the conference take one offering a month for Missions and one offering a month for the Christian Orphanage. Rev. H. W. Elder and others discussed the report, which was helpful to all present.

THE SUN'S Editor was placed on the program and spoke of the oneness of our aim in all church activities and sought to lay before the conference the fact that the Church has enterprises and institutions growing out of it which, however, have the same end in view as the Church itself, namely, to make Christ known to the world and to extend the Kingdom of our Lord among men and women everywhere.

Brother Gray presented the report on Moral Reform, which made a plea for a higher moral tone in society, and called upon Rev. P. L. Dukes to discuss the same. This was done with much interest to the entire conference.

The report on Foreign Missions was presented by Rev. P. L. Dukes and emphasized the facts that we are neither giving to Foreign Missions as we should nor are we sending out missionaries as we ought. There are 70,000 souls in Porto Rica and a million souls in Japan, whom the other churches on the mission field have assigned to us Christians to reach for Christ, and unless we do this they will not be reached. This report also urged that all Sunday Schools take a missionary offering once a month, and that March, 1926, be made Mission Month in all churches, Sunday Schools and Christian Endeavor Societies of the conference, and that during that month special effort be made to secure just as large offerings as possible from every member, to aid in raising the $25,000 Emergency Mission Fund.

Rev. H. W. Elder presented the report on Home Missions, which dealt with the work of church extension within the bounds of the conference the past year. Especial attention was called to the churches at Rose Hill and at East La Grange, and the impending need of immediate funds for their relief. It was pointed out that Richland had built and dedicated a new Christian Church during the past year and that there were several points in the conference now needing church buildings.

At the evening session, the second day, the Christian Missionary Association was held and nearly $100.00 in dues was collected. It was voted to pay all dues collected from the Association and all back dues that might be collected, to help liquidate the debt on the parsonage at Rose Hill, Columbus, Ga.

Miss Mary Talley, of Lanett, Ala., was elected secretary and treasurer, and she with the president, Rev. H. W. Elder, and the vice-president, Rev. A. H. Sheppard, constitute the Executive Committee of the Association.

The Young People's Missionary Society of the La Grange Church presented to the delight of the entire audience the missionary playlet, "How to Conduct a Society." The audience was so delighted at this that a vote of thanks was given them by the conference.

Supt. Chas. D. Johnston of the Christian Orphanage then delivered a very pointed, practical and helpful address on "Our Orphanage." Bro. Johnston had the rapt attention of the entire conference, and if the people present were not very deeply impressed with the great work the orphanage is doing, the writer is unable to read the mind of an audience. A liberal offering was immediately taken for the orphanage.

Prof. Sion M. Lynam, in the absence of President Beougher of Bethlehem College, then delivered a very able and eloquent address on "Our Colleges." Brother Lynam showed the importance both of supporting and patronizing our colleges, Bethlehem in particular, and that here the Christian character and leadership of our churches were being created and developed. Prof. Lynam made a deep impression upon his audience and had the closest attention throughout his address.

The writer was not privileged to be at the closing session on the morning of the third day.

The people of Oak Grove community entertained the conference in right royal fashion. There was abundance and to spare of homes and hospitality. J. O. A.

THE EASTERN VIRGINIA WOMAN'S MISSIONARY CONFERENCE.

Reports have come from various sources to THE SUN'S Editor, of the wonderful conference the women of the Eastern Virginia Missionary Societies held at Liberty Spring on October 16th. The President, Mrs. M. L. Bryant, it is reported, presided with great grace and dignity and carried forward the work of the conference with tact and skill. In speaking of the conference, Mrs. Bryant says:

"To me the conference was wonderful, and I never have in my life heard so many words of appreciation of the work we women are trying to do. Liberty Spring Church was full to overflowing; on the grounds there were 116 automobiles and a few horses and buggies. Chairs had to be placed in the aisles to accommodate the people, and the ministers all sat in the choir, and nearly all of the ministers of the Eastern Virginia Conference were there, and in their places from the beginning. Everyone on the program was prepared and prepared well. The conference did not lag a minute and the day's work was done and adjournment had at 4:05 P. M., after one full and busy day."

The president, in her annual message, spoke on "Looking Backward." We are advised that her paper was excellent and it has been requested for publication in THE SUN. Dr. L. E. Smith

delivered an excellent address on "Looking Forward."

The conference seemed to be in a mood to take stock of its assets and liabilities. It has reached the stage in its organization and activities when it is conscious of its accumulated assets and also of its multiplying responsibilities and obligations. It has achieved much which makes it imperative to count up its holdings, realize upon them, and launch out for greater things in Kingdom's service. The Woman's work now has such a hold upon the Christian activities of the conference and is so well organized that it can be a mighty factor for righteousness in carrying the missionary idea, aim, and motive into all the church activities of the conference.

The conference more than reached its goal of $6,000.00 for the year, and this gave great impetus to the work being done and inspiration for the coming year.

The women of our Eastern Virginia Conference are blazing the way for the women of the other conferences, and their faithful work and great achievements are sources of gratification and inspiration to the entire church. J. O. A.

FIVE YEARS OF PROGRESS.

On Sunday, October 4th, 1925, The People's Christian Church, Dover, Delaware, celebrated the Fifth Anniversary of the pastorate of Dr. Roy C. Helfenstein. An eight-page folder was issued, carrying the order of services for the occasion, and also many valuable and inspiring facts. It is a record of consecrated energy and splendid achievement, revealing, as it does, what the well directed energy of a competent pastor and a co-operating constituency can accomplish.

Five years ago, when the present pastor began, the church had a total membership of 225. The present membership is given as 628. During the five-year period 552 members were received into the fellowship of the church and only 75 members were lost by death or removal. Five years ago the church budget was less than $4,000 per year. The budget for the present year is some over $8,000, which is provided for through the Duplex Envelope System of weekly pledges.

Five years ago, the church plant had a valuation of something less than $25,000. The present plant, with equipment and grounds second to none in the State of Delaware, has a valuation of $250,000. The church and community building has thirty-four spacious and well-equipped rooms, including a large auditorium, a large dining room which will accommodate over 300 guests at a sitting, and a large community hall booth, a standard gymnasium, bowling alleys and shower baths. The church is now declared to be a seven-day-a-week church, open every day and evening, with the happiest group of people one can hope to find anywhere, enjoying the splendid advantages that the church affords, for worship, for social activities, and for recreation. The church is not only providing the gospel message at home, but also desire that it be given in Papan, through a foreign pastor. The slogan for the coming year of the church is, "The Whole Church at Work and Every Member Doing His Part."

We congratulate Dr. Helfenstein and his enthusiastic body of co-laborers in building up such a stronghold for righteousness in the Capital City of their State. J. O. A.

IS BISHOP BRENT A FOOL?

"If I am a fool, I am God's fool," were the closing words of Bishop Brent's challenging address at Stockholm on the Churches and war. Let me give his closing paragraph in full.

"It is because I believe in the sanctity of the nation and the magnificence of patriotism; it is because I believe youth can best serve the nation and mankind by living for duty than by dying for it, that I reaffirm my belief that the Christian Church if it be so minded can, in the name of Christ rule out war and rule in peace within a generation. I may be a fool, but if so I am God's fool!"

With these significant words Bishop Brent closed his appeal to the Universal Christian Conference on Life and Work to plant itself squarely against war.

Nor did he appeal in vain. Before adjournment, the Conference agreed upon a message in which the horrors of military conflict were deplored and the futility of war as a means of settling international disputes was set forth in a way never to be forgotten. Agreement upon this momentous decision was by no means an easy task, as the Conference found itself in the grip of conflicting ideas.

Do the Churches of the world have any duty in regard to war? Is not war an essential part of God's plan for men? Is not the program to abolish war essentially political? And how can an institution like the Church, whose sole duty is religious, have anything to say or to do about war? It is indeed remarkable that the Churchmen assembled in Stockholm were able to arrive at any unanimity.

The responsibility now devolves upon the Churches of America to strengthen and fortify the newly developed attitude of the Church at large on the major problem of the modern world. The Churches of America are preparing to shoulder that responsibility. The Peace Commissions of a score of these Churches began plans last spring to hold in Washington, D. C., on December 1st, 2d, and 3d, a National Study Conference on the Churches and World Peace.

Questions pertinent to the peace of the world will be frankly discussed. What, for instance, is the relation of the Church to patriotism? Are Christian ideals and thoroughgoing patriotism mutually consistent? If not, which has priority and authority? Can a Christian be one hundred per cent patriotic? In regard to war and peace, has the Church a distinctive message of its own? If so, what is it? Is the Christian attitude to war based on principles of expediency and economic advantage? Or are there higher and deeper principles for the Church to proclaim?

The plans of the Washington Conference provide for three days' intensive study of these very questions by outstanding leaders and thinkers.—N. L.

THE LOST ART OF WALKING.

Walking is gradually becoming a lost art in the sense of being practiced as a true health-giving exercise.

The original purpose of walking was for locomotion. The majority of us use it for only this purpose. But walking may be utilized as a means for other purposes. One may walk for exercise, for pleasure, for thought—but not in this day for safety. A young woman once asked a doctor for a receipt for a good complexion. He replied: "Get one pot of rouge, any kind of rouge, and one rabbit's foot, not necessarily a left hind foot. Bury them two miles from home and walk out and back every day, in every kind of weather so as to be sure these articles are still where you buried them."

Walking is indeed the best all-round exercise. It develops health, grace, and beauty of rythm. It brings one out in the open air. It increases respiration, thereby bringing pure oxygen to the tissues which stimulates every organ in the body. It increases the action of the skin, which tends to clear the body of its waste material and poisons. It makes the heart firmer. It clears the mind. Thoughts come more readily. One's thinking power is increased. There is a feeling of exhilaration, a sense of well-being which is only appreciated by the habitual walker.

The decrease in the amount of walking done has already begun to show itself in several ways. The number of persons who are consulting their physicians regarding foot trouble is on the increase. Why should this be? Our children are better cared for than ever. The medical profession understands the scientific principles of the feet better. Shoes and boots are more sensibly made to fit the foot. There is one exception. This exception is rather a delicate one to mention and pertains to some of the shoes with high heels worn by ladies. In attempting to argue on this question, I have usually found that "argument" falls defeated to whatever is "Style" at that time. Then why is foot trouble on the increase? The answer is found in the fact that walking is on the decrease. The use of the feet for their original purpose, that of walking, is Nature's means of keeping the feet strong and efficient to carry the weight of the body.

The North American Indian was noted for the amount of walking he did. He walked miles and miles following the lone trail. Foot trouble among the Indian tribes was practically unknown. The early settlers in America could readily distinguish the difference between the tread of the Indian and that of the white man. The Indian walked with his toes turned in, while the white man walked with his toes turned out. Walking with the toes turned out tends to favor the foot to rotate outward and to cause the arch of the foot to fall. One should endeavor to walk with the feet as near parallel as possible.

To compensate for the exercise lost by the decreased amount of walking done, the "Daily Dozen" has come into vogue. However, these exercises are not an adequate substitute. For those who do sedentary work, the physical exercise taken should be equivalent to a five-mile walk.

To walk correctly is an art. It is more highly developed in the Oriental races than in the Western races. One has only to observe the smooth, rhythmical glide of the Oriental as compared to the jerky gait of our own race fully to appreciate it.

Let us consider for a moment the right way to walk. The shoulders should be thrown back, military fashion. The head is held erect. The chest is expanded. Breathing should be regular and deep. The mouth is kept closed, except when talking. All breathing is done through the nostrils. The arms should swing by the sides, not like a windmill, but just naturally to give balance and momentum to the body. The legs swing straight forward from the hips, not thrown outward in a circle. The knees bend sufficiently to clear the feet from the ground. The feet are held as nearly parallel as possible. Boots should not cramp the foot, especially the toes should be free, but should fit snugly to the arch. The heels should be flat and have a wide base to prevent the foot from wabbling and to increase its stability.

If one tires readily when walking and has no organic disease to account for it, it is certain that he is not walking correctly. True it is an art. We are all apprentices. With a little thought and practice we shall be able to prevent it becoming a lost art.

One is well repaid for his time spent walking. It gives a mental relaxation from the strain of modern life. It exercises every muscle in the body.—*Exchange.*

CONTRIBUTIONS

SUFFOLK LETTER.

The Woman's Missionary Conference of the Eastern Virginia Christian Conference held its annual meeting at Liberty Spring Church on October 16th. Viewed from every angle, it was the finest meeting the conference has ever held. its growth in the twelve years of its history has been full of demonstration and inspiration. It has demonstrated the latent capacity of the women, both in business-like management and financial success. The women have proved to themselves, and to others, that they have working ability and they have used it wisely. Now they know what they have time and can do the work of the Lord wisely and successfully. Mrs. M. L. Bryant is president, Mrs. F. A. Stagg is secretary, and Mrs. Leathers is treasurer.

During the twelve years of its history, they have raised more than $50,000.00, which demonstrates the value of organized effort for missionary service and the cumulative results of systematic contributions. The women are proud, in a thankful sense of their success and are none the poorer because they have prayed, labored, and contributed to this primark work of the Kingdom—missions.

Their history is not only a demonstration of its value, but an inspiration for the future. They will never be satisfied nor let up in their efforts, until every church in the conference has a Woman's Missionary Society, A Young People's Society, a Willing Worker's Society, and a Cradle Roll. They are moving forward greatly, persistently, hopefully, toward this goal; and they crave the co-operation of the pastors in this good work. There never was a time in the history of the church when ministers had so much to do and the increase in organizations and organized activities has had much to do with this demand upon the time, the judgment, and the energy of the pastor. The time is not far in the future when the pastor who does not co-operate with the women in religious, practical endeavor, will lose his reputation and place in the church.

There were more than three hundred in attendance at Liberty Spring. Pastor I. W. Johnson and the congregation were exemplary hosts, with a real dinner, thirteen preachers were present, the day was ideal, and earnestness seemed to possess the great audience. The addresses were suggestive, appealing and effective, and the feeling throughout the day was that we ought to build on the past and do larger things for the church in the future. Withal, it was the best meeting the Woman's Missionary Conference has ever held; and it will meet next year as the guest of Bethlehem Church, near Suffolk, which has enlarged its building by the addition of Sunday School rooms; and Liberty Spring has plans and is collecting material on the ground for a seven thousand dollar addition to their church. Live, consecrated pastors and a Woman's Missionary Society will put new ideas and new activities in a church.

Banners were won as follows: Franklin, Woman's Society; Holland, Young People's Society and Willing Workers; Suffolk, Cradle Roll; First Church, Norfolk, Young People's Society; five banners in all.

The money raised the past year was over $6,400.00; and the goal set for the coming year was ten per cent increase, or $6,600.00, and they will reach it. And if the women in the churches that have no societies will organize and co-operate with the societies already in existence, this goal will be easily won.

W. W. Staley.

ELON LETTER.

What constitutes a college education these latter days is a varied program of studies, activities, and entertainments. Education formerly was a simple life of plain living and high thinking. An unfriendly critic not long since declared that modern colleges have reversed the process and that higher education today is an opportunity for high living and plain thinking. The simplicity had passed out of it he insisted and an entangling complexity had taken its place. This critic had not visited Elon, it should be added.

However Elon is not the simple place it was in the early 90's, when some D. D.'s, M. D.'s, Ph. D.'s, Lit. D.'s, and LL. D.'s, were studying Hebrew, Latin, Greek, and Mathematics here. Nobody studies Hebrew now. You have to force even ministerial students to study Greek these days. Latin is almost eliminated. Mathematics is held to be only for certain persons a study of any practical value. Modern languages, the natural sciences, the social sciences, and Biblical and Religious Education are the subjects that are popular now.

Thirty years ago college days were looked upon as a preparation for life. Now they are regarded as real life, and students expect everything that the big world outside has to offer, they should have provided for them while they are in college. Some of them are even irreverent to the point of saying that the professors teach the courses, but the students educate themselves. I can't imagine one of those plodders after Hebrew, Greek, Latin, and Mathematics of a generation ago even having such a thought. Certainly they would have feared expulsion to have given expression to it. The professor is not the whole show by any means these days. He is a cog in the wheel, but only that.

Far more attention is given in present day colleges to athletics than is wholesome. The Alumni are largely to be credited with this. They want to see their college win in the sports, and there is do denying that this is the cheapest advertising a college can have. The people at home too are to blame. They go crazy over their town or high school teams. I have known even college professors to lose their heads at an athletic contest, and one recently was found pounding a neighbor on his back when his team had scored a point. It is also related that he jumped twenty feet and was about to kiss an old maid, thinking she was his wife, that is if a man can be credited with thinking under such moments of tense excitement.

But there is one feature of the modern college life that we can certainly commend, and that too without qualification. It is the arranging for the cultural life of the faculty and students through high grade music. Elon is proud of her efforts in this direction. Her Vesper Services given on each second Sunday afternoon at 4:00 o'clock by Prof. Velie are being recognized by music lovers as occasions of real spiritual refreshment. And her concert courses which usually include four numbers, introduce the college community at a minimum of cost to the very best in the musical world. This year Kathryn Meisle, of the Chicago Civic Opera, has given the initial concert. Helen Ware, Thurlow Lieurance, and Irene Williams are yet to come. It is an education as well as an inspiration to hear these great musicians. A college must teach its students how to use their liesure as well as how to work. One of the tragedies of our modern world is to find a man succeeding in his profession or trade and unable to appreciate the cultural things of the spirit. What will he do in Heaven?

W. A. Harper.

CHRISTIAN EDUCATION AND CHRISTIAN ENDEAVOR.

By Rev. R. G. English.

In the program of Christian Education, the Christian Endeavor, Society has a large and important place to fill. It may be well counted as the Church's training school for he young people. It has been said that the Sunday School is for impression and the Christian Endeavor is for expression. While both organizations include the two elements, the Sunday School emphasis has been more on the side of instruction, and the Christian Endeavor emphasis has been strong in the line of active practical service, with a deeply devotional background.

Christian Education is not limited to the support of our schools and colleges, and the program of instruction in the Sunday and week-day schools of religious education. It has to do also with the development of trained Christian workers for the various departments of Christian activity. This development is brought about through following the old adage, "We learn to do by doing." Here Christian Endeavor steps in and lends a hand, and through her program of varied Christian service, helps to train leaders among the youth of today for the church of tomorrow.

The Church, it is recognized, needs a training department for the young people, where the program of development will have a special appeal to the boys and girls of the teen age. This is provided by the Christian Endeavor Society, and, at a time when so many life decisions are made, the proper atmosphere is created by the spirit of the Christian Endeavor prayer meeting of the model type and the challenge of the many committee activities which are suggested to the young people.

The Christian Education Department of the Christian Church has realized the need of just such a training organization as Christian Endeavor for the working out of her full program, and so commends the Christian Endeavor, with its interdenominational spirit and challenging service to all our churches as one means of attaining success in the training and education of our young people.

Reports indicate that during 1924, Christian Endeavor had in the Christian Church its largest growth ever, and we shall count on a fine record for 1925. The graded system which provides for the Junior, Intermediate, Senior and Alumni departments, is having a peculiar appeal as church leaders see herein great opportunities for the training best suited to the different ages, and thus this system is partly responsible for the increased interest in Christian Endeavor.

The recent International Christian Endeavor Convention at Portland, Oregon, will go down in history as a great event in the realm of Christian Education, with its challenging service plans which are now placed before the youth of today for fulfillment. Father Endeavor Clark, founder of the great Christian Endeavor movement, has made a large contribution during the past four decades and more to the program of Christian Education. Though he is now President emeritus of the great Christian Endeavor organization, and no longer the active president, the program of Christian Education will go on under the

leadership of Dr. Daniel Poling, who has been from childhood trained in the principles of Christian Endeavor. Under the influence of these two great men of God, many young men and young women have received a vision of their duty and have sought that training or education necessary for the doing of the work which their vision pointed out to them. And they have ever been loyal to the motto: "For Christ and the Church."

Thankful should we be for the leadership of Dr. Clark and Dr. Poling and all of the trustees of the United Society of Christian Endeavor, among whom we may count our own beloved Dr. Kendall. They are promoting in the Christian Endeavor organization an enterprise which is helping the Church in a very vital way in her effort to build for the future through an extensive program of Christian Education.

Youth is full of life and is eager to show action. To direct the energy and the enthusiasm of youth is the privilege—yea the duty—of our pastors and older church leaders. They must often take the initiative and give sane advice without offense to the inexperienced young people. We are often reminded that sometimes it is harder to help others do things than to do those same things ourselves. But we must be willing to give the help for the sake of the potential leaders of the future who need the experience. It is counted as one of the important parts of the business of the church to develop leadership among the young people. Leadership training is most certainly a part of the task of Christian Education, and Christian Endeavor provides a fitting field for that training. The Christian Endeavor service is commended to any church that desires to solve wholly the problem of Christian Education.

East Hounsfield, N. Y.

THE NAME OF OUR CHURCH.

My Dear SUN's Editor:

Is it right? Since I raise the question, let me explain: My short stay in Vanderbilt has brought occasion for many explanations. Some have been satisfactory, while some have been entirely otherwise. Some are so, because of my lack of ability to explain in so many details, and some, I am persuaded to say, are for lack of acquaintance with the principles and government of the individual's own church.

As you know, there are no churches of our denomination in this section of the country. The questions above mentioned are those which naturally arise in a great school of this kind, namely, "What is your denomination?" I have explained by giving without hesitation, the name "Christian Church." Almost without exception, I find it necessary to quote our principles, origin, founder, and give details; and then, sometimes it is without fruit. Often the answer comes back, "Well, I belong to that church," when as a matter of fact, they belong to the Disciples of Christ, but have taken upon themselves, with no right whatsoever, the name of our own Christian Church.

I do not blame them for coveting the name which, after all, is "the only name of the Church," but I cannot appreciate their wearing it unworthily, so far as a denomination is concerned. God hasten the day when there will be no need of an explanation between the followers of Christ so far as denominations are concerned; but as long as we have such, under whose name we separate ourselves, I feel that we should have each branch wear its own name. Sometimes when I say "Christian Church," in giving my connection, the question next to follow is, "What branch, the Conservatives, or the Progressives?"

You can see with this explanation, how the people are mislead and how the name of our Church is being misaprehended. You know of it in other places, but never have I known the situation to be so misleading as it is here. There are twelve denominations and thirteen States represented here, and I think one should be able to explain more satisfactorily his church relation. It is indeed enough to wear worthily, the name which carries the name of the Founder of the Church, which is commissioned and destined to save the world, but until all who represent His Church are willing to wear that name and that alone, I believe that the denomination which alone has the right to wear it as such, should do so, and allow no other to use it. If there are those who like our name better than their own, and like it well enough, I would highly favor receiving them into the Christian Church as a body and let them wear the name. But as matters stand now, I am opposed to the name being worn by any save those who actually belong to it as a denomination.

I am sure you understand that the reference I make is to the church which has given us so much concern in our Northern conferences in years past. I believe the time is ripe when we should take some steps to get and keep our Church, with its simplicity and liberality, before the eyes of the world. We should at least have our just deserts.

Most earnestly,

J. H. DOLLAR.

Nashville, Tenn.

PORTRAITS UNVEILED.

The portraits of the late Rev. Isaac Mooney of Eldorado, Kansas, in whose memory the Mooney Christian Education Building of Elon College was erected, and of M. Orban, Jr., Whittier, California, donor of this building, were unveiled at an appropriate and inspiring service at the chapel services on the morning of October 20th.

The exercoses were held in the Christian Education Building, Dean A. L. Hook presiding. Dr. J. U. Newman, of the Bible Department, read the scripture and offered prayer. Professor S. A. Bennett, Director of Christian Education, addressed the students and faculty in regard to the lives of these two men, and commended their work and contributions to the cause of Christian Education.

In addition to the portraits, oil paintings by Miss Lila C. Newman, of the Elon College Art Department, which hang on either side of the rostrum facing the audience, two bronze tablets have been erected at the entrance of the building attesting the worth of the lives of these men in the fields of their labor.

It was the anniversary of the death of Rev. Isaac Mooney, October 20, 1902. The audience stood while the portraits were being unveiled, and as the Christian and American flags which covered each were drawn back, Professor Bennett read the inscriptions appearing on the bronze tablets, following which, Professor Bennett outlined briefly the lives of these men and paid high tribute to them for their contributions toward the present status of the study of Religious Education.

Professor Bennett, having spent several years in the middle West himself, was acquainted with the work of Rev. Isaac Mooney, and told of his life as a Christian minister and educator, the pioneer Christian minister of Illinois and Kansas, founder and first president of the South Kansas Conference and of the Kansas State Conference. He was also one of the founders of the Kansas Christian, Weaubleau and Palmer Colleges. Professor Bennett spoke of him as a minister of passionate devotion, and as a Christian example and a benediction to the Christian Church. The Mooney Christian Education Building was erected to his memory here , by M. Orban, Jr., his son-in-law and an Elon trustee, in 1923.

"Mr. Orban is a Christian layman whose consecration to the Kingdom of God has been an inspiration to a host," Professor Bennett said. He told of him as a modest, consecrated, generous man who preferred to live the simple life that he might be of greater service to his church, and that the building which he had erected in memory of his father-in-law also stood as a tribute to his and his wife's generosity.

C. M. CANNON.

ALIENS AND THE PROHIBITION LAW.

Declaring that "we have found something at last that will put teeth into prohibition enforcement," District Attorney Emory Buckner of New York announced recently that he would hereafter seek the deportion of all aliens found guilty of violating the prohibition law. The aid of the department of labor will be asked, he said, in making the plan effective. Deportation of these foreigners will be sought under the conspiracy clause of the prohibition act, the prosecutor explained. The federal statute provides that aliens who have lived in the United States less than five years may be deported upon conviction of a crime involving "moral turpitude" with sentence of more than one year, and aliens who have lived in the country for more than five years may be deported after two convictions that result in sentences of more than a year each. Aliens once convicted and later found guilty under the conspiracy clause of the prohibition law may be imprisoned for two or more years, which would subject them to deportation proceedings. Under the new system, aliens to be deported will be turned over to the department of labor, Mr. Buckner said, to be sent out of the country, and they will have the same status as Chinese in the eyes of the government. "In some cases," said Mr. Buckner, "these men will be liable to a year in jail as well as deportation." A man so convicted can never return to this country. Mr. Buckner is to be commended for his zeal in apprehending and punishing prohibition law offenders of foreign blood. We hope he will likewise work out some kind of a St. Helena scheme for the very large number of Simon-pure Americans who think nothing of flouting the law. Aliens are by no means the only persons who threaten the welfare of the republic.—*Zion's Herald.*

Dr. Hugo Preuss, framer of the Constitution of the German Republic and its first Minister of the Interior, died recently in Berlin at the age of sixty-five. The cause of his death was heart-disease.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.—*Masonic World.*

ANNOUNCEMENT.

Having completed my course at Elon for the Ministry, I am open for work in the Kingdom, either pastoral work, or evangelistic Gospel singing. Address— G. A. PEARCE,
Dunn, N. C.

NOTICE

Any Churches in reach of me needing my services as pastor, please write to me at Morrisville, N. C. G. J. GREEN.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

Warren H. Denison, *Secretary.*

NOVEMBER FIRST—$40,000.00

This Sunday closes the special Educational period of our church year, and the annual offering is to be made. Brethren, the $40,000 to be raised then is the least amount that the Board of Christian Education and the General Board of the Convention feel necessary, absolutely necessary, to carry on our educational work. This will take personal gifts from all of us, also generous giving by our particular church. Each church, each Sunday School, each Christian Endeavor Society, each class and group, will be happy to have a worthy part. Our Colleges, our Sunday School literature, our Christian Endeavor, and our field activities must be cared for. We need to make extra and sacrificial gifts to our Christian Education work Sunday.

STEWARDSHIP PERIOD ON!

With November 1st begins the Stewardship period of our Christian Church annual program. It continues through both November and December. We trust that it shall mean a rich spiritual vision, a real study of this greatly neglected subject, an improvement in the financial methods, a new sense of personal and congregational Stewardship in all our churches. We are pleased with the large number of pastors and stewardship secretaries who are planning to make these two months a time of real study and instruction, as well as of inspiration in their churches. We desire to serve as we can. Write us your plans.

STEWARDSHIP BOOKS.

One great need is for a real understanding of the subject of Christian Stewardship. This week one person purchased eleven carefully chosen stewardship books and put them in a Sunday School library. Was not that a most commendable thing to do? They were books for adults, business men, young people, junior workers, women, covering every type of need in the average church. This was done at a cost of $5.65. Think what an investment for richer, better informed lives that small investment is capable of making.

CONFERENCE STEWARDSHIP SECRETARIES.

Rev. Cecil Leek was elected Stewardship Secretary of the Western Michigan and Northern Indiana conference; and Mrs. Frieda Kirkendale Morrill of the York and Cumberland conference; Rev. R. F. Brown, of the Miami, Ohio conference; N. H. Weber, of the Southern Kansas conference; Mrs. Wm. Harris, of Richland Union conference. We are anxious to have the name and address of every new conference setwardship secretary as soon as elected.

TITHING ENROLLMENT CARDS.

Tithing enrollment cards have been received from the Pullman, Michigan, Church, and from the Olive Chapel, Indiana, Church. There are many tithers in our churches and many people ready to enroll, if the matter is presented faithfully. Will you see about it in your church?

A WORTHY OBJECT FOR A "SPECIAL."

We are advised by Rev. M. T. Sorrell, pastor, that it will require fourteen pews, costing $15.00 each, to seat the auditorium of our Rocky Ford Church, Carroll County, Va. The pews on which this estimate is based are of a high type of workmanship, are substantial and are attractive.

Is there a Christian Endeavor, a Church, a Sunday School, or a Missionary Society in the family of Christian Sun readers who will take this as their "special"? Our church is now nearly completed. It is essential that we place the order for the pews at an early date. If any organization, through its president or secretary, will write us that it will undertake this work and see it through, either the Mission Secretary, or Rev. M. T. Sorrell, will borrow the money from the bank when the pews are placed in the church and will pay for the same until the organization or individuals undertaking to raise the money shall have repaid the same.

This is certainly a very deserving and worthy cause and is exceedingly important. We trust that some organization will volunteer now to seat our Rocky Ford Church. If any organization is at all interested, a letter of inquiry about particulars and details, either to Brother Sorrell or the writer, will be answered promptly and will be very greatly appreciated.

J. O. Atkinson,
Elon College, N. C. *Secretary.*

OUR NEW CHURCH.

We have completed our Rocky Ford Church. We find that our bills are all due, and no money to pay. It is rather a hard situation, yet we are praying that God will take care of us at this time. We have a good building and one that is a credit to the Church; and all that have given to it can certainly feel glad that they have done so. A good friend of ours sends the following:

"My Dear Mr. Sorrell:

"Enclosed you will find check for Twenty-Five Dollars, to be used for the purpose it is needed most in the building of your church at Fancy Gap.

"A Friend."

If we had just a few people that could send us letters of this kind, we would be able to dedicate our church at once. Any one desiring to help us at this time can send money to Dr. Atkinson, or directly to me. It will be turned over and promptly applied to paying the money we owe at this time.

M. T. Sorrell,
Fancy Gap, Va.

THE SIGN OF THE TIMES.

Any watchman, who would be faithful, has need to note the sign of the times. One will see there is little, if any doubt, that great evil is in the land. During the last few years it has developed at an abnormal rate. It is known as "Modernism." We hear on every hand, that we must be modern, up-to-date, in every thing, or we are a back number.

Amusement for the people is the leading subject discussed. Some are so filled and thrilled with worldly amusements that they have no desire or time for Christian service. In fact there are those in this modern age who class amusement as a form of Christian work. Providing amusement for the people is in direct opposition to the teaching and life of Christ and His apostles. Our Lord taught strict separation, and no hint ever passed His lips of winning the world by pleasing it. We realize more and more each day that the majority of people want that which is pleasing to the flesh. Let us remember that if we work to please the flesh, we cannot please God. (Gal. 6: 19-21.)

There are at least three important things, that much stress is being laid upon. Each one should be carefully noted.

First, Education. We are endeavoring to give our children the best education possible—this we should do; and we are advocating that it requires more training and a better education for this modern age, than we older ones needed. The greatest ambition with almost everyone is, to educate my child, and place him or her in a high position socially, in order that he or she may be able to compete with the best people. Yes it is our duty as well as a privilege to apply our hearts unto wisdom; and the fear of God is the beginning of wisdom. How much time are we using to educate and train the heart for God? Education is fine when used for God's glory. So may we work to educate our boys and girls. To have them prepared for the best in this life, and the life to come, we need to be careful about what they study. To be prepared, they need a course in sixty-six volumes, known as the Bible, with the Holy Spirit as the great teacher. If they study under His direction, and are able to stand the examination, they will be prepared to compete with the best, "the children of God."

The next thing is Dress. It seems that the supreme thought with many is, to see how gay and attractive their dress may be. We need to spend much time in prayer on this subject, after which, we may be able to teach by example and precept, the lesson set forth in I. Timothy 2: 9-10. Thus may we receive praise from God, rather than uncomplimentary remarks from men.

The last subject is "Go." People are living in a restless age, not satisfied unless they are going somewhere—so often to questionable places of amusement. Many are restless during the thirty-minute sermon from God's messenger, looking for something more amusing than the gospel. That class, Jesus pitied. He plead with them, sighed over them, warned them, and wept over them, but He never sought to amuse them.

When He received His holy ministry, He found comfort and sweet solace in the thought, "I have given them the word." There is no gospel of amusement, but it is set forth as the power of God unto the salvation of the world. The same voice that said, "Come out from among them, be ye separate," is still calling for separation. "Be not conformed to the things of this world, but be ye transformed," is the trumpet call today. May we wake up and realize that if any man love the world, the love of the Father is not in him. For the friendship of the world is enmity with God. In the face of the teachings of the Book, what do we see and hear? A friendly compromise between the church and the world.

So often the church is willing to plan and put on a program of amusement, that grieves the Lord, in order that they may please the people. The pure gospel is rejected, the messenger perhaps considered old fashioned and out of date, not suited for this modern age.

What means all this? What is the sign of the times? The Word says, "This know also, that in the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affections, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof. From such turn away."—II. Timothy 3: 1-5.

How aptly this describes the present condition of the times. People who profess to be Christians, now deny the inspiration of the scripture, deny the creation of man as perfect, and substitute evolution instead, deny his fall, and therefore, deny the blood of Jesus Christ that purchased mankind. They are called Modernists. They are up-to-date with the times, but have turned away from the faith once delivered to the saints, as scripture foretold it would be at this time. II. Peter 3: 3-4.

"Come out," is the call today. Put away the evil from among you. Decline to accept it. Grasp the Word of God. Trust the Spirit who wrote its pages. Fight with this weapon only and always. Cease to amuse and seek to arouse. Give up trying to please men and work to please God. Jesus said all of these things would come before He came again. Therefore to those firm in the faith, it gives joy and hope of a speedy return of our Lord.

So may we lay much stress on "Go." Go to God in real prayer. Go under the guidance of the Holy Spirit. Go back to the old time religion. Go out and tell the old, old story of Jesus and His love.

Go forth prepared to meet the Bridegroom, having your robe washed in the blood of the Lamb.

MRS. R. J. NEWTON.

Henderson, N. C., R. 1.

A WORLD OF ISLANDS.

Pago Pago, American Samoa, is on the island of Tutuila. Two islands of Western Samoa, under New Zealand administration, are greater in extent than Tutuila, but the native of Tutuila won't believe it. His island is thirty-five miles around the coast and is the biggest island of all! Of what use would it be to have it any larger, he inquires. New Zealanders who come up to Western Samoa admit that they come from islands, says the Samoan. Occasional Australians brag that their place is larger than New Zealand, but admit it is an island. The British, whether they be English, Scotch, or Irish, admit they come from islands. They bar out the Japanese, whom they say live in islands far to the north. Of all people, only the American lays claim to coming from a place that is so big it isn't an island at all, but a continent. "Let them brag," says the Samoan to himself. "He can't fool me." —*Exchange.*

Methodists are already beginning to agitate for the election of Francis Asbury, their first bishop on this side of the Atlantic, to be nominated to the Hall of Fame. The next election takes place in 1930. There are already five preachers among these immortals, including Jonathan Edwards, Roger Williams, William E. Channing, Henry Ward Beecher, and Phillips Brooks. President Coolidge unveiled an equestrian statue to Bishop Asbury in Washington last year.

NOTICE.

The North Carolina and Virginia Christian Conference will meet in its next annual session with the Salem Chapel Christian Church, November 10, 1925. All minister, delegates, and visitors, kindly notify the undersigned what day they will arrive and kind of conveyance they will use in attending. The A. & Y. train leaves Greensboro for Walnut Cove, N. C., at 8:00 A. M. and 4:30 P. M.

Yours fraternally,

A. F. MARSHALL, *Chairman,*
Walnut Cove, N. C. Com. on Entertainment.

PROGRAM OF EASTERN NORTH CAROLINA CHRISTIAN CONFERENCE.

Liberty Christian Church, Vance County, Henderson, N. C. November 24, 25, 26, 1925.

First Day—Morning Session.

9:30 Song Service, Rev. G. A. Pearce, Leader.
9:40 Devotional Service, by Rev. J. C. Cummings.
9:50 Enrollment.
10:00 Election of Officers.
10:15 Welcome Address, by Rev. J. E. Franks.
10:25 Response, by Harold W. Johnson.
10:35 Song.
10:40 Annual Sermon, by Rev. H. C. Caviness.
11:30 Appointment of Committee to Fill Vacancies.
11:40 Treasurer's Report.
11:50 Ministerial Report.
12:00 Adjournment for Dinner.

First Day—Afternoon Session.

1:30 Song Service, Rev. G. A. Pearce, Leader.
1:40 Devotional Service, by Rev. J. C. Cummings.
1:50 Report of Executive Commitee.
2:00 Report of Committee on Stewardship.
2:10 Address: "Stewardship," by Rev. Stanley C. Harrell.
2:40 Report of Committee on Social Service, by Rev. B. J. Howard.
3:00 Report of Committee on Religious Literature, by Rev. R. L. Williamson.
3:10 Discussion: "The Christian Sun," by P. J. Kernodle.
3:30 Report of Committee on Entertainment.
3:40 Adjournment.

First Day—Evening Session.

7:30 Song Service, Rev. G. A. Pearce, Leader.
7:40 Devotional Service, by Rev. J. C. Cummings.
7:50 Report of Committee on Educaion, by Dr. W. C. Wicker.
8:00 Address: "When Is Education Christian?" by Dr. W. A. Harper.
8:40 Report of Committee on Nominations.
8:50 Adjournment.

Second Day—Morning Session.

9:30 Song Service, Rev. G. A. Pearce, Leader.
9:40 Devotional Service, by Rev. J. C. Cummings.
9:50 Report of Committee on Home Missions, by Rev. J. E. Franks.
10:00 Address: "Religious Problems," by Dr. W. C. Wicker.
10:40 Report of Committee on Superannuation, by K. B. Johnson.
10:50 Report of Committee on Apportionments, by J. D. Gunter.
11:00 Report of Committee on Sunday School and Christian Endeavor, by C. H. Stephenson.
11:15 Open Discussion, lead by Miss Pattie Coghill.
11:45 Report of Committee on Evangelism, by Rev. M. T. Sorrell.
12:00 Adjournment.

Second Day—Afternoon Session.

1:30 Song Service, Rev. G. A. Pearce, Leader.
1:40 Devotional Service, by Rev. J. C. Cummings.
2:00 Report of Committee on Memoirs, Rev. G. J. Green.
2:10 Address, by Dr. W. W. Staley.
3:00 Report of Finance Committee.
3:10 Adjournment.

Second Day—Evening Session.

7:30 Song Service, Rev. G. A. Pearce, Leader.
7:40 Devotional Service, by Rev. J. C. Cummings.
7:50 Report of Committee on Foreign Missions, by Rev. J. Fuller Johnson.
8:00 Address: "The Whole Program for the Whole Church," by Dr. J. O. Atkinson.
9:00 Adjournment.

Third Day—Morning Session.

9:30 Song Service, Rev. G. A. Pearce, Leader.
9:40 Devotional Service, "Thanksgiving," by Rev. J. D. Wicker.
9:50 Thanksgiving Service. Open Expressions.
10:30 Address: "The Church's Duty to its Fatherless Children," by Chas. D. Johnston.
11:00 Offering for Orphanage.
11:10 Report of Committee on Resolutions.
11:20 Report of Committee on Place of Meeting.
11:30 Miscellaneous.
12:00 Adjournment.

NOTICE.

WHEREAS A CONFLICT IN THE DATE OF MEETING OF THE NORTH CAROLINA AND VIRGINIA CONFERENCE AND OF THE WESTERN NORTH CAROLINA CONFERENCE HAS OCCURRED, THE EXECUTIVE COMMITTEE OF THE WESTERN NORTH CAROLINA CONFERENCE HAS FIXED THE DATE FOR THE MEETING OF THE WESTERN NORTH CAROLINA CONFERENCE FOR TUESDAY, WEDNESDAY, AND THURSDAY, NOVEMBER 17, 18, 19, 1925, INSTEAD OF THE DATE PREVIOUSLY ANNOUNCED IN THE CHRISTIAN SUN.

IN OTHER WORDS, IT HAS BEEN FOUND THAT THE NORTH CAROLINA AND VIRGINIA CONFERENCE WILL CONVENE ON THE 10, 11, AND 12, AND TO AVOID THIS CONFLICT THE WESTERN CONFERENCE WILL MEET NOVEMBER 17, 1925, OR JUST ONE WEEK LATER THAN HAD FIRST BEEN PLANNED.

G. O. LANKFORD,
T. E. WHITE,
JNO. R. FOSTER,
Executive Committee.

SCHOOL OF MISSIONS.

Church mission secretaries, members of missionary societies, mission superintendents of Sunday Schools, and pastors in the Virginia Valley Central Conference, are hereby reminded of the School of Missions to be held at Mt. Olivet (R), on Saturday following Thanksgiving Day. All the above-mentioned persons are also urged to see to it that every church in the conference has one or more representatives at this missionary meeting. meeting.

The services are to begin at 10 A. M., and will continue only one day. Interesting speakers are to be present. No church or society can afford to miss this School of Missions.

MRS. B. F. FRANK, *Secretary,*
Woman's Mission Board.

SPECIAL NOTICE.

There will be a meeting of the Educational Committee of the Western North Carolina Christian Conference, at Seagrove, N. C., November 16th. All candidates for licensure or ordination will please meet the committee at the above named place and date. The meeting will be held in the Christian Church at Seagrove, at 7:30 P. M.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

November 8, 1925.

Subject: "Paul's Farewell at Miletus."

Golden Text: "Ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive."—Acts 20: 35.

Lesson: Acts 20: 17-38.

Devotional Reading: Psalm 126: 1-6.

Reference Material: John 14: 27-31; Eph. 1: 15-16; 2: 1-13.

Time: A. D. 57.

Place: Miletus.

Almost immediately after the riot in Ephesus, Paul left that city and went to Macedonia. From there he went to Greece, where he spent three months, some of this time being in Corinth. During all this time collections were being taken up in all the churches to send to the poor Christians at Jerusalem by Paul. On this journey Paul was accompanied by representatives from the leading churches in Macedonia and Asia Minor.

Paul had intended going to Jerusalem from this point by water, but a plot against him by the Jews, caused him to have to change his plans. The party went by land to Philippi, and then by water to Troas. At Troas he lingered a short while and preached on the "first day of the week."

It is significant, says Rev. Edgar DeWitt Jones, that Luke not only "records the assembling of the Christians 'upon the first day of the week,' but indicates that the prime purpose of the coming together was 'to break bread,' and that Paul's sermon was incidental and secondary to the celebration of the Lord's supper."

Get out your Bible and read here the incident in regard to Eutychus, who slept while Paul preached. Then remember that Christian sleepiness means spiritual death. O, for more modern Pauls to bring the Church of Christ to life.

After the incidents at Troas, Paul continued by land to Assos, where he again joined his companions who had gone on ahead, and continued his voyage along the coast to Miletus.

The City of Miletus was an ancient seaport—more than a thousand years old—and at one time a very important one, but it had gradually become eclipsed by the younger but faster growing City of Ephesus. Today both cities are in ruins and the place where was once a seaport is eight miles inland, due to the action of the rivers and the seas.

It must have been hard for Paul to have passed by Ephesus without stopping, but he was hastening to Jerusalem for the Passover and did not have the time, so he sent for the elders of the church to meet him at Miletus.

The lesson text as printed in your quarterly starts at this point.

When the elders had come to Paul from Ephesus, he began by reviewing for them, his three years at that city, how he taught publicly and privately, how earnestly he dealt with each one of them, how he had had to meet persecution, and how in spite of it all and through it all he had testified "both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ." Christ himself said: "Repent ye, and believe in the gospel." "Repentence and faith are the two saving graces of the Christian character."—*James McCosh.* "A short creed and a simple, but enough for an earnest man to rest upon it his immortal soul and his efforts to save his perishing brethren."—*Rev. W. S. Swanson.*

Paul then went on to speak of his errand at Jerusalem and of his conviction that some unknown trial there awaited him. Time and again he had been forewarned that bonds and imprisonment awaited him there. Nevertheless, he was following the path which he believed God had marked out for. "Like the Master whom he served, Paul's face is set to go to Jerusalem, though, unlike his Master, he knoweth not the things that will befall him there. No force can hinder him, not hatred menacing in front, nor friendship calling from behind."—*Lewis Campbell.*

After telling them of his fixed purpose to go the way God pointed out, he said: "Take heed unto yourselves, and to all the flock, . . . I know that after my departing grievous wolves shall enter in among you. . . Wherefore watch ye!"

How Paul had watched over them and shepherded them for the three years he was with them. How well he had carried out that command that his Lord had given to Peter, that he "Feed my lambs." Now that he must leave them forever, he admonishes these elders of the church at Ephesus to be to the members of the church what he had been to them. He knew that there would enter in "wolves" that would bring dissension in the church. And he sounded the warning for us today as well as for those ancient saints.

"And from among your own selves shall men arise, speaking perverse things," twisting God's own truth into vilest falsehood, even as they do unto this day. The wolf in the fold can do more damage than a hundred on the outside.

"And now I commend you to God." I go, but the Heavenly Shepherd remains. He is watching ever those who wish His tender care. I have endeavored to show you God's way, I hear Paul say, and while with you I have been no burden upon you but a help at all times, even as Christ has been my helper. I am not boasting when I set myself as an example for you to follow, for my example has been Jesus Christ himself. How many of us can say the same? Then he follows with the words of our Golden Text.

"And when he had thus spoken, he kneeled and prayed with them all." Then, as was the Eastern custom they fell on his neck and kissed him, and brought him down to the ship. It was a sad farewell for them as well as for him.

Some Thoughts for Today.

1. We know not what is before us, but can commit our whole future to God's wise and loving care.

2. No Christian should do his daily work chiefly for himself, but in order that he may support those dependent on him, and may give to the poor, and spread the gospel of our Lord. It is this which makes the commonest work noble.

3. Blessed are those who follow in Paul's footsteps and can look back upon such a past.

4. God's church is very precious to him.

5. The way to guard against spiritual dangers is by watching, praying, laboring, following the examples of the good, trusting in God, and being built up by his word.

6. God's children inherit his character, his care, his happiness, his home.

7. The most blessed part of life is the giving forth of what we have, not merely money, but knowledge, sympathy, help, character, hope, faith and love.—*A. H. McKinney, D. D.*

CHRISTIAN ENDEAVOR.

November 8, 1925.

Topic: "What Can Young People do for International Friendship."

Scripture References: Matt. 28: 19-20; Acts 17: 22-31; Gal. 3: 26-29.

Plans for the Meeting.

It will be a fine thing to divide the society into groups to represent the different nations, with a leader for each group. Each group will tell in any way they may choose just what the nation they represent does for the world at large, and why other nations should respect it. If arranged ahead of time, much valuable information can be found and everyone concerned will be interested.

Program.

Repeat in unison: "We are all one in Christ Jesus."

Song: "We've a Story to Tell the Nations."

Sentence prayers, closing with the following prayer by the leader: "We rejoice, O God, that the disciples of Christ obeyed his command to go into all the world and preach the gospel, so that we live in a Christian country. Give courage to the missionaries who, in all lands, are preaching the gospel. Through our gifts and prayers may many people hear the story of Jesus. Amen."—*From Worship and Song.*

Scripture: Each selection read by some member of the society.

Song: "O Zion, Haste."

Leader's Talk.

If nations are to be more friendly with each other, this friendliness must be felt and practiced among the young people everywhere. Young people in America have an opportunity to practice this friendliness when they meet young people of other nations in college, business and elsewhere. If boys and girls grow up with hatred for other nations in their hearts, it will necessarily result in war. Friendliness, sympathy, and understanding between the young people of the world will abolish war forever. Perhaps the best way to appreciate other young people of the world is to learn more about them.

Christ said: "Go ye therefore and teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost." It is the friendly spirit of Christ, the Jesus way, which will make the world a brotherhood.

Young people may pray for more sympathy and understanding of other young people of the world; some of them may spend their lives teaching the gospel of Christ to the world; others may send their gifts, and all young people may determine to feel and practice the friendly spirit toward all men everywhere.

The leader should call for discussions by the groups representing the different nations.

Some Christian Church Young People Who Are Helping Establish International Friendship.

Miss Marguerite Youmans, who went to school at Elon and Defiance Christian colleges, working among the foreigners in Haverhill, Mass., to teach the spirit of Christ and Americanism.

Miss Angie Crew, a kindergarten teacher in Japan.

Miss Elizabeth Howsare, among the Indians at Fort Alpache, Ariz.

Victor Reviere, in Porto Rico, working among his own people after graduating from Elon in 1923.

The numerous young people in our churches and colleges who are studying about the young people of other nations and giving their prayers and money to spread the gospel.

Education and World Friendliness.

Education of the broader type will eliminate petty ill feelings and awaken a deeper feeling of respect for young people all over the world. When we study about the achievements of other nations, we must necessarily take into account the keen intellects back of these. We must know that they have a great deal in common with us and that after all we are not so very different. The interchange of students among the colleges of the various nations gives close contact with other countries and peoples.

The Fellowship of Youth for Peace.

"To our generation comes the challenge to abolish war. The Fellowship of Youth for Peace is a part of the world-wide movement of the youth of all classes, nations, and races, who recognize the unity of the human family and wish to live in this spirit of fellowship. . . Standing together the rising generation can build a new world in which suspicion, hatred, and war will be replaced by mutual trust, goodwill, and fellowship."—*World Peace Pamphlet.*

A statement from the English "No More War Movement": "It is well for the future that youth has imagination enough to conceive of a war-free world, and faith and courage to work for its realization. Youth says war is *not* inevitable. Youth says war *can* be abolished. . . We must not cease until youth proclaims, individually, nationally, and internationally—for no more war."

A statement from German Youth: "It is determined to combat with speech and pen, also with passive resistence any attempt at military servitude, especially by objection to war service and by aid and assistance to such objectors."

Young people from Belgium, Bulgaria, Denmark, Germany, France, Finland, Great Britain, Holland, India, Italy, Norway, Austria, Poland, Russia, Sweden, Switzerland, United States of America, taking part in the conference of the International Fellowship of Reconciliation at Kyborg, Denmark, in July, 1924, made the following statement: "We have arrived at a mutual understanding in the spirit of comradeship and confidence, which unites races, peoples, confessions and classes. We shall endeavor to realize this spirit in our lives, to stand up for justice and to renounce all use of violence."

PATTIE COGHILL.

TO SUNDAY SCHOOLS OF THE SOUTHERN CHRISTIAN CONVENTION.

The offering for the Board of Christian Education is to be taken Sunday, November 1st. The budget of the Board is $40,000 per year. Much of this money is spent in the South, and we should contribute at least $5,000 of this amount.

Many of our Sunday Schools sent in good offerings last year. Some failed to take the offering. We hope to have an offering from every school this year. Try to make your contribution average at least 25 cents per member for your total enrollment.

Send all contributions to Mr. C. H. Stephenson, 120 W. Martin Street, Raleigh, N. C., and please forward the offerings promptly.

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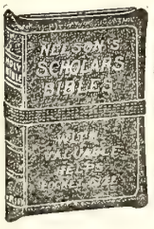

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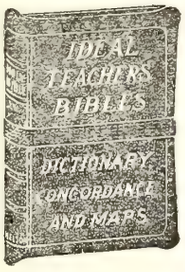

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MONDAY.

ALL THAT IS REQUIRED.

"And what doth the Lord require of thee, but to do justly, love mercy, and walk humbly with thy Lord."—Micha 6: 8.

"Any one can carry the burden, however heavy, until night-fall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, purely, till the sun goes down." —isn't this all that Christ requires of us? Isn't this what life —your life and mine—means.

Prayer.—Our Father, forgive us all of our sins. Give us humility, sweetness of spirit. Help us to love everybody as our Saviour does. Help us to do good every day, and to make the world better for having lived in it. In Christ's name we ask it. Amen.

TUESDAY.

GOD HEARS AND ANSWERS PRAYER.
LESSON: Isaiah 65: 23-24.

"And it shall come to pass, that before they call, I will answer."

Several times I had observed a parishoner clearing up a field of virgin soil. He was a man who had already reached the autumnal of life. The land was swampy and the turf deep, and the whole task seemed a thing of drudgery. One day, in answer to my question, he said: "The day my son was leaving for over seas, he began to say something, but his voice choaked and he was not able to finish. Later he wrote me and said: 'Father, if I never come back, I want you to plant some trees on the lot of land I bought from Uncle Joe, and make it into a cultivated field. Nothing seems so fitting to perpetuate the memory of the dead as something that has life and growth and will go on living.'" The young man never came back, and the father found great solace for his bereaved heart in carrying out in every detail his son's last wish.

The Divine Father said to His servant, the prophet Isaiah: "Before they call, I will answer." He is speaking of Israel and their blessings in the "new earth." But the promise is not limited to the purified remnant. God's promises are illimitable. All of God's people, of every age and clime are His children. If an earthly father is so desirous of fulfilling the wish of his child, how much more our Father in heaven! God even makes provision for an answer to the *expected* call. "Thou preventest me with the blessings of goodness," said the Psalmist, meaning that God was always anticipating his need. In the Parable of the Prodigal, that picture of the father running to meet the son and embracing him with the kiss of a full forgiveness—even before the son had time to present to the father his request—is the eternal likeness of the heart of God. May this be our encouragement and our hope, for "He is faithful that promised."

—*Rev. Alfred J. Reynolds.*

Prayer.—When we lift our hearts to the Hearer and Answerer of prayer, may we feel the assurance that He desires not only our salvation, but our entire well-being. Amen.

WEDNESDAY.

WASTED OPPORTUNITIES.
LESSON: Acts 24: 24-27.

"Felix trembled, and answered, Go thy way for this time."

The great evil with so many of us who mean to do well is not that we do not know what we ought to do, but that we are so wretchedly slow to do the good that we know. We all agree that evil habits ought to be corrected, yet how slow we are to bring this to pass! We all agree that the poor ought to be helped, the sick visited, the erring admonished—yet how slow we are to do these things! We all agree that there is no time like the present to lead the Christian life, yet how often, like Augustus of old, do we not catch ourselves praying and saying, in substance at least: "Lord, make me pure, but not just yet for a while."

Some one has said: Good intentions are like eggs. You must hatch them into actions without too much delay, or they will spoil." Here is homely but good advice. Beware of bad impulses, yes; but, be sure to act on the good ones when they come, and act without delay.

—*Rev. G. E. Lenski.*

Prayer.—Our Father, may we realize the danger of delay, and be led to take Christ as our Saviour an Redeemer, now. And may we faithfully serve Him, we ask. Amen.

THURSDAY.

THE UNSEEN GUARDIAN.
LESSON: Psalm 3: 2-8.

"I laid me down and slept; I awaked, for the Lord sustained me."

Passing through China on one of his missionary journeys, the beloved Bishop J. W. Bashford arrived one night at a village. The hotel, however was crowded. The hotel-keeper offered the Bishop a cot on which he might sleep in "God's out-of-doors," under the trees. The guest was warned that robbers and bandits had been rather active in the community, and that information was not conducive to selep.

The Bishop lay awake for quite a while. Then he thought of the familiar words, "Behold, He that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper." And he said: "Dear Lord, there's no use of both of us being awake." Soon he was soundly sleeping.

When he awoke in the morning, he was surprised to see a native standing near, ready to sound the note of warning if robbers should approach. God was his guardian, his sure protection, and the human agent, in the form of an unconverted Chinaman, was standing near the distinguished guest, when the latter did not know that he had any help of man available.

A happy sense of security sustains the children of God. More sure are they of His protection than any child can be of the protecting presence of father or mother. God is our guardian, and watches over us with tenderest solicitude.

—*Rev. William J. Hart.*

Have one of the older children pray that we may learn of the goodness of our Heavenly Father in guarding us, whether asleep or awake; and that we may fully trust Him who will never fail us.

FRIDAY.

THE POWER OF PRAYER.

"His promises are, yea and amen in Christ Jesus."—II. Cor. 1: 20.

When we appropriate ourselves to God's work and His way of prayer, He cannot fail. If failure results, we are responsible. Think of the mighty works He has done that you know about and attribute to Him. All of them have been wrought through prayer.

We are facing terrible perils these days—the wave of crime and godlessness sweeping everywhere—a pleasure loving and pleasure mad people—secular perils that desecrate the very altars of God—temptations meeting us with a lure to which feeble minds succumb. Only looking back to God, and deep prayer life will save us.

Prayer.—Our Father, let us get back to the great and mighty things of God. That we may not be lured away, flash thou before our eyes the source of true power, and lead us in that pathway. Forgive us, Lord, and save us. In Christ's name. Amen.

SATURDAY.

THE BLESSING OF THE BURDEN.
LESSON: Galatians 6 2-7.

"Let every man prove his own work."

If we consider this statement carefully, we will see that it does not impose a hardship on anybody. It states the conditions of a blessing. The best thing to do with a burden is to *bear it.* If you have a load to carry, *carry it.* If you have a task to perform, *perform it.* You will never get a blessing by dropping it, or by shifting it to the shoulders of somebody else, or by trading it off for some other person's load. Carry it!

There are two blessings at least that come to us out of bearing our burdens. The first one is to be found in the fact that the longer we bear the burden, the easier it becomes. Not because the burden is lighter, but because we become stronger. Burden-bearing brings strength. In the second place, there is a hidden blessing in the very burden itself. It helps to keep life from being meaningless.—*Rev. E. V. Cole.*

Prayer.—Our Father, may learn to realize that faith in Thee and the spirit of helpfulness toward our fellow men will make our own load lighter and give us strength to bear it. We ask it in Jesus' name. Amen.

SUNDAY.

GROWTH IN GRACE.
LESSON: II. Peter 3: 14-18.

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

The word "Christ" is the Messiah. It denotes the prophesied one and postulates deity. Very God and very man, He and He alone was qualified to be our Saviour. "Who his own self bare our sins—that we should live unto righteousness." By virtue of what He is and what He has done He is my rightful Lord. The Lord of glory, the King of love is my Shepherd.

Now I am to make progress in the superlative growth. It is first in the knowledge of my Lord. This knowledge is immediate. "He is my light." It is also mediate by prayer and by the Word. "If any man lack wisdom, let him ask, and it shall be given." "I have more understanding than my teachers, for Thy testimonies are my dedication." Also this knowledge is personal.

Further, our progress is in grace. Dr. Warfield used to say that grace is love at white heat. The grace that characterizes my Lord is to be my increasing possession, not only to fill me with joy that is full of glory, but also to empower me with enabing energy. "To them gave He power." "He giveth grace to the humble." "The Lord is my strength."—*Rev. Chas. C. McIntire.*

Lord's Prayer—all the Circle joining.

Closing Prayer (by one of the parents) that our whole household may be divinely strengthened, and made fitting instruments for loyal Christian service.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Czechoslovakia Week!

What on earth does that word spell? Tell Mother to look on the map of Europe, dears, and find a little country called Czechoslovakia. On before-the-war maps it is called Bohemia. This little country is full of little boys and little girls, that make all kinds of beautiful things, like

A pop eyed monk, all green and sweet
From beady tail to beady feet—

and another little Czechic boy made this

A timid chap, poor pale giraffe
You'll hurt his feelings if you laugh—

A bug is easier to do; I'd do him first if I were you—Kiddies!

All made by clever Czechic hand

For you to copy Jills and Jacks
With wire—and beads—and sealing wax.

These Czechic people make such beautiful things with beads and sealing wax—and lately your editor has been wondering about these little folks in the Czechic land and wondering if the Kiddies in this Korner couldn't make something like the little Czechish children—I wonder—now couldn't we dears?

Oh, not very long ago those boys and girls were laughing over a real American Movey—Mary Pickford in "Pollyanna"—and, Oh!—we have just been playing that game ourselves.

How nice to feel that we all belong to our Loving Heavenly Father—us and the little Czech children too.

Oh—wouldn't it be fun to know a story about their little country? Read this one then—about the Castle of the Cats—it's a real legend of Czechoslovakia—

Mile Deti (That's "Dear Children" in Czech): Read the story and then try to make a pop-eyed monk—or a poor pale giraffe—or a big old bug out of sealing wax. Then write me about it.

Next week—you will know who gets the Pollyanna prize. Yes, dears, the letters are coming in all the time. I adore you all—

YOUR EDITOR.

THE CASTLE OF THE CATS.

Once upon a time, in an old castle-fort near the Black Hill, there lived a rich King and his daughter. Eleven fair maidens waited upon the Princess, but she was herself so fair and so good that she shone among them like the sun in the heavens. And all in the Castle were happy and God blessed them, because they were kind to the poor.

But one day a Witch and her ugly son came to live on the Black Hill above the Dark Valley, and they were jealous of all happiness and plotted evil against the Castle. But every day the Princess and her maidens went walking in the sunshine, for they were safe as long as they did not climb Black Hill nor wander into the Dark Valley. And as they went, they blew sweetly upon little horns of gold, so the sight was fair to see.

Now the Witch's ugly son saw the sweet sight and heard the sweet sound and he followed the Princess at a distance, until his ugly heart nearly shriveled up with love, and he ran home to his mother and teased and whined and gave her no peace until she promised to get the King's daughter into her power.

So the Witch turned herself into a strange and beautiful bird, and flew ahead of the maidens above the Dark Valley. But the Princess did not follow. Then she turned into a strange and beautiful beast, and ran ahead in the underbrush. But the Princess did not follow. Finally she hid in the woods and played such strange and beautiful music as was never before heard by human ear. But the Princess only laughed, and returned to the Castle with her maids in safety.

How the old Witch shook with rage, and her ugly son grew uglier and uglier and more shriveled day by day!

One afternoon, as the Princess and her eleven maidens rode forth upon their twelve beautiful steeds, in the sunshine above the Dark Valley, they heard far below a pitiful sound of weeping as of some poor soul in distress. Their hearts were touched; they forgot all danger and galloped down to the rescue.

Suddenly, dark shadows began to close about them, and one of the maidens cried in terror: "Alas, we are in the Dark Valley. It is the Witch who led us here!"

Back they turned, and rode at breakneck speed, but it was too late. Close on their heels came the old Witch, while her ugly son galloped grinning behind.

Then the frightened Princess remembered a holy man living near by, who might be able to save them. "To the hermit's cave!" she called, and madly they rode, till the sparks hissed under their horses' hoofs. But ever closer came the Witch.

That was a wild race! Hearing the clatter of hoofs, the old hermit ran from his cave. He saw the terrible danger of the Princess, but he had no power to set her free, but only to lighten the spell, when it should fall.

Now the Witch had caught up with the maidens and raised her black wand to strike. Suddenly the Princess sprang from her horse, turned, and fell headlong down the steep cliff into the valley below. Before the Witch could speak, the hermit had cried in a loud voice: "She shall turn into a pillar of rock and stand until there comes this way a youth of generous heart and pure soul, who is worthy to set her free."

How the Witch's ugly son shrieked and yelled, and how his mother stamped her big feet with rage! The Witch turned and fiercely she struck the eleven maidens with her wand; they vanished, and eleven pretty little cats ran mewing and meowing to the Castle. Since that day, it has been called the Castle of the Cats, and always at midnight may be heard a loud mewing and meowing. The Witch herself became a bird of prey, and each night she circles over the Castle of the Cats, shrieking hideously. As for her ugly son, no doubt he shriveled up completely. But the pillar of rock still stands in the valley, waiting for the youth of generous heart and pure soul worthy to set her free—*The Little Delineator.*

THE WONDER CLOCK OF PRAGUE.

On a tower in Prague, the capital of Czechoslovakia, stands a wonderful clock, hundreds of years old. This clock not only tells the hour, but the season and the month of the year as well. Figures on it move whenever the hour strikes, a bell rings, the cock crows, two doors open and the figures of Christ and His Apostles go by. The machinery inside is so complicated that when it got out of order no one knew how to make it go, and the Wonder Clock was still for two hundred years, until at last a clever clockmaker started it again. At all hours during the day, in the street before the clock-tower, people stand waiting to watch the hour strike.

The Emperor Vespacian, being sick with the disease whereof he died, when reproached by his physician for continuing to carry on matters of state, said: "An emperor should die standing." So much for an heathen emperor. Every boy and girl in our whole Christian land should both live and die "standing" for Jesus Christ and His Kingdom. We are certainly better than a heathen king.

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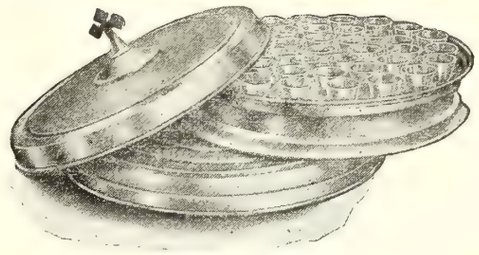

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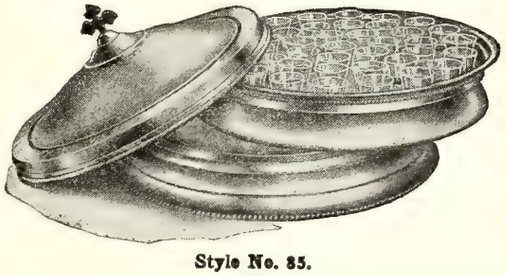

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Bread Plate No. 3—Narrow rim.....	**9.00**
No. 4—Broad rim	**9.00**
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Christian Orphanage

Dear Friends:

We can do no better than to repeat what we said last week, and we ask each of you to consider the facts carefully.

First.—Winter is near. The children need shoes, clothing, wraps, etc. Send us a box from your church. It will help us and make us happy.

Second.—The work on our new building is moving on nicely and the contractor presents a bill on the first of each month for work done. If your church has not raised the amount asked for, will you not do so right away and write me? If you have made a subscription, and have not sent in the first payment, will you not do so now?

Third.—Thanksgiving will soon be here. We want every church and Sunday school to do its best this year to raise the largest offering it has ever raised. We need it. We have been in the dry belt this year and have made very poor crops indeed. Make your plans several weeks ahead and let it be known that you will receive this offering on a certain day, and ask everyone to help.

Remember that this is your orphanage, the children are yours to keep for the Master, who promises that whatsoever you may give to them will be given unto Him.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 29, 1925.

Amount brought forward		$ 24,052.17
Sunday School Offerings.		
North Carolina and Virginia Conference:		
Concord	$ 2.14	
Mt. Zion	1.87	
Haw River	7.21	
Bethlehem	3.80	
Ingram	5.00	
Shallow Ford	1.99	
		22.01
Eastern Virginia Conference:		
People's Church, Dover, Del.	$ 50.00	
Waverly	15.00	
Rosemont	6.40	
Wakefield	3.60	
		75.00
Western North Carolina Conference:		
Shady Grove	$ 1.00	
Pleasant Hill (A.)	7.50	
Seagrove	1.24	
Shiloh	1.25	
		10.99
Eastern North Carolina Conference:		
Liberty (Vance)	$ 5.50	
Christian Light	5.22	
Clayton, Card Class	1.50	
Mount Auburn	11.09	
		23.31
Alabama Conference:		
Bethany		1.60
Valley Virginia Conference:		
Woods Chapel		1.00
Northern Sunday Schools:		
North Grove, Leaf River, Ill	$ 2.08	
First Church, Huntington, Ind.	7.45	
		9.53
Special Offerings.		
People's Christian Church, Thanksgiving and Easter Offering	$ 35.61	
Mr. R. B. Wicker, support for child	15.00	
Boone Bible Class, Sanford	15.00	
E. M. Davenport, support for children	13.39	
Special Offering, Georgia and Alabama Conference	14.77	
		93.77
New Building Fund.		
E. M. Carter, Wadley, Ala.	$ 2.00	
D. L. Mann, Apex, N. C.	10.00	
K. B. Riddle	10.00	
W. M. Goodwin	25.00	
T. A. Read	5.00	
A. P. Read	5.00	
Young Men's Bible Class, Burlington, N. C.	60.00	
		117.00
Total for week		354.21
Grand total		$ 24,406.38

NOVEMBER MISSIONARY PROGRAM.

WOMAN'S MISSIONARY SOCIETIES.

Hold Thank-offering Service: "Why I am Thankful." Personal testimonies. Send all dues and "specials" to your conference treasurer.

Opening Thought: "Prayer is the first and chief method of solving the missionary problems."

1. "Prayer and Missions." Most wonderful mission study book yet. Congratulate all who are enough interested to study. I would consider it a missionary act to influence others to read and study the book, wish it might be in every home.

a. The Aim: To get the people, the women, more of them to pray, to pray more earnestly for the promotion of the Kingdom.

2. The Bible Practice of Prayer.

a. My favorite prayer-hero in the Old Testament. (Let four or five women participate in this, each choosing one of the Old Testament saints as her hero. Material found on pp 17-19.

b. Paper: "The Prayer Life of Jesus."

c. Prayer in the early church.

d. Lessons from Paul's prayer life.

e. Summing up the entire chapter, by the Leader.

3. Roll Call to which members respond with Bible verses on prayer; see pp. 21-22; 31-39.

4. Sentence Prayers.

5. Song: "Take My Life and Let It Be."

6. Benediction.

YOUNG PEOPLE'S SOCIETIES.

Hold a Thank-offering Service, if possible on Sunday evening. "Thanksgiving Gates" is a splendid Thanksgiving and Thank-offering pageant for boys and girls.

1. "High Adventure," a story of Slavic Pioneers in America, by Fjeril Hess. So interesting that older groups will want to use it.

2. "Following the Western Horizon." "One who is satiated cannot understand another's hunger."

a. Tell the story of "Jed," of the "Covered Wagon," and of his banjo.

b. Paper: A short story of Jan's strange and wonderful pioneering. The great adventure of his coming to America.

3. The Power of Prayer. (Leaflet.)

4. Roll Call. Members respond with verses of Scripture.

5. Sentence Prayers.

6. Song: "I Gave My Life for Thee."

7. Adjournment.

JUNIORS AND WILLING WORKERS.

Opening Thought: "What is the Bravest Adventure of which you ever heard?"

1. "Brave Adventurers," by Katherine S. Cronk. True stories of answered prayer by one who knows how to teach and how to write.

2. The Aim: To help the boys and girls to realize that the Bravest Adventurers are those who take God at His word and venture all to go into the whole world and preach the Gospel; and to know that "all Power" comes through the prayer of faith.

a. Write the names of the Twelve Apostles, the first Brave Adventurers.

b. Write the names of all the missionaries you know.

c. Copy the promise of thirteen words on which missionaries have ventured all, in faith.

3. God's answers to our questions about prayer. (Leaflet.)

4. Roll Call; Dues Collected.

5. Song: "Where He Leads Me, I will Follow."

6. Ask the boys and girls to listen carefully to prayers offered in the Sunday School, church, and at other places, and report whether they think the missionaries have the prayer "backing" of the church.

a. Sentence prayers of Thanksgiving.

7. Adjourn.

GENERAL LAWS.

Begin exactly on time.
Close promptly at the appointed time.
Don't let people go over their time.
Season the whole program with prayer.

The above Mission Study Books will be mailed to you upon receipt of 50 cents each.

GERTRUDE BROWNE,
Elon College, N. C. *Secretary.*

LIFE'S RENDEZVOUS.

"I have a rendezvous with Life,"
And I must surely meet it when
E'en Death seems easier to greet
In mountain glade or dangerous glen;
"I have a rendezvous with Life,"
Its hardships and its sin.

It may be it will leave me scarred,
And broken down, and worn and marred,
And take away my sweet desires,
It may be I shall lose my way
When I shall meet its fiercest fires,
But when Life calls me, I'll obey,
When autumn comes with all its haze
And the old forests are ablaze.

God knows 'twere better to be deep
Pilliwed in death and laid to rest
When Life is o'er, no trysts to keep,
All sorrow stilled and all the strife,
God's hand in mine to lead me on,
His angels hovering very near,
But I've a rendezvous with Life,
At any time, in any place,
When winter comes, or summer clear.
So while I have Life's work to do
I shall not fail that rendezvous.

—*Isabel Godsey.*

The House of Bishops of the Protestant-Episcopal Church, which has been holding its forty-eighth triennial General Convention in New Orleans, has voted by 95 to 11 to sustain the verdict of the trial court and the court of review which found Bishop William Montgomery Brown, retired, guilty of heretical teachings. Bishop Brown was planning an appeal to the Federal Courts to prevent his deposition.

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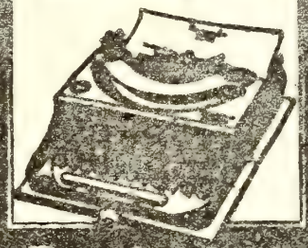

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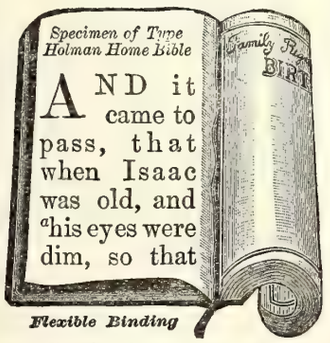
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2 He maketh me to lie green pastures: he leadeth the still waters.

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LASSITER.

On October 9, 1925, the death angel called for the spirit of Deacon Thomas W. Lassiter. He was born April 10, 1851, being 74 years and six months old the day of the funeral.

Bro. Lassiter was married to Miss Sarah W. Edwards in the year 1881, and unto this union God gave seven children. Five of these preceded him to the great beyond. His wife and youngest daughter, Mrs. Frank Vaughan, preceded him just a short while before, on Sept. 27, 1924. The double funeral caused him severe strain, but he bore his sorrow beautifully, believing in God's promises.

He had been in declining health for some time, but was only confined to his bed a few days. On Oct. 4th, he was taken to Maria Parham Hospital, Henderson, N. C., where he had every attention possible..

Bro. Lassiter had been a member of Liberty (Vance) Christian Church for about 40 years, and a deacon for the greater part of that time. He was a true Christian, a loyal citizen, a devoted husband, a loving father and a friend to all. The pastor, Rev. J. E. Franks, being prevented from reaching here, the funeral service was conducted by Rev. Frank Edwards..

He leaves to mourn their loss, one daughter, Mrs. Frank Frazier, one son, Hugh M. Lassiter, eighteen grand-children, six great-grand-children, many relatives and a host of friends. The body was laid to rest in the church cemetery. The large crowd that attended the funeral, despite the inclement weather, and the beautiful floral tribute, were evidence that he was loved by those who knew him. May his life be an example for others to follow in serving Jesus.

Mrs. R. J. NEWTON.

ARNOLD.

Sister Bettie Arnold passed to her heavenly home, as we believe, Tuesday night at twenty-five minutes to one o'clock, in Raleigh, at her son's home. She was buried in her home cemetery, Wednesday, at 4:00 P. M. She was an unusual woman. She gave to this world fifteen children, eleven of whom survive her. They are: Mrs. E. D. Tippet, Mrs. A. J. Toney, Mrs. J. G. Pearce, Mrs. Pruitt, Aaron L., David R., Jarvis V., Otis I., Grover C., and Brooks Arnold. She was a faithful mother and wife. She leaves behind to mourn their loss, a husband, six sons, five daughters, three sisters and a host of friends, who honored her by their presence. The flowers were beautiful, given by her devoted children and friends. Her death was a sad experience to her children.

Mother thou hast left them,
Here their loss they deeply feel.
But it is God who bereft them,
He can all their sorrows heal.

The funeral and burial services were conducted by the writer.

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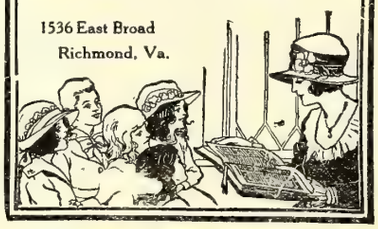

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Official Organ of the Southern Christian Convention

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, NOVEMBER 5, 1925. NUMBER 45.

THE SUN'S OBSERVATORY

By S. M. Lynam.

Independent Church for Poland.—

The orthodox Greek Catholic Church of Poland has been declared independent of the Patriarchate of Moscow by the Patriarch of Constantinople. This will free the Polish church from the position taken in politics by the Russian branch of the church in reference to the Soviet policy. The Polish church may now pursue an independent course so far as Russia is concerned.

A Step to Consider.—

The Congregationalists of Massachusetts have taken a rather unusual step. The Second Congregational Church of Andover has had its pulpit filled for some time by Mr. William Barclay, a business man. The church decided to ask for his ordination. They did. The board met and received a paper based on academic studies and personal study. They did not consider this sufficient educational requirements, and gave a limited ordination by which the minister was given full power until 1928. At that time, if he has followed satisfactorily the outlined studies, he will automatically become a permanently ordained minister.

To Study Prohibition Education.—

The Federal Council of the Churches of Christ in America has secured a good deal of publicity by its report on the Prohibition situation. Resulting from that study are three questions for the answering of which a committee has been appointed. The questions arise on the value of impartial research, the unequivocal advocacy of prohibition, and the need of a vigorous effort to secure observance of law and better temperance education. The answers to the questions promise to be as interesting as the report has been. Serving on the committee are: S. Parks Cadman, John A. Marquis, John M. Moore, Frank Mason North, Robert E. Speer, J. Ross Stevenson, Charles L. White, Robert L. Kelly, John W. Langdale, Charles E. Burton, William Adams Brown, E. M. Bowman, Hellen A. Davis, Mrs. John Ferguson, and Miss Ella MacLaurin.

A Remarkable Ministry.—

In the little fields of work all over this country there are remarkable ministers and remarkable ministries. One of these came to the notice of the public not long ago when the Lime Hill Presbyterian Church, in the open country near Camptown, Pa., released from its pulpit the Rev. M. L. Cook who for forty years has been its pastor. Mr. Cook succeeded his father in that pulpit, who served the church thirty years before him. During the father-son ministry, extending over a period of seventy years, the church has sent out missionaries, preachers, college presidents, teachers, lawyers, doctors, and other eminent people. Rev. W. T. Cook, a son of the retiring minister, has been for sixteen yeasr a missionary in China, and a daughter of the retiring minister, Dr. Alice Cook, is on the medical staff of the Rockefeller Foundation in Peking, China. This remarkable family illustrates as is being done so frequently nowadays that the old story of the minister's son is all a myth.

Argentine Reciprocates.—

Several years ago, the United States gave the Argentine a statue of George Washington. That sister republic on the south of us is now reciprocating with a gift of a statue of her great national hero Jose de San Martin, who a century ago led Argentine, as well as Peru and Chile, to independence from Spain. The statue will stand within a stone's throw of the Capitol in Judiciary square. Everything used in the erection of the statue was shipped here from Argentine, even to the sand in the base. It is in every way a gift from that country. The statue was unveiled on October 28th, and was accepted by President Coolidge. The speech of presentation was made by Dr. Honorio Pueyrredon, the Ambassador from Argentine. This statue will be the only statue of a foreign hero to stand in the National Capital, with the exception of those fighting with us in the Revolutionary War, and that of Joan of Arc. Such a gift will strengthen the strong bond of friendship now existing between Argentine and our own republic.

Young "Bob" Elected.—

It seems to be the fashion these latter days to keep political offices in the family. A number of women have succeeded to the positions of their deceased husbands. Now young "Bob" La Follette has been selected by the voters of Wisconsin to his father's place in the Senate. In being elected to the Senate of the United States, the son of Robert Marion La Follette has fulfilled his father's fondest wish. Among the last words of that veteran of many political battles was "Carry on." There is nothing extraordinary about the young Robert Marion La Follette. He was educated in one of the Washington High Schools, where he was neither a good nor a poor student. He attended the University of Wisconsin for three years, and did as thousands of others have done. Then he was needed in his father's office to take over the detail work which was growing heavy for tired hands. Since that time he has been in his father's constant tutelage, and he must have learned pretty well, but time in the Senate will reveal the justice of that judgment.

Carmel by the Sea.—

One of the interesting places in the world is the little village of Carmel by the Sea, not so very far from Monterey, California. This little village, unlike most others, was deliberately founded. A group of artists, writers, and other folk who desired to escape the progress of the world, moved there and settled down to live. They tried to do something different, and this attracted people. Real estate promoters came, and property went up. Then there came a desire for progress. The real estate men and their clientele wanted asphalt sidewalks and paved streets, better plumbing and such things. The founders didn't. The other day the thing came to a show down. Both sides worked hard before the voting came on, and the founders, fundamentalists, they are called, won, and there will be no sidewalks, no paved streets, no plumbing, nothing that will look like a big city. There is to be one place on the earth where one isn't to be ditsurbed with the progress of the world as it is being made today. The people of Carmel by the Sea are to lead the simple life. We wonder what the real estate folk will do.

Americans to Grow Rubber.—

The world's supply of rubber has proved inadequate. Great Britain has also limited the exportation of rubber. In America, the situation is a serious one, since Americans own a majority of the cars now running in the world. It has been announced recently that Harvey S. Firestone, remembered as the great Ackron, Ohio, tire magnate and the friend of Henry Ford, Thomas Edison, and the late John Burroughs, has leased a million acres of land in Liberia for the purpose of rubber growing. Thirty-five thousand acres have also been leased in Mexico. In Mexico there may be trouble from bandits and revolutionists, but not so in Liberia. That little African country is not America, but it owes much to America. The climate is not suitable for white laborers, but among the two million Liberians there will probably be enough labor. Mr. Firestone is backing the project in Liberia with one hundred million dollars, and he will send doctors, sanitary officers, builders, and workmen to his new field at once. The harbor of Monrovia is to be improved. It will take ten years for the rubber trees to come to full fruition, but at the end of that time Mr. Firestone figures that America will control about one-third of the world's rubber supply. The question has arisen as to the probable attitude England will take to this enterprise. Holland and England now control about ninety per cent of the world's rubber, and this new venture, if successful, will strike her heavily. It has been suggested that she may develop the cotton growing industry in India and Egypt, and so destroy the South's most lucrative business. This would be retaliation with a vengence, but we do not believe it is to be feared.

NOTES-PERSONALS

There is more life in one grain of wheat than there is in a bushel of chaff.

Stewardship was emphasized at the Eastern Virginia Conference this year.

Rev. M. W. Sutcliffe, of Havre de Grace, Md., was a welcome visitor to Richmond and THE SUN'S home, this week.

While in Alabama, the Editor and Mission Secretary, and the Managing Editor, attended the Woman's Missionary Conference at Wadley.

By his request the Eastern Virginia Conference in session last week granted a letter of transfer to Rev. W. L. Wells to join the Southern Presbyterian Church.

Rev. J. F. Morgan, till recently pastor at Winchester, Va., has received over forty members into the Rosemont Church since he became pastor there some six or eight weeks ago.

The Georgia and Alabama Christian Conference decided to have published at once 300 copies of its minutes for free distribution, in addition to taking the usual number of copies of the Christian Annual.

Rev. Floyd D. Ballard, Elon College, N. C., who was licensed to preach by the Eastern Virginia Conference, at Franklin, last week, has accepted the pastorate of the Henderson, N. C. Christian Church.

While at the Eastern Virginia Christian Conference, the Managing Editor was entertained at the hospitable home of Mr. J. B. Gay. Dr. W. H. Dennison, Dr. W. T. Walters, and Mr. R. B. Odom and wife, were likewise guests at this home.

The Eastern Virginia Christian Conference, At Franklin, Va., last week, was well attended. The officers for the coming year are: Dr. W. D. Harward, president; Dr. N. G. Newman, vice-president; Dr. I. W. Johnson, secretary, and Mr. H. Woodward, treasurer.

Rev. H. Biscoe Hall, formerly of our Palm Street Church, Greensboro, North Carolina, has been extended a unanimous call to, and has accepted the pastorate of Elm Avenue Church, Portsmouth, Virginia. He began his work with his new charge on Sunday, November 1st.

The report of the Home Mission Committee, read before the Eastern Virginia Conference by Lieutenant Governor J. E. West, chairman, was especially to be noted. The report will appear in the Christian Annual, and is worthy of the study of every member of the church.

Sam Davis and wife were guests last week of the Eastern Virginia Conference and rendered several musical numbers which were highly enjoyable. The conference showed its esteem for these good people in presenting them a purse of nearly ninety dollars. Our churches would profit by keeping these workers busy in their chosen field of music for evangelistic services.

The Franklin Christian Church was organized on April 29, 1883, by Rev. M. L. Hurley, assisted by Revs. W. W. Staley, D. D., and Robert A. Ricks. From thirteen charter members, it has grown to more than 250 members, who support an all-time pastor. Only three of the charter members are now living. The present handsome brick building is the second the congregation has occupied.

Dr. W. W. Staley, though an emeritus pastor, is in no sense an emeritus worker. He is now deeply concerned in building up a pastorate for some worthy and capable pastor in Gates County, N. C., with Sunbury as a suitable and convenient center. He feels with many others, that if Damascus, Eures, Sarem, and Oak Grove churches would unite their forces, and locate a pastor in their midst, a real service would be rendered in strengthening all these churches and in building up our Christian cause in Gates County. It indeed seems a most fitting and worthwhile thing to do.

Dover, Delaware, Church, and Webster Community Church, Maryland, though far removed from the meeting place, Franklin, Va., of their conference this year, were well represented in the conference and captured and carried it their way for its next annual session. The conference was called upon to "vote as it would go," and by rising vote decided to meet at Havre de Grace next session. It is useless to say that Brother Sutcliffe and his people were most happy over the decision. And the Eastern Virginia people will go. This conference does what it undertakes to do.

"Dr. Daniel Albright Long preached his last sermon as pastor of the Franklinton Christian Church last Sunday night in the school auditorium, pastors Davis and Blanton assisting in the service. The sermon was uniquely typical of Dr. Long, rich in rhetoric, fluent in reminiscence, sparkling in scholarly expression as he held up the Cross of Christ as the emblem of the power that ras revolutionized the world and created a new civilization.

"Franklinton gives up Dr. Long with deep regret. His stay in our midst has been one continuous blessing of bright optimism which radiates from him as natural as sunshine and as aromatic as the dewy rose of spring."

"Say it with flowers" really means what it says in the new flower program adopted by the First Christian Church of Richmond. Until recently, the flowers used for the Sunday services were furnished by contract with a local florist. On the first Sunday in November, the flower committee of the church, Mrs. A. E. Pierce and Mrs. F. S. Gardner, put into operation the program which the church adopted at its last business meeting. On each Sunday members have been asked to furnish flowers in memory of some loved one or ones, either living or having gone to the home beyond. Already the members have taken hold of the idea and it promises to be a great success. Dr. and Mrs Ryan furnished Chrysanthemums last Sunday in memory of their youngest daughter's birthday. Supt. Kelley of the Sunday School has asked for next Sunday in memory of his son Walter, who before his death was a faithful member of the Richmond church.

ROANOKE, ALABAMA.

We have just closed the most profitable session of the Alabama Conference. We plan to do larger things for the Kingdom next year. We look forward to a most successful time in our Master's work.

Our little band at Roanoke, Alabama, has adopted the budget plan and the every-member canvass for next year. We are anxious to pay for our church lot next third Sunday, and we cordially ask everyone who will and can to lend us a little aid just now, for we need it as never before.

If we can just finish paying our debt on the lot now, we are going to begin our building at an early date. This will surely mean more to our cause than anything we can do now.

If every reader of THE SUN will help us a little right now, we can get over in good shape—but if you will pray for us and then send a contribution also, it will be so nice. God help us all to do our best.

Dr. Atkinson preached for us on the third Sunday, morning and evening, and we had fine services. We also have a fine Sunday School and Woman's Missionary Society, both of which are doing excellent work. Come to see us at the "City Hall" every third Sunday and at night. We will try to make you feel welcome.

God bless our cause and prosper it in our hands.

G. D. HUNT.

Wadley, Alabama.

SPECIAL NOTICE.

All delegates and visitors that come by railroad or bus, to the Western North Carolina Conference, to be held at New Center Christian Church, Seagrove, N. C., November 17th, are requested to notify O. D. Lawrence at once, that entertainment may be provided.

W. J. EDWARDS.

Seagrove, N. C.

NOTICE.

The Christian Missionary Association of the Eastern Virginia Conference will meet with Oakland Christian Church, Nansemond County, Va., Tuesday after the first Sunday in December (8th).

N. G. NEWMAN, *Sec'y.*

CONFERENCES MEET.

North Carolina and Virginia Conference meets at Salem Chapel, November 10, 11, 12, 1925, opening at 10:00 A. M.

Western North Carolina Conference meets with New Center Christian Church, Seagrove, N. C., November 17, 18, 19, 1925.

Eastern North Carolina Conference meets with Liberty (Vance) Church Tuesday after the fourth Sunday in November (November 24th).

North Carolina Conference will meet with the First Christian Church, at Greensboro, December 9th and 10, 1925.

PROGRAM OF THE ONE HUNDREDTH ANNUAL SESSION OF THE NORTH CAROLINA AND VIRGINIA CHRISTIAN CONFERENCE.

Salem Chapel, Forsyth County, N. C.
November 10 11, 12, 1925.

First Day—Morning Session.
10:00 o'Clock.

1. Devotional Services conducted by the President, Rev. P. H. Fleming, D. D.
2. Roll Call and Enrollment of Delegates.
3. Organization—Election of Officers.
4. Welcome by Deacon H. F. Samuel.
5. Response by Dr. C. H. Rowland.
6. Report of Program Committee.
7. Annual Address by the President, Dr. P. H. Fleming.
8. Communion Service.
9. Benediction.

First Day—Afternoon Session.
1:30 o'Clock.

1. Devotional Services, led by Rev. R. A. Whitten.

2. Report of Executive Committee, Dr. P. H. Fleming, Chairman.
3. Appointment of Special Committees and Filling of Vacancies.
4. Motions and Resolutions.
5. Report of Committee on Sunday Schools and Christian Endeavor Societies, by Rev. J. E. McCauley, Chairman.
6. Discussion and Vote on Report.
7. Report on Moral Reform, by Rev. J. A. Ledbetter, Chairman.
8. Discussion and Vote on Report.
9. Report of Committee on Entertainment, by Frank Marshall, Chairman.
10. Announcements.
11. Adjournment.

Second Day—Morning Session.
9:30 o'Clock.

1. Devotional Services, led by Rev. W. S. Alexander.
2. Reading Minutes.
3. Miscellaneous Business.
4. Report of Committee on Religious Literature, by Rev. J. W. Patton, Chairman.
5. "Our Church Publications," by P. J. Kernodle, Managing Editor of The Christian Sun.
6. Discussion and Vote on Report.
7. Report of Committee on Education, by Dr. J. O. Atkinson, Chairman.
8. Address by Dr. W. A. Harper.
9. Discussion and Vote on Report.
10. Announcements.
11. Benediction.

Second Day—Afternoon Session.
1:30 o'Clock.

1. Devotional Services, led by Rev. M. F. Allen.
2. Report of Home Mission Board, by W. P. Lawrence, Secretary.
3. Report on Foreign Missions, by Rev. P. T. Klapp, Chairman.
4. Address, "The Whole Program for the Whole Church," J. O. Atkinson.
5. Report of the Woman's Board, by Mrs. L. L. Vaughan, President.
6. Miscellaneous Business.
7. Adjournment.

Third Day—Morning Session.
9:00 o'Clock.

1. Devotional Services, led by Rev. J. W. Knight.
2. Reading of Minutes.
3. Report of Budget Committee, Dr. W. A. Harper, Chairman.
5. Stewardship and Tithing, by Dr. C. H. Rowland.
6. Discussion and Vote on Report.
7. "The Christian Orphanage," by Supt. Chas. D. Johnston.
8. Committee on Centennial Celebration, Dr. W. A. Harper, Chairman.
9. Announcements.
10. Adjournment.

Third Day—Afternoon Session.
1:30 o'Clock.

1. Devotional Services, led by Rev. H. B. Hall.
2. Report on Superannuation, by Chairman C. D. Johnston.
3. Report of Special Committees.
4. Treasurer's Report.
5. Unfinished Business.
6. Fellowship Service.
7. Reading of Minutes.
8. Adjournment with Benediction by the President.

T. FRED WRIGHT,
P. H. FLEMING,
J. O. ATKINSON,
Program Committee.

PROGRAM OF THE FIFTY-FIFTH ANNUAL SESSION, WESTERN NORTH CAROLINA CHRISTIAN CONFERENCE.

New Center Christian Church, Seagrove, N. C.
Tuesday, Wednesday, and Thursday,
November 17, 18, 19, 1925.

First Day—Morning Session.
Tuesday, 10:00 o'Clock.

1. Call to Order by President.
2. Devotional Exercises by Rev. T. E. White.
3. Enrollment of Ministers and Delegates.
4. Election of Officers.
5. Report of Program Committee.
6. Supplying of Vacancies on Regular Committees.
7. Annual Address by President, Rev. G. O. Lankford.
8. Adjournment.

First Day—Afternoon Session.
2:00 o'Clock.

1. Devotional Services by Rev. J. M. Allred.
2. Appointment of Special Committees.
3. Report of Executive Committee.
4. Ministerial and Church Reports.
5. Report on Foreign Missions, Rev. G. R. Underwood, Chairman.
   Address: "The Whole Program for the Whole Church," by Dr. J. O. Atkinson.
6. Miscellaneous Business.
7. Adjournment.

Second Day—Morning Session.
Wednesday, 9:30 o'Clock.

1. Devotional Services by Rev. W. J. Edwards.
2. Minutes of Previous Day.
3. Enrollment of Other Delegates.
4. Report on Sunday Schools, F. M. Wright, Chairman.
5. Report on Home Missions, Rev. T. J. Green, Chairman.
6. Address: "Stewardship," by Rev. S. C. Harrell, Durham, N. C.
7. Adjournment.

Second Day—Afternoon Session.
2:00 o'Clock.

1. Devotional Services by Rev. V. D. Shepherd.
2. Report on Religious Literature, Dr. E. L. Moffitt, Chairman.
3. Report on Moral Reform, Rev. W. C. Martin, Chairman.
4. Report of Woman's Board, Mrs. D. A. Cornelison, Chairman.
   Address: Mrs. W. R. Sellars, Burlington, N. C.
5. "Our Orphanage," by Supt. Chas. D. Johnston.
6. Miscellaneous Business.
7. Adjournment.

Third Day—Morning Session.
Thursday, 9:30 o'Clock.

1. Devotional Services by Rev. G. R. Underwood.
2. Minutes of Previous Day.
3. Christian Endeavor Report, by Miss Madge Moffitt, Chairman.
4. Report on Education, Rev. T. E. White, Chairman.
   Address: Dr. W. A. Harper, Elon College, N. C.
5. Report on Apportionments, Dr. E. L. Moffitt, Chairman.
6. Miscellaneous Business.
7. Sermon: Dr. C. H. Rowland, Greensboro, N. C.
8. Adjournment.

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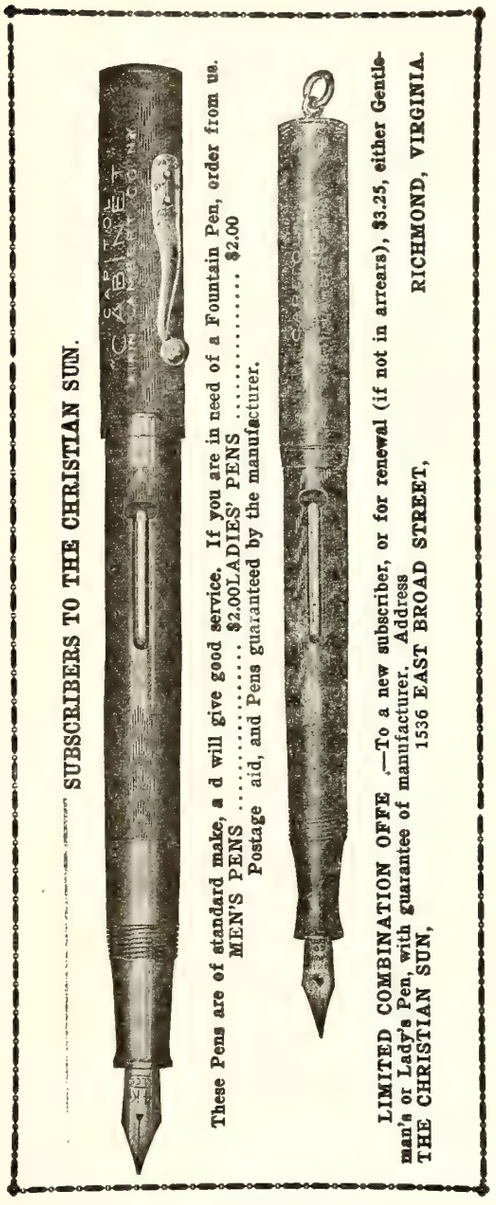
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EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE EASTERN VIRGINIA CONFERENCE.

The Franklin, Virginia, saints, sires, sons and sisters, put on a program of sacrificial service and holy hospitality in their entertainment of the Christian Conference last week, that made all hearts glad and caused all delegates and visitors to acclaim "It is good indeed to be here." It does not require great reports, great addresses, great sermons to make an Eastern Virginia Conference great. The fine fellowship that always prevails, and that marvelous hospitality whose superior, if whose equal, is not to be found elsewhere on earth, simply makes a conference of Christian workers great here, even before the president's gavel falls calling the body together. If anyone surmises that Southern hospitality, especially of the Virginia brand, is on the wane, that one needs to come to our Eastern Virginia Christian Conference and see. Hospitality is not a pastime or a profession with these people, it is a passion.

Our Franklin church is beautifully and bountifully equipped from office to auditorium, from kitchen to choir, and from cellar to committee rooms, for entertaining and accommodating a conference. And the good folks who worship there are as glorious and gracious in their homes as they are in their place of praise and prayer.

The conference met at 10:30 A. M., October 27th, and at that hour, when the gavel of President W. D. Howard called the body to order, a large delegation from practically all the churches and all the ministers of the conference answered to the roll call.

The very popular and capable pastor, Rev. F. C. Lester, gave a welcome address that welcomed, and Dr. I. W. Johnson gave a response that responded and corresponded. In his annual address, Dr. Harward pleaded earnestly and eloquently for a deeper spiritual life as the one safe and sure source of the salvation of all our sacred and secular problems and propositions. Following the sermon a sweet and solemn service was witnessed as Dr. W. T. Walters, assisted by a sufficient bevy of ministers and deacons, administered the holy communion.

In the afternoon, Home Missions, Religious Literature and Stewardship, a trinity of great themes, engaged the individual attention of the great congregation that filled the ample auditorium to capacity. Lieutenant Governor J. E. West reported for Home Missions, Rev H. S. Hardcastle for Religious Literature, and Rev F. C. Lester for Stewardship. By last year's report the churches of this conference have a membership of considerably more than ten thousand souls, who gave for church and benevolences during the year over $360,000.00, and hold property in church buildings, grounds and equipment, valued at more than a million, one hundred thousand dollars. While it did not this year add a congregation or a church

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to its enrollment, it did improve its property holdings and strengthen its stakes by adding to the equipment and capacity of some of its buildings and by increasing the total membership in the churches already established. Oakland Church has greatly enlarged and improved its plant and is soon to be rededicated. Cypress Chapel is now rebuilding and grettly enlarging its plant at heavy cost. And South Norfolk is soon to have one of the very best and most ample buildings in the conference, a house to cost $75,000.00 more or less. There is a feeling, nevertheless, that the Home Missions program of the conference is far too restricted and is far from adequate to the impact of such a numerous body, controlling as it does, such abundance of wealth. Some one aptly remarked that such a body might well have as tis goal a field worker giving full time to work in and for the conference, and the addition of at least two churches and congregations each year. Surely the conference is able, numerically and financially, to undertake such a program, or even a larger one, if and when it shall deem it wise and worth while to so undertake.

Bro Hardcastle, for the Committee on Literature, feels that a persistent and systematic endeavor should be made in the conference to increase the interest in THE CHRISTIAN SUN and our other church publications, and that the pastors, if they would, could render the church invaluable aid along this line.

This conference is showing a commendable and increasing interest in Stewardship, as was evidenced by the fine and elaborate report brought in and by the Stewardship institutes and other activities held in the churches during the past year.

At the evening hour of conference, Dr. W. H. Denison, Dayton, Ohio, Secretary of Stewardship for the General Convention, made a very strong and engaging address on Stewardship, setting forth the fact that the proper handling of money is, or should be regarded a sacred trust. Tithing is not only a law of God, but a law of love, from which practice one may and will derive spiritual power and progress.

Under the direction of Mrs. M. L. Bryant, the Young People's Society of First Church, Norfolk, presented a most striking and memorable pageant on "Stewardship." It would add impetus and interest to the work of Stewardship in all of our churches could this pageant be presented to each and every congregation.

On the second day of the session, a splendid hour was further devoted to the discussion of Stewardship and a most lively and wholesome debate of this fruitful topic was indulged.

Rev. L. E. Smith, Chairman, presented the report on Evangelism, which called for emphasis and progress in this vital program of the church. Rev. Jas. H. Lightbourne, Chairman, ably presented and effectually emphasized the work of the Christian Missionary Association. Under Brother Lightbourne's capable leadership, this association is developing into a great factor in this conference and is increasing rapidly in interest and in results.

"Jesus, Our Advocate," was the theme of Rev. J. F. Morgan in leading the devotional half-hour of the conference at this session. "Jesus, Our Sacrifice," was his theme the first day; and "Jesus, Our Coming King," was his theme the third day. These services were sacred, and their tone was deeply spiritual and sublime.

Mrs. M. L. Bryant's report of the Woman's Conference at Liberty Spring, was inspirational in its presentation of the great and good work of the women in their organized missionary endeavor in the past year.

Rev. N. G. Newman, D. D., presented the report on Foreign Missions. This report emphasized the need of missionary study and activity, if the conference is going to live up to its obligations to those who are not blessed as we are to enjoy the power and share the blessings God has for us in seeking to carry out His commands and His program. This report joined with that on Home Missions in setting aside next February as Missions Month. In that month, they seek to secure an offering from every member of all our churches, Sunday Schools, Endeavor and Missionary Societies, for our Emergency Missionary Fund of $25,000.00. This is in approval of an action by the Executive Committee of the Southern Convention, and of the Mission Board, urging all conferences to adopt and put into operation such action. There is a feeling that the whole church should be brought to a more lively interest in and concern for missions, and that thus far we have not given sufficient emphasis to this vital and fundamental business of the church.

Dr. W. W. Staley, Chairman, presented a printed report on Education, the body of which, being of general interest and import, is printed elsewhere in THE SUN this week. The committee holds assets for this department now of $9,754.27, and this year has two students in Elon College preparing for the ministry. It was voted that Floyd D. Ballard of Mt. Carmel church, and who is now in his senior year in Elon College, be licensed to preach. At a later hour of the Conference, by request of the president, Dr. Staley

licensed Bro. Ballard, and set him apart to this high calling and privilege.

Rev. John G. Truitt, of the committee, delivered a truly eloquent address, most timely and appropriate to the committee's work, on "Be Ye Not Servants of Men."

At the evening session, Rev. L. E. Smith, D. D., President of the Southern Christian Convention, set forth the different types of Evangelism, and moved the audience mightily in his passionate plea for systematic and insistent evangelism.

By vote of the conference earlier in the day, an offering was taken at this time for the Emergency Mission Fund. The amount given was $52.17. Superintendent C. D. Johnston of the Christian Orphanage brought the evening service to a happy climax in a graphic presentation of the status and needs of the institution he so faithfully and efficiently represents.

The third day of the conference, scheduled to close at noon, but running far into the afternoon, was filled with lively and absorbing discussion of reports of special committees, election of delegates, forty in number, to the Southern Christian Convention, selection of the place for the next session of conference, which is to be the Webster Community Church, Havre de Grace, Md., Rev. M. W. Sutcliffe, pastor, and the adoption of reports on Moral Reform and Religious Education.

The closing exercises were led by Dr. W. W. Staley, and were characterized by a sense of reverence, worship, prayer, and praise.

It was a great and good conference; and the writer of this realizes how wholly inadequate these lines are in seeking to portray to SUN readers the spirit and manifold features of the sessions of this body of Christian workers and stewards of our Lord. J. O. A.

SOME DIFFERENCES.

A great many people are not able to understand that there is any difference between the aims and objectives of the religious press and those of the daily press. They are inclined to think that the daily press gives religious news as well as other news and, therefore, it covers the whole of life. In this they are mistaken. For instance, recently a survey was made of one of the outstanding newspapers of America. Out of eighty-four columns, exclusive of advertising, a little over a single column had to do with the church or with religion. A few months later another great daily pubilshed a complete list of its staff, occupying no less than four columns. There appeared in the list of the staff, men or women assigned to cover politics, sports, literature, drama, finance, military affairs, science, fashions, the courts, and almost every conceivable human interest except religion. *Not a single man was assigned to religion and the churches.* Therefore, when men conclude there is no field for the religious press, they are drawing unfounded conclusions from an insecure basis of facts. Men will continue to read their daily papers, but Christian men must also read their religious papers.

The daily press gives men the information which they want, but the religious press gives them what they ought to have.

The daily press pictures things as they are. The religious press strives to make things what they should be.

The daily press concerns itself with news, but the religious press publishes "good news," which is another name for the Gospel.

It is also fair to say that the daily press concerns itself with materialism, but the religious press devotes itself to the spiritual interests of mankind.

The contrasts between these two types of literature given above by no means exhaust the subject, but they do indicate that there is a wide field of usefulness open for the religious press, provided, of course, that religion is regarded as a vital human interest.

The daily press consists of two kinds of papers, what we may call general organs and special organs. The same is true of the church and the religious press. For example, the Christian Church maintains two general organs: THE CHRISTIAN SUN and the *Herald of Gospel Liberty.* It also maintains two special organs: the *Christian Missionary* and the *Journal of Christian Education,* and just as the wise business man will take a general paper and then his special paper for his trade or profession, so the members of the Christian Church in the South should take THE CHRISTIAN SUN and, if possible, the *Herald of Gospel Liberty,* but certainly, along with the one or both of these, the *Christian Missionary* and the *Journal of Christian Education.*

The church is different from the world, and we cannot with safety ignore these differences, even in the realms of publications. We wish to be fair to the daily press, but we must also be fair in our thought and our plans to the Kingdom of God and the religious press which stands for that Kingdom through legitimate publicity.

W. A. H.

THREE CONFERENCES HAVE SPOKEN.

The Executive Committee of the Southern Christian Convention, in session at the Christian Church, Suffolk, Va., October 2, 1925, voted that "The Mission Board be authorized to request the conferences of the convention to designate a mission month for offerings from all the churches in the conferences of the convention, which month is to be not later than April, 1926, for an Emergency Mission Fund of $25,000.00."

Since that resolution was passed, three conferences have held their annual sessions, and these all unanimously adopted and approved the action of the convention's committee. The Alabama Conference discussed the matter as to the best month to be set aside as Missions Month and decided on March. The Georgia and Alabama Conference did likewise and also decided on March. The Eastern Virginia Conference decided that February would be the best month for their churches to stress missions and take the offering.

Our Mission Board, like that of every denomination that is trying to do anything in Kingdom service so far as we know, is in debt. There are obligations to be met, or the work even now being done, is to stop and be deplorably hampered.

It all comes to this: The Mission Board, with its hands tied will not and can not begin work at any new places, however needy, until present obligations are discharged; and, moreover, is now curtailing and must curtail its appropriations to work already begun and most needy, until funds are available. Further than this, it was no fault of the Board that such impediments have been fastened upon it. Appropriations were made, and obligations were entered into, that seemed both conservative and reasonable, and essential to our opportunity and in keeping with our resources. But there was a slump in resources, unforeseen, unexpected, and unavoidable. Men and Millions, while doing more than we had ever done before, has not yielded the resources promised, pledged, and reasonably anticipated.

And now, right this day and hour, the Mission Board needs, and should have, a minimum of $25,000.00 as an Emergency Fund, to discharge most pressing obligations and carry forward the work of building churches at home and supporting God's messengers of the Gospel abroad.

If every member of our churches, Sunday Schools, Endeavor Societies, Missionary Societies, can be given a chance to make a free will offering to this Emergency Fund, we have the faith to believe the full amount will be contributed.

To this end the Executive Committee of our Convention has acted, and the three conferences named have spoken for themselves and their churches. It is reasonable to suppose that all conferences will speak in similar tone and terms, and that this shall be made the most potent year in all our churches in their endeavor to build up our Christian cause and make known our Christ to the world. J. O. A.

CHRISTMAS SEALS.

Tuberculosis Christmas seals are again for sale on the candy counters, cigar stands and hotel desks of the country. Millions of them, too, are pouring into our homes by mail, with the request that we purchase the little stickers and so further strengthen the campaign against one of the world's greatest scourges.

This year the Christmas seal comes of age. It is just twenty-one years since an obscure postal clerk in Denmark conceived the idea of a decorative stamp to be placed on Christmas mail as a means of raising funds for a hospital for tuberculous children. A few years later the first Christmas seals that were sold in the United States raised $3,000 for the pucrhase of a sanatorium site in Delaware. Last year, 1,250,000,000 seals were printed for the National Tuberculosis Association, and their sales brought approximately $4,500,000 into the coffers of the 1,500 organizations affiliated with the national body.

During these years the Christmas seal has helped to finance hundreds of local, State and National campaigns to secure hospitals, sanatoria, clinics and dispensaries. At least 20,000 public heatlh nurses are at work in the schools and homes to educate children and parents in the rules of healthful living. In this way minor physical defects are detected and, because of early treatment a physical breakdown in later life, with tuberculosis or some other serious disease, is often prevented. Every large city nowadays has its open air schools, preventoria and nutrition classes where the children of tuberculous parents and others below par are brought to normal weight and strength. Approximately 3,000 such institutions are in this country at present. The Christmas seal has made possible the modern health crusade, the largest child health movement in the world, through which, 8,000,000 school children have been taught daily habits of cleanliness, diet, exercise and rest so that they may develop into robust men and women.

Participation in the annual Christmas seal sale is an investment in individual and community health. More than that, we become a part of the message of hope which the seal carries to the many thousands who otherwise become victims of a preventable and cureable disease. In all truth, the mission of the Christmas seal is joyous health. M. G.

REPORT ON EDUCATION.

The Report of the Educational Committee, presented to the Eastern Virginia Christian Conference, at Franklin, Va., last week, is so full of facts and fraught with such might and meaning, that THE SUN'S Editor deems it worth reading by the whole Church. The committee is composed of Dr. W. W. Staley, Dr. I. W. Johnson, and Rev. John G. Truitt. Dr. Harper has thought so much of the report that he has made it the subject of the Elon Letter this week, and has included it almost bodily.

CONTRIBUTIONS

SUFFOLK LETTER.

Belief in the immotrality of the soul is so universal that when people die, the living say: "He passed away last night," or some other fixed time. If death ended all, the dead would not "pass away"; they would just die.

Another man has passed away whose life deserves mention in the printed page, because of its sincerety, faith, and Christian activity. He came to Suffolk thirty-three years ago, and in that third of a century built a Christian reputation on such solid ground that the whole city and that still larger circle of friends say in their minds if not with their lips, "He was a good man"; and Solomon said: "A good name is rather to be chosen than great riches"; and that is the one possession that all men could win; but many do not. Even bad people would like to bare a good name. They want it, if they do not strive after it. Here is one who won that desirable reputation.

William Garland Farrar was born in Nashville, Tennessee, sixty-five years ago. His family came to Scottsville, Virginia, where he and his father conducted a newspaper for a period. Mr. Farrar went into the music business, came to Suffolk, where he has lived for a third of a century selling pianos, tuning and repairing, organs and pianos, and making friends among those who love harmony.

On June 14, 1893, he was married to Miss Lena B. Beale, the daughter of Rev. and Mrs. Edwin W. Beale, the charm of whose ministry lingers in the hearts of so many devoted souls. On December 20, 1895, they buried Virginia H., their first born; on November 17, 1904, they buried Edwin William, a darling boy. One daughter, Garland, is now Mrs. Jerome Costen.

His companion in service, in sorrow, in worship, and a happy home, now says in her heart, "Thy will be done"; while Jesus says to her, "What I do thou knowest not now; but thou shalt know hereafter."

He is also survived by a brother, Fred H. Farrar, a married sister, Mrs. Anna Farrar Lewis, and another sister Miss Rose Farrar, all of Richmond, Virginia. Another sister, Miss Ellen Farrar, died in Richmond the day before he passed away, on Friday October 16, 1925. She could not come to him and he could not go to her, but they both met in heaven.

Deacon Farrar was identified with the work of the church as president of the Christian Endeavor Society, as a Sunday School teacher, and in the regular church services. Regular, punctual, liberal, faithful, his example impressed all with his work as a Christian. He stood foursquare on all moral questions, was honest in business, pure in social relations, loyal as a citizen, and devout as a Christian. His memory is precious.

Deacon Farrar was buried from the Suffolk Christian Church at three o'clock Sunday afternoon, October 18th. On the platform were Revs. H. S. Hardcastle, N. G. Newman, D. D., J. M. Roberts, and Dr. R. H. Crossfield, pastor of a Disciples Church in Norfolk. The choir sang, "Rock of Ages," "Jesus Lover of My Soul," "Abide with Me," and a quartette sang "The Heart of God." The casket and pulpit were covered with beautiful floral designs, the congregation was large, the Deacons of the church were honorary pallbearers, and their was a charm about the church that seemed a foretaste of the temple above, "that house not made with hands."

The flowers will fade, their fragrance will vanish, but the memory and influence of Deacon Farrar's faithful life will continue forever.

W. W. Staley.

ELON LETTER.

I had the pleasure of attending the Eastern Virginia Conference last week and of listening to the report of the Committee on Education, of which for many years Dr. W. W. Staley has been chairman.

I have had in mind for sometime to go back through the Christian Annuals for these years and to collect the statements of this committee in regard to the educational situation. It is remarkable to me how a man who has given himself to the ministry as Dr. Staley has, keeps so thoroughly up-to-date on matters of education. The utterances of this committee have in almost every case reflected the growing sentiment and teachings of educators, and this is certainly so this year. I quote from the report as follows:

"Education holds the most prominent place in the thought of the nation and the church. There is danger of divorcing education from Christianity, which has given this nation the public school. The removal of the Bible from the public school is a danger to the church and state. 'The word of God is quick and powerful, and sharper than any two-edged sword,' and needs only to be read, not expounded, in the school. It would improve the judgment, conscience and conduct of teachers, as well as lead the student into the 'path of the just which is a shining light, that shineth more and more unto the perfect day.'

"That the Church College should try to be a 'Character First and Always' institution, is a task all the more difficult while the public schools, from which students come, have had no place in their management for the word of God. Cooks cannot make good bread out of flour from bad mills; and colleges work only upon lives from public schools.

"Ministerial Education is a vital factor in the life of the Church. Very few pews go beyond the pulpit in faith, character, and support. Too many young men listen to *men,* or make their own choice of the ministry, rather than listen to the call of God and His command, 'Follow me,' and 'Go thou and preach the Kingdom of God.'—Luke 9: 59-60. The drop-outs and failures in the ministry from lack of a divine call, or lack of surrender to such a call, or to the ministry, are tragic histories that need correction by education.

"Elon College with its fine buildings and adequate equipment, and its full number of 400 students this year, deserves the thoughtful, prayerful, financial, and student support of the conference, and the families composing the conference."

I wish to call your attention briefly in this letter to the third sentence in the first paragraph, where it is stated: "There is danger of divorcing education from Christianity." It is even worse than this. There is danger of opposing education to Christianity. There can be no doubt in the world on the part of the observing educator that education is in most cases crassly materialistic. Christianity on the other hand is intensely spiritual. Christian Education is a sincere effort on the part of the church to conserve the development of knowledge and learning and to wed it to the spiritual conception of life. That is what we mean when we say that Christian Education is the hope of the world and the fate of the church. We shall not be able to save the world by materialism. We can only save it by spirituality.

W. A. Harper.

BETHLEHEM LETTER.

We are planning to enter the field at once in order to raise the interest on the $100,000 in bonds given to the college by the Southern Christian Convention. The bonds will not be sold as was originally intended, but will be held by the college as an asset or endowment, and we will endeavor to raise the interest on them which will amount to $6,000 annually.

Bethlehem College is a child of the Southern Christian Convention and is worthy of the best support of the whole convention, and it needs it now, and we do not feel that we will be disappointed in our appeal. The college is being run at a great sacrifice, as expenses are much lower for work taken here than anywhere else, and our the other high schools around that get State funds while we do not get any. The young folks want to come to Bethlehem, and we must have the funds to take care of them. We are making a strong appeal to those who expect to send their sons and daughters to school next year, as well as those who are sending now. No doubt you are already counting the cost. You will find it rather expensive if you send them away, but you need not do this, as you have your own school. And you should support it with your boys and girls, your prayers and your money.

Education costs money, but it also means money. In Massachusetts the average person goes to school seven years; in Tennessee the average person goes to school three years. In Massachusetts the average income is $200 a person; in Tennessee it is $116. In the United States as a whole the average college graduate earns $2,000 a year, the average high school graduate $1,000, and the average elementary school graduate only $500.

Each day spent in high school is worth $25.00 to each pupil, each day spent in college, $55.55. Only one in every hundred of our population has been a college graduate, yet 50 per cent of our Presidents, 54 per cent of our Vice-Presidents, 69 per cent of our Supreme Court Judges, and 87 per cent of our Attorney Generals have had college degrees.

The person who cannot read and write, has one chance in 150,000 to get his name in the book called "Who's Who in America"; the grammar school graduate has one chance in 4,250; the high school graduate one in 1,600; the college graduate one in 180; the honor student one in three. Does education pay?

It is expensive, but it is worth vastly more than it costs.

S. L. Beougher.

OUR BURDEN BEARER.

Have you ever tried casting all your care upon Him who careth for you, or have you cast some of your burdens upon Him while you struggle along with others yourself? Our Lord does not want us to carry the load at all. There is not a single burden which we cannot lay at the feet of Jesus and leave there. When we come to the end of our resources, and we ask anything in His name, if we are giving Him faithful, obedient, God-fearing service, He will hear and help us.

The trouble is we bring our burdens to Him and do not leave them there, but take them away with us again. When our Lord told us to cast our burdens upon Him, He meant for us to leave

them there and let Him take care of them for us. He lets the cares and anxieties come, but by faith we can put them over upon Him. They may come more and more often, heavier and heavier, but that only means we may draw more and more upon His never-failing power, and have a freer and fuller intercourse with our Lord than we have ever been privileged to have before. It is just another opportunity to trust Him. When the Word tells us to "commit thy way unto the Lord; trust also in him," we are to commit all our way unto Him, and trust our all to Him, then He delivers us out of all our trials and lightens all our burdens, or better still, takes all upon Himself.

His strength and grace is all we need in our weakness, or to meet any trial. When we feel our weakness so completely that we rely wholly upon the Lord, is when we are really strong. When the power of Christ rests upon us is when we accomplish the worth-while things in His service. In sorrow, He is our comfort, not for ourselves alone, but "that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God."

In the hour of temptation, we turn to Him, knowing He is able to deliver us, because He won the victory over the tempter. There is not a trial, a need, a difficulty, there is not a circumstance, not a sorrow, distress or weakness which He cannot, does not want to meet for us. Our trials are only our opportunities, they are Jesus' loving invitations to draw upon His power, which never has failed, which never will fail those who trust Him completely.

MINNIE LOHR.

Mt. Vernon, Ohio.

THE VALUE OF COLLEGE EDUCATION.

"I count the economic and social values of a college education as wholly incidental," declared Dr. A. T. Allen, State Superintendent of Public Instruction, of North Carolina, in an address before the students of Elon College on October 30th. Dr. Allen's subject was, "The Values of a College Education," and it was thoroughly refreshing to have the head of the North Carolina Department of Public Instruction place the values of the spirit above those of economic and social advantage.

Dr. Allen spoke of the two schools of thought that are contending with each other for the mastery in North Carolina education at this time. The first of these schools he characterized as economic, according to which there is a definite propaganda to limit the courses of instruction in the public school system and also by various tests and measurements to limit the number of pupils which shall take advantage of the State's educational system. Dr. Allen clearly indicated that he had scant sympathy with this school of thought.

The other school he characterized as the spiritual, which believes that the ultimate thing of value in the social order is not the almighty dollar but the human personality, freely and fully developed. This school has set before its face the high aspiration, according to Dr. Allen, to provide not only an enriched curriculum for the secondary school, but the extension of the privilege of higher education in the colleges of the church and the State, until every young man and young woman in the State who is ambitious shall have the opportunity to go to college and enjoy every advantage that a great and rich State can offer.

Dr. Allen gave five values which he considered permanent and abiding as necessarily arising out of a true college education.

The first of these he described as an increased power to understand oneself with the consequent ability of adjusting oneself to service in the world.

The second advantage and permanent value which he saw in college education was an increased understanding of the world itself and the ability to use the forces and environment of the world to contribute to one's happiness and the happiness of others.

The third advantage he described as increased power to maintain attention. The ability to do work, and harder work, and more of it is certainly to be expected as one of the abiding benefits, according to Dr. Allen, of higher education.

Co-operation with others with the preservation at the same time of one's own individuality was the fourth abiding value ascribed by the speaker to higher education.

"But the greatest good, after all," declared Dr. Allen, "is to be found in the increased power of moral self direction." If the college fails to motivate its students in terms of a noble idealism of life and purpose; if it fails to give them attitudes of moral and ethical import, which shall be as self operative and self directive in the moral and spiritual realm as the force of gravity is in the physical realm, college education is a miserable failure.

This is the State Superintendent's first visit to Elon since the completion of the new plant, of which he expressed deep appreciation.

C. M. CANNON.

THE AMERICAN TRACT SOCIETY.

The American Tract Society, which has printed and distributed in all 815,669,200 pieces of Christian literature, celebrates its centennial this year by appealing to the public for $200,000 with which to start its second century of service.

For one hundred years this historic institution has been one of the principal agencies in this country for the spread of the Gospel through the printed page. In all the literature it has published there is no reference to denominational differences, for the American Tract Society stresses the great essential principles of Christianity as they are seen in the life and death of Christ, which are common to all denominations. For this reason its publications are appropriate for use in many fields where strictly denominational literature would not be acceptable, and for this reason the work of the American Tract Society alone can meet certain needs in this country. By converts in the foreign mission field, whose hard-won faith needs the support of the Christian message in their own language, by missionaries who work among them, by our own foreign population whose natural desire is to worship in their own language, by the lonely people of the world in lumber camps, in mines, in the wilderness; in prisons, in hospitals and in homes, the publications of the society are read and cherished.

The present work of the society stresses particularly the Christian Americanization of the thousands of foreigners who come to America each year. Through its colporter at Ellis Island, Rev. John A. Birseneek, it gives out Christian books and tracts and books on Americanization in many languages, and it distributes in the great foreign centres of America, tracts and books in twenty-seven languages, and hymnals in ten languages. In addition to the work among foreigners in this country, the American Tract Society has contributed largely to the support of several well-known societies which exist for the distribution of Christian literature in foreign lands.

That this important work may continue and expand to meet an ever increasing need for evangelization through the printed page, the historic American Tract Society asks for increased support to mark one hundred years of consecrated and competent service and to start its second century with abundant life.

The sum of $200,000 which is the goal of the Centennial Fund Campaign of the American Tract Society is to be used to develop and increase colporter service among the foreign groups in New England; to endow the Spanish Sunday School periodical, *Manzanas de Oro,* which the American Thact Society is at present furnishing to the number of 25,000 subscriptions a week at less than manufacturing cost; to re-publish the Self-Explaining Bible with notes and the pocket Bible; to print new tracts in English, more books in foreign languages, and foreign hymnals in five different languages, and to publish Spanish books imperatively needed for the training of the native ministry.

The Centennial Fund Campaign Committee is under the national chairmanship of J. Frederick Talcott of New York. Many distinguished and worthy laymen and Christian ministers are on the Executive Committee of the Society and among its Honorary Vice-Presidents, and it deserves the support of all Christians of whatever denomination.

THINGS WORTH KNOWING.

"We know that what things soever the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God."—Rom. 3: 19.

"For we know that the law is spiritual; but I am carnal, sold under sin."—Rom. 7: 14.

"We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."—I. John 4: 16.

"We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."—I. John 5: 20.

"We know that this is indeed the Christ, the Saviour of the world."—John 4: 42.

"We know that we have passed from death into life, because we love the brethren. He that loveth not his brother abideth in death."—I. John 3: 14.

"We know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things."—I. John 3: 19-20.

"We know that he abideth in us by the Spirit which he hath given us."—I. John 3: 24.

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—II. Cor. 5: 1.

"And we know that all things work together for good to them that love God, to them who are the called according to his promise."—Rom. 8: 28.

"We know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."—I. John 3: 2-3.

"We know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."—I. Cor. 13: 9-10.

The evolutionist thinks, or affects to think, that no one except an evolutionist is capable of understanding evolution and of discussing it intelligently.—*World and Way.*

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary.*

A VOICE FROM JAPAN.

Dr. A. D. Woodworth, our senior missionary to Japan, a bible student and teacher, sends us this tithing message. Hundreds of our people are beginning to see its value and importance, but thinking of its importance will not make one a tither. Enrollment starts you on the way. Dr. Woodworth says:

"At an evening gathering recently, one of our missionary friends told us of a woman in his American parish who refused to tithe because, if she did, she would not have enough to live on. This friend made up his mind to watch that lady and see how her financial plans worked out. He noticed that misfortune after misfortune seemed to follow her. He was sure she was not among the blessed of God.

"Another lady whom he knew had received $20,000 when her husband died. She took $2,000 of it to her pastor and told him she wanted him to use it for the Lord. But he said, 'You are a poor widow. I do not think the Lord wants you to give so much to him. Better invest it and live on the income!' She took his advice and invested it in what seemed to be good securities, but in a year her securities became worthless and she lost all she had.

"It is not true that all who do not tithe fail in their financial plans, for there are many wicked people who are rich, but it adds so much to the richness and sweetness of life to feel that God is your great Partner in all you do. While many have practiced tithing as a duty enjoined by the scriptures, it has always seemed to me the loving Father saw a great channel of grace and love and power which He might bestow on those who walk with Him and do all their business in fellowship with him.

"With me the constant question is, what does the Senior Partner want me to do? How will this expenditure add to the glory of God and the happiness of men? It has seemed to me that such questions help very much to protect one from the great sin of covetousness and from the many financial mistakes.

"Of course the New Testament idea is that all we possess is God's and we are but stewards of his bounty. It is not the tithe which impoverishes but the waste on unnecessary and harmful pleasures. In Japan, the people are always complaining of poverty and hard times, but spend eleven hundred million yen on alcoholic drinks, two hundred and sixty-seven hundred yen on tobacco every year. It is very sure that the road to poverty is not along the line of obedience to God's rules for the game."

YOUR STEWARDSHIP PROGRAM.

A splendid number of our pastors and workers are writing us of the Stewardship program they are starting with November.

The most of our conferences recognized the great subject in their annual sessions this year.

Our church papers are publishing splendid articles to help the churches and pastors.

Conference and local church stewardship secretaries are recognizing their privilege and responsibility.

Now we would urge parents to teach it to their children in their homes and to practice it for themselves; and we urge it for all programs of our young people's congresses.

AT WESTERN MICHIGAN AND NORTHERN INDIANA CONFERENCES.

Your Secretary had full opportunity to present various phases of Christian Stewardship at this conference at the annual session at Olive Chapel Church.

As soon as the Board Meetings close (October 24th) he is off to the Eastern Virginia Conference at Franklin, Va., and the North Carolina Conference Woman's and Young People's Missionary meeting at Greensboro, N. C., and an institute at our new church at Lynchburg, Va. At all of these places Stewardship is given prominent place.

Secure a good Stewardship book and read it for yourself during the Stewardship period. Give this subject your honest consideration.

Mr. Leland E. Brigham, Portsmouth, N. H., is the new Stewardship Secretary of the Rockingham Conference.

EASTERN VIRGINIA WOMEN'S SOCIETIES.

Below is given the Report of the Women's Missionary Societies and associate bodies of the Eastern Virginia Christian Conference, for the year ending September 30, 1925:

Women's Societies.

Antioch	$ 88.80
Berea, Nansemond	187.15
Bethlehem	98.76
Christian Temple	381.05
Cypress Chapel	79.50
Damascus	81.30
Dendron	117.60
Dover	147.20
Elm Avenue	40.90
First, Norfolk	126.25
Franklin	196.00
Holy Neck	218.41
Holland	177.80
Isle of Wight	43.00
Liberty Spring	154.65
Mt. Carmel	65.25
Newport News	85.30
Oakland	100.00
Portsmouth	60.85
Richmond	35.00
Rosemont	129.79
Suffolk	1,078.60
Wakefield	87.75
Waverly	136.19
Windsor	79.70
Total	$3,997.10

Young People's Societies.

Antioch	$ 19.20
Berea, Nansemond	110.00
Bethlehem	80.00
Burton's Grove	15.35
Christian Temple	85.60
Cypress Chapel	40.00
Damascus	40.00
Dendron	65.00
Dover	50.00
First, Norfolk	55.00
Franklin	55.00
Holy Neck	2.00
Holland	146.00
Liberty Spring	105.00
New Lebanon	30.05
Portsmouth	35.00
Richmond	14.73
Suffolk	385.00
Spring Hill	10.00
Union Surry	31.02
Waverly	100.00
Windsor	18.00
Total	$1,492.05

Willing Workers.

Berea, Nansemond	$ 55.47
Bethlehem	1.45
Christian Temple	25.05
First, Norfolk	55.00
Franklin	55.00
Holy Neck	58.18
Holland	105.50
Mt. Carmel	20.00
Richmond	1.40
Rosemont	31.46
Suffolk	60.00
Spring Hill	1.00
Waverly	20.00
Windsor	35.85

Cradle Roll.

Total	$ 525.36
Antioch	2.00
Bethlehem	2.45
Berea, Nansemond	7.50
Christian Temple	10.50
Dendron	2.00
Franklin	10.00
First, Norfolk	4.40
Holy Neck	12.00
Holland	10.36
Liberty Spring	5.00
Newport News	13.50
Oak Grove	12.28
Richmond	1.90
Rosemont	14.0.0
Suffolk	19.00
Waverly	1.25
Windsor	35.85
Total	$ 130.14

Rally Offerings.

Norfolk District	$ 14.70
Waverly District	15.37
Franklin District	10.05
Nansemond District	22.70
Total	$ 62.82

Summary.

Women's Societies	$3,997.10
Young People	1,492.05
Willing Workers	525.36
Cradle Roll	130.14
Suffolk Christian Endeavor	100.00
Rallies	62.82
Offering, October 16th	61.50
Grand total	$6,368.97

Respectfully submitted

MRS. W. V. LEATHERS,

Holland, Va. *Terasurer.*

VALLEY WOMAN'S BOARD.

Report of the Treasurer of the Woman's Mission Board of the Virginia Valley Central Christian Conference, for the quarter ending October 15, 1925:

Women's Missionary Societies.

Winchester, dues	$ 7.80

Young People's Societies.

Antioch, dues	3.46
Timber Ridge, dues	5.70
Winchester, dues	4.30

C. E. Societies.

Winchester, offerings	2.75
Total	$ 24.01

Respectfully submitted,

MRS. R. A. LARRICK,

Treasurer

PROGRAM OF EASTERN NORTH CAROLINA CHRISTIAN CONFERENCE.

Liberty Christian Church, Vance County, Henderson, N. C.
November 24, 25, 26, 1925.

First Day—Morning Session.

9:30 Song Service, Rev. G. A. Pearce, Leader.
9:40 Devotional Service, by Rev. J. C. Cummings.
9:50 Enrollment.
10:00 Election of Officers.
10:15 Welcome Address, by Rev. J. E. Franks.
10:25 Response, by Harold W. Johnson.
10:35 Song.
10:40 Annual Sermon, by Rev. H. C. Caviness.
11:30 Appointment of Committee to Fill Vacancies.
11:40 Treasurer's Report.
11:50 Ministerial Report.
12:00 Adjournment for Dinner.

First Day—Afternoon Session.

1:30 Song Service, Rev. G. A. Pearce, Leader.
1:40 Devotional Service, by Rev. J. C. Cummings.
1:50 Report of Executive Commitee.
2:00 Report of Committee on Stewardship.
2:10 Address: "Stewardship," by Rev. Stanley C. Harrell.
2:40 Report of Committee on Social Service, by Rev. B. J. Howard.
3:00 Report of Committee on Religious Literature, by Rev. R. L. Williamson.
3:10 Discussion: "The Christian Sun," by P. J. Kernodle.
3:30 Report of Committee on Entertainment.
3:40 Adjournment.

First Day—Evening Session.

7:30 Song Service, Rev. G. A. Pearce, Leader.
7:40 Devotional Service, by Rev. J. C. Cummings.
7:50 Report of Committee on Educaion, by Dr. W. C. Wicker.
8:00 Address: "When Is Education Christian?" by Dr. W. A. Harper.
8:40 Report of Committee on Nominations.
8:50 Adjournment.

Second Day—Morning Session.

9:30 Song Service, Rev. G. A. Pearce, Leader.
9:40 Devotional Service, by Rev. J. C. Cummings.
9:50 Report of Committee on Home Missions, by Rev. J. E. Franks.
10:00 Address: "Religious Problems," by Dr. W. C. Wicker.
10:40 Report of Committee on Superannuation, by K. B. Johnson.
10:50 Report of Committee on Apportionments, by J. D. Gunter.
11:00 Report of Committee on Sunday School and Christian Endeavor, by C. H. Stephenson.
11:15 Open Discussion, lead by Miss Pattie Coghill.
11:45 Report of Committee on Evangelism, by Rev. M. T. Sorrell.
12:00 Adjournment.

Second Day—Afternoon Session.

1:30 Song Service, Rev. G. A. Pearce, Leader.
1:40 Devotional Service, by Rev. J. C. Cummings.
2:00 Report of Committee on Memoirs, Rev. G. J. Green.
2:10 Address, by Dr. W. W. Staley.
3:00 Report of Finance Committee.
3:10 Adjournment.

Second Day—Evening Session.

7:30 Song Service, Rev. G. A. Pearce, Leader.
7:40 Devotional Service, by Rev. J. C. Cummings.
7:50 Report of Committee on Foreign Missions, by Rev. J. Fuller Johnson.
8:00 Address: "The Whole Program for the Whole Church," by Dr. J. O. Atkinson.
9:00 Adjournment.

Third Day—Morning Session.

9:30 Song Service, Rev. G. A. Pearce, Leader.
9:40 Devotional Service, "Thanksgiving," by Rev. J. D. Wicker.
9:50 Thanksgiving Service. Open Expressions.
10:30 Address: "The Church's Duty to its Fatherless Children," by Chas. D. Johnston.
11:00 Offering for Orphanage.
11:10 Report of Committee on Resolutions.
11:20 Report of Committee on Place of Meeting.
11:30 Miscellaneous.
12:00 Adjournment.

NOTICE.

WHEREAS A CONFLICT IN THE DATE OF MEETING OF THE NORTH CAROLINA AND VIRGINIA CONFERENCE AND OF THE WESTERN NORTH CAROLINA CONFERENCE HAS OCCURRED, THE EXECUTIVE COMMITTEE OF THE WESTERN NORTH CAROLINA CONFERENCE HAS FIXED THE DATE FOR THE MEETING OF THE WESTERN NORTH CAROLINA CONFERENCE FOR TUESDAY, WEDNESDAY, AND THURSDAY, NOVEMBER 17, 18, 19, 1925, INSTEAD OF THE DATE PREVIOUSLY ANNOUNCED IN THE CHRISTIAN SUN.

IN OTHER WORDS, IT HAS BEEN FOUND THAT THE NORTH CAROLINA AND VIRGINIA CONFERENCE WILL CONVENE ON THE 10, 11, AND 12, AND TO AVOID THIS CONFLICT THE WESTERN CONFERENCE WILL MEET NOVEMBER 17, 1925, OR JUST ONE WEEK LATER THAN HAD FIRST BEEN PLANNED.

G. O. Lankford,
T. E. White,
Jno. R. Foster,
Executive Committee.

SCHOOL OF MISSIONS.

Church mission secretaries, members of missionary societies, mission superintendents of Sunday Schools, and pastors in the Virginia Valley Central Conference, are hereby reminded of the School of Missions to be held at Mt. Olivet (R), on Saturday following Thanksgiving Day. All the above-mentioned persons are also urged to see to it that every church in the conference has one or more representatives at this missionary meeting. meeting.

The services are to begin at 10 A. M., and will continue only one day. Interesting speakers are to be present. No church or society can afford to miss this School of Missions.

Mrs. B. F. Frank, *Secretary,*
Woman's Mission Board.

SPECIAL NOTICE.

There will be a meeting of the Educational Committee of the Western North Carolina Christian Conference, at Seagrove, N. C., November 16th. All candidates for licensure or ordination will please meet the committee at the above named place and date. The meeting will be held in the Christian Church at Seagrove, at 7:30 P. M.

NOTICE.

The North Carolina and Virginia Christian Conference will meet in its next annual session with the Salem Chapel Christian Church, November 10, 1925. All minister, delegates, and visitors, kindly notify the undersigned what day they will arrive and kind of conveyance they will use in attending. The A. & Y. train leaves Greensboro for Walnut Cove, N. C., at 8:00 A. M. and 4:30 P. M.

A. F. Marshall, *Chairman,*
Walnut Cove, N. C. Com. on Entertainment.

COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

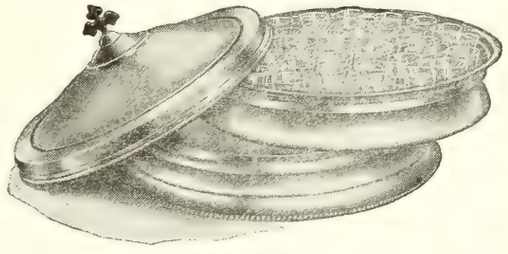
Aluminum is light in weight, durable, and does not tarnish.

Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlockink, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60
No. 2—Broad rim 1.60

SILVER-PLATE.

The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.

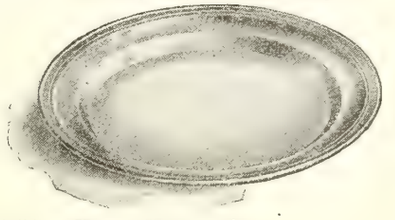


Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85 11.00
Cover No. 5—Silver-plate; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)

Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) .$22.00
Base No. 2—Silver-plate; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plate; fits Silver Tray 90.. 14.00



Bread Plate No. 3—Narrow rim..... 9.00
No. 4—Broad rim 9.00
Filler—Silver lined 6.00

Send Order to THE CHRISTIAN SUN.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

November 15, 1925.

Subject: "Paul's Arrest in Jerusalem."

Golden Text: "If a man suffer as a Christian, let him not be ashamed."—I. Peter 4: 16.

Lesson: Acts 21: 17 to 22: 30.

Devotional Reading: Psalm 125: 1-5.

Reference Material: Matthew 5: 10-12; 23: 37-38.

Jesus has said, "If any man will come after me, let him deny himself, take up his cross daily and follow me." Paul had been a good follower of the Master and like Jesus, he set his face to go to Jerusalem. He may not have known the specific details of what awaited him, but he knew in a general way, for he had been warned as he waited at Caesarea. If he had known, it would not have made any difference to Paul, for he said that he was ready not only to be bound at Jerusalem, but also to die for the name of the Lord Jesus. And Paul was not the kind of man to make extravagant statements. He meant what he said. We need more of his spirit of courage and devotion.

The late Professor Kent, in his book, "The Work and Teachings of the Apostles," suggests that Paul had several reasons for going to Jerusalem. The first was his desire to fulfill the injunction of the pillar apostles in their last interview at Jerusalem, when they urged him to remember the poor. Evidence shows that Paul had this offering with him. In the second place, the fact that he had this offering with him prompted him to see to it that he discharge the trust which the Gentile churches had thus placed in his hands. In the third place Paul desired to vindicate his work among the Gentiles. In fact he urges the Christians in his letter to the Romans to pray that his mission to Jerusalem may prove acceptable to the saints. Finally, above all, Paul ardently hoped by his visit to establish the unity of the "Body of Christ." This was to be the crown of his life work. Whether it was any or all of these reasons that prompted Paul to go to Jerusalem, the fact is that he went. And thereby hangs a tale.

It is difficult, if not impossible, for people to outgrow their prejudices. The Jewish Christians at Jerusalem were no exception. Luke makes no reference in the lesson to any expression of gratitude on the part of the mother church at Jerusalem for the offering of the Gentile churches—an offering that represented good-will and sacrifice. The thing that loomed largest in the thinking of the mother church was the matter of Christians and the Jewish law. They reminded Paul that there were thousands of Jews which believed in Jerusalem at that time—it was the time of the Passover—and they suggested that inasmuch as it had been rumored that Paul had been teaching the Jews which were among the Gentiles that they were free from the law of Moses, it would be a good thing for him to show his regard for the law by taking upon himself a vow, and also to pay the charges—a considerable sum—for four men who had also taken the vow. Inasmuch as there was no principle involved—it was a concession rather than a compromise—Paul agreed to take upon himself the vow. The plot begins to thicken.

Certain Jews from Asia, when they saw Paul in the temple, stirred up the people and laid hold upon Paul. They charged Paul with teaching against the law and the temple, and simply because they had seen Paul with Trophimus an Ephesian, in the city, they charged him with polluting the temple by bringing a Greek—no Gentile was allowed to enter the inner court, the court of the Israelites—into the holy place. It was the rallying cry of the mob, and within a few minutes Paul was the center of a mad crowd that was not only in a wild uproar, but which was bent on doing him to death. Fortunately the chief captain heard of the affair and he delivered Paul from the hands of the mob and from certain death. It was then that Paul made his "defense" before the multitude, a speech that is a worthy model of oratorical art. Before attempting to teach this lesson, every teacher should read and re-read that speech as recorded in Acts 22.

Beginning with the salutation, "Men, brethren, and fathers," and speaking in the Hebrew tongue, Paul reminded his hearers that he himself was a Jew, and that although he had been born in Tarsus, he had come to Jerusalem for his education and had studied at the feet of the great Gamaliel. He reminds his hearers, too, that he had been as zealous toward God and for the law as they were, perhaps even more so, for he had persecuted the Christians even unto foreign cities. Then he recounts the dramatic story of his conversion, and now goes on to say that it was in that very temple where he had received his further orders or commission from God. So far so good. But when he went on to say that he had been sent to the Gentiles, it was too much for his hearers. They cried out in blind prejudice and mad desperation, "Away with such a fellow from the earth; for it is not fit that he should live." How easily does prejudice make people deaf!

Paul was ready to suffer for Christ, but he was not willing to do it unnecessarily, and when they made ready to scourge him, he succintly asked them if it was lawful to scourge a Roman citizen, especially when he had not been condemned. He was kept in bond, however, and the next day he was hailed before the Sanhedrin to face charges which had been brought against him. It was practically a matter of jumping out of the frying pan into the fire. The events crowded rapidly upon one another, and it was only delaying the inevitable. Paul was a bond-slave for Jesus Christ in a double sense from this time on.

The lesson is full of teaching points. Here are a few of them:

1. One may make concessions without making compromises.

2. It is so easy to emphasize trivial matters to the exclusion of weightier things.

3. An ounce of testimony from personal experience is worth more than a pound of theological argument.

4. One should be sure of the facts before he makes an accusation.

5. Many people will fight for their religion who will not live it.

6. Men will do collectively what they do not have the courage to do individually.

7. Members of a group are morally responsible for what a group does.

8. Bigotry and prejudice are among the worst of sins.

9. Citizenship involves great privileges; but it also involves great responsibilities.

10. A man who would be proud of his city should try to make that city worthy of his pride.

11. The man who follows God must have moral courage.

CHRISTIAN ENDEAVOR.

November 15, 1925.

Topics "How Can We Overcome the Spirit of Lawlessness?"

Scripture: Romans 13: 1-8.

Program.

Song—"O Beautiful for Spacious Skies."

Prayer—For the officials of the town, State, and country—that America may take the part in the affairs of the world which will make her a Christian example.

Scripture—To be read responsively.

Song—"Where Cross the Crowded Ways of Life," (Worship and Song, No. 209). or "Mine Eyes Have Seen the Glory."

Plans for the Meeting.

This will be a fine opportunity to get a Christian lawyer or some official of your town to speak to the Society on Law Enforcement. After the speech the members should be given a chance to ask the speaker questions.

Leader's Talk.

Laws are often made for the few rather than for the majority, but they are made for the good of all and should be enforced for this reason. There are many people who so thoroughly respect the rights of others and live so peacefully together that they need no laws. But they need protection from people who have no principle or respect for others. No law is passed until it is thoroughly weighed in the minds of those whom we have selected to be our representatives in law-making. A thorough study of a majority of the laws of our land will reveal their worth and benefit to the country. Every young man and young woman should make it their business to know the most important laws of their country—to know something of the Constitution and to prepare himself or herself to vote intelligently later.

Obedience and Law.

Obedience in the home and in the school room prepares children and young people for obedience to the laws of the country. A child who is allowed to have his way always in the home, will suddenly find himself confronted with laws which he must obey, and he will have no training for it. Some boys think they must run whenever a policeman is seen coming. This is because they are not taught the proper respect for the law and those who enforce it.

The Eighteenth Amendment.

Have some member prepare a paper on "The Eighteenth Amendment and Its Enforcement." The W. C. T. U. and its work should be included, especially its work in teaching temperance to children and young people.

Questions for the Meeting.

1. Why do we need laws in any organization?

2. How may anyone lend his or her support to the making of laws?

3. What should be done in case an unjust law is passed?

4. Is compulsory school attendance for children under sixteen years of age advisable? Why?

5. Should the country regulate the working hours of women and children? How?

6. How may speed laws preserve life?

7. What may Christian Endeavorers do to enforce Prohibition?

8. How may Prohibition better business conditions?

Bible References.

Keep the Law: Matt. 19: 16-22; 17: 27.

Uphold Authority: I. Peter 2: 13-17; Matt. 22: 21; Titus 3: 1.

Practice Justice: Job 1: 1; Acts 10: 1-2; Acts 22: 16.

Live at Peace: Romans 12: 18; Heb. 12: 14.

PATTIE COGHILL.

SUFFICIENT GRACE.

"My grace is sufficient for thee." St Paul was by no means the only one in need of the assurance contained in the promise given here. Every day the saints of God are in need of the divine aid, especially in these days when it seems that the pressure from the powers of darkness is greater than ever. The Holy Spirit recorded that assurance in the Bible that it might stand for all time as a constant reminder of the nearness and readiness of God to meet our every need. A minister in England tells how the Holy Spirit impressed this passage upon his mind in a time of particular need, and made it ever after personally his. He said:

"The other evening I was riding home after a heavy day's work; I felt very wearied, and sore depressed, when swiftly, and suddenly as a flash of lightening, that text came to me: 'My grace is sufficient for thee.' I reached home and looked it up in the original, and at last it came to me in this way, 'My grace is sufficient for *thee,*' and I said, 'I should think it is, Lord'; and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd. It was as though some little fish, being very thirsty, was troubled about drinking the river dry, and the River Thames might say, 'Drink away, little fish, my stream is sufficient for thee.' Or, it seemed like a little mouse in the granaries of Egypt, after the seven years of plenty, fearing it might die of famine; Joseph might say, "Cheer up, little mouse, my granaries are sufficient for thee.' Again, I imagined a man away up yonder on a lofty mountain, saying to himself, 'I breath so many cubic feet of air every year, I fear I shall exhaust the oxygen of the atmosphere,' but the earth might say, 'Breathe away, O man, and fill the lungs ever, my atmosphere is sufficient for thee.' Oh, brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to your souls.—*Exchange.*

"The prayer that is an experiment is no more than a mockery. It is impossible to pray if there is no hold upon God, if there is not an inspired urgency as of the Holy Ghost within us that will have an answer."—*Sir W. Robertson Nicoll.*

ANNOUNCEMENT.

Having completed my course at Elon for the Ministry, I am open for work in the Kingdom, either pastoral work, or evangelistic Gospel singing. Address— G. A. PEARCE,
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NOTICE

Any Churches in reach of me needing my services as pastor, please write to me at Morrisville, N. C. G. J. GREEN.

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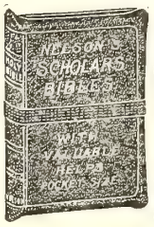

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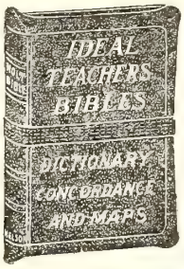

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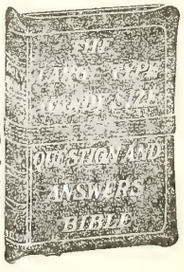

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Our Chaplain in the United States Navy.

THE MIGHTY POWER OF PRAYER.

"Call upon me, and I will answer thee, and shew the great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

WHEN GOD ANSWERS PRAYER.

Nearly seven months have passed since the organization of the Christian Conscience Crusade.

When it came into existence, its sole program was prayer—the earnest cry of believing souls to the Omnipotent One, whose ear is ever open to those that pray in faith, nothing doubting. All over the land little Praying Circles were formed, and their prayers were offered unceasingly. They had a definite program which was spread before them from week to week. Churches joined in offering the same prayers, for they dealt with conditions which were seemingly beyond human power to change. There were among them many small groups and some good-sized assemblages.

What has resulted from these months of supplication? We have already the evidence that their prayers, in several notable instances have been heard, and that our Heavenly Father, in His own chosen way, is answering them at the present moment.

What were these prayers? We prayed that the Crime Wave might be controlled, that the widespread violation of law might cease, and that those in authority might be obeyed. We were simple petitioners who looked to the Divine wisdom for a plan.

The answer came when the whole nation was stirred, and the National Crime Commission was formed, to which many State organizations have since pledged their hearty co-operation. If the new organization is God-led, and officered by men of faith, who believe in and stand ready to serve Him, we believe it will be able to cope with the situation.

Next, the Crusade and its allies prayed for weeks and months that Prohibition might be energized until the curse of alcohol was permanently lifted, and that we might become in very truth "a sober nation."

These prayers, too, have been answered—not yet wholly, but very helpfully—in the reorganization of the methods of Prohibition enforcement, which had proved inadequate. Let us hope and pray that the reorganization may be what is needed. If it does so prove, it will be a great blessing to the American people!

Then we have prayed unceasingly for a nation-wide revival, pleading that the churches might put aside their differences and unite in supplication for a spiritual reawakening. Weeks passed, and the churches, with few exceptions remained silent. Within the past two months, however, indications have appeared of a sincere desire for revival, and a number of churches are making preparations.

As in the case of the Crime Wave and the war against Prohibition, so with the revival. God's way always proves to be infinitely better than man can plan. We believe that our highest hopes will be realized only if we continue to pray that all three campaigns indicated be definitely under Divine guidance, and that they be the subject of our continued prayers.

While Aaron and Hur kept the hands of Moses upraised in prayer, the battle went well with Israel; but when the hands fell, the prayer ceased and the enemy triumphed.

To win the battles against crime, drunkenness, and forgetfulness of God, the members of the Christian Conscience Crusade and Christian people in all the States must continue in prayer without ceasing, until the victory is accomplished.—Christian Herald.

TUESDAY.

STRUGGLING TO "GET ON" OR LIVING FOR SOMETHING.

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law of the prophets."—Matt. 7: 12.

We are not at all charmed with the ideal of life held out by some that the normal state of mankind is that of struggling to "get on." We cannot understand that this trampling, elbowing, struggling against one another, treading against one another, fighting, destroying the other in order to rise, is the intended nor the most desirable lot of mankind. It is nothing but disagreeable symptoms of the depravity of man—of wrong heart-life and wrong conceptions of life's ideals.

The scriptures teach that the other fellow shall have comfort, peace and prosperity as well as me (Deut. 5: 14), and that we shall love the other fellow as well as ourselves (Lev. 19: 18), and that the supreme motive for living is the good we may do (Luke 10: 30-36), and the things to work for first are the treasures of heaven (Matt. 6: 20-32), and that it is worth all to suffer anything to attain it (II. Cor. 4: 17), for we are to build a condition with us incorruptible and undefiled and that fadeth not away (I. Peter 1: 4).

Prayer.—Our Father, We want to live according to Thy divine purpose. We want to get away from the sordid things of life and live for righteousness and happiness. Grant unto us the soul and the power to do this. In His name we ask it. Amen.

WEDNESDAY.

LETTING OUT THE REINS.

LESSON: I. Cor. 13.

Every year I live I am more convinced that the waste, discords, troubles and sufferings of life lie in the love we have not given, the powers we have not used, and the selfishness that risks nothing.

"No one ever yet was the poorer in the long run for having once in a lifetime let out all the length of the reins" of his passions and powers to love and sacrifice an (not live) give life.

Prayer.—Our Father, Make us think—think Thy thoughts and live for Thee. We thank Thee that Thou hast not cut us off in our weakness, sins and unworthiness. Forgive us. We thank Thee for this day. We plan to spend it nobly. God help us. In Christ's name we ask it. Amen.

THURSDAY.

TOO MUCH QUARREL.

"If it be possible, as much as in you lieth, be at peace with all men."—Rom. 12: 18.

"For where jealousy and faction are, there is confusion and every vile deed."—Jas. 3: 16.

" . . . Stand fast in one spirit, with one soul striving for the faith of the Gospel."—Phil. 1: 27.

"The leaves were beginning to come on the big elm at the south end of the house, and a great fluttering of wings there attracted attention to it. Two robins were attempting to settle a difference in the prevalent European fashion, and most vigorously. Now one was the aggressor, now the other, assault and counter-assault; then a pause of a moment or two when they perched apart; then the contest was on again.

"Suddenly a third bird came in like a flash, near enough in size to be taken for another robin. He attacked one of the belligerents; there was a brief but animated struggle, and the newcommer was well started before the onlooker realized that he was a hawk actually carrying off the struggling robin. In a minute they disappeared over the hill, and one springtime quarrel had ended in impressive tragedy. Too busy quarrelling to be aware of an ever-vigilent enemy.

"No need to point the moral."—*John Irons.*

Prayer.—Our Father, We realize that temptations to strife will come, and without Christ we will strive against one another. Give us Christ today and through life, that we may stand fast together in love and contend only for the faith and His righteousness. We thank Thee for all Thy loving care and forgiveness. Forgive us now and make us whole. In His name we ask it. Amen.

FRIDAY.

SOMETHING TO DO.

"A doer of the work shall be blessed."—Jas. 1: 25.

Every man's work shall be made manifest."—I. Cor. 3: 13.

Carlyle preached the gospel of work as the panacea for human ills; but he did so with the air of a parent who mixes a disagreeable medicine for a child, insisting on its wholesome effects in order to take the attention from its bad taste.

Work is a law of man's life. We must eat to live and we must work to eat, and he who will not work should not eat. A man's work in his own little world in which he contrives, fashions, invents, improves, thinks, reasons, imagines and toils, until he has brought into creation comething which was not there before. It may be very disagreeable and laborious and irzsome. He may suffer a lot. It may be great punishment, but it is also the secret of his happiness. Liesure is one of the worst of enemies. Those who play no part, have no duties to perform, no functions to fulfill, contribute nothing, have no rational purpose for which to labor, no special use for themselves, no end to serve, and can see no reason why they should not idle if they choose, living merely to do what they like and find easy, fail in manhood and betray humanity.

Prayer.—Our Father, We thank Thee for something to do which must be done. Bring to us daily work, and help us to do it joyfully. Discipline our souls in it that we may know the richer things of life—temperance, self-control, diligence, strength of will, contentment, and all the virtues Thou wouldst have us know. In Christ's name we ask it. Amen.

SATURDAY.

EXPERIENCE OUR TEACHER.

"Happy is the man that findeth wisdom."—Prov. 3: 13.

"Therefore, get wisdom."—Prov. 4: 5.

As if every one must get wisdom for himself; and that is true.

George Elliott said: "There is no short cut, no patent tram-road to wisdom. After all the centuries of invention, the soul's path lies through many wildernesses, which must still be trodden in solitude with bleeding feet, with sobs for help, as it was trodden by them of old time."

Prayer.—Our Father, Though the way be rough and thorny, though our hearts are pained, though burdened and distressed, and the way dark and weary; though accompanied with head-

(Continued on page 13.)

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

WHO IS BEST??

Why, why,—my—my—Kiddies—it's the hardest thing to decide who is BEST, in this Pollyanna contest. of anything I ever SAW****** I am choosing SIX lovely letters from ALL THE PILE—oo-ooH—and now will you please vote on WHICH Pollyanna is BEST????——Yes, let's do—It will certainly help your editor out heaps, and let's—tell Mother to help you dears—Read them all six very carefully—write me your vote—AT ONCE—Vote for FIRST prize—and second prize too—for, yes—I am sure there will be TWO prizes now—Hurry, hurry, hurry—You want to finish the contest now, so you can write me a Turkey Gobbler story—What? yes, dears—a real Turkey Gobbler story. Right now—VOTE for the BEST—VOTE for the second best—

Send to me quickly dears—
Good by now—

YOUR EDITOR.

Dear Miss Moffitt,

You just don't know how much I enjoyed the Pollyanna game. Especially with the Polly-John I had.

He was a little boy five years old. First he wrote me a pretty picture card. He was waiting for some pictures to develop before he wrote me a letter. He had just had a nice, great, big, birthday Party.

Then he sent me a letter written on some darling little picture paper, telling me about his birthday party, and himself and family. He also sent me two pictures in the letter. One of his birthday and himself, the other of his sister and himself.

I got a box of good candy too. He said it was some of his birthday candy.

We had a good time playing the Pollyanna game together, and I enjoyed it *fine.*

ALICE RUTH SCHOLZ.

Macon, N. C.

Dear Miss Moffitt,

I want to tell you how nice my Pollyanna was to me.

She wrote me several letters, and in one she sent me some of the drawings that she made in school. Then best of all she sent me a nice box full of shelled, roasted peanuts. Now wasn't that a grand Pollyanna? If you could eat some of the peanuts, I am sure you would give her the prize.

We have all enjoyed the nice game you planned for us.

Grace Tabscott says you taught at Elon and that you are always planning nice things for children.

My Mother, who was Willie Staley, wants to know if you are related to Lela and Clara Moffitt of Asheboro. They are Mrs. Parks and Mrs. Howell now.

Mother reads the "Kiddies' Korner to us and then Patricia and Ben T. read it to themselves. I hope I can read it soon.

I am seven years old.

Love from
REBECCA ANNE HOLDEN.

Dear Miss Moffitt,

I have written two letters to my Pollyanna and sent some of my drawings I did in the second grade, and today I am sending her some roasted peanuts.

I go to school four miles from home on a truck. I am in the fourth grade and have been studying about Virginia Dare and Jamestown in History. I live about 30 miles from Jamestown. I go to Johnson's Grove Church every Sunday to Sunday School. We take the CHRISTIAN SUN and I look at the Kiddies' Korner every week.

From a Kiddie,
LINNIE HITCHCOCK.

Sedley, Va.

Dear Miss Moffitt,

I have written you once, but I did not tell you all about my Pollyanna. My Pollyanna is Rebecca Anne Holden of Louisburg, N. C. I have heard from her four times—a card and three letters. She sent me her picture. I have written to her three times and sent her some of my drawings and a box of parched peanuts.

I have enjoyed the Pollyanna game very much. I think my Pollyanna is a nice little girl.

One of the Kiddies,
LINNIE HANCOCK.

Sedley, Va.

Dear Miss Moffitt,

I feel sure that I have the nicest Pollyanna that there is, for she has written me several letters, sent me her picture, and when she found out about my birthday, she sent me a lovely leathre foot-ball. She has been a charming Pollyanna and I am glad I got her.

My brother and my two sisters liked playing the game too.

Your friend,
JOHN STALEY HOLDEN.

Louisburg, N. C.

My Dear Editor,

I am a kitty twelve years old. I think the Pollyanna game was a very good one. I tried to treat my Pollyanna as nice as I could by sending her a letter and my photograph, a picture of my home town, and a little gift to wear. She treated me nice by giving me a cord to wear around my neck and by sending me a letter. We take the Korner.

Love,
NAOMI SUMNER.

Burlington, N. C.

THE SUN—A HELPER.

Billy was up early, and way over in the sky he saw the sun coming up.

His mamma had gone away, and his grandmother had dressed him and given him his breakfast. He had taken a big piece of bread and butter to eat, and walking through the garden.

Billy had never been up so early before, and he thought that the things in the world looked so pretty when they were just waking up.

He stopped to look at a great tall sunflower, and he tried to reach up to it. "Aren't you beautiful?" said Billy. "I never saw you so yellow; and your face is all covered with bright drops of water!"

"Don't you know what makes me pretty and yellow and tall?" said the sunflower. "It is the sunshine, and I always turn my face toward it, to tell it that I love its warm sunbeams," and the sunflower nodded its head back and forth.

"That's right," said Billy, as he walked along with his bread and butter in his hand.

Soon he saw two beautiful butterflies that had stopped to rest on some little, low flowers. "Where did you come from?" said Billy. "Why, you, too, are like the sunshine!"

"Yes," said the butterflies, "that's what we thought when we heard you talking to the sunflower. The sunshine is the nicest thing in all the world; it makes the flowers grow, and we take the honey from the flowers. Our wings are like the sunshine because we fly about in it all day long."

"They are pretty," said Billy, as he strolled along. Just then he came to a little pool in the garden and sat down to rest and eat his bread and butter. He looked down into the clear, sparkling water and saw three little goldfish, just as yellow as could be. "They're hungry," said Billy, and he threw them some crumbs of bread.

"Why, you are just like the sun too," he said. The goldfish swam around and around the pool, saying, as they stopped to eat the bread, "The sun makes us pretty and keeps us warm and makes us happy."

Billy thought, as he watched them, that they were playing a little game, for they swam about so fast, but just then a little green frog hopped up on the edge of the pool. "G-lung, g-lung," it said, "I do not look like the sun."

"Who are you?" said Billy, "and where did you come from?"

"I'm a little green frog, and I just came up here to get warm. I love the sun," said the frog in a low voice, "and I like to sit and watch the goldfish." Then he hopped away.

Soon Billy started back to his grandmother, and all along the garden walk he saw the sunbeams dancing through the leaves on the trees. He hurried to tell his grandmother how pretty the garden was when it was waking up.

"Well," said his grandmother, "it is the sun that brings the light-time and makes the world beautiful, and helps God care for all the things in the world."

(Continued from page 12.)

aches and tears, show us that Thou dost care, and make us happy in Thee. In it all give us wisdom, and faith, and love, and salvation at last. Amen.

SUNDAY.

THE TWO PATHS.

LESSON: John 13: 30; Luke 22: 61-62.

"He (Judas) then having received the sop, went immediately out, and it was night." . . . "And Peter went out, and wept bitterly."

During our Lord's passion, two disciples denied Him; one for material gain, the other for personal safety. One left his Master in the upper room, the other left him in the Judgment room. Both Judas and Peter went out from the presence of Christ traitors to the cause, and yet they are far apart in spiritual condition.

Judas, wilful and set in purpose, went out, with his feet cleansed by Jesus, to run to the secret meeting of the High Priest. Peter, strong in his purpose to protect the cause and reluctant to have One so pure wash his feet, went out to fall, in spite of his purpose. On the surface, both men seem little different, but there is a difference, and it is tremendous. Peter could weep, and Judas could not; both were capable of remorse, but both were not capable of repentance. This is what makes them so far apart in the conclusion. These two attitudes are fundamental in spiritual affairs. Remorse without repentance leads to spiritual tragedy, as it did with Cain. Repentance leads to spiritual recovery and reinstatement, as it did with David and Peter. These two paths in relation to our sins are open to each one of us today.—*Rev. A. E. Gregory.*

Closing Prayer (by one of the parents) that amid the trials and perils of life, we may be strengthened to faithfully follow in the footsteps of Jesus, knowing that He will never fail to respond to the call of the soul in temptation.

Christian Orphanage

Dear Friends:

It makes us happy to see our children made happy. It also makes us happy when people remember us in this work and show the children some special favor to make them happy. Some time ago John Robinson Circus showed in Burlington, and our congenial Sheriff of this County was very kind and thoughtful of our larger boys and gave twenty of the largest ones a special invitation to attend, making special arrangements with the show people to let them go in as his special guests free of charge. Of course the invitation was accepted, as all the boys wanted to go and see the wild animals, the pretty show horses and the acrobatic performances. They have all made up their minds to vote for our Sheriff when they reach the age of maturity.

Fifty of the larger boys and girls had another fine treat last week. The United States Navy Band gave a concert in the city of Burlington, and the Kiwanis Club of that city gave fifty of the larger boys and girls a special invitation, with the matrons, the Superintendent and his wife included, to attend the afternoon program as their guests. This invitation was appreciated very much indeed, as the opportunity to hear this noted band only comes to us a few times in life. It certainly was kind of the Kiwanis Club to think of our children and give them this opportunity to hear a concert by this band. They also provided cars to carry the children and bring them back after the concert. Our Burlington people are always thoughtful of our large family and show us many favors, which the children enjoy and for which we are grateful.

Now don't forget!

First. The contractor is calling for money on our new building.

Second. Thanksgiving will soon be here. Will your church raise $100.00 this year, or $1,000.00? Which?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 5, 1925

Amount brought forward		$ 24,406.38
Sunday School Monthly Offerings		
North Carolina and Virginia Conference:		
Berea (September and October)	$ 5.08	
Third Avenue, Danville	5.23	
		8.31
Eastern Virginia Conference:		
Damascus	$ 3.00	
First, Richmond	4.23	
Holland	12.00	
Suffolk	25.00	
Mt. Carmel	4.35	
		48.58
Western North Carolina Conference:		
Burlington, First Church		67.15
Eastern North Carolina Conference:		
New Elam	$ 4.80	
Plymouth	3.80	
Morrisville	2.00	
		10.60
Alabama Conference:		
Pisgah		2.45
Georgia and Alabama Conference:		
Kite		2.10
Valley Virginia Conference:		
Winchester		8.26
Special Offerings:		
G. E. Lingle	$ 30.00	
Fannie Johnston, Cash.	.50	
Mr. H. A. Carlton	10.00	
		40.50
NEW BUILDING FUND.		
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Mrs. C. T. Holt, Burlington	3.00	
Circle No. 5, Burlington Church	5.00	
Mrs. W. H. Jones	1.00	
		45.00
Total for week		$ 232.95
Grand total		$ 24,639.33

NOVEMBER MISSIONARY PROGRAM.

WOMAN'S MISSIONARY SOCIETIES.

Hold Thank-offering Service: "Why I am Thankful." Personal testimonies. Send all dues and "specials" to your conference treasurer.

Opening Thought: "Prayer is the first and chief method of solving the missionary problems."

1. "Prayer and Missions." Most wonderful mission study book yet. Congratulate all who are enough interested to study. I would consider it a missionary act to influence others to read and study the book, wish it might be in every home.

a. The Aim: To get the people, the women, more of them to pray, to pray more earnestly for the promotion of the Kingdom.

2. The Bible Practice of Prayer.

a. My favorite prayer-hero in the Old Testament. (Let four or five women participate in this, each choosing one of the Old Testament saints as her hero. Material found on pp 17-19.

b. Paper: "The Prayer Life of Jesus."

c. Prayer in the early church.

d. Lessons from Paul's prayer life.

e. Summing up the entire chapter, by the Leader.

3. Roll Call to which members respond with Bible verses on prayer; see pp. 21-22; 31-39.

4. Sentence Prayers.

5. Song: "Take My Life and Let It Be."

6. Benediction.

YOUNG PEOPLE'S SOCIETIES.

Hold a Thank-offering Service, if possible on Sunday evening. "Thanksgiving Gates" is a splendid Thanksgiving and Thank-offering pageant for boys and girls.

1. "High Adventure," a story of Slavic Pioneers in America, by Fjeril Hess. So interesting that older groups will want to use it.

2. "Following the Western Horizon." "One who is satiated cannot understand another's hunger."

a. Tell the story of "Jed," of the "Covered Wagon," and of his banjo.

b. Paper: A short story of Jan's strange and wonderful pioneering. The great adventure of his coming to America.

3. The Power of Prayer. (Leaflet.)

4. Roll Call. Members respond with verses of Scripture.

5. Sentence Prayers.

6. Song: "I Gave My Life for Thee."

7. Adjournment.

JUNIORS AND WILLING WORKERS.

Opening Thought: "What is the Bravest Adventure of which you ever heard?"

1. "Brave Adventurers," by Katherine S. Cronk. True stories of answered prayer by one who knows how to teach and how to write.

2. The Aim: To help the boys and girls to realize that the Bravest Adventurers are those who take God at His word and venture all to go into the whole world and preach the Gospel; and to know that "all Power" comes through the prayer of faith.

a. Write the names of the Twelve Apostles, the first Brave Adventurers.

b. Write the names of all the missionaries you know.

c. Copy the promise of thirteen words on which missionaries have ventured all, in faith.

3. God's answers to our questions about prayer. (Leaflet.)

4. Roll Call; Dues Collected.

5. Song: "Where He Leads Me, I will Follow."

6. Ask the boys and girls to listen carefully to prayers offered in the Sunday School, church, and at other places, and report whether they think the missionaries have the prayer "backing" of the church.

a. Sentence prayers of Thanksgiving.

7. Adjourn.

GENERAL LAWS.

Begin exactly on time.
Close promptly at the appointed time.
Don't let people go over their time.
Season the whole program with prayer.

The above Mission Study Books will be mailed to you upon receipt of 50 cents each.

GERTRUDE BROWNE,
Elon College, N. C. *Secretary.*

REVIVAL MEETINGS.

Revival meetings have been held in the following churches of my charge: Shallow Well, Turner's Chapel, Grace's Chapel, and Poplar Branch. The pastor was assisted in the meetings at Shallow Well and Turner's Chapel by Rev. J. A. Ledbetter; Rev. T. J. Green assisted at Grace's Chapel. Brother Green had served at Grace's Chapel as pastor several years ago, and it was a pleasure to former pastor and people to renew old friendships. Brother Ledbetter came as a stranger to the people, but not to the writer, as in the early days of his ministry he and the writer exchanged services, assisting each other in meetings. It was a pleasure to me to labor with him again in the Master,s cause. While he was with us he won his way into the hearts and lives of the people. These brethren were well received. There were a number of conversions and several additions to the church.

At Poplar Branch, the pastor was assisted by the Men's Evangelistic Club of Sanford and Jonesboro. These brethren rendered good and acceptable service. Rev. H. C. Caviness will assist the pastor in revival services at Sanford, beginning Sunday, November 1. Pray that we may have a successful meeting.

R. L. WILLIAMSON.

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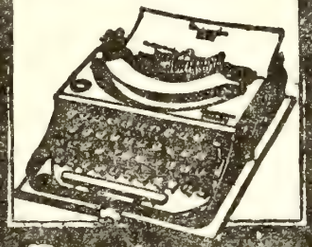

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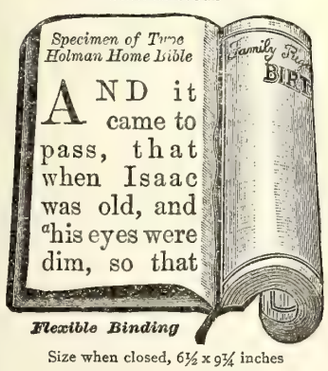

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2 He maketh me to lie green pastures: he leadeth the still waters.

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RESOLUTIONS OF RESPECT—TRUITT.

Whereas, our Heavenly Father in His Almighty wisdom has removed from our midst Mrs. J. G. Truitt, the beloved wife of our Pastor, and

Whereas, in her death this Church has suffered a loss which will be felt in years to come, her husband a loving companion and her family a devoted sister and daughter. Therefore, be it resolved:

First, That we bow in humble submission to the will of our Heavenly Father who doeth all things well.

Second, That such a life from our midst leaves a vacancy and shadow that will deeply be realized by those whom she has loved and helped.

Third, That with deepest sympathy to the bereaved family and husband, we commend them to the Lord who will comfort and heal their wounded hearts, and when the summons comes may they all meet in an unbroken circle around God's Throne.

Fourth, That a copy of these resolutions be sent to the family and husband, a copy be spread upoo the minutes of this church and a copy be sent to the Christian Sun.

OFFICIAL BOARD,
Adopted by E. H. EVERTON,
First Christian Church, Sec'y.
Norfolk, Va., Oct. 21, 1925.

RESOLUTIONS OF RESPECT—FARRAR.

Whereas it hath pleased our heavenly Father to remove from our midst our beloved co-worker, Bro. W. G. Farrar, and

Whereas Brother Farrar was an efficient, consecrated and devoted worker in the Sunday School of the Suffolk Christian Church, and

Whereas, in the death of this faithful servant of God, we feel that our School has lost a true and exemplary follower of Jesus, and

Whereas, we desire to record some expression of our appreciation of his life and labor among us, and convey to his bereaved family a token of our heartfelt sympathy, Therefore be it resolved:

First, That we express our gratitude to God for the gift of such a life to our Sunday School and community.

Second, That we bow in humble submission to the will of Him who doeth all things well.

Third, That we seek to emulate his spiritual qualities and worthy example of kindness, consecration and generosity.

Fourth, That the Sunday School stand for a moment in silence in recognition of his noble life.

Fifth, That a copy of these resolutions be entered upon the records of the Sunday School, a copy sent to The Christian Sun for publication, and a copy sent to the bereaved family.

Mrs. I. W. JOHNSON,
D. C. LEWIS,
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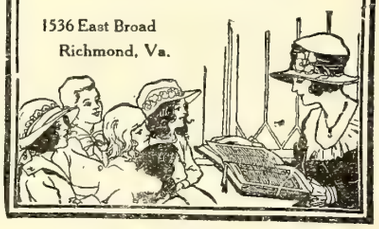

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, NOVEMBER 12, 1925. NUMBER 46.

THE SUN'S OBSERVATORY

By S. M. Lynam.

Postoffice Shows Increased Revenue.—

As a result of the higher rates in the present postal law, the postoffice department will show an increase in revenue of approximately $32,000,000 for the next year. Postmaster General Harry S. New is the author of the above statement, which was made during the early part of this week to the Congressional joint sub-committee investigating postage rate revision.

Close Mohammedan Monasteries.—

Mustapha Kemal and his republican regime seem bent on discouraging the tourist trade in Turkey. One of the steps taken in this direction is the closing of all the Mohammedan monasteries, and the turning of about twenty thousand monks and dervishes, out into the world. There appear to be three classes of dervishes, the howlers, the whirlers, and the whisperers. Now that they are to whirl and howl and whisper no more, it is a mystery as to what they will do.

The Government Building Program.—

According to an announcement made early this week, by Representative Martin B. Madden, Republican of Illinois, there will be launched a $150,000,000 public buildings program in the next congress. The announcement was made after conference with President Coolidge and is said to have administration support. The program, as now arranged will include the expenditure of $25,000,000 annually for six years for the erection of new government buildings. This work will be under the direction of the Secretary of the Treasury.

Pastors Guests at White House.—

When Dr. Jason Noble Pierce, pastor of the Congregational Church, of which the President is a member, called on his congregation to open their homes to the visitors at the meeting of the Congregational National Council, President and Mrs. Coolidge refused to be left out. As a consequence, seven pastors, two of them with their wives, were for a week guests at the White House. Among those to be so honored was Dr. Irving Maurer, now president of Beloit College, but at one time pastor of the Northampton church which the Coolidges attended.

Presidents and Bishops Agree.—

It is a rather unique thing that on the same day the Bishops of the Protestant Episcopal Church and President Coolidge said approximately the same thing. They both attributed the widespread crime wave to the lack of parental control. They find in religion the only safeguard against growing lawlessness. In this view Chief Enright of the New York police force concurs. All these authorities lay the blame upon parents, and upon the breaking down of the home, which is the basic institution of the nation. Parents cannot turn over their responsibility to juvenile courst. An examination of criminals shows that most of them are the product of homes not calculated to turn out children capable of being other than what they are, a menace to society.

Catholics to Begin Rural Work.—

Out of twenty thousand Catholic priests in this country, less than two thousand are at work in the country. The Catholic Rural Life Conference has, however, just announced that an intensive rural development is to begin at once. Minnesota, Iowa, Missouri, Texas, Indiana, Alabama, and Illinois have been selected as good fields in which to begin, and the whole South is looked upon as a ripe field. A special department of this work is to be introduced into Notre Dame University, and other seminaries for the training of priests for this work are to be established. Previously the work of the Catholic church has been done in the congested portions of cities, and this is a new venture. It is a development which may come as a shock to many Southerners.

Unique in the College World.—

Within the past few years college enrollment has tremendously increased in the United States. Social standards are demanding a college course for every boy and girl who wishes to get on in the world, and yet the enlarging enrollments of the colleges are destroying their individuality. A number of them, like Princeton, Amherst, Smith, and others are guarding their gates and pondering the matter. Jomes A. Blaizdell, president of Pomona College at Claremont, Calif., comes forward with a unique suggestion in American education. He proposes to found a university based on the plans of Oxford and Cambridge. Such an arrangement would centralize the library, the museum, the athletic machine, the administration, and yet have separate colleges, having their own endowment, their own student bodies, their own individuality. The schools as we have them in the universities at present do not do that. The faculties would be separate in these small colleges in the same university. The plan of President Blaizdell is one meriting attention from educators, and one which will save the essential character of the small college.

To Preserve Hayes Home.—

Spiegal Grove, the home of President Rutherford B. Hayes, has been turned over to the State of Ohio by his son, and is to be preserved. Of the twenty-nine presidents which the United States has had, the houses of only a few have been preserved, including that of Washington at Mount Vernon, Jefferson at Monticello, Madison at Montpelier, and the modest home of Lincoln at Springfield, Ill. All of these were secured after a long interval, and many of the historic momentos had disappeared. In the case of the Hayes home it was turned over intact by his second son, Col. Webb C. Hayes. Plans have been laid to form a Hayes Historical Society in Ohio. This would be fitting, since President Hayes was a man of scholarly tastes. There was a time when his collection of books was not exceeded by any private person in the nation. He was interested in colleges and in history, and methodically kept memoranda and papers. None of our Presidents except Jefferson and Roosevelt left so much as did President Hayes. His letters and diary are now in process of publication by the State of Ohio. In discussing the Presidents whom he had known, Cardinal Gibbons said shortly before his death that he had known all of them intimately since Lincoln, and he believed that President Hayes was the most learned and cultured of them all. In view of these things, Ohio is doing a fitting thing.

The Latest Balkan War.—

A little war has broken out on the boundry line between Greece and Bulgaria. On October 19th, so Greece asserts, Greek soldiers were killed by Bulgarian troops. Bulgaria disavows all guilt in the matter. The incident amounted to this, that Greece, without appeal to the League of Nations, mobilized artillery, infantry, and air forces on the Bulgarian border, bombarded the town of Petrich, burned villages, and filled the roads with refugees. The League Council acted promptly, and demanded that within sixty hours all troops on both sides should be withdrawn. The thing which lent force to the League's demand was the threatening attitude of England and France, which goes to prove that the League is entirely dependent upon the domination of great powers. The League did not prevent the war, as it did not prevent the Corfu incident in 1923, when Italy having been duly provoked by Greece took the island of Corfu, and not only did the League not stop the war before it began, but it stopped it finally because of the threat of force from great powers. There are those who argue that had Greece not been a member of the League, she would never have acted as she did, because she would have subjected herself to a united Balkan army. As matters were there was a chance to strike a savage blow, and then to retire. It is needful still to stop force with force, and will be until the school and the church accept the challenge, and teach men the better and finer way of peace.

NOTES-PERSONALS

Your best is all that God requires of you. Do it with a will.

"Let thy discontents be thy secrets," said that wise man, Benjamin Franklin. Discontents have only *one* use: to urge us on to better things, for ourselves and for others.

Dr. W. T. Walters, who is now acting as field secretary of Elon College, in a letter to the managing editor says: "My work is starting off very well. I hope everything goes well with you."

Rev. A. R. Flowers closed a series of lectures at Pineville, N. C., on November 1st. He was there in answer to an invitation extended by four denominations. W. T. Stoncell, who sends us this news, says his work was a real success.

The women in all our Southern Conferences are organized into an annual conference, save those of our Georgia and Alabama Conference, and it is devoutly hoped that this conference will organize the present year. The women's conferences, held separately this year, were all largely attended and had wonderful sessions. Now watch these conferences grow.

President Harper's sketch of, and tribute to Theodore Presser, in this issue of THE SUN will not only be read with deep concern by music lovers, but by all who admire those stirring virtues which enter into the making of a real man. Moreover, our whole country, as well as our music lovers, is poorer for the untimely going away of that fine, musical soul, Theodore Presser.

Rev. D. A. Long, D. D., writing under date of October 26th, from Franklinton, N. C., says: "I closed my work here as pastor yesterday. Preached three times and baptized five persons. Mrs. Long is aiding me in packing up today. We expect to leave Franklinton this week." So far as we know, the pastorate vacated by Dr. Long has not yet located a pastor other than Mt. Auburn Church, which has secured Dr. W. C. Wicker, Elon College, N. C.

At 7:30 o'clock on the evening of October 31st, Mr. Wilbert Iseley and Miss Edna Sharp were united in marriage, at the home of the bride's Aunt, Mrs. D. F. Clapp, in the presence of a few friends and relations. Rev T. J. Green performed the ceremony. These young people are very popular in their home community, Hines' Chapel, and we join with their pastor and many friends in wishing for them a 'bon voyage' on the matrimonial sea.

The following is received: "Mrs Sadie Atkinson Jones announces the marriage of her daughter, Lottie Leigh, to Mr. Arthur Albion Ledbetter, on Monday, October 26, 1925, Greensboro, N. C." The marriage was solemnized at the Christian parsonage, Greensboro, Dr. C. H. Rowland and THE SUN'S Editor officiating. These dear ones have our best wishes for a happy married life. They will reside at 21 Crescent Ave., Charlotte, N. C., where the groom holds a very responsible position.

We quote the following from the Burlington *News:* "The Young People's Missionary Society of the First Christian Church met yesterday evening at the home of Mrs. Wade Huffman, Elon Road, with Mrs. Huffman assisted by Miss Nonie Moore as hostess. After the business session Mrs. G. O. Lankford gave the mission study book. There were twenty-six members present. During the social hour, Mrs. Huffman and Miss Moore served delicious salad, assorted sandwiches and tea."

Mr. and Mrs. John D. Pritchette of Elon College announce the marriage of their daughters, Miss Myrtle Linsay to Mr. Stamey Branson Ridge, and Miss Lou Eva to Mr. C. J. Bates, at their home at Elon College, N. C., October 28, 1925. Mr. and Mrs. Ridge will live at Highland Ave., Glenwood, N. C., and Mr. and Mrs. Bates at Bryson City, N. C. Dr. J. U. Newman of Elon College officiated at the double marriage. Our best wishes and heartiest congratulations are extended.

The Winchester (Virginia) Church issued a very neat and attractive card at the proper time carrying this announcement: "Sunday services, November 1, 1925. First Christian Church, Rev. V. T. Crawford, pastor. Morning Topic, 11 o-'clock, 'Christian Education.' Communion services at close of the morning service. At the evening service Rev. Mr. Crawford will bring a special message on 'The Second Coming of Christ.' Sunday School, 9:45 a. m.; Chrictian Endeavor, 6:45 p. m. You are cordially invited to attend all services of the church."

Rev. R. L. Williamson sends us the following: "On October 25th, I united in marriage Mr. Datus E. Thomas and Miss Alma Wicker. They are young people of fine Christian character. Mr. Thomas is one of the most active of the younger members of Shallow Well Church. Mrs. Thomas is a member of the M. E. Church, a young person of recognized influence in the spiritual life of her church and community. The writer joins their many friends in wishing for them God's richest blessings during their journey of life." And THE SUN adds its amen.

Yesterday was Armistice Day. There was much blowing of trumphets and beating of drums. And well might there be, for it was in commemoration of the cessation of the shedding of much blood in unholy war. It was a time of rejoicing, and yet a time of sorrow; it was a day for which we should all thank God, and yet a day that all Christians should pray earnestly that there will never be cause for duplicating. When will the Christian Church rise in its might and declare a ban on the unholy things of the world? When will it declare that there shall be "no more war," and therefore no need for Armistice Days?

Our distinguished friend, Hon. J. E. West, Suffolk, Va., was on Tuesday, November 3d, re-elected Lieutenant Governor of Virginia with an enormous majority over his opponent. He has served most acceptably to the citizens of his State in this high office the past years, and has already made for himeslf a most enviable record as Senator from his district, having served in this capacity for several terms. The Lieutenant Governor should be made Governor four years hence, and here is hoping and predicting that he will be. His broad statesmanship, his patriotism, his public service and his talents entitle him to this high office.

Mrs. O. H. Orr, Lineville, Ala., treasurer of the Alabama Woman's Board, writing about the first separate session of the Woman's Conference, at Wadley, Saturday, October 17th, says: "I feel like it was a great day for us women of the Alabama Conference and the beginning of a great work. I am so anxious now to get our work started for the new year so we will be sure to reach our goal. I know God is going to help us in our effort in trying to do something for His cause and Kingdom." The interest among the women of our Alabama Conference is certainly growing and means much not only for this conference, but for the work of Missions.

The following letter has been turned over to THE SUN by Brother Chas. D. Johnston, Superintendent of the Christian Orphanage at Elon College. It shows a Christian spirit that might well be emulated by others:

"My dear Brother—and I feel like you ought to be called "father," for you have been such a good one to the dear little orphans: I haven't much to give, but I can't read the appealing letters you write in my paper, THE CHRISTIAN SUN, without dividing my little with the dear little orphan children. I see so many places where I could and want to help if only I had the money. I could use any amount of it to a good advantage. Enclosed you will find $5.00 to help buy their winter clothes.

"With love and best wishes for them all,
"MAMIE ALPHIN."

"On October 28th, I went from Timber Ridge, where I was then holding a meeting, to Winchester, Va., where according to previous arrangement, I met Mr. Harold N. Black and Miss Laura E. Estep, and united them in the holy bonds of matrimony. The ceremony was performed at the home of Brother and Sister E. W. Cather, members of the Winchester Church. The happy couple are from the neighborhood of New Hope Church, near Harrisonburg, and are very popular and most highly respected in their community. Their many friends unite in wishing them a long and happy married life." Brother A. W. Andes, who sent in this notice is always busy. He is one of our hardest working preachers. But Brother Andes, just take a little time once in a while to let us and our readers know just what you are doing.

Won't some others follow the good example of Sister Harriet E. Corley, who sends in the following from Havre de Grace, Md., under date of November 8th. We are sure the readers of THE SUN are glad to read of the work of the Webster Church, and would also be glad to know what other churches are doing.

"Rev Milton W. Sutcliffe and Mr. P. M. Spencer, of the Webster Community Church, returned here from attending the Eastern Virginia Conference at Franklin, Va., much benefited with having been at the conference and delighted with the Southern hospitality which they received. The Webster Community Christian Church being a new church, and the first Christian Church in Maryland, this was the first conference in which our church has been represented, and we are happy over the fact that the conference will meet at our church next year. We are planning to hold our regular bazaar and supper this week. We are in hopes we can fully establish the Budget System in our church and that this will be our last bazaar we will have to hold, but we will continue our church suppers.

"On account of the bad weather, we had to postpone our Hallowe'en Social, which we held this past week. It was an old time masked social and was enjoyed by all. We will hold our Harvest Home on Thanksgiving Day, when we will have special services.

"Mr. Sutcliffe has given us four wonderful sermons on prayer, all from the same text, Luke 11:1."

REVIVAL BURDEN.

One of the menacing indications of the present time is the great lack of revival burden. Not many are found "weeping between the porch and the altar," and for the lack of this revival burden many altars are barren and many revivals lack fruitage, or at least the fruitage they should have. There is too much given to the social side of our church gatherings. To be true, sometimes we lack on the social side, and allow folks to pass us without giving them a good handshake, or even any sort of greeting; sometimes allowing strangers to go and come without giving them a welcome. But in a revival not much of the social side is needed.

We fully believe this is the day when the devil is making his last grand stand, and one of the very effective ways he has of nullifying the work of the Gospel is to get some of us to compromise the truth and others to go to sleep on the job. Our children and loved ones and neighbors are unsaved, and we feel like they need to be spoken to to come to Christ, but we would rather someone else would speak to them, and we let them go on and be lost. We feel like giving the following instance just here, picked up in one of our exchanges, from a popular New England clergyman. It relates to the death of a young lady:

"As he entered the house, he met the minister in charge of the mission church, and asked him, 'Was Mary a Christian?' To his surprise, a pained look came into the young man's face as he replied: 'Three weeks ago, I had a strong impulse to speak to her, but I did not; and I do not know.' A moment later he met the girl's Sunday School teacher, and asked the same question. Quickly the tears came, as she said, 'Two weeks ago, Doctor, a voice said to me, "Speak to Mary," and I know what it meant, and I intended to, but did not; and I do not know.' Deeply moved by these unexpected answers, a few minutes later he met the girl's mother, and thinking doubtless to give her an opportunity to speak a word that would bring comfort to her own heart, he said quietly, 'Mary was a Christian girl?' The tears came quick and hot to the mother's eyes as she sobbed out, 'One week ago a voice came to me saying, "Speak to Mary," and I thought of it, and did not at that time, and I do not know.' "

There the writer adds these very sad words: "How pathetic beyond expression that the Spirit tried to get the use of the lips of three persons, a pastor, a teacher, aye, a mother, to speak the word that evidently He longed to have spoken to her, and He could not."

Men with no burden! Men of no care! Souls can be lost or get saved as they choose, it makes little difference with us! Dry eyes and drier hearts! Men all about us uttering the pitiful words of the Psalmist, "No man cared for my soul." The Master weeps alone in the garden, and alone He starts with His cross to Golgotha's gory hill. He's looking now for someone to go along with Him, to enter into holy partnership with Him in the salvation of the lost, to be "laborers together with God." He carries the greater part of the burden, He carries the greater amount of care and responsibility, but He is anxiously waiting for someone whom He may use as a channel of blessing to reach and bless some lost one. Shall it be you?—*King's Highway.*

HOW MODERN HEBREWS GIVE.

In connection with the Stewardship program which the Christian Church is putting on during this month and December, the question might arise as to the application of the Bible application of it to modern times. It might be interesting also to know the attitude that the modern Jew is taking on the subject of giving. An exchange throws the following interesting light on the question:

"In a single meeting in the interest of the great Hebrew University on the hills near Jerusalem, in Palestine, more than a million dollars was thrown upon the platform by the enthusiastic Zionists! At a dinner, called for the great Orthodox Seminary, West Side, New York City, which will cover three city blocks, attended by just 1,200 persons, each plate cost one thousand dollars. A million and a quarter was thus raised toward the five million now needed for it. This for Orthodox Jews, New York City.

"For the Palestine Colonizing Fund last year nearly two million dollars came in, the fund now having reached seven million and a half dollars.

"Another project is the Hebrew Teachers' College, in Palestine, distinct entirely from the university. This aims to supply Hebrew teachers not only for Palestine, but advanced teachers for the world! 'In the United States already,' says the *American-Hebrew Magazine,* 'there are fifty of its graduates teaching in their elementary schools and other Hebrew institutions.' For this teachers' college, its principal, Dr. David Yellin, is seeking $150,000 new fund. Julius Rosenwald, head of Sears, Roebuck & Co., gives $50,000. Mr. Rosenwald has given sums of $25,000 at a time for colored Young Men's Christian Associations in many places in the South. Still another project is the raising of $15,000,000 for the Jews of Russia! Mr. Rosenwald gives one million to this fund.

"All this means a mighty revival of Judaism, both of the Orthodox and the Liberals, more especially of the Orthodox Jews, those fartherest from the thought of accepting Christianity. Meanwhile, the great Protestant Churches are doing next to nothing to win Israel to Christ.

"What does it all portend? We know the Lord Jehovah will not forget His ancient pledge; we see Him thus wonderfully working among them now, and Jesus does not weep over Jerusalem in vain! We believe it means the call by the Lord directly of another Paul from among the Hebrews themselves who will lead them on to Christ! Shall we not pray for it? Look for it, be ready to open all doors for them, love God's Israel day and night; personally labor to save all we can."

IMPORTANT NOTICE.

The Eastern North Carolina Christian Conference will meet in its next annual session with Liberty (Vance) Christian Church, November 24, 1925. All persons expecting to attend and desiring entertainment, will kindly notify the undersigned what day they will arrive and what kind of conveyance they will use in attending. The Bus comes from Raleigh by the church at 10:30 A. M. and again at 4:30 P. M., daily.

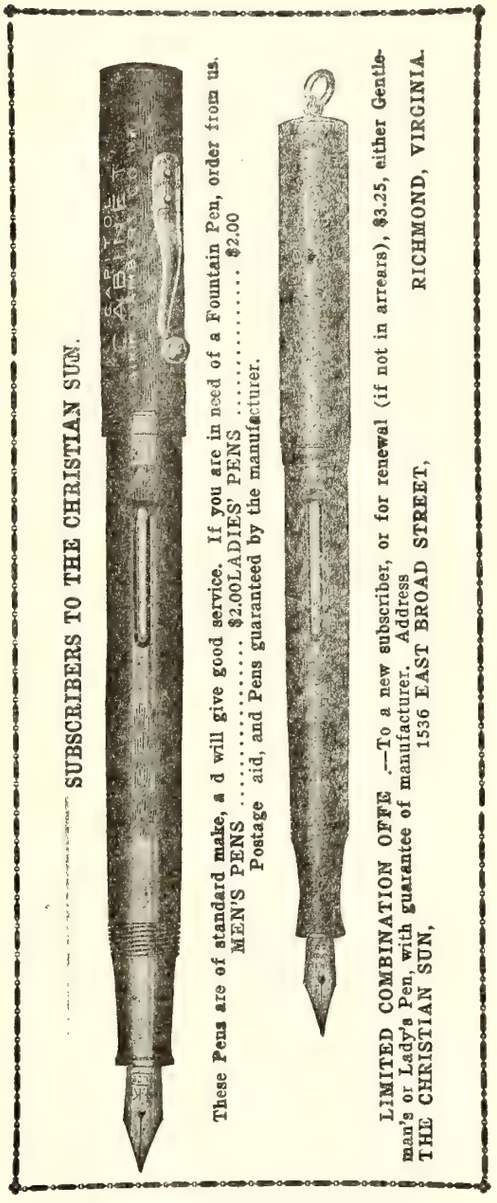
G. W. EAVES, *Chairman,*
Entertainment Committee.
R. 6, Henderson, N. C.

CONFERENCES MEET.

Western North Carolina Conference meets with New Center Christian Church, Seagrove, N. C., November 17, 18, 19, 1925.

Eastern North Carolina Conference meets with Liberty (Vance) Church Tuesday after the fourth Sunday in November (November 24th).

North Carolina Conference will meet with the First Christian Church, at Greensboro, December 9th and 10, 1925.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E-D-I-T-O-R-I-A-L

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J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WHAT WILL THE MEN DO ABOUT IT?

The activity of the women in the churches has certainly forced an issue for the men. The denominations are everywhere and on all sides inquiring, "What are the men going to do about it?"

The issue is this: For some years now, women's missionary societies in the churches have been reading and studying books on Missions. Now it turns out that these books on missions have to do almost solely with international and inter-racial relationships. And no question now looms quite so large on the horizon of our interest as this of relationships between the different classes and groups of peoples on the earth. Lack of knowledge of that question brought about the World War. Writers are now declaring that the women know more about world conditions and the relationship of the races to one another than the men do. Take this quotation from a current November magazine:

"The men in our church felt that the women had more of the Christian international outlook than they. For many years the women had held classes for mission study. They knew more about both the commercial and the Christian resources and needs of the world than business men did. How then change the situation for the men and remove the 'inferiority complex'? That was the problem."

Now, why do the women know more about such questions, such vital and essential questions, than the men? Because they have been and are now studying them in the most systematic manner and from the very best authorities—namely, in their mission study books.

And there is far more in this than appears on the surface. If Missions is the one big business of the Church, and all right thinking Christians know that it is, why is the major part of that business left to the women?

"It has been said that in our churches," declares a recent writer, "we have missionary education brought on in children's Misses' and ladies' sizes, but that the men have been sadly neglected." And this to the everlasting hurt of not only the men, but of the Church and its one great work in the world.

If concrete example is needed, consider this. The women of the missionary societies in the Eastern Virginia Christian Conference met recently in annual session for one day only. The collector showed that during the year closing, her societies had contributed something over $6,000 to mission work undertaken by the Societies of their conference. Two weeks later the general conference comprising all the churches thereof, met in annual session, and their collectors showed barely $2,000 more collected during the year closing for all church purposes, benevolent, educational, missionary, and all the rest than had been given by the Women's Societies of the conference.

Anothe example: The women of the North Carolina Conference met in Greensboro in a day's annual session recently. The collector reported nearly $4,000 collected and given to mission the past year. It is exceedingyl doubtful if the general conference, made up of all the men, women, boys and girls, of all the churches thereof will show an offering for Kingdom service the past year much in excess of that amount.

Something is wrong somewhere. And anyone who even casually inquires may learn what it it is. The women are learning even faster and better than the men the meaning and significance of our Lord's last command. And they are profiting by it.

The Presbyterian Church, the Disciples Church, the Methodist Church, and other wide awake communions, are making serious inquiry about the matter and are asking "What are the men going to do about it?"

Elsewhere in THE SUN this week, under the topic, "Removing the Masculine Inferiority Complex," is told plainly what one Presbyterian Church has done about it. What will the men of our Christian congregations do about it?

J. O. A.

THE NORTH CAROLINA WOMAN'S CONFERENCE.

Many are the reports, and most favorable ones, which come of the great meeting that the women of the North Carolina Conference held in Greensboro in their annual session, October 30th. Because of duties that bound him elsewhere, THE SUN'S Editor was not permitted to be present, but he has talked with several who did attend, and they all agree that it was by all odds "the best yet meeting" of this growing organization. Our Greensboro First Church was filled to capacity, and the good women of the church had to enlarge and lengthen their dinner tables when the hour for the repast arrived. One correspondent, writing, says: "To me it was an inspiring occasion," and this seems to be the verdict from all who attended.

Of course, Dr. Rowland and his good wife and the women of Greensboro, acted the part of most amiable hosts, and visitors sang the praise of the preparations made for their comfort. Mrs. L. L. Vaughan, of Raleigh, N. C., who is the embodiment of tireless energy for the conference, is president, and has given unlimited time to the work among the churches the past year. She has been most ably and efficiently assisted by Miss Gertrude Brown, the secretary of the Southern Board. These workers were naturally much gratified over the results of their efforts the past organized in the conference during the year, and year. Eight new Woman's Societies have been six of these were represented with good delegations, and all brought in fine programs of work they hope to do this year. Eight Young People's Societies have also been organized and four of these were represented by those who brought much enthusiasm to the conference.

Mrs. Vaughan, in writing of the conference, says: "One Society, organized about three months ago, with eleven members now has twenty-seven, and they are delighted with their efforts. To me, these new societies and the splendid number of them that attended our meeting was the outstanding feature of the day. It even over-shadowed my joy of our going over the top, and with some to spare, with our financial goal; first time, too, we have ever accomplished this. It was a great day, and you do not know how much we missed you and how sorry we were not to have you there to rejoice with us.

"We had more churches represented than ever before, and more ministers present. I do not know the exact number of delegates, but I do know the church was full. The program was interesting, Mr. Sorrell and Dr. Denison, especially. Mrs. Sellars must have been very effective in her talk on the study book, 'Prayer and Missions,' for Miss Browne sold everyone of the fifty copies she had on her literature table. That's a mighty good omen, I think, for a fine year's work. I feel sure we have a right to be very proud of our efforts this year. Sixteen new societies and a number of new Cradle Roll organizations is a right constructive piece of work, I think."

And the SUN'S readers, everywhere, will agree. The financial goal was $3,600.00, which was more than reached, and the conference voted to increase the goal next year by more than ten per cent. Our women are certainly showing us men and boys how to go about Missionary work—the real work of the Church. J. O. A.

OUR SCHOOL AT ROCKY FORD.

Many SUN readers will be delighted to learn that our church and school building at Rocky Ford is sufficiently completed to be now in actual use. Miss Elsie Bray, one of our good and devoted Christian workers of Liberty Church, Nathalie, Va., is teaching in one room of the new building at Rocky Ford. Under date of November 4th, she writes:

"We are getting on very well, I think, considering conditions. The people where we board are very kind, and in fact all the people here seem to be. The children in school are as good as, if not the best, in behavior, I have ever taught. We re-organized our Sunday School recently, and now that we can use the new building we have a good attendance. The people are deeply interested and eager and appreciating so much their church building and school house. We had preaching services in the new building for the first time last Sunday night. I feel that God's spirit is directing and guiding us and it seems to me His presence is nearer than it has ever seemed at other places. I only hope that I may be a help to the people and the children here, for I enjoy the work, even if we do have to work under hinderances and handicaps. The weather here is very cold for the time of year.

"I have thirty-seven pupils enrolled, and there are others who wish to come in. Please send us the desks and seats for the room, as so far we have had to work without any school-room furniture or equipment.

""I have not learned to climb the mountains very well yet, but have visited some homes, and

Oh, how my heart yearned to bring some help to some of the homes in particular which I visited, for they need and they deserve all the assistance, physical, mental, and spiritual, that we can bring."

It will be interesting to SUN readers also to know that the order for desks and equipment for the school-room was placed on November 5th, with the promise of speedy delivery. I wonder what many of our school teachers would do in trying to teach thirty-seven pupils in a room without a desk, blackboard, chalk or table, and with only improvised seats for teacher and pupils to sit on through the whole day? But our young people and many other friends are coming to the rescue, and we are hoping as soon as this room is comfortably equipped we shall be able to provide seats for the main auditorium and then equipment for the second school room. We have in the building a real auditorium for church services which will seat 150 easily, and two nice rooms for day school on either side of the main auditorium, both of which can be readily opened up to the main auditorium for services when demanded. We have not yet secured the pledge or promise from any individual or Society to furnish the pews for the auditorium or the desks for the second school room, but we indulge in the hope and pray that this may be forthcoming. We have a beautiful building and one in which we have a right to indulge a most pardonable pride. J. O. A.

THE PROGRESS OF PROHIBITION ENFORCEMENT.

By R. A. HAYNES,
Federal Prohibition Commissioner.

[An address before the National Convention of the Anti-Saloon League, Chicago, Ill., November 6, 1925.]

It is not uncommon to hear people speak of "Prohibition Enforcement Machinery," and to think of the progress of prohibition enforcement in terms of mechanical contrivances, which are propelled by certain motive power, and which must be able to overcome obstacles, and whose speed is determined by proper co-ordination and synchronization of its various parts. I grant that these tangible and material elements perhaps attract too much of our time and attention, for, in the final analysis, as somebody has fittingly said, "Prohibition in America is a great Adventure of Faith and is spiritual in its essence." I wish to speak of that concept briefly a bit later, but if I do what I believe you want me to do in this address on "The Progress of Prohibition Enforcement," it will be necessary for me to deal some with statistics and with administrative facts, really resembling parts of a great machine.

Progress is a relative term. In order to correctly measure progress, it is necessary to first determine the exact starting point. One can no more measure the progress or adequacy of the Prohibition Enforcement machinery by considering a particular Unit or Branch of the Federal Government, than one can correctly estimate the capability of an automobile to make progress, and measure the progress made thereby, by the single consideration of its steering gear, its gear shift, its tires, or any other one of its multitude of parts. When these various parts are properly assembled, co-ordinated and synchronized, maximum speed may be expected, but, if something is wrong with the transmission, or with the steering device, or with the ball bearings, progress is at least reduced, if not altogether stopped. Then, too, in determining whether or not such a machine is making satisfactory progress, all of these factors may be properly adjusted, but if the roadway over which it is necessary for it to travel to reach its objective, is cluttered with opposing rocks, and filled with gloomy swarmps, and hindering ruts, the progress is necessarily impeded. You get the picture, I am sure.

In the Prohibition Enforcement machinery, there are many separate agencies which must be properly co-ordinated, if the machine is to be made capable of doing its best. * * *

In a social experiment so radical and made amid post-war conditions so complex, the problem of prohibition enforcement has been made more difficult by early predictions by those on both sides of the issue. At the very outset, the wet prophets drew a gloomy picture of business upset, men out of employment, bankruptcy, and increased taxation. Not a line of that prophecy has been fulfilled; business went calmly on, growing apace. Men employed by the liquor business slipped easily into profitable ligitimate fields. Property used by the liquor business was rented for legitimate purposes at higher rents.

On the other hand, our friendly prophets felt that with the Eighteenth Amendment as a magic wand, the transition from the disastrous conditions incident to the liquor trafic, would be almost instantaneous, and improvement would be 100 per cent perfect. Even the more reasonable and conservative of the proponent group failed to recognize the immensity of the task, that it is an evolutionary process, and that the time element is a vital factor. They failed to fully realize that altogether without precedent, a new organization had to be set up to make operative and effective the new program, and that human agencies were the only available agencies to use for this work. * * *

As I said, in measuring progress, the beginnings are of prime importance. * * * Not many more than one hundred years ago, the public began to question the propriety of the clergy, whenever they had a conference, getting drunk. we have progressed rather far from that period. One of the early Temperance Societies required of its members that they should pledge themselves not to get drunk, except on Muster days; that is, they should get drunk only six or seven times a year. Next, similar societies took another step forward, and members were pledged to drink only wine or beer. Then came the limitation of the liquor trafic by law. License terms were made more rigid; closing hours were advocated, and then required. Then several States, more than sixty years ago, adopted Prohibition. * * * People laughed when told first that the great West, and then the great South were going dry, but they did. People laughed when told that National Prohibition was proposed, but it came by overwhelming adoption. Some started laughing when it was stated that it would be enforced, but today with enforcement only a few years old, it has been so successful that it is the chief subject of conversation and occupies the front page of even the opposition press all over the country.

A law that is a dead letter challenges no opposition from its foes. A feeble enforcement develops feeble opposition. Action is still equal to reaction, and in the opposite direction. The effectiveness of Prohibition Enforcement can be measured by the trend of effort to repeal or to denature the law. You can tell how tightly the shoe pinches by the loudness of the yell.

Are we making progress? Of course, we are making progress. Entirely too much progress to suit the opposition; but now, as has been true in all stages during the history of this movement, there are those who are made timorous by clever propaganda; those who shrug their shoulders, and those who laugh and say, "It will never be." Men in every campaign for Righteousness are at times discouraged by apparent lulls, which may be but incidents; but the real fighter struggles on and on, propelled by Faith in the Right, and in this epochal contest against the liquor evil, let us remember that this Governmental policy is but begun here in America, for it is coming to the World, and he is indeed blind who does not see in the struggle the great spiritual impulses whose progress is not stated by figures, and years, and tabulations, but by the benefits accruing to the great masses of the people in their home life, social and moral betterment, and economic advances.

Prohibition was inevitable in the life of a Nation, the preamble of whose Constitution declares that one of the purposes of that instrument is to promote the general welfare of the people. America merely announced to the World that habit-forming alcohol was interfering with the development of the social, economic, and moral life of the people, and therefore is taboo.

So the Eighteenth Amendment inaugurated a new Federal policy in dealing with the liquor traffic. It placed an equal responsibility upon the State and the Federal Government to enforce it. It has required considerable time to properly inculcate this policy, and the lesson is not yet well learned.

The Act authorized the adoption of regulations to carry out the purpose of the Amendment. Two aspects were presented: It was necessary not only to build up an organization for the detection and prosecution of those who sold liquor for beverage purposes, but also to devise a system for the control of non-beverage liquors which are still legitimate under the Eighteenth Amendment. The permit system, which has been created to deal with this phase, has withuot question been improved each succeeding year. * * *

In controlling the first big source of supply, the Government has been particularly successful.

When the National Prohibition Act went into effect, approximately 50,000,000 gallons of distilled spirits were in bonded warehouses throughcut the United States. It was scattered over the country in over 300 warehouses. Many of the buildings were insecure, and considerable quantities disappeared through fake thefts. Through concentration legislation, the 25,000,000 of the remaining 30,000,000 gallons are now in about thirty concentrated warehouses. The other 5,000,000 gallons in abcut twenty warehouses, have not yet been transferred, but soon will be. This program has resulted in greater security and has materially reduced the diversion of liquor from these original stocks. The permit system has been so improved that forgeries resulting in large diversions during the first year and one-half of the law's operation, have been practically eliminated.

Distinct progress has been made in the control of alcoholic preparations unfit for beverage purposes * * * and * * * regulations were adopted which provided that the transactions in liquor by a wholesale druggist could not be more than ten per cent of the entire business.

Another regulation prohibiting inter-State transportation by truck has had an important bearing on better control of bonded liquor. The degree of control is shown in the fact that in the fiscal year 1921, 8,671,860.4 gallons were withdrawn, while in the last year only 1,923,537.1 were withdrawn.

Distinct progress has been made in the matter also of exportation and importation—practically all applications for the importation of wine for sometime have been rejected, and also the exportation of whiskey ostensibly for non-beverage purposes, until only a small per cent of the total applications have been granted this past year.

Since the Coast Guard service has been better equipped to prevent smuggling, that source of supply has been so restricted that the one remaining chief source, namely, the alcohol source, from which synthetic whiskey is made, is the present outstanding problem.

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The 105th Annual Session of the Eastern Virginia Christian Conference was held in the Franklin Christian Church, October 27-29, 1925. The weather was ideal, the attendance was large, and the work of the conference was fine, and the result among the churches for the year was encouraging. A hundred delegates, a hundred visitors, and more than two hundred local people made an interesting group of Christian men and women. Nearly all churches came up to conference with checks to cover apportionments in full for the year, having paid, also, salaries of pastors in full.

President W. A. Harper and wife, Managing Editor, Prof. P. J. Kernodle, and Secretary of the Mission Board, Dr. J. O. Atkinson, and Chas. D. Johnston, Superintendent of the Christian Orphanage, were among the out-of-conference visitors who helped to make the session worth while.

The outstanding addresses were delivered by President W. D. Harward, L. E. Smith, W. H. Denison, and J. O. Atkinson. Rev. J. F. Morgan gave three fine doctrinal lessons on, "Jesus, Our Sacrifice," "Jesus, Our Advocate," and "Jesus, Our Coming King." After Dr. Denison's stirring address on "Placing the Emphasis of Life," on Tuesday night, a "Stewardship Pageant" was given by five young ladies from the First Church, Norfolk; and they had been trained by Mrs. M. L. Bryant.

Rev. Dr. W. D. Parry, at his own request, was granted a letter of transfer to unite with the Eastern North Carolina Christian Conference; and Rev. T. Fred Wright was granted a letter of transfer to unite with the North Carolina and Virginia Christian Conference.

Rev. J. F. Morgan was received into the Conference, on a letter of transfer from the Valley of Virginia Central Christian Conference; and Rev. Dr. C. C. Ryan was received by letter from the Sanduskey Annual Conference of the United Brethren Church.

Floyd D. Ballard, a Senior in Elon College, was, upon the recommendation of the Educational Committee, licensed to preach the Gospel.

The Total collection sent up to the conference was more than $8,000.00, and an order was made to forward to W. C. Wicker, Treasurer of the Southern Christian Convention, the following sums:

Foreign Missions	$1,575.00
Elon College Fund	1,575.00
Convention Missions	1,180.00
Convention Fund	790.00
Superannuated Fund	390.00
Total	$5,510.00

It was also ordered that $250.00 be paid to C. H. Stephenson, Treasurer of the Board of Religious Education.

The hospitality of the Franklin Church was expressed in bountiful dinners and suppers in the church and real welcome and comfort in the homes at night. Pastor Lester was at the head of the list of all that was done to make the conference a success.

Sam Davis, Paul Whitehearst, and Mrs. Parry, added to the church choir, in piano, violin and organ music; Revs. Morgan, Poythress, Johnson, and Lightbourne added the preachers' quartet; and all were uplifting to the audience.

All of the reports received careful consideration, and the conference was one of the best in its more than a century of history. Five churches invited the conference for next year, but the final and unanimous vote was for Webster Christian Church, Havre de Grace, Maryland, Rev. M. W. Sutcliffe, pastor. This is a new $50,000 growing church, and not so far away from the People's Church of which Rev. Dr. R. C. Helfenstein is pastor.

The present officers were re-elected: W. D. Harward, president N. G. Newman, vice-president; I. W. Johnson, secretary; H. S. Hardcastle, assistant secretary, and H. Woodward, treasurer.

Conference closed Thursday afternoon with real satisfaction in what had been accomplished.

W. W. Staley.

ELON LETTER.

Theodore Presser died October 28, 1925, in his beloved city of Philadelphia. He was born on July 3, 1848, in Pittsburgh of the same State. He was educated in Mt. Union (Ohio) College, the New England Conservatory, and the Leipzig Conservatory. He taught music in the Ohio Northern University, in Smith College and Conservatory, in Ohio Wesleyan University, and in Hollins College, for a period of fourteen years.

While Professor in Hollins, in 1883, he founded *The Etude,* publishing it that year in Lynchburg, Va., but in 1884 he gave up teaching and removed to Philadelphia. Here he founded the Theo. Presser Music Co., one of the best known music firms in the world. He continued to edit *The Etude* till 1891.

In 1914 Mr. Presser fuonded The Presser Home for Retired Music Teachers and in 1916 The Presser Foundation for the assistance of those in preparation as teachers of music, as well as for the assistance of musicians in distress, and the aiding of colleges teaching music by the erection of music buildings and in other ways. This year three hundred and fifty scholarships of $250 each have been granted by the Foundation. It was characteristic of the man not to allow any publicity in connection with these scholarships. By his will practically all of his estate, amounting to more than $3,000,000, besides what he had already donated to his Home for Retired Music Teachers and his Foundation, went to the Presser Foundation. The music teachers and colleges teaching music had enabled him to make his fortune, and such was his sense of fitness that he left it in such a way as to react for their continued good and advancement.

Mr. Presser's activities were numerous, too, in other directions for the advancement of the musical culture of the nation. He founded the Music Teachers' National Association in 1876. He also founded and was at the time of his death the honorary president of the Philadelphia Music Teachers' Association. He wrote numerous piano pieces and educational studies and several widely known text books for piano. But it was as the publisher of music and of *The Etude* that he rendered his greatest service to the musical culture of our nation. The Theo. Presser Music Co. has three hundred and fifty employees, and its building is the mecca of teachers and artists for Philadelphia and the entire country.

Mr. Presser was in the truest sense a gentleman. He had the refinement of manner that graces the most beautiful womanhood and combined it with the dignity of true manhood. There was about him an atmosphere that irradiated culture, the culture of soul and not a misnamed veneer. He breathed the very soul of music. And so he had to be a devout Christian. His private office in the Theo. Presser Music Company's building was never without its Bible, which lay convenient to his hand. The latest edition there was a massive family Bible with large print, and gave evidence of constant use. He loved the church (he was a Presbyterian) with a passionate devotion and exemplified in his conduct privately and in his business relations always the spirit that animated his Master in His life among men. The removal of such a man as Mr. Presser, leaves a void that it will require many years to bridge. Those closest to him feel this most keenly and none more so than Mr. James Francis Cooke, who for many years has so ably edited *The Etude,* and now succeeds Mr. Presser as president of the Theo. Presser Music Co. and of the Presser Foundation. Dr. John L. Haney, president of the Central High School of Philadelphia, too, was a close personal friend of Mr. Presser, and is a trustee of the Presser Foundation and chairman of one of its important committees.

Mr. Presser, with these two associates of his life and work and aspirations, visited Elon in December, 1924. They were much impressed with the College and its plans, particularly its Whitley Building, where the teaching of music is so admirably provided for. When Mr. Presser entered the audience room of this building, his artistic appreciation voiced its approval in an exclamation of delight. "What a beautiful concert hall!" he exclaimed. "I have seen none that can surpass it and few that can equal it!" He was also deeply impressed with the great four-manual Skinner Organ and the Mason and Hamlin Concert Grand Piano. "They are the best to be had," he commented. "You are right to provide the best."

Mr. Presser had hoped to visit Elon again, but Providence decreed otherwise. A great soul has returned to Him who gave it being. The greatest devotee of musical culture in our generation is no more among us in person. Life is poorer by his going, but immeasurably enrichened by his having lived. Long will live the memory and the ministry of Theodore Presser, musician and likewise friend and benefactor of music everywhere.

W. A. Harper.

IT WAS GOOD TO BE THERE.

It was good to be where? At the Eastern Virginia Christian Conference, which met last week at Franklin, Va.

Why was it good to be there? Well, in the first place, we felt it was good to be there because we were associated with some of the best people that the Lord has in His service. Also, we had the pleasure of being received and entertained in some of the finest homes of that section. Each night while there, the writer had the pleasure of the company of his pastor, Rev. J. F. Morgan, and Dr. R. C. Helfenstein and his wife of Dover, Delaware. We were entertained in the home of Brother E. P. Jones. He and his pleasant wife were so kind and courteous, and entertaining, it gave us much joy and great pleasure to be in their home.

Then at noon and in the evening of each day, a table was spread in the basement of the church with a bountiful provision of good things to eat. So pleasing was that festival scenery that the face of each one as they walked in, would beam with smiles. And we humble, lowly delegates from the rural churches could sit down and see D. D.'s right in front of us, and on the right and on the left of us, and we could eat the same kind of food they ate and listen to their pleasant

chat and breathe the same atmosphere they were breathing. My! how lofty it made a fellow feel.

But the best of all was the wonderful work accomplished by the conference. In the afternoon of the first day, after the report on Home Missions had been read by Col. J. E. West, Dr. J. O. Atkinson, of Elon College, N. C., gave an address on "An Adequate Program for Home Missions in This Conference." As usual, Dr. Atkinson was at his best. He made plain to the minds of his hearers, that the program that was adequate for the occasion, originated in the mind of God, and through the ministrations of His loving spirit was impressed into the hearts and lives of His followers.

In the evening of the same day, Dr. W. H. Denison, of Dayton, Ohio, gave an address on Stewardship. His subject was "Placing the Emphasis of Life." He showed, in his remarks, where there were four very essential divisions or centers in life through which the spirit of God approached and united Himself with the spirit of man and so impressed and convinced him that he would give to the world the real issues of the Divine will, with an emphasis that would be worth while and that would prevail.

The second day, Rev. J. G. Truitt, of the First Church, Norfolk, Va., spoke on "Be Ye not Servants of Men." Dr. Atkinson gave another talk on missions, and Dr. L. E. Smith, pastor of Christian Temple, Norfolk, Va., gave in his most convincing style an address on "Evangelism." Rev. J. F. Morgan lead each day's devotional exercises in an appealing and inspiring way. All of these messages from such loyal, consecrated, devoted servants of God, were surely nourishment for the soul.

May the Lord let his blessings rest upon the great work done at this conference. Surely it was good to be there.

M. W. Hollowell.

Deep Creek, Va.

N. C. WOMAN'S CONFERENCE MEETS.

The Women's and Young Peoples Missionary Meeting of the North Carolina Christian Conference convened in annual session at the First Christian Church, Greensboro, N. C., October 30, 1925. Business was rapidly transacted, and when the afternoon session was ended, the meeting adjourned for the year to meet in 1926, at Raleigh, N. C.

Mrs. L. L. Vaughan, of Raleigh, who has been president for the past year, was re-elected. Other officers chosen were: Mrs. W. A. Harper, Elon College, N. C., secretary, and Mrs. W. R. Sellars, Burlington, N. C., treasurer.

Aside from the business transacted there was a spiritual strain running through the whole day's session. "Prayer, the Essential Power in Missions," was the theme of most of the talks and of all the work done by the conference.

The meeting started at 10 o'clock in the morning, called to order by Mrs. Vaughan. The devotional exercises were led by Mrs. C. H. Rowland of Greensboro. Reports followed, which put a very encouraging aspect on the work done during the year. Miss Nina Troy, returned missionary from China, made the principal address of the morning, and delighted her audience with both an inspirational and instructive talk on the work in the foreign field.

This address was followed by a beautiful solo sung by Miss Aleece Sapp, of Greensboro. Rev. M. T. Sorrell then spoke briefly on the mountain work that is being done in Carroll County, Virginia.

Following the appointment of committees, a luncheon was served in the church basement, where attractive decorations had been made for the occasion.

Dr. Warren H. Denison, of Dayton, Ohio, delivered the principal address of the afternoon, using as his subject "Stewardship." The devotional exercises in the afternoon were led by Mrs. W. H. Boone, of Durham, N. C. Reports from thirty-eight societies were heard

Mrs. W. R. Sellars talked in the afternoon on "Prayer and Missions." This was followed by a talk from Miss Madge Moffitt on the theme, "Brave Adventurers." A discussion of the program for the coming year was in charge of Miss Gertrude Brown, of Elon College.

About 150 delegates were present from the various cities and communities. The financial goal for the past year was $3,600. This was more than reached. The treasurer's report showed a total of approximately $3,700. The goal for the coming year was fixed at $4,000.

The following ministers were present: Dr. C. H. Rowland, Greensboro, N. C.; Dr. G. O. Lankford, Burlington, N. C.; Dr. W. H. Denison, Dayton, Ohio; Rev. M. T. Sorrell, Fancy Gap, Va.; Dr. W. S. Alexander, Elon College, N. C.; Rev. B. J. Howard, Chapel Hill, N. C.

This, according to reports, is the best year the women of this conference have had in their work, and the reports showed growth along all lines, in contributions and in the number of societies organized.

Mrs. H. D. Lambeth.

Elon College, N. C.

REMOVING THE MASCULINE INFERIORITY COMPLEX.

By George Arthur Frantz.

Pastor First Presbyterian Church, Van Wert, Ohio.

The men in our church felt that the women had more of the Christian international outlook than they. For many years the women had held classes for mission study. They knew more about both the commercial and the Christian resources and needs of the world than business men did. How then change the situation for the men and remove the "inferiority complex"? That was the problem.

First the Women's Missionary Society dropped its feminine prefix. It became the Missionary Society of the church, for men and women, and the men took the responsibility for three or four meetings each year.

1. The Thank-offering meeting is a Sunday morning service. The address is usually given by the pastor. The subject is some portion of the Church's world-wide work. We have used very successfully, "A Christian's World Tour," personally conducted. For this we hung up a missionary map of the world, and from the current number of the *Missionary Review of the World* we showed what might be seen at the various places that month. The children bring toys, dolls, books of their own, and lay them on the chancel steps at the time when the older people bring their money offerings. The children's gifts go to the children of the mountains or of foreign lands.

2. The week-night meetings include: "A free for all discussion of Foreign Missions," by a group of men in the lounge of a local club. One of the outstanding enthusiasts for missions is constituted the chief objector. Men high in ability, but low in missionary information and interest may be enlisted to work up the arguments to demolish his opposition. Such men read books to get their arguments. They could not be persuaded to read them in any other way. One of our men has been talking Headland's "Some By-Products of Missions" ever since we held such a meeting. He refused to return this and other volumes, purchasing them for his own shelves.

3. The same type of man can give one of the Board's lantern lectures at a mid-week service. There are many men who can do it as well or better than the minister.

4. A debate between some of the men may be held on some such subjects as, "Resolved, that we should keep all our money for Home Missions"; or "That the needs of China for our gifts and prayers are greater than the needs of Africa." The men work up their country and make fiery speeches, and the audience hears of the needs of all.

5. The men bring some great church leader, such as Dr. Speer, or a missionary like Dr. F. G. Coan of Persia, to make an address at a men's dinner. They invite men from all the churches in our part of the Presbytery. In this way men in the smaller congregations hear some outstanding speakers of the church. Otherwise they would never have this opportunity. Too much of our intensive work by the greatest speakers is done in the large centers of population to the neglect of the rural regions. This is a deliberate attempt to help. The women are admitted to these meetings by ticket, to the capacity of the building. We have as many as three hundred and twenty-five men, "besides women an children," to hear such an address.

By these methods we have quadrupled our benevolences, making them the largest total, and by far the largest per capita in the Presbytery, keeping them there while we have built a three hundred-thousand dollar church in a community of ten thousand people.

The missionary society is the whole church enlisted for joyful giving and intelligent praying, and always on the outlook for news of the Kingdom—not women, not men, but Christians all.—November *Missionary Review of the World.*

SOME FIGURES ABOUT YOUTH.

There are over 27,000,000 American children and youths, nominally Protestant, under twenty-five years of age, who are not enrolled in any Sunday School or Cradle Roll and who receive no systematic religious instruction.

There are 8,000,000 American children, nominally Protestant, who are growing up in non-church homes.

There are in the United States 8,676,000 Catholic children and youths under twenty-five years of age. Of this number 1,870,000 are in religious schools and 6,806,000, or 78.4 per cent are not in religious schools.

There are in the United States 42,891,850 Protestant and nominally Protestant children and youths under twenty-five years of age. Of this number 14,361,900 are in Sunday School or week-day religious schools, 1,255,740 are on cradle rolls and 27,275,110, or 66.5 per cent are not enrolled in any religious schools.

It seems as though there is a lot of "unfinished business" on the table of the Christian Church. In spite of all these dizzy statistics, we think we are busy—with our local programs and individual plans. Just how busy are we? Or are we merely marking time with resolutions and motions that have no place anywhere outside of the minutes of the meeting? Whoever would shape America's future can do it only as he molds these young lives—the question resolves itself into whether the street or the church shall dominate the thought and character of our future citizens. We may be rather baffled before the crime-wave of to day, but that is no reason why we should deliberately invoke such a wave for tomorrow.

Youth is the world's fresh beginning—give the world in its youth a square deal.—*Selected.*

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

MEN AND MILLIONS.

I beg leave to report collection of Men and Millions funds for the month of October, 1925, as follows:

New Hope, Alabama Conference	$ 5.00
Ambrose, Ga. and Ala. Conference	25.00
Mount Zion, Ala. Conference	55.00
Beulah, Ala. Conference	.50
St. Paul's, E. Va. Conference	6.00
Hobson, E. Va. Conference	20.00
Oak Grove, E. Va. Conference	1.00
Burton's Grove, E. Va. Conference	15.00
Leaksville, Val. Va. Conference	2.10
Hines Chapel, N. C. Conference	5.00
Burlington, N. C. Conference	15.60
High Point, N. C. Conference	15.00
Mount Auburn, E. N. C. Conference	15.00
New Elam, E. N. C. Conference	5.00
Waverly, E. Va. Conference	274.00
Franklin, E. Va. Conference	5.00
Total	$ 464.20

CHAS. D. JOHNSTON,
Executive Secretary.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR OCTOBER.

Below is given a list of the Sunday Schools in the Southern Christian Convention which have taken the Sunday School Missionary Offering for the month of October:

Newport News, Va.	$ 10.51
Shallow Ford, R. F. D., Elon College, N. C.	3.12
Antioch, Zuni, Va.	3.00
Portsmouth, Va.	10.70
Elm Avenue, Portsmouth, Va.	4.46
Franklinton, N. C.	15.00
Liberty Spring, Suffolk, Va.	4.00
Pleasant Hill (A), Liberty, N. C.	3.42
Third Avenue, Danville, Va.	3.29
Union (Surry), Dendron, Va.	3.05
Raleigh, N. C.	2.50
Roanoke, Ala.	3.60
Winchester, Va.	5.38
Zion, Moncure, N. C.	3.10
Parks Cross Roads, Ramseur, N. C.	3.00
Berea (Nansemond), Driver, Va.	7.20
Citizens' Bible Class, Elon College, N. C.	7.56
Monticello, Brown Summit, N. C.	4.24
Ocean View, Va.	1.91
Apple's Chapel, Brown Summit, N. C.	2.75
Antioch, Harrisonburg, Va.	5.00
Holy Neck, Holland, Va.	16.00
Liberty, N. C.	1.00
Rose Hill, Columbus, Ga.	1.28
Berea (Norfolk), Hickory, Va.	12.50
Linville, Harrisonburg, Va.	5.80
Richland, Ga.	1.00
North Clayton, N. C.	1.00
South Norfolk, Va.	5.92
Leaksville, Luray, Va.	1.83
United Christian Church, Lynchburg, Va.	5.25
Salem Chapel, Walnut Cove, N. C.	1.00
Randleman, N. C.	1.85
Liberty (Vance), Henderson, N. C.	5.94
Ingram, Va.	2.00
Waverly, Va.	15.00
Haw River, N. C.	10.22
Hopedale, R. 5, Burlington, N. C.	1.77
Union (Southampton), Franklin, Va.	2.00
Rosemont, R. 1, Berkley, Va.	8.95
Oakland, Suffolk, Va.	3.00
Bethlehem, R. 3, Suffolk, Va.	2.96
Richmond, Va.	1.43
Suffolk, Va.	10.24
Turner's Chapel, Sanford, N. C.	.50
Holland, Va	10.00
New Elam, New Hill, N. C.	1.13
Winchester, Va.	7.55
Ramseur, N. C.	3.14
Burlington, N. C.	82.00
Class No. 3, Rosemont S. S. Berkley, Va.	15.00
Total Collections	$ 344.05

While we are profoundly grateful to the schools named above for their liberal offering and to the other schools which contribute monthly to Missions, it is noted with regret that there are quite a few schools in the Southern Christian Convention not yet sufficiently interested in enlarging the Kingdom and building up schools and churches elsewhere to make a monthly contribution. For the next few months these contributions, not otherwise designated, will go to the support and extension of our mountain work in Carroll County, Va., and it is devoutly hoped that many of our schools not already doing so will vote for and send us one offering a month for this most worthy and needy work of the Kingdom.

Fraternally,
J. O. ATKINSON,
Mission Secretary.

NORTH CAROLINA WOMEN'S WORK.

The following is the Annual Report of the Treasurer of the North Carolina Woman's Conference, for the year ending October, 1925:

Women's Societies.

Burlington	$ 818.42
Chapel Hill	100.00
Durham	200.00
Elon College	250.00
Greensboro	251.35
Henderson	9.70
High Point	6.71
Ingrams, Va.	10.50
Liberty, Va.	28.50
Liberty, Vance	50.00
Monticello	6.40
Mount Auburn	100.00
Lebanon	14.10
Graham, Providence-Memorial	30.00
Pleasant Hill	14.61
Ramseur	23.25
Pleasant Grove	75.65
Raleigh	183.60
Sanford	72.50
Shallow Well	50.00
Shallow Ford	10.00
Shiloh	3.28
Union, N. C.	40.10
Union, Virgilina	115.00
Wake Chapel	22.70
Danville, Va.	7.50
Pleasant Ridge	6.00
Reidsville	60.00
Seagrove	10.00
Piney Plain	5.00
Mt. Gilead	5.00
Lynchburg Va.	5.25
Haw River	20.00
Turner's Chapel	45.00
Graham	18.50
Ether	5.00
Total	$2,674.62

Young People's Societies.

Bethlehem	$ 5.00
Burlington	239.40
Burlington Junior	61.70
Elon College	69.30
Elon College Junior	20.87
Greensboro	90.45
Haw River	5.00
Raleigh	5.00
Union, Va.	25.45
Liberty, Vance	9.00
Sanford	6.25
Total	$ 537.42

Willing Workers.

Burlington	$ 82.75
Durham	15.00
Elon College	20.00
Greensboro	25.00
Mt. Zion	7.50
Mt. Auburn	25.00
Union, Va.	15.00
Wake Chapel	13.20
Reidsville	10.00
Total	$ 213.45

Cradle Roll.

Burlington	$ 36.00
Chapel Hill	.60
Durham	16.62
Elon College	33.00
Graham	2.82
Greensboro	15.00
Mt. Auburn	5.00
Raleigh	10.00
Reidsville	15.00
Total	$ 134.04

District Meetings.

Vance, Warren	$ 25.24
Alamance	17.25
Lee, Chatham	18.94
Guilford	10.10
Durham	15.25
Halifax	13.00
Wake, Johnson	17.00
Randolph	9.42
Total	$ 126.20

Summary.

Women's Societies	$2,674.62
Young People's Societies	537.42
Willing Workers	213.45
Cradle Rolls	134.04
District Meetings	126.20
Conference Offering for Rocky Ford	40.81
Grand total	$3,726.54

MRS. W. R. SELLARS,
Burlington, N. C. *Treasurer.*

"Happiness consists in living for others; that is clear. Man aspires to happiness; therefore, it is a proper desire. If he tries to get it in a selfish way, in seeking wealth, glory, love, he may not succeed, and his wishes remain unsatisfied. Then it must be selfish desires that are wrong, and not the wish to be happy. Now, what are the dreams which may be realized apart from our outward circumstances? Only love and self-sacrifice.—*Tolstoy.*

SPECIAL NOTICE.

There will be a meeting of the Educational Committee of the Western North Carolina Christian Conference, at Seagrove, N. C., November 16th. All candidates for licensure or ordination will please meet the committee at the above named place and date. The meeting will be held in the Christian Church at Seagrove, at 7:30.

PROGRAM OF EASTERN NORTH CAROLINA CHRISTIAN CONFERENCE.

Liberty Christian Church, Vance County, Henderson, N. C.
November 24, 25, 26, 1925.

First Day—Morning Session.

9:30 Song Service, Rev. G. A. Pearce, Leader.
9:40 Devotional Service, by Rev. J. C. Cummings.
9:50 Enrollment.
10:00 Election of Officers.
10:15 Welcome Address, by Rev. J. E. Franks.
10:25 Response, by Harold W. Johnson.
10:35 Song.
10:40 Annual Sermon, by Rev. H. C. Caviness.
11:30 Appointment of Committee to Fill Vacancies.
11:40 Treasurer's Report.
11:50 Ministerial Report.
12:00 Adjournment for Dinner.

First Day—Afternoon Session.

1:30 Song Service, Rev. G. A. Pearce, Leader.
1:40 Devotional Service, by Rev. J. C. Cummings.
1:50 Report of Executive Commitee.
2:00 Report of Committee on Stewardship.
2:10 Address: "Stewardship," by Rev. Stanley C. Harrell.
2:40 Report of Committee on Social Service, by Rev. B. J. Howard.
3:00 Report of Committee on Religious Literature, by Rev. R. L. Williamson.
3:10 Discussion: "The Christian Sun," by P. J. Kernodle.
3:30 Report of Committee on Entertainment.
3:40 Adjournment.

First Day—Evening Session.

7:30 Song Service, Rev. G. A. Pearce, Leader.
7:40 Devotional Service, by Rev. J. C. Cummings.
7:50 Report of Committee on Educaion, by Dr. W. C. Wicker.
8:00 Address: "When Is Education Christian?" by Dr. W. A. Harper.
8:40 Report of Committee on Nominations.
8:50 Adjournment.

Second Day—Morning Session.

9:30 Song Service, Rev. G. A. Pearce, Leader.
9:40 Devotional Service, by Rev. J. C. Cummings.
9:50 Report of Committee on Home Missions, by Rev. J. E. Franks.
10:00 Address: "Religious Problems," by Dr. W. C. Wicker.
10:40 Report of Committee on Superannuation, by K. B. Johnson.
10:50 Report of Committee on Apportionments, by J. D. Gunter.
11:00 Report of Committee on Sunday School and Christian Endeavor, by C. H. Stephenson.
11:15 Open Discussion, lead by Miss Pattie Coghill.
11:45 Report of Committee on Evangelism, by Rev. M. T. Sorrell.
12:00 Adjournment.

Second Day—Afternoon Session.

1:30 Song Service, Rev. G. A. Pearce, Leader.
1:40 Devotional Service, by Rev. J. C. Cummings.
2:00 Report of Committee on Memoirs, Rev. G. J. Green.
2:10 Address, by Dr. W. W. Staley.
3:00 Report of Finance Committee.
3:10 Adjournment.

Second Day—Evening Session.

7:30 Song Service, Rev. G. A. Pearce, Leader.
7:40 Devotional Service, by Rev. J. C. Cummings.
7:50 Report of Committee on Foreign Missions, by Rev. J. Fuller Johnson.
8:00 Address: "The Whole Program for the Whole Church," by Dr. J. O. Atkinson.
9:00 Adjournment.

Third Day—Morning Session.

9:30 Song Service, Rev. G. A. Pearce, Leader.
9:40 Devotional Service, "Thanksgiving," by Rev. J. D. Wicker.
9:50 Thanksgiving Service. Open Expressions.
10:30 Address: "The Church's Duty to its Fatherless Children," by Chas. D. Johnston.
11:00 Offering for Orphanage.
11:10 Report of Committee on Resolutions.
11:20 Report of Committee on Place of Meeting.
11:30 Miscellaneous.
12:00 Adjournment.

PROGRAM OF THE FIFTY-FIFTH ANNUAL SESSION, WESTERN NORTH CAROLINA CHRISTIAN CONFERENCE.

New Center Christian Church, Seagrove, N. C.
Tuesday, Wednesday, and Thursday,
November 17, 18, 19, 1925.

First Day—Morning Session.
Tuesday, 10:00 o'Clock.

1. Call to Order by President.
2. Devotional Exercises by Rev. T. E. White.
3. Enrollment of Ministers and Delegates.
4. Election of Officers.
5. Report of Program Committee.
6. Supplying of Vacancies on Regular Committees.
7. Annual Address by President, Rev. G. O. Lankford.
8. Adjournment.

First Day—Afternoon Session.
2:00 o'Clock.

1. Devotional Services by Rev. J. M. Allred.
2. Appointment of Special Committees.
3. Report of Executive Committee.
4. Ministerial and Church Reports.
5. Report on Foreign Missions, Rev. G. R. Underwood, Chairman.
   Address: "The Whole Program for the Whole Church," by Dr. J. O. Atkinson.
6. Miscellaneous Business.
7. Adjournment.

Second Day—Morning Session.
Wednesday, 9:30 o'Clock.

1. Devotional Services by Rev. W. J. Edwards.
2. Minutes of Previous Day.
3. Enrollment of Other Delegates.
4. Report on Sunday Schools, F. M. Wright, Chairman.
5. Report on Home Missions, Rev. T. J. Green, Chairman.
6. Address: "Stewardship," by Rev. S. C. Harrell, Durham, N. C.
7. Adjournment.

Second Day—Afternoon Session.
2:00 o'Clock.

1. Devotional Services by Rev. V. D. Shepherd.
2. Report on Religious Literature, Dr. E. L. Moffitt, Chairman.
3. Report on Moral Reform, Rev. W. C. Martin, Chairman.
4. Report of Woman's Board, Mrs. D. A. Cornelison, Chairman.
   Address: Mrs. W. R. Sellars, Burlington, N. C.
5. "Our Orphanage," by Supt. Chas. D. Johnston.
6. Miscellaneous Business.
7. Adjournment.

Third Day—Morning Session.
Thursday, 9:30 o'Clock.

1. Devotional Services by Rev. G. R. Underwood.
2. Minutes of Previous Day.
3. Christian Endeavor Report, by Miss Madge Moffitt, Chairman.
4. Report on Education, Rev. T. E. White, Chairman.
   Address: Dr. W. A. Harper, Elon College, N. C.
5. Report on Apportionments, Dr. E. L. Moffitt, Chairman.
6. Miscellaneous Business.
7. Sermon: Dr. C. H. Rowland, Greensboro, N. C.
8. Adjournment.

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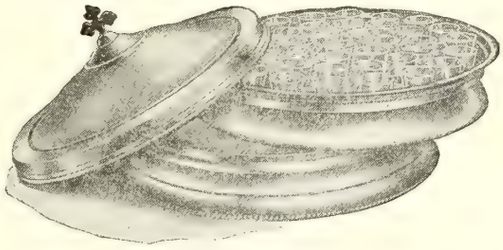

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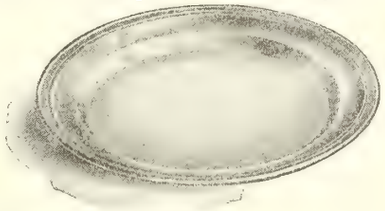

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RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson VIII.—November 22, 1925.

Subject: "Paul Before Felix."

Golden Text: "Herein I also exercise myself to have a conscience void of offense toward God and men always."—Acts 24: 16.

Lesson: Acts 23: 1-24: 27.

Devotional Reading: Psalm 86: 11-17.

Paul had spunk. When his statement before the Sanhedrin to the effect that he had lived in all good conscience before God, aroused the high priest's ire to the extent that he forgot his official dignity and ordered Paul to be smitten on the mouth, Paul "flared up." With a burning irony Paul intimated that it was a fine kind of judge who would be trying a man after the law and yet command a man to be smitten contrary to the law. One must admire the moral courage of the man.

Paul also was quick-witted. He knew full well that he was not going to get justice from that Sanhedrin, and he quickly turned the court into a partisan discussion by bringing in the matter of the resurrection, and thus caused a violent dissension between the Pharisees and the Sadducees. So heated did the discussion become, that the chief captain had to take Paul by force and give him protection in the castle. It was there that the Lord appeared unto Paul during the night and promised him that he should testify or bear witness for Him in Rome. God moves in mysterious ways his wonders to perform. Paul wanted to go to Rome. He was to go. But it was as a prisoner that he was to go.

The Jews who opposed Paul were made of stern stuff. Forty of them pledged themselves by an oath that they would neither eat nor drink until they had killed Paul. They laid a plot whereby Paul was to be brought forth for further questioning and while being taken to the court, he was to be set upon and killed. Fortunately Paul's nephew learned of the plot and it was broken up. But Lysias saw that it was unsafe to keep Paul in Jerusalem and he sent him to Caesarea to Felix, the governor of Judea, a man who, by the way, was as unprincipled as he was inefficient. After a cursory examination of Paul, Felix committed him to Herod's judgment hall, there to await the coming of Paul's accusers. They came five days later.

The Jews had employed an orator, seemingly as unscrupulous as brilliant, who presented the case against Paul. He made a fulsome approach to the subject by offering a most elaborate flattery to Felix, and then proceeded to state his case. He charged Paul with three things, things which constituted grave offenses. First he said that Paul was a mover of sedition, or an insurrectionist. He could not have made a more powerful appeal to Felix's sympathies, for if there was one thing that Rome stood for, and demanded of its subjects through its rulers, it was order. Any man who threatened to disturb the peace was an arch-enemy, and Rome dealt ruthlessly with him. In the second place, Tertullus accused Paul of being a leader of the sect of the Nazarenes. This was a crime against the law of Moses. In the third place, Paul was charged with profaning the Temple, which was a crime against both the Roman Empire and the Mosaic Law. Tertullus added that the Jews would have taken Paul and judged him according to their law had not Lysias taken him away from them. And the Jews present gave assent to these things. It was all a lie, but people who are blinded by prejudice or who are moved by a desire for revenge do not hesitate at lying.

Paul has an opportunity to make his defense. In contrast with Tertullus' fulsome and "oily" introduction, he addresses Felix in a courteous and cool manner. He not only denies the charges; he gives abundant and convincing evidence that the charges are not true. He reminds Felix that it has been only twelve days since he went up to Jerusalem to worship, and that neither in the temple nor in the synagogues had he disputed with the people, to say nothing of having tried to stir them up. He flings the charge back in their faces and challenges them to prove their accusations. Furthermore, he reminds Felix and the Jews that his chief purpose in coming to Jerusalem was to bring alms and offerings to his nation—a strange procedure for one who was an insurrectionist. Paul does confess, however, that after the way which they call heresy he worships the God of his fathers, and that he believed in the resurrection of the dead. As a matter of fact, says Paul, it was on the question of the resurrection that he had been called into question. In the light of the belief in the resurrection Paul had exercised himself to live in a clear conscience both before God and man.

Felix was unscrupulous, but he had sense. He saw the flimsy character of the whole charge and he dismissed the case. But he kept Paul until Lysias should come down so that he could hear the whole of the matter. Paul was to be a prisoner, but he was to have a large amount of liberty. His friends could have access to him as they pleased.

One other dramatic scene is included in the lesson. Felix and Drusilla his wife sent for Paul and heard him concerning his faith in Christ. It was a rather unusual situation, an unscrupulous Roman governor and his illegitimate wife asking an outcast Jew to tell of his faith in Christ. There must have been a temptation to Paul to "tone down" his message. But Paul was made of sterner stuff, and he really preached a soul-searching and conscience-goading sermon. So powerfully did he speak of righteousness, rightness in conduct—Felix took bribes in office and committed almost all kinds of villainy; of temperance or self-control—Felix had persuaded Drusilla to leave her husband and to live with him in illicit relations; and of judgment to come, of men giving an account of the deeds done in the body to God—Felix had murdered Jonothan, the high priest; so powerfully did he bring the gospel of Christ to bear upon Felix's mind and heart that Felix actually trembled in fear. He was so conscience strickened that he sent Paul away, promising him that he would call for him when he had a "more convenient season." Alas, if only Felix could have known that "NOW is the accepted time." But sin had bound him fast. His main concern in Paul after that was simply the hope of getting a bribe. And when finally Felix was recalled to Rome to face charges of misconduct and mismanagement, wishing to please the Jews he left Paul bound. For two years Paul was a prisoner in Caesarea. It would appear, however, that they were fruitful years in the apostle's life, for they afforded him an opportunity for quiet and meditation, and greatly enriched his spiritual life.

Think on These Teaching Points.

1. The man who trusts God is equal to any emergency in life.
2. God will not keep a man out of trouble, but He will help men in trouble.
3. A man is truest to Christ when he bears witness for Christ.
4. Belief in the resurrection powerfully affects life here.
5. Conscience must be kept void of offense toward God and men.
6. Conscience must be kept sensitive by the Spirit of Christ.
7. Those who are sinners often want to hear of Christ.
8. Men in sin need direct and plain gospel truths.
9. The Word of God is quick and powerful and is a discerner of the inner thoughts of a man's life.
10. Conviction should issue in conversion.
11. It is a dangerous thing to put off a decision for Christ.
12. The love of money is the root of all kinds of evil.
13. Felix's sins found him out. Be sure your sins will find you out.
14. The true follower of Jesus Christ may be free even though in prison.

CHRISTIAN ENDEAVOR.

November 22, 1925.

Topic: "God's Bounties: How Can We Share Them with Others?"—Deut. 28: 1-9; Matt. 25: 34-40.

Thanksgiving Meeting.

Some Bible Hints.

The world has never yet seen the prosperity that would come to a people that really lived the life of God. (V. 2.)

If such blessings as we enjoy come from partial obedience, what would not full obedience and perfect love bring? (V. 8.)

The life of love on earth leads to a life of joy in heaven, and is the only way to it. (V. 34.)

Generosity should become a habit, so that we are instinctively generous and kind without thinking of it at all. (V. 37.)

Suggestive Thoughts.

The earth is so made as to "yield" its fruit with little persuasion. Nature is bountiful, for it obeys God's law.

We share our bounty by our gifts of money, which stands for food and clothing and other things. We share by giving to good causes.

We share in our families. The family is so organized that we share willingly for its welfare, and so learn to care for the greater family of mankind.

To support missions is to share our bounties, spiritual as well as material. We should not eat the bread of life alone, while others starve.

A Few Illustrations.

The Puritan's first Thanksgiving came after suffering great need, which made God's bounties seem more precious. It is so today also in some places.

We should be reservoirs of God's bounty, receiving that we may pour out to others the good we have received, whatever it be—knowledge, food, talent.

America, grateful to God for liberty, wishes to share it with all mankind. This gift does not grow less by sharing it.

"To Thee, O Christ, be given this ducat, which is Thine own coin," is an inscription on an old Venetian gold piece. Our full barns are His, to be administered for Him.

To Think About.

How does your society try to share its blessings?
Why should we take care of the poor?
How may we share our abilities with others?

A just God has no favorites, and if you are a generous soul you do not want to be a favorite. * * * His gifts are supplies for us to pass on to those more needy.—*S. S. Estey.*

The man that can use his talents to make work for others is sharing his blessings with others in a very real way.—*Anon.*

A thankful heart is the most successful promoter of thrift ever known to man.—*McGowan.*

For the day that now is ours;
For our life with all its powers;
For the chance some part to take
Earth a better place to make,
We thank Thee, Lord.
—*Cuthbert Ellison.*

AN ANNOUNCEMENT.

To Pastors of the Eastern Virginia Christian Conference.

The Christian Missionary Association meets on Tuesday, December 8th, four weeks from this week. That is not long off—so get ready.

We feel the pastors should present the work of the C. M. A. in their fields and should endeavor to hold the membership strength of last year, and where possible to increase it by securing new memberships.

The campaign last year resulted successfully, but it was simply a temporary success. For permanent results, the members secured last year must be held and new members must be secured. We are not requesting an intensive campaign such as we had last year, but simply that the ministers will interest themselves in holding the C. M. A. up to last year's strength.

The Christian Sun is publishing the C. M. A. memberships by groups of churches. So watch for the memberships in your church or churches. The C. M. A. membership is also listed by churches in the LIII. Volume, or 1925 Annual, pages 161-165. If you do not find your church listed it is because it is one of the eighteen churches in the conference in which there are no C. M. A. memberships. This does not include the Webster Community Church, for they joined with a church membership, Cctober 28, 1925.

J. H. Lightbourne, *President,*
For Executive Committee.

NOTICE.

The Christian Missionary Association of the Eastern Virginia Conference will meet with Oakland Christian Church, Nansemond County, Va., Tuesday after the first Sunday in December (8th).

N. G. Newman, *Sec'y.*

SPECIAL NOTICE.

All delegates and visitors that come by railroad or bus, to the Western North Carolina Conference, to be held at New Center Christian Church, Seagrove, N. C., November 17th, are requested to notify O. D. Lawrence at once, that entertainment may be provided..

W. J. Edwards.

Seagrove, N. C.

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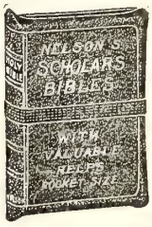

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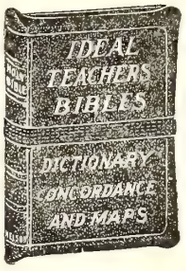

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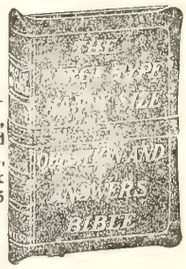

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MONDAY.

CONTENTMENT.

"Be free from the love of money; content with such things as ye have: for He hath said, I will in no wise fail thee, neither will I in any wise forsake thee."—Heb. 13: 5.

"There are two kinds of discontent in this world: the discontent that works, and the discontent that wrings its hand. The first gets what it wants, as a rule, and the second loses what it has. There is no cure for the first but success, and there is no cure at all for the second."—*Gordon Graham.*

Prayer.—Our Father, Give unto us the godly heritage of a discontent that inspires to more and better service and wins success: Forbid that we shall have a discontent that despairs. Give us neither poverty nor riches, but feed us with the food that is needful for our souls and endow us with such of this world's goods, or such lack of them as we may need. This we ask for Jesus' sake. Amen.

TUESDAY.

THE BLESSING OF AFFLICTION

"For affliction cometh not of the dust, neither doth trouble spring out of the ground; but man is born unto trouble as the sparks fly upward."—Job 5: 6-7.

"As a man chasteneth his son, so the Lord God chasteneth thee."—Deut. 8: 5.

"Happy is the man whom God correcteth."—Job 5: 17.

"Before I was afflicted I went astray; but now I observe Thy word."—Psa. 119: 67.

"When he hath tried me, I shall come forth as gold."—Job 23: 10.

"Tribulation worketh stedfatsness, and stedfastness approvedness, and approvedness hope." Rom. 5: 3-4.

"We are reirs with God and joint heirs with Christ, if so be that we suffer with him."—Rom. 8: 17.

"Our yight afflictions . . . worketh for us more and more exceedingly an eternal weight of glory."—II. Cor. 4: 17.

"Blessed is the man that endureth . . . ; for when he hath been approved, he shall receive the crown of life."—Jas. 1: 2.

"The bread of bitterness is the food on which men grow to their fullest statue; the waters of bitterness are the unabatable ford through which they reach the shores of wisdom; the ashes boldly grasped and eaten without faltering are the price that must be paid for the golden fruit of knowledge."—*Ouida.*

Prayer.—Our Father, Eternal God, Help us to make Thee our dwelling place today. Put Thine arms under us and hold us up. Drive the enemy from our midst. Give us endurance as a good soldier and we will win the battle for Thee. In Christ's name. Amen.

WEDNESDAY.

OUR SUPREME DUTY.

"What doth the Lord require of Thee but to do justly, love mercy, and walk humbly with thy Lord."—Micha 6: 8.

Please read also: Lev. 19: 18; Matt. 7: 12; Eph. 4: 32; Acts 20: 35; Gal. 6: 2.

"The great duty of life is not to give anyone or anything pain, but to give helpfulness and blessing; and the most accute reasoner cannot find an excuse for one who voluntarily wounds the heart of a fellow-creature. Even for their own sakes, people should show kindness and regard for their dependents." They are often better served in trifles than they are in ministries of love. But how small is such a gain compared with the great loss sustained in all the weightier affairs of life. Help substantially, and a faithful one at once shows himself a friend, while the one who serves from fear becomes an enemy.

Prayer.—Our Father, Help us to forgive those that trespass against us and to look down on nobody. Teach us how to help the poor and the weak and to minister as our Lord did. Help thou our weakness that we may be strong enough to do Thy work here on earth. Now and forever, in Christ's name. Amen.

THURSDAY.

THE STRAIGHT WAY.

"See that ye walk circumspectly, not as fools but as wise, redeeming the time."—Eph. 5: 15-16.

"If thou workest at that which is before thee, following right reason, seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part sure; if thou shouldst be bound to give it back immediately; and thou holdest to this, expecting nothing, fearing nothing; but satisfied with thy present activity according to nature, and thou stick to it with heroic truth in every word and sound which thou utterest, thou wilt live happy. And there is not man who is able to prevent this."—*Marcus Aurelius.*

Prayer.—Our Father, We desire to acknowledge Thee in all our ways and especially for today. Grant that we walk the straight and narrow way from earth to glory. We ask it in the name of Him who died for us, Christ our Lord. Amen.

FRIDAY.

LESSON: Lev. 19: 13, 35, 36; Prov. 3: 27.
Read the Lesson and pray.

Prayer.—Our Father, We give Thee thanks for Thy watch-care and protection during the past night, for rest and sleep, and for this new day so full of Thy blessings. Grant that we may live so close to Thee that we may always be true and honest, and not willfully misrepresent anything to anybody. Forbid that we shall ever have connections with dishonesty or fraud; but may we strive to be of service to our brethren, to our country and to our God. This we ask for Jesus' sake. Amen.

SATURDAY.

LOVE.

LESSON: I. Corinthians 13.
Read the entire chapter.

No one understands love. It comes from where we know not. Its music refreshes the fatigued and lightens the heart of the bowed down, giving them a new courage.

He who is without love is like a lamp unlit. No one needs it. But touch it with a flame and it is the greatest delight of the room. So is the lover.

I have seen love come to a man who was battered by a hard life and the excess of his own passions, and cleanse and change him—put him on his feet, and from him burst forth glory to God. Such is the blessing of a lover.

I have seen a dark and empty house opened by a woman with a key, and when within she threw open the windows. The imprisoned air rushed out and the winds of the great open rushed in. The lights were turned on and the fire was made, and the house became alive with comfort and delight, and it was home. This is what love will do for the soul.

Prayer.—Our Father, In Thee and Thee alone we live and move and have our being, and today we acknowledge before Thee our faith, believing that Thou art the fountain of all love and art ready to fill our souls if we come to Thee. Help us to come with yearning hearts and as empty vessels. Fill us with Thine overflowing love. In Christ's name we ask it. Amen.

SUNDAY.

THE BLESSING OF YOUNG FOLKS.

"Let no man despise thy youth; but be an example of the believers, in word, in understanding, in charity, in spirit, in faith, in purity."—I. Timothy 4: 12.

"Let no man think slightly of you because you are a young man; but in speech, conduct, love, faith and purity, be an example for your fellow-Christians to imitate."—Revised Version.

"Oh, the eagerness and freshness of youth! How the boy enjoys his food, his sleep, his sports, his companions, his truant days! His life is an adventure. He is widening his outlook, he is extending his dominion, he is conquering his kingdom. How cheap are his pleasures, how ready his enthusiasms! In boyhood, I have had more delight on a haymow with two companions and a big dog, than I have ever had in all the subsequent holidays of my life. Such is youth! But when manhood comes, much comes with it. We exchange a world's delightful sensations and impressions for a world of duties and studies and meditations. The youth enjoys what the man tries to understand. Lucky is he who can get his grapes to market and keep the bloom upon them—who can carry some of the freshness and eagerness and simplicity of youth into his later years, who can have a boy's heart below a man's head."—*John Burroughs.*

Prayer.—Our Father in Heaven, Keep us all young in spirit, in innocence and love, and help us all to be an example unto everyone. We ask it for Christ's sake. Amen.

CHRIST'S STRENGTH, NOT MINE.

My way led up a hill, and right at the foot I saw a boy on a bicycle. He was pedaling up hill against the wind, and evidently found it hard work. Just as he was working most strenuously and doing his best, there came a trolley car going in the same direction—up the hill. It was not going too fast for the boy to get behind it, and with one hand to lay hold of the bars at the back. Then you know what happened. He went up the hill like a bird. Then it flashed upon me: "Why, I am like that boy on the bicycle in my weariness and weakness. I am pedaling up hill against all kinds of opposition, and I am almost worn out with the task. But here at hand is a great available power, the strength of the Lord Jesus. I have only to get into touch with Him and to maintain communion with Him, though it may be with only one little finger of faith, and that will be enough to make His power mine for the doing of this bit of service that just now seems too much for me." And I was helped to dismiss my weariness and to realize this truth.—*Selected.*

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

"KORNER ON MANNERS."

Each and every Kiddie who reads this page is invited to answer the questions below—just for fun to see if we can. Hey, ho—away we go!

What to do.

1.—What do you do in every case when your mother introduces you to a friend of hers, and what do you say?

2.—What do you say if you finish eating and wish to leave the table before the other people do? To whom do you say it?

3.—What is the polite thing to do when a grown-up comes into the room where you are sitting?

4.—When anyone gives you a present, what do you say?

Kiddies, you all know these—just answer them every one some rainy afternoon. It's something nice to do—and something nice to know. If you do not know, ask Mother—*she* knows *everything!*

Poor ol' Turkey—seems like he is awfully worried about *something* lately. Do you know what that something is? He just talks—"Gobble, gobble, gobble—" Who can write a Turkey Gobbler story for next week's Kiddies' Korner? I want three, six, nineteen, twenty-seven!—OOh, ooH—I hear you say! What a lot of stories!

Did you vote for the BEST Pollyanna? Send it to me quickly dears—I want your opinion of the so wonderful Pollyanna letters, so hurry a little.

YOUR EDITOR.

LIMPY.

On his way home to supper one hot day in September, Jimmy Holt stopped at the fountain in the playground to get a drink of water. As he drew near he saw that there was a little dog sitting at the foot of it and looking up at the basin that held the water. Even before Jimmy reached him the dog stood up on his hind legs, with his forepaws resting against the cement post, and began to whine. Jimmy understood at once that he was saying as well as he could in little-dog speech, "Please give me a drink!" So even before he helped himself, he took the dog in his arms and held him up till he had drunk all the water he wanted. It took a long time, but Jimmy was in no hurry, for it made him laugh to see the little red tongue scoop up the water, "lap, lap, lap," then a breath, and "lap, lap, lap," again.

When the dog had had enough Jimmy took a long drink himself and started for home again; but he had gone only a few steps when he heard the dog whine, and looking back, he saw that he was trying to follow him on three legs. One of his forepaws he kept bent and off the ground.

Jimmy turned back and stooped to look at the paw. The dog still held it up, and Jimmy took it in his hand. Deep in the sole of it was a very large tack that must have been there some time, for the flesh about it was tender and swollen.

Once more Jimmy took the dog in his arms, and this time he carried him home, where his father soon drew out the tack and his mother dressed the sore paw and put a bandage on it.

From that day on the dog showed no wish to leave. The family fed him, and he seemed happy to have found a home. Jimmy began to look upon him as his own and, after thinking of a great many other names, at last called him Limpy, because he was still lame.

One day when Limpy's foot had gotten much better Jimmy took a hoop from the nail in the shed where he kept it and went out into the yard to play with it. As soon as Limpy saw what he had he began to bark and race round him; and while Jimmy still held the hoop in his hand, Limpy leaped through it, turned round and leaped back again, and after that he did other tricks that seemed to Jimmy the most wonderful that he had ever heard of. He lay down and played dead, with all four feet in the air, sat up and covered his eyes with his forepaws, as if he were crying, knelt as if to say his prayers, and then turned somersaults, backward and forward, so fast that even you could hardly count them.

"He must be a circus dog," said Mr. Holt, "or one that belongs to a show of trained dogs." But there had been no circus or dog-show in the city that summer, so no one could guess where Limpy had come from.

But there was one person in the city who knew, and Jimmy himself was soon to learn, for one afternoon the teachers in all the schools read aloud a letter that the school committee had sent them. It said:

"I am old and blind, and I have lost a very dear friend—a little dog that goes by the name of Patsy. A friend of mine who was with a circus gave him to me, and he had learned to lead me about so well that I felt safe to go out when he was with me. I miss him so much that I should be very grateful if you would ask the children in your school to try to find him for me." The letter was signed, "Mrs. Mary Wills."

So that afternoon as soon as school was out twelve thousand children from all the city schools set out to find the lost Patsy. If Jimmy had been at school that day he would have known what to do, but he had been kept at home because he was not well; so it was a very round-eyed little boy who locked out of the window at half past four at a group of children who were going slowly along the street, looking everywhere and calling, "Here, Patsy! He-e-re Patsy!" and it was a very much surprised little boy who saw his little dog Limpy rush out, barking at the top of his voice and racing after the children and, when he had reached them, dancing about them as if he were mad. Of course Jimmy rushed out too and heard the story that the children had to tell; and that evening Patsy was once more with his old mistress; and when Jimmy saw how happy they both were he was not sorry.

The dog and Jimmy are still the best of friends, for Jimmy goes often to see him, and Patsy still does his tricks, whether you call him by that name or Limpy.—*E. W. Frentz.*

AUTUMN LEAVES.

Beauty of russet and scarlet swirled,
Crisp brown scraps of parchment curled,
Veined transparencies, scalloped sheen,
Little gold fans and arrows of green,—
Down you flit by twos and threes,
By scores and clouds from the drowsy trees.
Dancing there in a giddy round,
Drifting here to the cordial ground,
Quiet or sleeping, none of you grieves.
On a bright and spirited autumn day
Why should anyone sigh and say,—
"*Dead* Leaves?"

Ho, for the new adventure begun,
With release from the bough!
There is wind, there is sun!
There is hope that builds already for spring.
Who forever would clutch and cling
Even upon one beautiful tree?
Now, little lingerers, now you are free!
Free to flutter and float and fly,
Each to be quiet at last, and lie
In a gentle sleep under snow, under rain,
Till spring shall rouse you over again;
Out of your dust in the fragrant mould,
Mingled with essences manifold,
Sap and strength from a quenchless Source,
Life and love for an endless course.
Dry leaves, old leaves, tired but glad,
Who should be frightened, who be sad?
Off for renaissance, none knows how,
Perhaps to bud on a fairer bough,
Not a simple green leaf, but a Rose instead.
No leaves are *dead.*

—*Abbie Farwell Brown.*

DAILY BREAD.

Thank God for little common things,
Small, lovely things of every day—
Grass that is green beside the door
And dandelions across the way,
Candles that flicker in the dusk
And firelit rooms where shadows play;

For silver fingers of the rain
Stroking a young tree's bending head,
For stars that prick through drifting clouds
And dawns that flame in gold and red.
Thank God for common, lovely things
That are the spirit's daily bread!

Eleanor Hammond.

PROHIBITION ENFORCEMENT.

(Continued from page 5.)

Not until August of this year did the control of the alcohol situation come over to the Prohibition Unit, through the promulgation of Regulations 61. From now on Prohibition Administrators will act upon all basic permits of this class. This change will certainly materially reduce the diversion of denatured alcohol, and largely shut off this source of supply.

No recapitulation of the progress made in prohibition enforcement will be complete without the following facts:

During the last four years Federal agents have seized more than 600,000 stills and parts of stills and confiscated more than 67,500,000 gallons of distilled spirits, malt liquors, wine, etc. A total of 17,166 automobiles and 626 boats and launches have been captured. In the past four years these agents have made 239,954 arrests, besides regularly inspecting as many as 133,000 permittees, as many as 483 dealcoholizing plants in one year, and conducting thousands of investigations. There were 12,918 arrests made by State officers during the last fiscal year, in which Federal officers assisted, or developed the cases and turned them over in order to expedite, or for other reasons thought advantageous to enforcement. There were also 1,473 persons arrested by State officers on information furnished by Federal officers. The maximum number of agents at any one time during this period was a few over 1,900. Remember that an agent must investigate, arrest the accused, then spend some time in the preparation of the case, and spend more time still while the trial goes on. Agents do not put in an eight-hour day arresting people. The amount of actual time each of these agents was able to spend in the detection and arrest of liquor criminals was less than the time they were compelled to spend in preparing for or attending court. Some records show an average of as much as 20 hours work per day. We have no appology to make for the work as a whole. The vast majority of the Federal agents have rendered heroic services. When death impended, they have not failed. On the honor roll of the Prohibition Unit, there are 43 names of men who were killed and many wounded while they defended the Constitution and the laws of the land.

(To be concluded.)

Christian Orphanage

Dear Friends:

We have sent out from the office this week to the Superintendent of each Sunday School a Thanksgiving Appeal to be read to the Sunday School. We have also mailed to the Superintendent of each Sunday School a package of Thanksgiving Envelopes to be used in his Church in taking the Thanksgiving offering for the Christian Orphanage.

We will mail to each Superintendent the first of the week, a picture of the Christian Orphanage to hang on the wall the Sunday the offering is taken.

This is one year that we want to appeal to our people with all the earnestness of our soul to make a liberal Thanksgiving Offering. It is one year we need it. The extreme drouth this year has forced us to check on our bank account till it hurts.

One writer has said, "The most pitiful, the most appealing sight in the world, is that of an orphan without a home." I fully agree with him and know that it is true. But the Superintendent of an Orphanage who has the responsibility of one hundred and ten of this class of children to feed, clothe and care for, deserves some sympathy, too.

We want to ask each church and Sunday School to do its best this year. And let us raise a splendid Thanksgiving Offering.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 12 1925.

Amount brought forward		$ 24,639.33
North Carolina and Virginia Conference:		
Hopedale	$ 1.62	
Long's Chapel	1.50	
Reidsville	7.04	
Greensboro, Palm Street	5.08	
Greensboro, First	15.41	
		30.65
Eastern Virginia Conference:		
Elm Ave., Portsmouth	$ 5.85	
Elm Ave., Portsmouth, for Nov.	4.51	
Franklin	10.00	
Dendron (for last quarter)	15.31	
Oakland	5.00	
		40.67
Western North Carolina Conference:		
Randleman	$ 3.48	
Ramseur	6.89	
Liberty	1.00	
Ether	5.02	
		16.39
Eastern North Carolina Conference:		
Raleigh, First	$ 5.00	
Wake Chapel	5.08	
Pleasant Hill	5.95	
Damascus	3.00	
Henderson	4.70	
		23.73
Georgia and Alabama Conference:		
Beulah		1.15
Valley Virginia Conference:		
Leaksville	$ 2.81	
Dry Run	3.61	
Linville	2.71	
		9.13
Thanksgiving Offering:		
Mrs. T. E. Brickhouse		10.00
Special Offerings:		
W. A. Rascoe	$ 21.00	
W. W. Brown	15.00	
Mrs. Mamie Alphin	5.00	
J. F. Burnett	1.55	
M. Goodes, Burlington	2.00	
		44.55

New Building Fund.

Second Bible Class, Holy Neck	$ 27.50	
Mrs. M. F. Rowland	3.00	
J. B. Tickle	1.00	
J. R. Loy	1.00	
Baraca Class, Holy Neck	25.00	
B. F. Branch	20.00	
		77.50
Total for week		$ 254.77
Grand total		$ 24,893.10

PROGRAM OF THE NORTH CAROLINA CHRISTIAN CONFERENCE.

Greensboro, N. C.,
December 9, 10, 1925.

First Day—Morning Session.
10 o'Clock.

Conference Called to Order by President.
Devotional Service, conducted by Dr. C. H. Rowland.
Enrollment of Ministers and Delegates.
Welcome Address, Mr. F. F. Myrick.
Response, Dr. W. A. Harper.
Report of Program Committee.
Report of Executive Committee.
Report of Treasurer.
Presentation and Ratification of Minutes of Local Conferences.
Filling of Vacancies on Standing Committees, and Appointment of Special Committees.
Annual Address by the President, Dr. W. C. Wicker.
Election of Officers.
Report of Woman's Board, Mrs. L. L. Vaughan.
Discussion of, and Vote on Report.
Report of Committee on Christian Union.
Discussion of, and Vote on Report.
Announcements.
Adjournment at 12:30 P. M.

First Day—Afternoon Session.
2 o'Clock.

Conference Called to Order.
Devotional Service, conducted by Dr. G. O. Lankford.
Report of Committee on Stewardship.
Discussion of, and Vote on Report.
Report of Committee on Christian Education.
Discussion of, and Vote on Report.
Report of Home Mission Board, and Presentation of Plans for organizing The Christian Missionary Association.
Discussion of, and Vote on Report.
Report of Committee on Church Polity.
Discussion of, and Vote on Report.
Presentation of the Claims of the Christian Orphanage, by Supt. Chas. D. Johnston.
Miscellaneous Business.
Report of Finace Committee.
Announcements.
Adjournment at 5:00 P. M.

First Day—Evening Session.
7:30 o'Clock.

Prayer, led by Dr. W. S. Alexander.
Music by the Choir of the First Christian Church of Greensboro.
Report of Committee on Missions.
Address by Dr. J. O. Atkinson, Mission Secretary of the Southern Christian Convention.
General Discussion and Vote on Report.
Prayer, led by Rev. P. T. Klapp.
Administration of the Sacrament, Dr. C. H. Rowland.
Adjournment and Benediction.

Second Day—Morning Session.
10 o'Clock.

Conference Called to Order by President.
Devotional Service, conducted by Dr. P. H. Fleming.
Reading of Minutes of Previous Day's Session.
Miscellaneous Business.
An Historical Presentation of the Achievements of the Christian Church in North Carolina and Adjacent Sections of Virginia.
"History of the Conferences and Churches of the Christians in North Carolina," by Mr. W. E. MacClenny.
"History of Deceased Ministers of the North Carolina Conferences," by Dr. W. C. Wicker.
"History of Deceased Prominent Laymen and Women of the North Carolina Conferences," by Prof. P. J. Kernodle.
"Statistical History of the North Carolina Conferences," by Dr. J. O. Atkinson.
"Missionary History of the North Carolina Conferences," by Rev. P. T. Klapp.
Session closed with prayer at 12:30 P. M.

Second Day—Afternoon Session.
2 o'Clock.

Conference Called to Order.
Devotional Service, conducted by Rev. J. Lee Johnson.
"Early Educational History of the North Carolina Christians," by Mr. W. H. Turrentine.
"Later History of Education Among North Carolina Christians," by Dr. W. W. Staley.
"History of the Christian Orphanage," by Mr. Chas. D. Johnston.
"Literary History of the North Carolina Christians," by Rev. Stanley C. Harrell.
"An Interpretation of Rev. James O'Kelly," by Prof. L. D. Martin.
Miscellaneous Business.

Second Day—Evening Session.
7:30 o'Clock.

Conference Called to Order.
Prayer, led by Rev. R. A. Whitten.
"The Principles of the Christian Church," by Dr. W. D. Parry.
"Christian Union in the Program of the Christian Church," by Dr. L. E. Smith.
"The Christian Church Facing the Future," by Dr. G. O. Lankford.
Adjournment and Benediction.

THE OTHER FELLOW.

Don'e forget that all people are not constituted alike—that what is a pleasure for one is monotony for another. Don't forget, also, that nobody but the man himself can know the motive for doing this or that; and don't forget that the man may not have chosen to make public his own business. The one who seems stingy may be applying his money in some entirely honorable way known only to himself. The one who seems cross or gruff may be a silent physical sufferer from the acts of a relative or friend. Don't be too ready to judge others. Perhaps, under similar circumstances, you would not have done so well. Remember that many persons shrink from publicity and will bear in silence all things, rather than make their troubles known. And remember that these people are entitled to privacy if they want it. Remember that there has never been any better rule for personal conduct in all the varied departments of life than the one laid down nearly two thousand years ago that says something about doing to others as you would like to have them do to you. That's a rule that applies to everyday life, and can be recommended for daily use.—*Exchange.*

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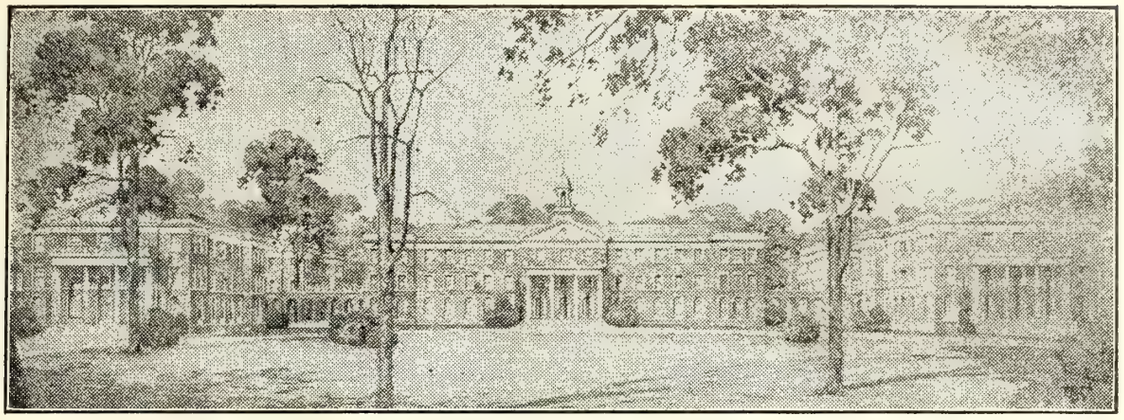

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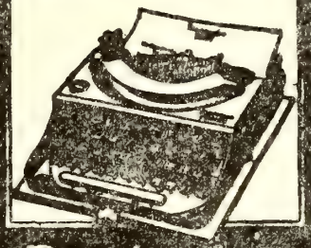

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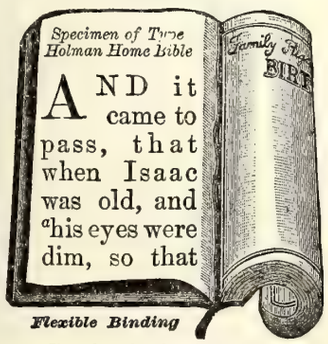

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IN MEMORIAM—COTTON.

Whereas our beloved sister of the First Christian Church of Greensboro, N. C., Mrs. A. J. Cotten, has served with boundless tenderness and sympathy in our church, Sunday School, Ladies Aid, and Missionary Society Circle, and worked also with the city W. C. T. U. for the past four years, coming here from Dendron, Va.

In her last morning prayer death's sting touched her, no doubt, then she prayed, God deal with me in your own way. Just a few hours later He took her unto himself. And, whereas in her going, we can see her vacant seat, feel our loss, miss her smile and encouragement,

We, as a committee, wish to record our appreciation of her faithful service and bow in submission to the will of Him whom we desire to serve—

Therefore, be it resolved that these lines be a memory link of lasting thankfulness for her life with us and regret for her going, and that they be recorded in the minutes of the Ladies' Aid and the Missionary Society, that a copy be sent to the family, also that a copy be sent to The Christian Sun for publication.

Mrs. O. H. PARIS,
Mrs. R. S. PETTY,
Mrs. C. C. JOHNSON,
Committee.

IN MEMORIAM—FLOWERS.

Whereas our beloved sister, Mrs. C. T. Flowers, of the Victor Bible Class of the Waverly Christian Church, has been called from this life, and in her going we feel a sense of loss and shall miss her faithful counsels and helpful suggestions, we offer the following sincere expressions of our love and our loss.

1st. She was loyal, devoted and true, always responsive to every call of duty and every service of love.

2nd. She possessed in a marked degree the virtues of a good Christian, a good member, and a good friend.

3rd. We offer these resolutions as a token of our high esteem for her life and usefulness, and desire that a copy be sent to her bereaved family and also to The Christian Sun for publication,

Mrs. F. A. EPPES,
Mrs. F. W. MAIFIELD,
Miss BESSIE POND,
Committee.

SNIDER.

Hilda Robbins Snider was born October 29th, 1908, and died September 27th, 1925, age 16 years, 11 months and two days. She leaves a husband and one child two weeks old, a father and mother, and two brothers and two sisters, besides a host of friends to mourn their loss.

There was a large congregation at the funeral and very many beautiful flowers, even more than could be laid on the grave. Her funeral was conducted from Blain Field Friends Church, four miles from Randleman, N. C., by the writer.

J. M. ALLRED

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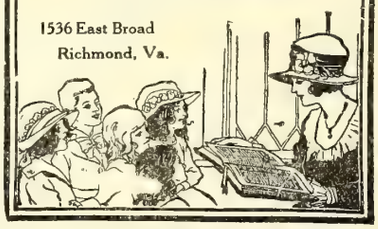

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, NOVEMBER 19, 1925. NUMBER 47.

The President's Thanksgiving Proclamation, 1925

THE season approaches when, in accordance with a long-established and respected custom, a day is set apart to give thanks to Almighty God for the manifold blessings which His gracious and benevolent providence has bestowed upon us as a nation and as individuals.

We have been brought with safety and honor through another year and, through the generosity of nature, He has blessed us with resources whose potentiality in wealth is almost incalculable; we are at peace at home and abroad; the public health is good; we have been undisturbed by pestilence or great catastrophe; our harvests and our industries have been rich in productivity; our commerce spreads over the whole world, and labor has been well rewarded for its remunerative service.

As we have grown and prospered in material things, so also should we progress in moral and spiritual things. We are a God-fearing people, who should set ourselves against evil and strive for righteousness in living and observing the Golden Rule. We should from our abundance help and serve those less fortunately placed. We should bow in gratitude to God for His many favors.

Now, therefore I, Calvin Coolidge, President of the United States, do hereby set apart Thursday, the 26th day of November, next, as a day of general thanksgiving and prayer, and I recommend that on that day the people shall cease from their work and in their homes or in their accustomed places of worship, devoutly give thanks to the Almighty for the many and great blessings they have received and to seek His guidance that they may deserve a continuance of His favor.

In witness whereof I have hereunto set my hand and caused the Seal of the United States to be affixed.

Done at the City of Washington, this twenty-sixth day of October, in the Year of our Lord, One Thousand Nine Hundred and Twenty-five, and of the Independence of the United States of America, the One Hundred and Fiftieth.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

A Bread Trust Organized.—

157 bread-making plants of this country have organized a four hundred million dollar trust. The new trust will be known as the General Baking Co. The trust includes about one tenth of the bread-baking concerns of the nation. It will be able to wield considerable influence in the bread market of the country.

Government Money.—

It took an amendment to the Constitution to get it, but the government of the United States is collecting a pretty handsome sum by way of the income tax. Completing its study of the income tax returns filed, the bureau announced that 7,608,231 individuals and 398,933 corporations had filed income tax returns in 1923. The individuals contributed to the government $663,-651,505 and the corporations $937,106,398. These are large amounts, and go far toward the support of the government.

Dr. Millican Discovers Rays.—

Prof. R. A. Millikan of the California Institute of Technology, has announced the discovery of rays stronger than the ultra X-rays. He partly described his discovery to the American Academy of Sciences meeting in Madison, Wisconsin, recently. The rays discovered by Prof. Millikan are of the ten million volt variety, and are caused by atoms passing over to other atoms, on which the sun has no effect. Prof. Millikan is a winner of the Nobel Physics prize of forty thousand dollars for his measurements of the electron.

Motor Vehicles Increasing.—

It is estimated that the number of motor vehicles registered on July 1st, last, was 17,548,377. Those in a position to know, believe that that number will be nineteen million by the end of this year. Such rapid growth in motor vehicles is beginning to revolutionize the carrying trade of the country, and life for those in remote and outlying districts is infinitely broader than a few years ago. Aside from the thousands of motor accidents occuring every year, motor vehicles have other dangers that we must guard against if they are to be a blessing instead of a menace to civilization.

Methodists Want Union.—

The Methodist Episcopal Church has voted by the necessary majority for union with the Methodist Episcopal Church, South. The vote stood 16,315 for and 811 against, with forty-nine out of 106 conferences not reporting. Dr. R. J. Wade, Secretary of the General Conference of the Methodist Church, made this announcement. Voting in the Southern church is still going on, with the result in doubt. The Methodists may know best, but it would seem that the old prejudices might be laid aside after all these years, and the great church, reunited, move on to greater things than it has yet achieved.

Germany Facing Prohibition.—

Beer drinking Germany is now facing prohibition in a serious manner. The first move in the direction of a dry Germany is the promise of serious consideration for a local option bill in the Reichstag in December. Previously that body has flatly refused measures looking to prohibition under any consideration, and advocates of a dry Germany have been laughed out of countenance. The liquor interests are taking the move rather seriously, and are arraying for battle. The beer drinking public gave a demonstration not long ago by surrounding a prohibition meeting and beginning a demonstration which the police had to stop. The odds are against the success of the bill, but the favorable consideration promised is a victory for the drys. The United States is going in for a great amount of publicity, and all the information which can be had from this country, pro and con, is being secured for use in the battle to come.

A Backward Step in Prohibition.—

After eleven years of partial prohibition, Russia has returned to a thoroughly wet policy. Brandy and Whiskey and liquors of all kinds, up to sixty per cent appeared in cafes, restaurants, and stores. Vodka, the one time favorite Russian drink, appeared with an alcoholic strength up to ten per cent. Several hundred thousand bottles of pre-war liquors, which hitherto could not be sold on account of their high alcoholic content were automatically released. This move in Russia is a loss for those interested in world prohibition. Russia has done what a good many people in this country think ought to be done here, and for that reason the church must stand squarely against the liquor agitators, and hold the victory which has been won until the schools are able to destroy with the aid of the pulpit, by an educational process the advocates of a return to the liquor drinking days of old. Prohibition is not all that we might hope, but it is so much better than what we one time had. Let us keep it and improve it. We can if we will.

An Evolution Resolution.—

Before the Congregationalist Convention left Washington, where they had been meeting, they passed a resolution concerning evolution which might be interesting, and we pass it on: "Resolved, that we pledge ourselves to the conservation of the spiritual values embodied in the time-honored statements of Christian truth, but believe that God makes Himself increasingly known through the patient investigations of modern scholars. We declare our conviction that there is and can be no conflict between science and religion. We deplore any attempt of the State or Federal governments to interfere with the teaching of widely accepted scientific theories, and encourage all reverent students in their search for the truth in whatever field, assuring them that we welcome all light that they can give us, and commend to our ministers and people the preaching and acceptance of a gospel consistent with modern scholarship." This resolution is an expression of one of the great religious bodies of our country. It may be worthy of consideration in this hour of bigotry and misunderstanding on both sides of the question.

A Report on Jails.—

The Committee headed by Dr. Hastings H. Hart reported on the more than eight hundred county and city jails where Federal prisoners are being boarded out. More than seven thousand federal prisoners are now being boarded in such jails. Dr. Hart's report to the fifty-fifth annual congress on prisons reveals that some of the conditions are abominable. In the Cook County jail at Chicago, five prisoners are being kept in cells intended for only one. Dr. Hart is head of the prison investigation work of the Russell Sage Foundation, and declared that that institution would continue its studies in prisons and looking toward some reforms. In regard to the amount of board paid it was discovered that it ranged from twenty cents to three dollars a day. Five prisons in Porto Rico collected only twenty cents a day for board, while three jailers in Alaska get three dollars a day out of the United States Government. The average is sixty-nine cents a day, however, but more than four hundred jails charge less than the average. The thing which makes the situation so deplorable is the fact that so many of the prisoners are merely awaiting trial, and are subsequently proven innocent. The law presumes that a man is innocent until proven guilty, and yet those awaiting trial are imprisoned in vermin infested jails reeking with moral and physical filth.

Maybe You Have Never Thought of This.—

"Every year or two we have to take a college course in anthracite coal. That is what a coal strike is. We pay for it in higher prices and inconvenience. What are we learning from it?

"What is there to learn? There is this: A strike in the production of an essential commodity is the most absurd and grotesque of wars. Though neither party has anything against the public, both bring the consequences of war to it. The miners say they will mine no coal, but every day they consume things that the rest of us make and without some of which they could not live. They refuse to give us coal, but they take the groceries, clothing and other things that we continue to produce. The operators do the same. If we were to shut down on the operators and miners and refuse them everything that we make so long as they refuse to provide coal for us, they would have to resume the mining of coal. This is a world of interdependence in which no man is sufficient to himself. If coal miners or other groups are not willing to work for us, why should we continue to work for them, merely to enable them to continue their warfare against us?

"But this method is out of the question. Nobody, if he could, would suddenly shut off food and everything else from a population of hundreds of thousands of men, women and children. And if we could, we wouldn't unless we were prepared to deal with something like a revolution. What is to be done?

"If we would end strikes we must recognize our responsibility to those who provide us with the essentials of life. We must see that they get a square deal. We must go further and provide the social machinery to give them a square deal. Tyranny in the form of law will not do. There must be justice. Both sides must be made to feel in their hearts that the social judgment is just. But to do this we must agree upon an underlying principal of justice upon which all settlements shall be made. That principle must embody this fact—that every worker is entitled to a wage sufficient to enable him to live decently, to enjoy some of the modern luxuries of life (which are now coming to be regarded by everybody as necessities) and to save something for old age. If each of us wants the coal and the other necessities that our fellows produce, it is our duty to see that they get a square deal while they are working for us. And that is exactly what we do not do. Hence strikes."—Editorial in *Dearborn Independent*.

NOTES-PERSONALS

Did your conference add one new church, or congregation, to its roll the past year? If not, why not?

Peloubets Select Notes on the International Sunday School lessons, has been a standard for over fifty years. Order from THE SUN office. Price, post paid, $2.00.

Tarbell's Teachers' Guide can be procured form THE CHRISTIAN SUN, 1536 E. Broad Street, Richmond, Va. No better commentary on the International Sunday School lessons can be found. Post paid, $2.00.

The North Carolina and Virginia Conference, in its session at Salem Chapel, passed a resolution to put on a drive for subscriptions to THE CHRISTIAN SUN, the last week in November. This conference is alive to the importance of sustaining their church paper.

Rev. H. E. Crutchfield, member of the Senior class in Elon College and who was ordained at the recent session of the North Carolina and Virginia Conference, has accepted the pastorate of Liberty (Vance) church—one of our strong and very promising rural churches.

Do you know of a pastorless Christian Church in North Carolina or Virginia? If so kindly send the name and address of the secretary to J. O. Atkinson, Mission Secretary, Elon College, N. C., who has in hand the names and addresses of ministers who are available now.

Rev. J. E. McCauley, now a student in Vanderbilt University, Nashville, Tenn., finds student life as busy as the pastorate. "It keeps me busy night and day," he writes. Owing to the recent death of her father, Mrs. McCauley is in North Carolina at the home of her mother for the winter.

Rev. J. W. Wellons, D. D., "Uncle Wellons," was not able physically to attend the annual session of his conference this year, but his heart was there. He was kindly remembered, and the secretary was directed to send him a letter from the conference so stating. He now looks forward to his 100th anniversary, January 1st, and is preparing a sermon to preach at Elon that day.

At the close of his sermon, last Sunday, Dr. Ryan, of the First Church, Richmond, extended an ivitation to membership. There were six responses, two joining on profession of faith, and one each coming from the Methodist, Lutheran, Disciples, and Baptist Churches. One child was also christened. At the evening service, Dr. Ryan addressed the Police "Square Club," an organization made up of Masons who are members of the Police force of the city.

The Missionary Board of the North Carolina Conference was in annual session in the home of Miss Gertrude Brown, Elon College, N. C., on Friday, November 13th, and did a great day's work. Mrs. L. L. Vaughan, president, Raleigh; Mrs. W. A. Harper, secretary, Elon College, Mrs. W. R. Sellars, treasurer, Burlington; Mrs. C. H. Rowland, superintendent of the Cradle Roll, Greensboro; Mrs. Chandler and Miss Strader, district leaders; and Miss Brown, superintendent of Literature, were present. Miss Brown was elected field worker for the North Carolina women for the coming year.

The publicity committee of the Orphan Association for North Carolina has issued a call to all the men and women of the State to contribute the income or wage of one day to some one of the twenty orphan homes of the State. The donation is called for as a Thanksgiving Day offering. Briefly, the proposition which the association seeks to present to the State is this, send the equivalent of one day's income or salary for the past year to an orphan's home of your own choice, on or near Thanksgiving Day. More if you can, less if you can do no better. The offering may be forwarded direct to the orphanage, or through the church or fraternal order that owns and operates the orphanage. This appeal should have much weight in turning thousands of dollars into the treasury of the orphanages of the State.

The following is the program of the "One-Day School of Missions" of the Virginia Valley Central Christian Conference, to be held with Mt. Olivet (R) Christian Church, November 28, 1925.

PROGRAM.

MORNING.

10:00 Devotional Services, R. O. Rothgeb.
10:15 Address, Dr. W. P. Minton.
10:50 Address, Dr. J. O. Atkinson.
11:20 Recognition of Churches and Societies.
11:30 Address, Rev. V. T. Crawford.
12:00 Adjourn for Lunch.

AFTERNOON.

1:00 Devotional Service, R. O. Rothgeb.
1:20 Round Table, Dr. W. P. Minton.
1:50 Address, "Why I believe in Missions," Dr. J. O. Atkinson.
2:20 Address, Dr. W. P. Minton.
3:15 Adjournment.

Brother R. O. Rothgeb, who sent in the program for publication, desires that as many of the churches as possible will take advantage of the opportunities that this meeting offers them. All churches in the conference should be represented.

AN ANNOUNCEMENT.

To Pastors of the Eastern Virginia Christian Conference.

The Christian Missionary Association meets on Tuesday, December 8th, four weeks from this week. That is not long off—so get ready.

We feel the pastors should present the work of the C. M. A. in their fields and should endeavor to hold the membership strength of last year, and where possible to increase it by securing new memberships.

The campaign last year resulted successfully, but it was simply a temporary success. For permanent results, the members secured last year must be held and new members must be secured. We are not requesting an intensive campaign such as we had last year, but simply that the ministers will interest themselves in holding the C. M. A. up to last year's strength.

THE CHRISTIAN SUN is publishing the C. M. A. memberships by groups of churches. So watch for the memberships in your church or churches. The C. M. A. membership is also listed by churches in the LIII. Volume, or 1925 Annual, pages 161-165. If you do not find your church listed it is because it is one of the eighteen churches in the conference in which there are no C. M. A. memberships. This does not include the Webster Community Church, for they joined with a church membership, October 28, 1925.

J. H. LIGHTBOURNE, *President,*
For Executive Committee.

IMPORTANT NOTICE.

The Eastern North Carolina Christian Conference will meet in its next annual session with Liberty (Vance) Christian Church, November 24, 1925. All persons expecting to attend and desiring entertainment, will kindly notify the undersigned what day they will arrive and what kind of conveyance they will use in attending. The Bus comes from Raleigh by the church at 10:30 A. M. and again at 4:30 P. M., daily.

G. W. EAVES, *Chairman,*
Entertainment Committee.
R. 6, Henderson, N. C.

NOTICE.

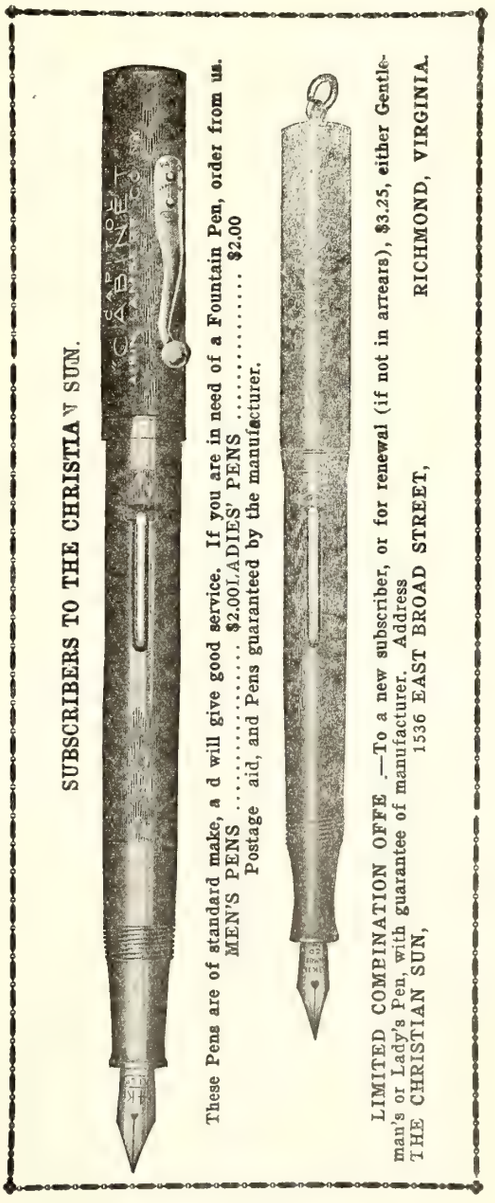
The Christian Missionary Association of the Eastern Virginia Conference will meet with Oakland Christian Church, Nansemond County, Va., Tuesday after the first Sunday in December (8th).

N. G. NEWMAN, *Sec'y.*

CONFERENCES MEET.

Eastern North Carolina Conference meets with Liberty (Vance) Church Tuesday after the fourth Sunday in November (November 24th).

North Carolina Conference will meet with the First Christian Church, at Greensboro, December 9th and 10, 1925.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E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CHURCH OF THE OPEN DOOR.

"Blessed is the man that walketh not in the counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful,
But his delight is in the law of the Lord;
And in His law doth he meditate day and night.

"And he shall be like a tree planted by the streams of water,
That bringeth forth its fruit in its season,
Whose leaf also shall not wither
And whatsoever he doeth shall prosper."

—Psalm 1.

THE NORTH CAROLINA AND VIRGINIA CONFERENCE.

The North Carolina and Virginia Conference met in its One Hundredth Annual Session at Salem Chapel, Forsyth County, N. C., on the morning of November 10th. Dr. P. H. Fleming of Burlington, N. C., who has been president for some years, called the conference to order and conducted appropriate devotional services. When the roll was called only a fair representation was present, both of pastors and of delegates. There are some three or four active ministers in this conference serving as pastors of churches of the conference, who did not attend the sessions at all. This seems to be an ailment peculiar to this conference. It is seldom that the writer has observed the absence of regular pastors in other conferences, except in case of extreme emergency. Since a conference is made up of ministers and churches, it would seem that a pastor is under bounden obligation to attend his Conference, except in cases of sickness or physical disability. Certainly the conference deserves this much of its ministers, whatever their other occupations may be, who have the oversight and charge of churches A large per cent of the churches was represented by delegates.

For the coming year, Rev. C. H. Rowland, D. D., Greensboro, was elected president; Rev. R. A. Whitten, Reidsville, vice-president; Rev. Stanley C. Harrell, Durham, secretary; Dr. W. A. Harper, Elon College, assistant secretary; Brother H. C. Simpson, Greensboro, treasurer.

Deacon H. F. Samuel, of the local church, made a most tender and appropriate address of welcome. His words came from a heart that loved his church and his Lord and bespoke the deep appreciation and gratitude he and his associates felt in having the conference meet at Salem Chapel. Dr. C. H. Rowland, Greensboro, made the response and gave an inspirational address helpful to all. Dr. P. H. Fleming delivered the annual address, taking for his topic, "Christians —Called Disciples First at Antioch." It was a well prepared historical document. It contained so much information and valuable fact that the conference deemed it proper to request its publication in THE SUN, and then proceeded to raise $25.00 with which to have the same published in pamphlet form for free distribution. There will be one thousand copies of these pamphlets placed with THE SUN's Editor, Elon College, N. C., for distribution for those who may request the same. This valuable address will appear in an early issue of THE SUN. After the annual address, Revs. P. T. Klapp and J. L. Foster administered the communion service, which was reverently enjoyed.

At the afternoon service of the first day, Rev. R. A. Whitten conducted the devotionals and gave an interesting gospel talk.

The Executive Committee reported that during the year it had received into the conference, on recommendation of the Committee on Education, the United Christian Church, Lynchburg, Va., and its pastor, Rev. M. F. Allen. This church was represented by two delegates, and Brother Allen was enrolled as an elder. In the absence of the chairman of the Committes on Sunday Schools and Christian Endeavor, also Moral Reform, the first report of the morning program of the second day, namely, that of the Committee on Religious Literature, was presented by its chairman, Rev. J. W. Patton. Under this report, there was an endeavor in the discussion to emphasize the reading of the Bible and other good books, and the urgency of subscribing for and reading our own church papers, especially THE CHRISTIAN SUN.. Managing Editor P. J. Kernodle was present and made some timely remarks.

On the morning of the second day, Rev. W. S. Alexander, D. D., led the devotionals, emphasizing the necessity of the church and all Christian people taking a firm stand for peace, it being Armistice Day. Rev. M. F. Allen submitted the report on Sunday Schools and Christian Endeavor, giving an account of the convention held last summer, of the work which is being done through the Board of Religious Education, and of the prospect and plans for a convention this coming summer. Miss Pattie Coghill, secretary of the Board of Religious Education, was present and addressed the conference on the importance of her work. The Committee on Education presented its report, strongly endorsing Elon College and the great work it is doing for Christian Education in the field of Education, and calling for redoubled effort in behalf of the College now that the new plant entails new obligations.

The recommendation was made, which the conference adopted, that Licentiate H. E. Crutchfield be ordained and that W. J. B. Hines, a licentiate of the Methodist Church and a member of our United Christian Church, Lynchburg, be granted license to preach. Dr. W. A. Harper delivered a very lucid and impressive address on the Tests of a Christian College. In the afternoon Rev. M. F. Allen conducted the devotions, delivering a brief but logical and impressive sermon which was much appreciated by the conference. The report on Home Missions was presented by the chairman, Dr. P. H. Fleming, and recommended that after indebtedness, if any, to the North Carolina Conference was paid, the Mission Board of the Southern Christian Convention administer the funds coming to the Home Mission Board. Also the committee recommended, as did that on Foreign Missions, that March, 1926, be made Mission Month in keeping with request of the Executive Committee of the Southern Christian Convention, and that all of the churches be urged during that month to emphasize the matter of Missions, and also take an offering for the Emergency Mission Fund of $25,000.

Rev. P. T. Klapp, chairman, presented the report on Foreign Missions, which called attention to the needs of our Foreign Field; the growth, from the beginning of our work, and the present outlook and obligations in the foreign field, Japan and Porto Rico. Mrs. L. L. Vaughan, President of the Woman's Conference, made a report of the work the women had done the past year and of the annual session at Greensboro, October 30th. It was an inspirational report and made a deep impression upon the entire conference. This report is to be printed as a part of the conference proceedings in the Annual.

At night Dr. C. H. Rowland delivered an exceedingly helpful sermon.

On the third day, Dr. W. A. Harper, chairman, presented the report of the Budget Committee, recommending that the Budget System be used in the churches, the Every Member Canvass be made, and that the apportionments assigned to the churches be reported to them by the secretary of the conference for their confirmation.

The Editor of THE SUN presented the report on Stewardship and Tithing, which report emphasized the necessity of Stewardship teaching and Stewardship Institutes in our churches, and urged that Tithing be adopted throughout the church. Dr. C. H. Rowland delivered a most convincing address on the subject, and one that should produce great results. Stewardship literature was presented and distributed.

Superintendent Chas. D. Johnston gave a history of our Orphanage and made a plea that the Thanksgiving Offering this year be made larger than usual, if possible, since the need was so much greater. Dr. W. A. Harper, chairman, made a report on the Centennial Celebration and read a historical paper that is to be preserved in print, and should be read by all. Rev. J. S. Carden presented the report on Moral Reform and discussed the same with interest and helpfulness. The afternoon session, which was a continuation of the morning session, was taken up with special committee reports, including a Memoir to the late-lamented Rev. A. F. Iseley. Report on Superannuation by the chairman, Chas. D. Johnston.

An ordaining presbytery, consisting of Dr. P. H. Fleming, Dr. C. H. Rowland, Dr. W. S. Alexander and J. O. Atkinson, duly ordained Rev. H E. Crutchfield to the office of elder. Dr. P. H. Fleming, the retiring president, duly licensed Rev. W. J. B. Hines. The new officers for the coming year were properly presented and introduced to the conference, and on assuming the gavel, Dr. C. H. Rowland thanked the conference, declaring that it would be his purpose to do his best in carrying on the work so well carried on by his predecessor, Dr. P. H. Fleming.

The hospitality of Salem Chapel community was abundant and delightful. The next session of the conference meets at New Lebanon, Rockingham County, N. C. J. O. A.

SUPPORTING CHRISTIAN EDUCATION.

November 1st was the day for the Christian Education offering in our denomination. We of the South are accustomed to the apportionment plan for supporting enterprises of our church, but by special order of the Southern Christian Convention, the Board of Religious Education, of which Dr. W. T. Walters is chairman, and Mr. C. H. Stephenson of Raleigh, N. C., is treasurer, is engaged in an effort to get all the churches of the Southern Convention to contribute a free will offering for the work of general Christian education in our denomination.

In this connection it should be said that the Board of Christian Education supports Defiance and Palmer Colleges with annual grants, in which we of the South do not participate. We do, however, participate in all the other work which this board promotes.

Particularly do we profit by the editorial work which the board conducts, by the work of the field secretaries of the board, and by the scholarship grants to ministers and missionaries in training. In regard to this latter, it should be said that this year $4,200 is appropriated for scholarships, and that of this amount two-thirds is expected to go to ministers and missionaries in preparation who are members of the Southern Christian Convention and in college at Elon or Bethlehem, or in some university, professional, or graduate school.

It certainly becomes the members of the Christian Church in the South, therefore, to support the work of Christian Education with liberal offerings. The quota for the whole denomination is 40 cents per member, but for the Southern Convention, Dr. Walters has felt that 25 cents per member would be ample, since we do not participate in the grants to the colleges as such.

Many of our churches in the South have already made liberal offerings for this work, but many of them have not yet, for some reason or another, made their offerings. This is written in the hope that ministers and churches will take this matter to heart, pray it through, and then be as liberal for this work of Christian leadership in our denomination as their sense of the fitness of things will approve. We certainly have everything to gain and nothing to lose by liberally supporting Christian Education in our church.

W. A. H.

THE PROGRESS OF PROHIBITION ENFORCEMENT.

By R. A. Haynes,

Federal Prohibition Commissioner.

[An address before the National Convention of the Anti-Saloon League, Chicago, Ill., November 6, 1925.]

(Concluded from last issue.)

Remember, too, that the Prohibition Unit does not control the imposition of penalties. We catch the liquor criminal, the courts do the rest. We cannot determine whether sentences are light or heavy; whether jail sentences or fines are given; whether the guilty shall be prosecuted or freed, but it was the Federal Prohibition Force which captured the criminal, gathered the evidence and made possible the prosecution of the cases. How well this has been done is evidenced by the fact that the Federal courts have had more than 133,800 convictions for violations of the Prohibition law in the last four fiscal years, in the 169,600 case terminated, or 76.5 per cent. These convictions carried aggregate jail sentences of 11,621 years, and fines and penalties * * * totaled over $17,600,000. In addition * * * more than $4,125,00 have been covered into the Federal Treasury under the tax and tax-penalty provisions * * *. Thousands of other cases have been turned over to the local courts * * *.

The average jail sentence in Indiana for violation of the National Prohibition Act is 185 days and the average fine is $525. While in New York City in federal court at a four day sitting, about a year ago, the average fine was $24 in 256 cases. Nine prisoners were fined $5.00 each and 132 were fined $10.00 each. You can draw your own conclusions as to the effect of such procedure in each case.

Propagandists for the liquor element talk much of the cost of enforcement. They add the appropriation for the Prohibition Unit to the Coast Guard appropriation and other budget items and point to the total as though that represented the cost of enforcement. If we had no liquor prohibition, the Nation would have had to enlarge and better equip the Coast Guard to maintain our immigration and narcotic laws and to meet other growing needs. The four years' work indicated by the figures I have been quoting has been accomplished with a total appropriation of $37,091,770, which sum also included appropriations for the enforcement of the Harrison Narcotic Law. During that time the Narcotic Division has also covered into the United States Treasury as a result of narcotic enforcement the sum of $4,430,305.22.

The enforcement of prohibition was never intended to be a revenue gathering device. It is not expected to even pay its own way, but the bootlegger is paying his full fare to the penitentiary in most cases. Instead of being a heavy drain on the public purse, prohibition has a comparatively slight balance against it on the books, when the receipts from penalties imposed on liquor outlaws are balanced with the appropriation.

Since July, 1922, when the "padlock" method was brought into general use, more than 6,400 injunctions have been instituted, final action having been taken on over 6,000, of which 4,202 have been made permanent. This procedure is being followed to a greater extent than ever before. * * *When property which has been used in violations is padlocked, property owners lose revenue. Touch the pocket nerve long enough, and realty owners will stop leasing their property to those who break the country's laws. * * *

Prior to Prohibition about 1,300 brewries were making 2,000,000,000 gallons of beer a year. At the present time about 400 cereal beverage manufacturers are making about 160,000,000 gallons of near-beer a year.

Prior to Prohibition, annual consumption of beverage was about 130,000,000 gallons a year. There was an annual production of about 42,000,000 gallons of wine. Last year about 1,900,000 gallons of whiskey were released on permit for medicinal purposes, and about 8,500,000 gallons of wine were made, and about 5,000,000 gallons were used for medicinal and sacramental purposes.

* * * Experience during the past four years has taught that the changed sources of supply, available to bootleggers, made different alignment of organization necessary—indeed made necessary the closest co-operation of all the forces of the Government which relate to Prohibition Enforcement * * * Under the new plan of Federal Administration of this law, you have learned, the Federal Government is going to place a heavier responsibility upon the State, county, and municipal officers than ever before. * * * For three years I have been preaching this doctrine, but have been prevented from practicing it to the letter, by reason of the fact that in many local communities the people did not require their officers to do their duty, and in many communities they have not done their duty. This condition must be corrected. There are 300,000 peace officers in the United States, whose duty it is to enforce the Prohibition Law, just as it is the duty of the Federal Agent. These responsibilities must be assumed by local authorities.

Upon the Federal Government rests the responsibility for many phases of enforcement which the States cannot meet, but, again let me say, the States have their responsibility clearly outlined, and we must abandon utterly our whole conception of a Federal Union of Sovereign States, if we are to surrender to the Federal authority the local police power, which belongs to the States. As co-ordination increases, efficiency in enforcement increases, and that process is developing with each succeeding month and year.

While the record I have just placed before you, I believe is a very creditable one, the achievements of enforcement have just begun. As public sentiment expresses itself more forcibly, the violations of the law will decrease. There will be more observance and less need of enforcement. This policy was written in the Constitution by the will of the people. That will is still behind Prohibition. The people, however, have been so busy about many things that they are not as actively and personally supporting it as they should. They have taken in the past, too impersonal an attitude. They have left to public officials duties which belong to every citizen. The Supreme Court has clearly spoken on the duty of citizens to co-operate with officials. When Americans realize that they govern instead of being governed, then many a problem besides Prohibition will vanish. * * *

Then, too, voters must insist that legislators shall register their will in statutes and that administrative officers shall be held responsible for executing those statutes; then democracy will be a reality and not a theory.

Our great citizenry too needs to be more active exponents of the truth. When the press prints the lies of the wets, write to the editor and present the truth and request its publication. When a friend tells you that he has heard some one say that Prohibition has failed, and that you can get a drink anywhere, make him chase that story back to its sources. Loose-talking is responsible for discouragement of many friends of prohibition. But no amount of "they say" evidence can refute the evidences of prohibition's success which you yourself can see on the streets of your city, in your mills and factories, in your banks and offices, in your courts and almshouses. The American people have done a marvelous thing in blotting out the source of much of our former crime, disease, insanity, and poverty. No whispered innuendoes can refute these evident facts.

So taking all things into consideration, I believe the facts warrant a fair degree of satisfaction. With the five-year accomplishments as a whole, many problems have been presented and continue to present themselves daily in different aspects of the work, but just as each turn of the road reveals a new obstacle, so it has meant the leaving behind of many solved problems which had at a first glance seemed insurmountable. In other words, the problems of today are but incidents in the larger progress of the work, and in the years to come, the achievements will overshadow whatever obstacles may have arisen.

"It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long;
Faint not, fight on—tomorrow comes the song."

CONTRIBUTIONS

SUFFOLK LETTER.

As a Delegate, commissioned by the Governor of Virginia, I attended the Convention of the Anti-Saloon League of America, in Chicago, November 5-9, 1925. Three meetings were held each day: forenoon, afternoon, and evening. Forty-six States were represented. The meetings were held in the Temple, the great 22-story building in the heart of the city, erected by the Methodist Episcopal Church. The church and Sunday School departments are on the first and second floors. The rest of the building is occupied by offices of all sorts. It occupies a place once surrounded by saloons, in what is called the Loop. That part of the city is now occupied by skyscrapers, for banks, hotels, and business houses. It is really the heart of that great city of four million people.

One man who attends that Sunday School has to come seventeen miles, and he never misses a Sunday.

It would be safe to say that a thousand people attended the three meetings a day. The meeting was great in men and women who were leaders; in the review of the history of Prohibition; and in the purposes and plans for the future. The past reveals wonderful achievements in the elimination of the saloons and all the evils that followed in their train. The financial gain in business improvement, savings accounts in banks by people who used to spend their earnings for drink; the better and personally owned homes; the improvement in the dress and education of children; and the better conditions in city life, are some of the results. Five Bishops, five United States Senators, nine Judges, eight Congressmen, two Governors, several of the great women of the country, attorneys, business men, Lincoln C. Andrews, Assistant Secretary of the Treasury of the United States; Rear Admiral Billard, Commandant United States Coast Guard, who gave a lucid history of the Coast Guard and its present service in protecting this country against the rum-runners on the sea, and many other outstanding persons of position and character graced the platform, honored the occasion, and delivered great messages.

It is safe to say that it was an earnest meeting of representatives from the church, the State, and the people, and the testimony was unanimous as to the success of prohibition in its largest aspects, and the united determination of all legitimate interests to clear the nation of illegitimate sources of supply and demand for alcohol. This is the great task for the future. There is a determined and religious purpose on the part of the National League to rid the nation of this evil to individual, home, business, church and State. Law enforcement can never do the whole thing of making this a total abstinence nation; it must be burned into the conscience through the church, instilled into the minds of the young through the schools, and made offensive by a clean public sentiment.

Foreign nations are looking to America for example and help in their deliverance from this evil, and this is the greatest opportunity in our history to help make a sober world. That is the great task of the temperance forces, and our failure would discourage other nations in their desire to rid themselves of drink.

W. W. Staley.

ELON LETTER.

There can be no denying that there is a Youth Movement in the United States as well as in the rest of the world at this time. There is to be held, for example, an interdenominational student conference in Evanston, Ill., December 29th to January 1st. The Board of Christian Education of our church was given the opportunity to have a representative on the executive committee of this conference. It did not feel that it should accept membership on the executive committee, but did feel that it should keep in close touch with the conference itself. Only students, it should be said, will be allowed to participate in this conference, and the purpose of the conference is a gathering of the students of America in: "A student conference for the evaluation of the church as a definite expression in organization and action of the teachings of Jesus, with the end in view of working in and through it, *if possible,* for the purpose of bringing the Kingdom of God a little nearer than it seems to be at present."

The International Council of Religious Education is to hold its next convention in Birmingham, Alabama, April 12th to 19th, and in connection with the International Council there is to be held a congress of young people, where the young people of the churches will on an interdenominational and territorial basis be privileged to face their obligations and privileges in respect to the Kingdom of God.

Our own denomination is to meet in quadrennial session in October, 1926, at Urbanna, Ill., and just preceding or just succeeding the convention itself, there is to be held a national young people's congress, in which the young people of our denomination will have opportunity to face the Christian situation in their own lives, in our church, and in the nation. The details for this gathering of young people have not been as yet worked out, but it is expected that this congress of our young people will mean much for the future development of the spiritual and religious life of the new leadership of our church.

Last July, the young people of the North Carolina and Virginia Conference were authorized by the Christian Endeavor and Sunday School Convention which met at Shallow Ford Church, to proceed with the organization of congresses that the young people might train themselves in Christian service and responsibility. The resolution which passed the convention at Shallow Ford reads as follows:

"Whereas, our young people need training and responsibility in Christian service.

"Therefore, be it resolved, That the executive committee of this convention are hereby authorized in their discretion to call our young people in regional or sectional groups or congresses quarterly and for the entire conference annually;

"That counselors for these groups or congresses be appointed by this same committee, one for the young men and one for the young women, who shall act with their officers;

"That young people over fifteen be considered eligible as voting members; and that auxiliary congresses for boys and girls from nine to fifteen be conducted at the same time and place, with a superintendent to be appointed by the executive committee of this convention."

I am informed that there will be held on the fifth Sundays through the year congresses of young people in at least three regions or sections of the North Carolina and Virginia Conference. It is hoped that these meetings will do much for training the young people to feel personally responsible for the progress of the Kingdom and, if they shall have this happy result, great will be the blessing not only to them in their personal experience, but to the church itself in progress and achievement.

W. A. Harper.

BETHLEHEM LETTER.

In the reports of the committees on Education of the Alabama, and the Georgia and Alabama Conferences, Bethlehem College was reassured of their loyalty and co-operation in a larger way than ever before. This is an index of their growing interest in their own institution. Our folks are getting interested in higher education as they never have been before.

Parents, the question of educating your sons and daughters is a very vital one, and you cannot well afford to pass up your own Bethlehem College, which is a Christian institution, for one which is purely secular. If I were to ask why you want your sons and daughters to go to school, you would probably give one of the following reasons: To prepare them to cope with the world; to make them useful citizens; to enable them to build up a name for themselves; to enrich their lives and make them happier and fuller. All of these motives are indeed worthy, and if it accomplishes even one, the sacrifice will not have been in vain. But are you assured of even this one? Before going further with your preparation ponder over this question long and earnestly, for the future of your children may be at stake.

The college problem may be a very difficult one to solve, but after all it contains but two factors, and after you have studied each carefully you have at least approached a solution. These two problems are the student and the school. If you have already made a careful diagnosis of your boy and girl, then turn your attention to the school, for it is better for them never to have seen within the walls of an institution of higher learning than to have seen within the walls of the wrong one.

There are three ways to study human character, viz: by what the character says, by what the people say about him, and by what he does; so it is with the school. For the first study the catalogues; for the second consult those who are able to give you an unbiased opinion; and for the last, watch the boys who are under its care and influence. The first and second are important, but the third is the vital test of any school. You judge the tree by its fruit; so you judge the college by its boys.

It is not the library that makes the college, or the well equipped buildings; it is not the beautiful grounds or the handsome fraternity buildings; it is not the record of its ball team, or the fame of its dramatic club; it is not the number of students enrolled, or the vast learning of its leading instructors. Important as these are, they shrink into insignificance in the presence of real worth. And the real worth of any college lies in its Christian influence. Lack of equipment will be largely compensated for by the training received in real character building, for one good habit formed is a more valuable aquisition than much study in the psychological nature of habit forming; one bad habit acquired is more detrimental to life and character than the lack of much learning.

Parents, since you have your own Bethlehem College, which stands for Christian character, first and always, we shall expect you to send your sons and daughters to this institution. So please do not disappoint us to your own regret.

S. L. Beougher.

PROGRAM OF THE CHRISTIAN MISSIONARY ASSOCIATION of the Eastern Virginia Christian Conference.

Oakland Christian Church, December 8, 1925.

Morning Session. 10:30 A. M.

Call to Order, by President Lightbourne.
Devotional Period, led by H. B. Hall.
Report of Program Committee.
Words of Welcome, by Pastor Johnson.
Response, by Rev. W. H. Garman.
Report of Executive Committee.
Roll Call and Collection of Dues.
Address: "Our task in Eastern Virginia," by Rev. H. S. Hardcastle.
Adjournment for Lunch.

Afternoon Session. 2:00 P. M.

Devotional Period, led by G. C. Crutchfield.
Reports:
Treasurer, B. D. Jones.
Collectors.
Finance Committee, L. E. Smith.
Committee on Plans, W. W. Staley.
Committee on Fields, C. D. West.
Committee on Literature, B. J. Earp.
Committee on Nominations.
Committee on Resolutions.
Address: "Missions for Men," by O. D. Poythress.
Miscellaneous Business.
Final Adjournment, at 4:00 P. M.

Membership List.

Antioch.—Baraca Class, Mrs. C. M. Clements, Zuni, Va.,$5.

Berea, Norfolk County.—M. W. Hollowell, $10; Church, M. W. Hollowell, clerk, $10.

Berea, Nansemond County.—R. B. Odom, $10; Church, Mrs. A. S. Hargrove, $10; Ladies' Aid Society, Mrs. R. B. Odom, $10; Bible Class, Miss Mary Brinkley, $10; Sunday School, Mrs. R. B. Odom, $10; Men's Class, No. 4, E. W. Jenkins, $10; W. J. Lee Estate, $10; Mrs. W. J. Lee, $10; Mrs. R. B. Odum, $5; Mrs. J. W. Brinkley, $5; Young People's Missionary Society, $10. New member.—Mrs. Herbert Harrell, $5.

Bethlehem.—Young People's Missionary Society, Miss Anne Ashley, $10; Mrs. J. E. Harris, $5. New member.—Ladies' Aid Society, Mrs. J. E. Harris, $10.

Christian Temple.—Church, J. A. Eley, treasurer, $10; Missionary Treasury, $10; Sunday School, $10; S. S. Mission Fund, $10; Temple Men's Bible Class, $10; Twiddy Bible Class, $10; Dorcas Bible Class, $10; Missionary Society, $10; Ladies Aid Society, $10; T. E. Brickhouse, $10; J. E. Harrell, $10; Dr. J. W. Manning, $10; B. L. Nichols, $10; A. M. Johnson, $10; Johnson, ..10; Dr. L. E. Smith, $10; Mrs. T. E. Brickhouse, $5; Mrs. J. E. Harrell, $5; Mrs. W. H. Martin, $5; Mrs. B. L. Nichols, $5; Mrs. L. W. Stagg, $5; Mrs. J. A. Eley, $5; Mrs. H. P. Guy, $5; Miss Emmie Portlock, $5; Mrs. Hattie Savage, $5; Mrs. L. E. Smith, $5. New members.—Frank Osborne, $10; Mrs. Frank Osborne, $5.

Cypress Chapel.—New members: V. B. Harrell, $10; F. E. Parker, $10; Cypress Missionary Bible Class, $10; Clarence Bunch, $10; Hugh Dudley, $10; Mrs. Hugh Dudley, $5; Ladies' Bible Class, $10; R. S. Holland, $10; J. M. Roberts, $10.

First Church, Berkley.—Missionary Society, $10. New members: Mrs. W. S. Pierce, $5; Woman's Bible Class, $10; Auxiliary Society, $10; J. G. Truitt, $10.

Franklin.—L. R. Jones, $10; Sunday School, $10; Ladies' Aid Society, $10; Mrs. J. B. Gay, $5; J. A. Williams, $10; Mrs. J. A. Williams, $5; Miss Mary Lee Williams, $5; F. C. Lester, $10; Mrs. M. H. Lee, $5.

Holland.—Dr. J. G. Holland, $10; I. A. Luke, $10; Sunday School, I. A. Luke, Supt., $10; Bible Class No. 1, Mrs. B. J. Beale, $10; W. J. Holland, $10; Brotherhood Bible Class, W. Holland, $10; J. H. Lightbourne, $10; Ladies' Aid Society, $10; Mrs. I. A. Luke, $5; Mrs. Nannie J. Holland, $5; Mrs. R. H. Riedel, $5; Mrs. W. J. Holland, $5; Mrs. J. H. Lightbourne, $5; Woman's Missionary Society, Mrs. B. J. Beale, $10. New members: Mrs W. V. Leathers, $5; Olive Branch S. S. Class, $10; A. L. Jolly, $10; Mrs. A. L. Jolly, $5.

Holy Neck.—Baraca Class, Mrs. F. O. Forbes, $10; Missionary Society, Mrs. W. J. Gorner, $10; Darden-Oberry Class, E. T. Holland, $10; E. T. Holland, $10; First Bible Class, Mrs. E. T. Holland, $10; R. C. Norfleet, $10; Missionary Aid Society, Mrs. B. D. Jones, $10; Mrs. R. C. Norfleet, $5; Philathea Class, Miss Lillye Holland, $10; Church, R. C. Norfleet, clerk, $10; Mrs. C. A. Piland, $5; Mrs. E. T. Holland, $5; Mrs. J. K. Jones, $5; Mrs. S. R. B. Howell, $5; Mrs. H. L. Worrell, $5; Sunday School, C. A. Piland, secretary, $10; Mrs. B. D. Jones, $5; Mrs. J. T. Rawles, $5; B. D. Jones, $10. New members: Mrs. F. O. Forbes, $5; Mrs. J. J. Gorner, $5; J. T. Rawles, $10.

Liberty Spring.—Church, I. T. Byrd, treasurer, $10; J. S. Peele, $10; J. E. Harrell, $10; Philathea Class, R. E. Rogers, $10; I. W. Johnson, $10; Sunday School, I. T. Byrd, $10; Mrs. J. E. Harrell, $5; Mrs. F. F. Brinkley, $5; I. T. Byrd, $10; Baraca Class, H. E. Savage, $10. New members: Mrs. C. E. Byrd, $5; Mrs. E. B. Rawles, $5; Mrs. H. E. Savage, $5.

Newport News.—C. E. Society, Mrs. W. H. Baker, $10; Ladies' Aid Society, Mrs. W. B. Baker, $10; W. W. Society, Mrs. W. H. Baker, $10; Sunday School, B. L. Munford, $10; C. D. West, $10; Men's Bible Class, J. J. Baker, $10; Ladies' Bible Class, Mrs. James Jernergan, $10; Mrs. R. L. Smith, $5; Mrs. W. B. Baker, $5; Mrs. W. B. Baker and Miss Mary Robbins' Class, $10. New members: Mrs. R. L. Baker, $5; W. B. Williams, $10; D. H. Lansen, $10; W. L. Rilee, $10; E. H. Rock, $10; G. L. Munford, $10; Church choir, $10; Intermediate and Junior C. E. Societies, $10; R. L. Baker, $10.

Oakland.—Sunday School, W. K. Wagner, $10. New members: Forward Movement Bible Class, $10; Friendship Bible Class, $10.

Ocean View.—New member: Sunday School, $10. Wright, clerk, $10; Sunday School, J. S. Wright, supt., $10; J. F. Brothers, $20. New members: H. E. Rountree, $10; Men's Bible Class, $10.

Portsmouth, Elm Street.—Mrs. M. S. Coles, $5; Missionary Society, $10. New members: Ladies' Aid Society, $10; Mrs. May Kelly, $5; Sunday School Class No. 6, V. T. Crawford, $10; Men's Bible Class, J. W. Felton, $10.

Richmond.—New members: Church, $40; Sunday School, $10; First Bible Class, $10; Wellons' Bible Class, $10; Boys' Class, $5; Girls' Class, $5; First Junior Class, $5; Third Junior Class, $5; Beginners' Class, $5; W. C. Rawles, $10; Mrs. J. W. Price, $5; Miss Sadie Boyd, $5.

Rosemont.—Mrs. W. B. Gibson, $5; Men's Bible Class, B. F. Black, $10; Church, $10.

Spring Hill.—New members: Church, $10; Ladies' Aid Society, Miss Adele Matthews, treas., $10.

Suffolk.—Sunday school, $20; Ladies' B. & S. Union, $20; Philathea Class, $20; Church $10; W. H. & F. Missionary Society, $10; Twentieth Century Baraca Class, $10; Junior Philathea Class, $10; Semper Fidelis Class, $10; Girl's Missionary Society, $10; Aiming High Class, $10; C. E. Society, $10; J. E. West, $10; G. W. Truitt, $10; E. E. Holland, $10; John King, $10; C. A. Shoop, $10; O. S. Smith, $10; B. D. Crocker, $10; Dr. J. E. Rawles, $10; J. E. Vincent, $10; John L. Gay, $10; H. H. Holland, $10; W. S. Beamon, $10; Lewis C. Brothers, $10; Dr. J. M. Calhoun, $10; W. W. Staley, $10; Mrs. M. C. Riddick, $10; Mrs. W. R. Mitchell, $5; Mrs. J. King, $5; Mrs. B. D. Crocker, $5; Mrs. J. D. Luke, $5; Mrs. I. W. Johnson, $5; Mrs. Susie Holland, $5; Mrs. A. T. Holland, $5; Mrs. G. W. Nurney, $5; Mrs. J. M. Darden, $5; Mrs. C. B. Duke, $5; Mrs. A. D. Brinkley, $5; Mrs. Bessie Creekmore, $5; Mrs. J. D. MacClenney, $5; Miss Margaret West, $5; Mrs. J. T. Williams, $5; Miss Jamie Felton, $5. New members: H. S. Hardcastle, $10; Mrs. J. M. Calhoun, $5; Mrs. W. H. Jones, $5.

South Norfolk.—O. D. Poythress, $10; Ladies' Aid Society, Mrs. W. A. Hogan, $10; Friendship Bible Class, $10; Y. P. Auxiliary, Miss Elizabeth Robertson, $10; Sunday School, B. F. McGinley, $10. New members: Tried and True S. S. Class, Miss Ethel Mercer, $10; Ladies' Bible Class, Mrs. H. E. Seyman, $10.

Union, Southampton.—New member: Church, $10.

Waverly.—New members: S. S. Class No. 4, $10; J. F. West, $10; Victor Bible Class, $10; S. S. Class No. 11, $10; Church, $10; Sunday School, $10; Mrs. J. D. Gray, $5; Acorn Bible Class, $10.

Windsor.—Mrs. J. W. Roberts, $5; W. D. Harward, $10; Senior Baraca Class, $10; Mrs. M. S. Person, $5.

Webster Community Church.—Church, $10.

Mission Study Books.

Official List for 1924-1925.

ORDER BY TITLE OF BOOK.

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For Home Mission Classes:
"The Romance of Home Missions," by S. L. Morris, D. D.. Paper, 50c; cloth.....$ .75
For Foreign Mission Classes:
"Ming Kwong—the City of Morning Light," by Mary Ninde Gamewell. Paper, 50c; cloth .75
"In China," by H. F. Williams, D. D..... .25

FOR YOUNG PEOPLE.

For Intermediate Home Mission Classes:
"The Land of All Nations," by Margaret F. Seelbach. Paper, 50c; cloth..... .75
For Intermediate Foreign Mission Classes:
"China's Real Revolution," by Paul Hutchinson. Paper, 50c; cloth..... .75
For Junior Foreign Mission Classes:
"Chinese Lanterns," by Minna McEwen Meyer. Paper, 50c; cloth ..... .75

LEADERS' HELPS.

Leaders' Helps for "Romance of Home Missions" (Adult Classes) ..... .15
Leaders' Helps for "Romance of Home Missions" (Young People's Classes)..... .15
Leaders' Helps for "Land of All Nations"..... .15
Leaders' Helps for "Ming Kwong"..... .15
Leaders' Helps for "China's Real Revolution".. .15
Leaders' Helps for "Chinese Lanterns"..... .15

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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENNISON, *Secretary.*

ITEMS FROM OUR REPORT TO THE GENERAL BOARD.

With December 31, 1924, the separate and temporary organization of the "Forward Movement of the Christian Church" came to a close. With January 1, 1925, "The Bureau of Christian Stewardship and Promotion" became its successor and took over and continues all the work of the Forward movement. All unpaid pledges were turned over to it for collection and Forward Movement subscribers are urged to continue annually their usual subscriptions to carry on the work so successfully begun through the work of the Forward Movement.

FINANCIAL SUMMARY.

On December 31, 1924, the total amount that had been pledged toward the special million of dollars to be raised by the Forward Movement and paid to the several boards of the church, was in cash, pledges, bonds, $803,070.16. On the above at the same date there had paid in and set to work for the Kingdom $456,761.68. The total expense of the entire Forward Movement from its inception to that date, only one item of which was the raising of the above fund, was $71,970.71. In other words, for each dollar spent by the Forward Movement, some $6.35 have been turned into the treasuries of the various departments of the church to supplement the work already being done by each of them.

We regard this financial aid to the various departments of the church as only one item, and that one of the lesser values, in the great work that the Forward Movement has done. All who have had a financial part in the movement may well rejoice. These sums do not include the great sums raised by the Southern Convention, nor the special funds raised by our colleges. The general work of the church has been re-organized, new departments have been formed, more workers have been added to our force, more field work has been done than in the whole history of our church, our outlook and life as a people have been raised to a higher level, a larger spirit of co-operation prevails.

We have been as patient as possible with those who have been under a period of economic depression and needed more time than the five years for their payment, but now every unpaid pledge should soon be in our hands. Their payment is rightly expected. They have been counted upon. They are needed. They are past due. The work suffers without them. Those who have been blessed so that they have already met their pledge in full should now be glad to renew and continue their subscriptions annually. The work must be reduced without them. There is no other outcome.

FROM OUR FILES.

Miss Ruth Kirkpatrick says, "I consider tithing both a duty and a pleasure. God has been very good to me and I am glad to return to Him his just share."

Miss Kirkpatrick is under appointment by our Board to go as a missionary. She is taking additional, special training now in Northwestern University.

Rev. Lester T. Proctor, Delphi, Indiana, says regarding the Every Member Canvass, "To be a steward is to realize our responsibility to God. The Every Member Canvass emphasizes this very thing. It increases the amount given, because we become intelligent, habitual, systematic givers; giving becomes a spiritual exercise in our worship; the credit of the church is made good, and deficites are done away with; the membership is unified with a common opportunity. All this helps to make a happy church."

"SAY IT WITH FLOWERS."

Mr. C. E. Booz, Stewardship Secretary of the Western Convention believes in saying it with flowers, and he sends this beautiful bouquet which we greatly appreciate: "I congratulate you upon your splendid report to the General Board. I am sure that it is not all that you would like it to be but owing to the fact that the work was done at a time when prosperity was waning, it is indeed to me a wonderful report. I congratulate you upon the manner in which this was handled. It seems almost marvelous that so great a work could be done at so small a cost. Every lick must have counted for three or four chips."

We especially appreciate this estimate of the Forward Movement and its work, because it comes from one of our well known business laymen.

YOUNG PEOPLE IN ACTION.

One wonders what CHRISTIAN SUN readers think of a Young People's Missionary Society that can and will within a year give more to Missions than some of our entire conferences give. Yet, we have such a society, and we wish some of the older people who think that the young people don't care would sit up and take note. A few evenings ago, a good woman interested in missions, asked the Girl's Missionary Society of Suffolk, Va., if they would undertake to buy the pews at a total cost of $210.00 for our Rocky Ford Church. That did not phase those young people in the least, but they voted then and there that it should be done, and it was done, and *is* done and the money is already in hand and the pews are ordered.

Now this society had just paid the past year $75.00 on our Elk Spur building, and had sent up to the Woman's Conference $385.00. Let some of our dear friends who feel that the young people do not care, get a pencil and add these figures together and see if the total is not $670.00, which is more money for missions than either one of two or three Christian Conferences donate during the whole year to advance the Kingdom of their Lord in the world. Many of these same friends will tell you that the young people are indifferent to the claims of the gospel or to the calls and claims of the church, and nine times out of ten, the ones who say this are not willing to do for the church what these young people are doing.

How do we know, how do nine-tenths of the church members know, how do one-half of the pastors know what the young people can or will do for the church or for the advancement of the Kingdom? A young lady said a while ago that she believed her church was going to die. The reason she gave was that the older people were talking it to death and were not inviting the young people to get busy and do something for the church. Ours is an age of action, and young people think in terms of deeds, while many of us are disputing about creeds. Some of us mature folks spend much time in discussing what the world is believing; young people as a rule are willing to show the world what they are doing. Let's give our young people a chance at doing things for the church, undertaking things to help their fellowman and see what happens then. In the day of final judging, we are told, that the decision will be rendered "According to the deeds done in the body," and not according to creeds held in the head and proclaimed with the tongue. Let's give the young people a chance in the church and its activities as well as in the world and its waywardness.

J. O. ATKINSON,
Mission Secretary.

THE YOUNG PEOPLE'S CONGRESS.

BY LUCY M. ELDREDGE,
Secretary of Young People's Work, Dayton, Ohio.

IT'S HISTORY.

The beginning of the Young People's Congress in our church is a story which is interesting and as fascinating as a story of the desires and achievements of young people and their friends can be. Briefly, a little more than four years ago, leaders in the Eastern Indiana Conference began to feel that their program was neither reaching nor holding their young people. Sunday School attendance was falling off, and Christian Endeavor Societies were becoming fewer and fewer. Investigation was made. Church leaders were consulted. Plans were made so that at their quarterly conference held in Muncie, in January, 1922, a double program was planned, one for adults, one for young people. From this meeting came the fully organized Boys and Girl's Congress of Eastern Indiana, which has since changed its name to the Young People's Congress. The first annual session was held at Farmland, August 30, 1922, with a much larger attendance, and each year since has seen remarkable growth in numbers and work accomplished. Miss Marguerite Strong has been the executive who has directed much of this successful work, and she is still active in the organization, although Mr. Earl Dudley of Modoc was elected president by the five hundred enthusiastic youth who attended the 1925 meeting.

Other Conferences were inspired by the example and work of Eastern Indiana. Miami, Ohio, in June, 1924, organized a Congress and adopted a program which is being carried forward. In November, 1924, Northwestern Ohio Young people came to Lima, sixty strong to begin their organization, and completed their plans at a second meeting at Lima, a month later, with more than one hundred and fifty present. On June 17, 1925, with a hard rain falling all morning, one hundred and fifty Western Indiana young folk came to Lebanon and began their work together. And so the story goes, too long to relate here, of how sixteen conferences have begun a work which sympathetically understood and supported, and wisely directed may be a power for tremendous good in the lives of our youth and the work of the Kingdom.

IT'S PURPOSE.

The purpose adopted by a number of these organizations reads: "The purpose of this congress shall be to help the young people of this conference to live true Christian lives, to give them an opportunity for Christian comradeship and service, and to train them for the largest usefulness for Christ in His Kingdom."

The congress is an organization of youth. All the youth of the Church are included. They are looking at the whole program of the Church and

are seeking ways in which they may go forward together in a common task. The purpose is not to promote any certain form of organization nor to carry on any one phase of the work of the Church, but to enlist all the youth of every church under a common banner of loyalty to Jesus Christ to do His work.

It's Organization.

All congresses do not have exactly the same form of organization. In a number of vital points, however, they are very similar. The officers are young people, upon whom rests the responsibility of the Congress. There are always "counsellors," pastors, Christian laymen or women, who know youth and can be sympathetic and wise friends. In each church, the congress officers seek to line up a key young person, or better still two (a girl and a boy), through whom they may reach all the young people of each church. Churches conveniently located are grouped into districts which may hold meetings more frequently than is possible in a whole conference. An annual rally is held in the conference, and usually quarterly meetings in the districts.

It's Work.

Most of the congresses have adopted three major departments, or lines of work, each of which has a chairman.

The Department of Evangelism and Life Service works through the young people of all the churches to win other young people to Christ and to secure decisions for life-time service. Eastern Indiana, Miami-Ohio, Northwestern Ohio, and other congresses, have done splendid work in this department. In Northwestern Ohio, from December, 1924, to April, 1925, an actual record was made of 363 young people won by young people and added to their churches in that six months period.

The Department of Missions encourages missionary study and giving. In Miami-Ohio, the young people set out this year to support both Angie Crewe and Elizabeth Howsare. In Western Indiana, the young people are making splendid progress toward their goal of "$500.00 this year for the support of the McKnights." In Eastern Indiana, the districts all have held missionary meetings this quarter, and are undertaking the support of the work at Haverhill, Massachusetts, for a whole month this year. In Southern Ohio, a loyal group of workers is hustling to furnish a room at Franklinton, and also to reach their foreign mission goal. And others are working as royally.

The Department of Christian Education strives to promote a fourfold program for young people in every church, and endeavors to have every church represented at a Summer Conference or School, and by one or more students in one of our Church Colleges during the year. In the summer of 1925, fifty-nine Central Convention young people came to our Defiance School, and much of this attendance can be traced directly to congress activity.

It's Future.

Who can tell?

We are looking definitely forward to a national gathering of our young people near the time of the quaddrennial next autumn.

Nearly every week brings in inquiries, or news of progress and plans of new organizations. Many letters are coming from our young people who are being inspired by these meetings and this work with other young people.

The future of the Young People's Congress will be told in our church ranks, in the foreign field, in the entire service of our church of tomorrow, and these splendid young people go forward in their Christian living.

PROGRAM OF EASTERN NORTH CAROLINA CHRISTIAN CONFERENCE.

Liberty Christian Church, Vance County, Henderson, N. C.
November 24, 25, 26, 1925.

First Day—Morning Session.

9:30 Song Service, Rev. G. A. Pearce, Leader.
9:40 Devotional Service, by Rev. J. C. Cummings.
9:50 Enrollment.
10:00 Election of Officers.
10:15 Welcome Address, by Rev. J. E. Franks.
10:25 Response, by Harold W. Johnson.
10:35 Song.
10:40 Annual Sermon, by Rev. H. C. Caviness.
11:30 Appointment of Committee to Fill Vacancies.
11:40 Treasurer's Report.
11:50 Ministerial Report.
12:00 Adjournment for Dinner.

First Day—Afternoon Session.

1:30 Song Service, Rev. G. A. Pearce, Leader.
1:40 Devotional Service, by Rev. J. C. Cummings.
1:50 Report of Executive Commitee.
2:00 Report of Committee on Stewardship.
2:10 Address: "Stewardship," by Rev. Stanley C. Harrell.
2:40 Report of Committee on Social Service, Rev. B. J. Howard.
3:00 Report of Committee on Religious Literature, by Rev. R. L. Williamson.
3:10 Discussion: "The Christian Sun," by P. J. Kernodle.
3:30 Report of Committee on Entertainment.
3:40 Adjournment.

First Day—Evening Session.

7:30 Song Service, Rev. G. A. Pearce, Leader.
7:40 Devotional Service, by Rev. J. C. Cummings.
7:50 Report of Committee on Education, by Dr. W. C. Wicker.
8:00 Address: "When Is Education Christian?" by Dr. W. A. Harper.
8:40 Report of Committee on Nominations.
8:50 Adjournment.

Second Day—Morning Session.

9:30 Song Service, Rev. G. A. Pearce, Leader.
9:40 Devotional Service, by Rev. J. C. Cummings.
9:50 Report of Committee on Home Missions, by Rev. J. E. Franks.
10:00 Address: "Religious Problems," by Dr. W. C. Wicker.
10:40 Report of Committee on Superannuation, by K. B. Johnson.
10:50 Report of Committee on Apportionments, by J. D. Gunter.
11:00 Report of Committee on Sunday School and Christian Endeavor, by C. H. Stephenson.
11:15 Open Discussion, lead by Miss Pattie Coghill.
11:45 Report of Committee on Evangelism, by Rev. M. T. Sorrell.
12:00 Adjournment.

Second Day—Afternoon Session.

1:30 Song Service, Rev. G. A. Pearce, Leader.
1:40 Devotional Service, by Rev. J. C. Cummings.
2:00 Report of Committee on Memoirs, Rev. G. J. Green.
2:10 Address, by Dr. W. W. Staley.
3:00 Report of Finance Committee.
3:10 Adjournment.

Second Day—Evening Session.

7:30 Song Service, Rev. G. A. Pearce, Leader.
7:40 Devotional Service, by Rev. J. C. Cummings.
7:50 Report of Committee on Foreign Missions, by Rev. J. Fuller Johnson.
8:00 Address: "The Whole Program for the Whole Church," by Dr. J. O. Atkinson.
9:00 Adjournment.

Third Day—Morning Session.

9:30 Song Service, Rev. G. A. Pearce, Leader.
9:40 Devotional Service, "Thanksgiving," by Rev. J. D. Wicker.
9:50 Thanksgiving Service. Open Expressions.
10:30 Address: "The Church's Duty to its Fatherless Children," by Chas. D. Johnston.
11:00 Offering for Orphanage.
11:10 Report of Committee on Resolutions.
11:20 Report of Committee on Place of Meeting.
11:30 Miscellaneous.
12:00 Adjournment.

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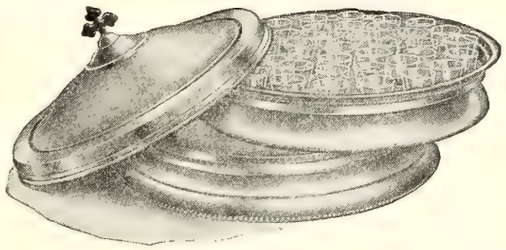

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Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
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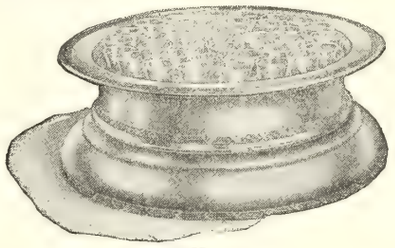

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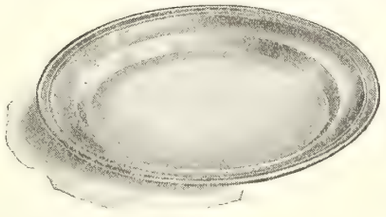

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RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson LX.—November 29, 1925

Subject: "Paul Before Agrippa."

Golden Text: "I was not disobedient unto the heavenly vision."—Acts 26: 19.

Lesson: Acts 25: 1-26: 32.

Devotional Reading: Psalm 43: 1-5.

Reference Material: Matt. 10: 32, 33, 37, 38, 39; Luke 23: 13-23.

Let us catch up the thread of the story since the events of our last lesson. Paul has been in prison for two years. When Porcius Festus became governor in Felix's place, the Jews immediately became active again. They tried to have Paul brought to Jerusalem for trial, intending to lay in wait and kill him on the way, but Festus insisted that they appear before him in Casarea. They went down there pell mell and laid many grevious complaints against Paul, which they could not prove as usual. But Festus, although he felt sure of the innocence of Paul, was so eager to please the Jews that he was about to send Paul back to Jerusalem for trial, when Paul appealed to Caesar. In view of the circumstances there was nothing for Festus to do but to grant his appeal, and so far as the Jews were concerned, the case was closed.

It happened, however, that King Agrippa and Bernice, his wife, came to pay their respects to Festus, and after hearing about Paul they expressed a desire to hear him. He was accordingly summoned to appear before them and given an opportunity to speak for himself. The lesson as printed is only a part of the speech which twenty-sixth chapter in order to get a better understanding and appreciation of the facts as set forth by Paul. Beginning with a gracious, but sincere introduction, Paul reminds his royal hearers of both his manner of life and of his religious faith from early life. He also defends the reasonableness of the resurrection. He refers to his zeal for the historic faith, as evidenced by his bitter and relentless persecution of those of the "way." Then he recounts the story of his conversion, a story that has a note of reality in it that gives it a note of authority. From thence he passes on to the vision of the work which the risen Christ commissioned him to do—he was to be a minister and a witness of these things and of things yet to be revealed to him; he was to go to the Gentiles to turn them from darkness unto light; he was to be an instrument in turning them from the power of Satan unto God; he was to declare unto them forgiveness of sins and inheritance of eternal life. It was indeed a heavenly vision.

"Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision," said Paul. There was the secret of the man's life. He had seen the risen Christ. He had accepted His command. He immediately accepted His commission. From the moment that he rose from the ground on that memorable day, until the present hour, he had followed "the Gleam." It had led him far, but he had followed it. It had led him through desert and mountains, through heat and cold, through persecution, suffering, imprisonment, through the dark valley even unto the shadow of death, but he had followed it. Paul, like Jesus, had set himself to follow the vision, and he had followed it. Beginning at Damascus, he had gone to Jerusalem, throughout the coasts of Judea, and then to the Gentiles, in an ever enlarging circle and with ever deepening zeal and passion. He had preached that men should repent and turn to God, and that they should show that their repentance was real by the works which they did. Here was the secret of Paul's life. In a moment of thrilling experience he had seen a heavenly vision of the finer possibilities of his own life in its relation to the Kingdom of God, and through all the years, he had followed that vision. It is the secret of any great man's life. If we would succeed, we must follow the Gleam.

"Having, therefore, obtained help of God." It is always thus. Those who have committed themselves to the program of God can count on God's help. He had promised the disciples that if they went into all the world He would be with them even unto the end of the world, and here He had fulfilled His promise. Paul was a great man, but he never could have accomplished what he did unaided. The source of his strength was in the help which came from God through Jesus Christ. "I can do all things through Christ which strengtheneth me." The man who does the will of God need fear no man. One, with God, is a majority.

One catches something of the fervor and power with which Paul spoke about Christ when he reads that Festus thought he was mad or beside himself. Festus thought Paul was simply a crazed fanatic on religion, but Paul assured him that the words he spoke were worlds of truth and soberness. Turning to King Agrippa, he appealed to him as to his belief in the prophets, and then answered his own question.

It has been the practice of Christian ministers to interpret Agrippa's answer, "Almost thou persuadest me to be a Christian," as one of those instances where a man came so near to a decision for Christ, but did not make it. This is, of course an effective interpretation; but it is hardly warranted by the facts in the case. Agrippa's answer was rather ridicule, an ironical answer. The idea, he implies, of thinking that I, the great Agrippa, would become a Christian! There was something pathetic as well as courteous in Paul's answer. He must have felt deeply as he replied that he wished that all those who heard him might be as he was except for his bonds—that they might know the joy and the peace which he had in his heart, and the blessed hope both for this life and the life to come.

The royal audience agreed that Paul had spoken some great truths, and that he was innocent. But like so many people, they were hearers and not doers of the word, and thereby they deceived themselves.

Teaching Points.

1. Happy is the man who can appeal to his manner of life as the ultimate argument in behalf of his religious beliefs.
2. Why should it be thought a thing incredible that God should raise the dead?
3. Conscience is not an infallible guide unless it is lighted by the Spirit of Christ.
4. A man's Christian life ought to be rooted in a definite experience, but it ought not to stop there.
5. The servant of God is to be a witness both of the things he has seen and of the things which shall be revealed unto him.
6. The minister of God is to turn men from darkness unto light and from the power of Satan unto God.
7. Success in life demands that we follow the vision of our highest moments.
8. Visions demand action.
9. A vision of Christ ought to make us do some things, and keep us from doing other things.
10. God helps those who undertake His program.
11. The preaching of the Cross is to them that perish foolishness.
12. A real Christian desires all men to share his blessings in Christ.
13. It is not enough to hear the truth; we must do the truth.

CHRISTIAN ENDEAVOR.

Sunday, November 29, 1925.

Topic: "Victories of Christian Friendliness in China."

Lesson: Acts 2: 38-47.

Bible Hints.

To repent is to change one's mind. This is the gospel's challenge to China. (V. 38.)

The Holy Spirit brings new life, new courage, new hope, new love—treasures offered to China and to all men. (V. 38.)

The Christian life is often manifested in sacrifice to meet great needs. In China Christian generosity is remarkable. (V. 45.)

What China needs today is Christian teachers to show the better way, to live before the people the better life. (V. 46.)

Suggestive Thoughts.

American friendliness in remitting the Boxer indemnity, which was used by China for educational purposes, did great good. It created confidence, the basis of good will.

Western teachers in China have opened up gateways of life to China. Education has spread to the women. Men are even now teaching their wives. Girls go to school now, and the police have orders to protect them.

A Few Illustrations.

Endeavorers are supporting orphans in China. They are cast out by parents, and taken in by Christians, friends of the needy.

Six million people homeless in one of China's floods! What a story of suffering! The Red Cross came on the scene, and its work of mercy broke down all opposition, making friends for life.

To Think About.

What influence has Christian example on Chinese homes?

What victories has the gospel won in China?

How may we help missions in China?

"We cannot introduce Western ideas wholesale. We must help gradually, not by urging, but by example and patient teaching."—*Mr. Tao.*

"Woman, ignorant, has made China Buddhist; will not woman, educated, make China Christian."—*Dr. W. A. P. Martin.*

PROGRAM OF THE NORTH CAROLINA CHRISTIAN CONFERENCE.

Greensboro, N. C.,
December 9, 10, 1925.

First Day—Morning Session.
10 o'Clock.

Conference Called to Order by President.
Devotional Service, conducted by Dr. C. H. Rowland.
Enrollment of Ministers and Delegates.
Welcome Address, Mr. F. F. Myrick.
Response, Dr. W. A. Harper.

Report of Program Committee.
Report of Executive Committee.
Report of Treasurer.
Presentation and Ratification of Minutes of Local Conferences.
Filling of Vacancies on Standing Committees, and Appointment of Special Committees.
Annual Address by the President, Dr. W. C. Wicker.
Election of Officers.
Report of Woman's Board, Mrs. L. L. Vaughan.
Discussion of, and Vote on Report.
Report of Committee on Christian Union.
Discussion of, and Vote on Report.
Announcements.
Adjournment at 12:30 P. M.

First Day—Afternoon Session.
2 o'Clock.

Conference Called to Order.
Devotional Service, conducted by Dr. G. O. Lankford.
Report of Committee on Stewardship.
Discussion of, and Vote on Report.
Report of Committee on Christian Education.
Discussion of, and Vote on Report.
Report of Home Mission Board, and Presentation of Plans for organizing The Christian Missionary Association.
Discussion of, and Vote on Report.
Report of Committee on Church Polity.
Discussion of, and Vote on Report.
Presentation of the Claims of the Christian Orphanage, by Supt. Chas. D. Johnston.
Miscellaneous Business.
Report of Finace Committee.
Announcements.
Adjournment at 5:00 P. M.

First Day—Evening Session.
7:30 o'Clock.

Prayer, led by Dr. W. S. Alexander.
Music by the Choir of the First Christian Church of Greensboro.
Report of Committee on Missions.
Address by Dr. J. O. Atkinson, Mission Secretary of the Southern Christian Convention.
General Discussion and Vote on Report.
Prayer, led by Rev. P. T. Klapp.
Administration of the Sacrament, Dr. C. H. Rowland.
Adjournment and Benediction.

Second Day—Morning Session.
10 o'Clock.

Conference Called to Order by President.
Devotional Service, conducted by Dr. P. H. Fleming.
Reading of Minutes of Previous Day's Session.
Miscellaneous Business.
An Historical Presentation of the Achievements of the Christian Church in North Carolina and Adjacent Sections of Virginia.
"History of the Conferences and Churches of the Christians in North Carolina," by Mr. W. E. MacClenny.
"History of Deceased Ministers of the North Carolina Conferences," by Dr. W. C. Wicker.
"History of Deceased Prominent Laymen and Women of the North Carolina Conferences," by Prof. P. J. Kernodle.
"Statistical History of the North Carolina Conferences," by Dr. J. O. Atkinson.
"Missionary History of the North Carolina Conferences," by Rev. P. T. Klapp.
Session closed with prayer at 12:30 P. M.

Second Day—Afternoon Session.
2 o'Clock.

Conference Called to Order.
Devotional Service, conducted by Rev. J. Lee Johnson.
"Early Educational History of the North Carolina Christians," by Mr. W. H. Turrentine.
"Later History of Education Among North Carolina Christians," by Dr. W. W. Staley.
"History of the Christian Orphanage," by Mr. Chas. D. Johnston.
"Literary History of the North Carolina Christians," by Rev. Stanley C. Harrell.
"An Interpretation of Rev. James O'Kelly," by Prof. L. D. Martin.
Miscellaneous Business.

Second Day—Evening Session.
7:30 o'Clock.

Conference Called to Order.
Prayer, led by Rev. R. A. Whitten.
"The Principles of the Christian Church," by Dr. W. D. Parry.
"Christian Union in the Program of the Christian Church," by Dr. L. E. Smith.
"The Christian Church Facing the Future," by Dr. G. O. Lankford.
Adjournment and Benediction.

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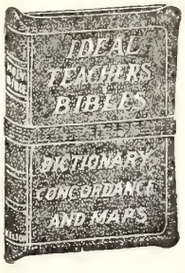

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THE MIGHTY POWER OF PRAYER.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

THE FIRST THANKSGIVING.

Thanksgiving, as most people know, is purely an American festival, having its origin in the earliest colonial days, and in the very heart of rigid, steadfast New England. In 1620, the Pilgrim fathers and their devoted clan landed on the rocky coast of Massachusetts.

The traditional story runs thus: During the summer following the arrival of the colonists, all the supply of food brought from over the seas was exhausted. The first harvest planted in the New World was far from ripe and the leaders one day awoke to the grim fact that there remained but one pint of corn in all the settlement. A sorry plight was this, and well might they exclaim, like the disciples of old, "What is this among so many?" It was little enough, indeed, since the days of miracles was supposed to have passed. However, from the seven little log huts nestled not far from the shore, the people were summoned together and the slender stock of provisions impartially divided among them, five kernels being the share of each man and woman and child. With what sad hearts they must have eaten this frugal meal, knowing not where a bit was to come from on tomorrow. Nor did it come, and three or four months passed before any of them again tasted corn or bread, being forced to live on shell-fish, berries, ground-nuts, acorns, and other edibles the wilds afforded.

Imagine how anxiously they watched the ripening of the crops, praying for rain and praying for no rain as they thought they needed and wishing for the greatest yield they ever had. At last the gathering was made, and it is said that the corn yielded well and the barley indifferently good, but the peas were a failure owing to the drought and the late sowing. Though barely satisfied, Governor Bradford sent out four skilled sportsmen in quest of fowls that they might make a feast and in a special manner rejoice and praise God together. Venison, wild birds, wild turkeys, and other game were brought back by these hunters, and there in the wilderness the first Thanksgiving Turkey was roasted and eaten, while for three whole days the hardy Puritans feasted and made merry, entertaining as their guest King Massasoit and ninety Indian warriors.

This was the first harvest home festival. We ought to remember this as we gather about our Thanksgiving board and keep the National feast. This is the beginning of our National holiday. It was observed independently for an hundred years after this, but in 1864, Lincoln made it National, and it has been observed generally ever since. We may never have passed through such an experience as our fore-fathers did, but that is because we have been recipients of greater blessings even than they, and we are all the more obligated to give thanks.

We share with all mankind the common blessings of the world, but we are slow to bow our heads in thanks to Him who hath given them to us. The heavens are clothed with glory. The earth is decked with radient beauty. The sun sheds its light and life by day, and the stars twinkle for us by night. The brook ripples with sweet melody and the birds sing the heavenly carols. The flowers blossom in sweet fragrance and the fruit and the crops yield their increase. The mountains reach up to the heavens for refreshing and the whole earth spends its strength in our behalf. Truth and life flood the universe and God claims our souls. And for all this we are slow to give thanks. No wonder that the Scriptures emphatically enjoin us to

Give thanks always for all things, speaking to yourselves in Psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

It is a pity that there should be any person consciously knowing these things, to disregard them. Let us give thanks this week, and in doing so remember the true meaning of it all. There is no greater sign of general decay of virtue than a want of gratitude for life's blessings. Thanks be to God always. Let others have their say and their day, but let the melody of eternal joy ripple through our souls.

H. E. ROUNTREE.

MONDAY.

THE SIN OF INGRATITUDE.

"Where are the nine?"—Luke 17: 17.

Ten outcast lepers stood by the road and appealed unto Jesus for help as He was passing by. Apparently without any demonstration and without consciousness of His work for them He granted their request and sent them to the priest for inspection, which was customary in all cases of cures of diseases. Well, as they went they happened to notice that their skin was clean. They realized for a certainty that they were well men. An unseen power of heaven had certainly done something for them. One of these fellows so grateful for what had been done for him left the party and returned to look up this fellow who had wrought the healing to give him thanks and glorify God. The others, perhaps not ungrateful, nevertheless went on their way apparently without a thought of giving personal thanks to the author of their health.

Are we guilty? Nothing particularly striking or marvelous has occured. We go along with an even tenor of our way, as it were, without a ripple on the sea, receiving His daily blessings of life, His salvation of our souls, and we fret at trifles and forget to give God thanks for his many blessings. Cleansed, but not giving Him the glory. How we are proned to stress what we have not, to covet the good things of others who happen to have some things of life we have not—to look on the good things of life, pleasures, comforts and even luxuries, as a birthright, and think that we should receive them without God's hand of mercy or discipline. What a sin!

The greatest work of heaven or earth is glorifying God. It is a greater mark of holiness than even humble contrition of devout prayer. It is a testimony of answered prayer. It is unselfish and loving appreciation for what has been done and a soulful effort to express it. It is the only thing we can do for our heavenly Father, and it is a thing that is well pleasing in His sight.

Prayer.—Our Father, give unto us, Thy children, more and deeper faithfulness in the discharge of our debt of gratitude. Oh make us dilligent to offer unto Thee, not only today but always, a soulful gratitude that is sweet as sweet spices and frankinsense and myrrh. Make it an emmanating influence in us as common as the dew-drop sparkling from the leaves of the hedges in the morning, or the sprinkling of the sunbeams upon the rippling waters of the lake.

We begin this week with praise to Thee. We want to declare Thy mercies forever. Forgive us of what we lack and help us to do well. In Christ's name we ask it. Amen.

TUESDAY.

THE PERSONAL THANKSGIVING SACRIFICE.

"Let them sacrifice the sacrifice of thanksgiving."—Psa. 107: 22.

Most things round about us have a spiritual meaning. To Jesus Siloam was living water, and so was the well. A golden candlestick was the "light of the world." Gifts were expressions of love. Loves and fishes were the resources of God. The breaking of bread was the picture of His death. The drinking of water was emblematic of His power. In everything, not a turn omitted, He gave thanks to God.

To recognize the gifts of God in the things of life to which we are related, is the greatest inspiration which ever prompted a human soul. It is gratitude. And worship and the offering of self for service is the highest form of expression of that gratitude. Think over this: Willie who had received healing from the doctor said, "Doctor, my mama will never hear the last of you."

Prayer.—Our Father, if we fail Thee, forbid that it shall be of our hearts. We love Thee and desire to serve Thee. We desire to realize at all times what Thou hast done for us and we desire to render unto Thee all the homage of our souls. Forgive us of our ingratitude and failures and help us to live in continual praise of Thee. In Christ's name we ask it. Amen.

WEDNESDAY.

COUNTING YOUR BLESSINGS.

Can you count your bessings? They were in a prayer-meeting and a dear saint, blind for fifty years, sat on the front seat. The pastor read the hymn, "Count your blessings." The man shook his head and said, "It can't be done. If I do I will never get through." This is our text today, then: *"I will bless the Lord at all times. His praise shall contiually be in my mouth."*

Prayer—Our Father, when we try to think of all our blessings, indeed we are overwhelmed with a realization of them. We cannot name them. Thou would'st not have us name them all. Oh, but give unto us the spirit to know them, and forgive us of the sin in what we have lacked. Deepen our consecration and spiritual life. Make us Thine in gratitude and all that an humble and grateful child should be. In His name we ask it. Amen.

THURSDAY.

THE SPIRIT OF A FEW GREAT MEN.

"What shall I render unto the Lord for all his benefits unto me?"—Psa. 116: 12.

Gratitude is the sweetener of all life's relations, and ingratitude is a cold, hard, strong hand.

"I wish to be adorned with every virtue, yet there is nothing which I can esteem more highly than the being and the appearing grateful.—*Cicero.*

"Gratitude is a nice touch of beauty to the countenance, giving classic beauty and loveliness to the character."—*Theodore Parker.*

"A single grateful thought towards heaven is the most complete prayer."*Lessing.*

"Sweet is the breath of vernal showers,
Sweet the bee's collected treasures,
Sweet the music's melting fall,
But sweeter far the still small voice of gratitude."—*Gray.*

(Continued on page 14.)

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dear Kiddies,

The best Pollyanna was Alice Ruth Scholtz, of Macon, N. C.; and the second-best was John Staley Holden, Louisburg, N. C.

Congratulations to you both, dears! Look out for your package this week. I am proud of you both. All of you played well, but, some way, some how, these two were chosen for the best. And I think they deserved to be best too—don't you, kiddies?

Of course, then, we will all say together, "Congratulations to Pollyanna and to 'Polly-John."—Alice Ruth Scholtz and John Staley Holden.

YOUR EDITOR.

Dear Miss Moffitt,

I am late about writing to you, but as you said, I was busy in school. We were having tests. I wrote to Mary Louise Long, but did not receive an answer. In my letter I am sending you my picture after so long a time.

Miss Moffitt, as it is nearly time for my lesson, I will close.

Your friend,

LORENE RUSSELL.

Roanoke Ala., Oct. 29th.

A NEW DOCTOR FOR CHINA.

Chen, a little Chinese boy, awakened to find himself one morning in a little mission hospital in South China. Over him bent Dr. Leonard, the American doctor, the foreigner whom Chen did not want in the village.

"How did I come here?" asked Chen, weakly.

"We carried you here on stretchers. We have already set your broken arm, put your shoulder in place, and dressed the wounds the tiger's teeth made. You'll soon be all right," answered the doctor.

"Oh, yes, I remember," frowned Chen. "The tiger hunt. My companion Ho was with me. Where is he?"

"He was hurt too, but he is here at the hospital, and we will let him come to see you soon," replied the doctor.

Day after day the American doctor dressed Chen's wounds, but, strange to say, Chen did not like the foreign doctor.

"Bah," he thought, "they do not know how to care for sick people. These foreigners do not burn out evil spirits with hot irons. They do not know how to run needles into them so as to cure our sores. Our Chinese doctors are good enough for me. And yet, these folks here are getting better. I wouldn't like hot irons myself. But I wish these foreign doctors would stay in America where they belong."

And every time the doctor came near Chen, he frowned darkly at him.

One morning, Dr. Leonard bandaged Chen's arm and slipped the little glass "pencil" into Chen's mouth to see if he had fever.

"This little pencil must be some magic very precious to the doctor," thought Chen. "I heard him say that he had only two left. Maybe I could break this. Then he'd only have one."

Grasping the little "pencil" firmly in his teeth, Chen pulled sharply down with his well hand. The thermometer snapped.

"Spit it out. It is poison," cried the doctor, and he slapped Chen on the back of the neck, so that the little "pencil" flew out of his mouth.

"Open your mouth," commanded the doctor. "No, he's all right," he added to the nurse. "Why, boy, you might have killed yourself. That silver inside the glass is poison. It can't hurt you while inside the tube, but it would kill you if you swallowed it."

"That was a narrow escape, Chen," said the nurse. "What made you break it?" But Chen only frowned, and the nurse left the room.

"They never scolded me," said Chen to himself. "My father would have been angry. Is it the foreign religion that keeps them from being angry? I wonder. If they had scolded me, I could go home and laugh at them, because they would be no different from us. But—"

Just then Chen heard the tap tap of Ho's crutch. He came in and plumped down, panting, on a chair beside Chen. "What do you think, Chen," began Ho, excitedly, "the foreigner doctor says that I may stay here and take care of the new cow instead of going home right away. Besides, he'll pay me my board." Ho's eyes sparkled.

"Humph," grunted the sullen Chen, "you ought to go home. I would if I were you."

"Oh, but you ought to see the cow, Chen. She has little horns and she does not look very strong. She is sort of deformed, not at all like the big cows we plow with. You would laugh to see what a sight she is, but she gives five times as much milk as any cow I ever saw. It's wonderful the way this foreign—"

"There you go again," interrupted Chen, angrily. "Foreign, foreign, foreign! What do we want of these foreign cows, or these foreign doctors, either!"

"But Chen," said Ho, astonished, "these foreign teachers are our friends. Dr. Leonard says he hopes the farmers around here will raise cows like his because they give so much milk.

"Well, I don't hope so," snapped Chen.

"I do," said Ho, "Dr. Leonard says that milk is good for babies and sick people, and this cow helps a lot with the hospital.

"Humph!" grunted Chen.

"I'm going," concluded Ho. Chen was so unpleasant that he did not want to talk with him any longer. "I am going out to play."

"Ho is mean," said Chen under his breath, "going off to play and having a good time when I can't get out at all." Then suddenly an idea came to Chen. He laughed out loud. He would get even with Ho.

Chen slipped out of the hospital. No one was in sight. Out to the stables he went and forced back the door with his weak left arm. There was the strange cow. Was she indeed a cow? He spoke to her soothingly and gently unfastening the strap, he led her out into the field. Carefully Chen urged her on. If he could only get her out into the hills, what a hunt Ho would have! The foreign doctor would surely be angry and then scold. Who cared for his old foreign milk? Snatching his old straw hat, he tried to frighten the cow, but she tried to get back to the stable. Suddenly she sank forward, doubling up until she almost fell on her head. Chen knew what had happened. She had stepped into a deep hole. The cow pulled herself out of the hole, but when she tried to take a step forward she went down again. She had broken her leg. "Moo," she called, pitifully.

Frightened now, Chen crept forward. Softly he called the cow. Tenderly he felt her injured leg. If only he knew how to make a splint!

"Lay still, bossy. Don't move. There, there, Chen will fix it up, my treasure. He tried to soothe her.

If only some one would come. "Ho, Ho!" he called, "Ho! Come! come quick!"

Ho stood still for a moment, and then he broke into a limping run. "What is the matter?" he panted as soon as he could make himself heard.

"Get Doctor Leonard," called Chen, "the cow has broken her leg. Hurry!"

"But, how did she get here?" questioned Ho.

In a surprisingly short time Dr. Leonard came. But instead of looking at the cow, the doctor began to examine Chen's arm.

"I could bind up her leg, Doctor. I am sure I could if I had the things, pleaded Chen. "Oh, won't you try to do something for her? Won't you just try? You have so much foreign magic."

The doctor shook his head. "It has never been done. We will have to kill her to put her out of pain. What shall we do for milk? Our smallest boy was going to pull through on milk." The doctor looked sadly at the cow. "And I thought this was one more problem solved for China.

They put Chen back in his clean bed. Late that night he held the quilt before his mouth to stifle his sobbing—he who had not cried when they dressed his wounds. But he had killed the poor cow. The foreign doctor had not even scolded him. The foreign doctor did not have magic or he would have cured the cow. It was knowledge he had, and it was not just foreign knowledge. Anybody could learn how. It might be that he, Chen, could study and learn how to cure folks.

Chen sat up in bed at the thought. "Maybe I could be a doctor. He slipped out of bed and down the corridor to the office. There at the desk sat Dr. Leonard. He was writing a letter, and had just written, "So the cow is dead," when he saw Chen.

"Well, Chen?" he asked smiling.

"Honorable Doctor," sobbed Chen, "I drove that cow away. But I never meant to kill her. I am sorry. And you did not scold me. Is it the 'foreign *religion*' that keeps you from scolding?"

Doctor Leonard put down his pen. "It is no foreign religion, Chen," he answered. "There is only one God for all the world. He has been China's God as long as he has been the God of my people or of any other people. We are not telling you of a foreign religion!"

"Then why did we not know before?" asked Chen, in wonder.

"Those who knew have been slow to tell, very slow," replied Dr. Leonard, and smiling he continued, "and you were slow to listen."

"Then there is no foreign religion any more than there is foreign doctors and medicines?" asked Chen. "There are Chinese doctors who know the medicines you know?"

Doctor Leonard nodded: "Yes, many know all we know."

"Then, I too will be one," exclaimed Chen, firmly, "and I shall set all bones—cows' bones and all." Chen went happily to bed.

It was late that night when Dr. Leonard finished his letter: "So the cow is dead—but I think we have gained—*a new doctor for China.*"

JUST FOR FUN.

Try It.

"Smile a smile;
While you smile,
Another smiles;
And soon there're miles
And miles of smiles,
And life's worth while
If you but smile."

"Sing a song of gladness,
Sing a song of joy;
Ever for the Master,
Heart and hands employ."

"Without kindness, there can be no true joy."
—*Carlyle.*

Christian Orphanage

A THANKSGIVING APPEAL.

The voice of the child in need, the cry of a child in distress, reaches the most sympathetic cord in the hearts of our people. It was the cry of the widow in distress and the appeal of the fatherless children that stirred the hearts of our people to action more than thirty-four years ago, and caused them out of the tenderest sympathy in their hearts to give of their means to erect a Christian Orphanage at Elon College, N. C.

The cry of the widow in distress and the appeal of the fatherless has been partly answered by the erection of the buildings and providing the necessary equipment to give a home to the fatherless children.

Two hundred and seventy-two have enjoyed a home and received training in the institution that was built to minister to the helpless ones. The buildings, the equipment, the children, are not all. The maintenance is one question to be answered. This is one question that should greatly concern our people. Every member of the Christian denomination should be happy to have an opportunity to make an offering to help support the Orphanage of his Church, which has in its care now one hundred and ten children.

Here are gathered our fatherless and motherless children, and they are enjoying the care, the protection and the training they so much need in their young and tender years to fit them for good citizenship when they have reached maturity. We feel that our people could do nothing more beautiful, more Christ like, than to make a real offering at this Thanksgiving season to help your Christian Orphanage. The rich and the poor have an equal chance to give as God has prospered them.

Remember, friends, the one hundred and ten children in the Christian Orphanage are appealing to you, and you have a duty to perform. Will you turn a deaf ear to their cry or will you answer their appeal by dividing your income with them?

Remember: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and the widows in their affliction and to keep himself unspotted from the world."—James 1: 27.

In giving to help support the Christian Orphanage is one beautiful way to visit the fatherless and minister to their needs. Will you remember your Orphanage on Thanksgiving Day?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 19, 1925.

Amount brought forward		$ 24,893.10
North Carolina and Virginia Conference:		
Citizens Bible Class, Elon College	$ 2.80	
Mt. Zion	1.75	
Greensboro First	12.99	
Howard's Chapel	1.00	
Durham	5.00	
Happy Home	2.00	
Pleasant Ridge	.78	
		26.32
Eastern Virginia Conference:		
South Norfolk	$ 6.31	
Old Zion	1.00	
Portsmouth First (Oct. and Nov.)	15.14	
Berea (Nansemond)	10.00	
Wakefield	2.76	
Clayton	1.00	
Primer Class, Clayton	.50	
Antioch	2.00	
		38.71
Western North Carolina Conference:		
Hank's Chapel	$ 2.70	
Pleasant Ridge	1.50	
Big Oak	3.90	
Mt. Auburn	11.27	
Providence	7.26	
		26.63
Eastern North Carolina Conference:		
Lebanon	$ 5.25	
Turner's Chapel	1.10	
Raleigh	5.00	
Wentworth	10.93	
Pleasant Hill	4.10	
Mebane	1.25	
Catawba Springs	6.00	
		33.63
Georgia and Alabama Conference:		
Hill Side	$ 2.00	
Rose Hill	1.36	
		3.36
Virginia Valley Conference:		
Concord		2.75
Alabama Conference:		
Noon Day		2.90
Northern Sunday Schools:		
Pleasant Hill, Ohio		8.44
Special Offerings:		
A Friend, Durham, N. C.	$ 15.00	
Home Mission Dept., Dayton, O.	63.24	
		78.24
Thanksgiving Offerings:		
Miss Mamie Love Kimball, Southern Pines	$ 10.00	
H. Shelton Smith	5.00	
		15.00
New Building Fund.		
W. R. Sellars	$ 75.00	
Brotherhood Bible Class, Holland.	75.00	
Rev. and Mrs. J. M. Carden	5.00	
Mrs. T. J. Green	2.00	
G. W. Hill	5.00	
Mrs. G. W. Hill	5.00	
O. B. Pitts	5.00	
		172.00
Total for week		$ 407.98
Grand total		$ 25,301.08

FAMILY ALTAR.

(Continued from page 12.)

Prayer.—Our Father, grant that we may spend this day in thoughts of Thee and in offering unto Thee our praise for Thy blessings. Grant unto us the sweetness of the Christ spirit and loveliness of Christian character. In His name we ask it. Amen.

FRIDAY.

THE DUTY OF THANKFULNESS.

"O give thanks unto the Lord for He is good." Read Psa 136: 1-8.

One of the queer things about us human beings is that when we have been almost killed and then are miraculously saved, we say: "How thankful I am to be alive." On the other hand, an accident may never have come to us for years—we may have gone the even tenor of our ways for decades—there may not have been so much as a ripple upon our sea. What do we say about that? Well, for that we have scant thanks, no consideration, no real appreciation. Was ever stranger inconsistency known?

The fact is, we complain too much over the little things that vex us, and we are not nearly thankful enough for the big things that mean everything to us. How slow we are to see the merciful hand of God behind the many, many years of life when everything went like a song, and there was not a care to fret us! And how now we grumble and murmur and complain over the smallest trifles!

In one of his sermons, Charles Spurgeon says: "From a mad dog and a complaining person, good Lord, deliver us." To which prayer let us this day add another petition! "And may He give us a spirit of thankfulness, as we think of the terrible things that might have destroyed us, but which passed us by."—*Rev. Gerhard E. Lenski.*

Lord's Prayer.—All the Circle joining.

SATURDAY.

WHAT NOT.

LESSONS: Psa. 22: 23; 69: 34; 150: 6; 138: 1; 47: 7; Col. 3: 16; Psa. 145: 2; Heb. 13: 15; Psa. 21: 13; 30: 4; 147: 1; Isa. 49:13; Psa. 106: 1; 150: 2; Lk. 2: 10-11; I. Cor. 15: 57.

"I ought to be thankful—
For grief unsuffered, tears unshed,
For clouds that scattered overhead;
For pestilence that came not nigh,
For dangers great that passed me by;
For sharp suspicion, soothed, allayed;
For doubt dispelled that made afraid;
For fierce temptation well withstood,
For evil plot which brought forth good;
For weakened links in friendship's chain
That sorely tested the strain;
For harmless blows with malice dealt,
For base ingratitude unfelt;
For hatred's keen unuttered word,
For bitter jest, unknown, unheard;
For every evil turned away,
Unmeasured thanks I give today.—*Selected.*

Prayer.—Our Father, may we lack nothing this day, and forever, in heartfelt thanks for Thy blessings, the unseen as well as the seen. We acknowledge Thee as our salvation and we praise Thy name for Thy divine grace and mercy. Save us we pray Thee, from sin, and to the Glory of God. In His name we ask it. Amen.

SUNDAY.

LOVE DIVINE, ALL LOVE EXCELLING.

"The Lord Jesus the same night in which he was betrayed took bread."

LESSONS I. Cor. 11: 23-26.

Jesus knew the things that were in store for Him. He knew that He would die at the hands of cruel and unjust men. On such a night, when His mind might well have been filled with bitterness against His foes, or at least with concern for His own escape, He ordains that sacrament which is the Christian's joy and consolation, and the sinner's pathway back to repentance and God.

Out of the shadows of the darkest tragedy the world has ever seen, Jesus brings forth that which is redemptive and helpful for all the years. Wicked men are striving with might and main to destroy Him, and He is striving with might and main to lead them to righteousness, and to save their souls everlastingly.. Here is "love divine, all love excelling," as high above our earthly love as the heavens are high above the earth.

The love of Jesus as it is here revealed says many things that our souls ought to be hungry to hear. God's thought toward us is wonderfully kind. We may be working against Him, but still His goodness is striving to bless us. As shown by the life and the activity of Jesus, His first and greatest concern is also His last concern, not to destroy us because of our sins, but to win our hearts through love and thus make them His very own forever.—*Rev G. E. Lenski.*

Prayer.—"O Lord, we will give to Thee this day the praise. Protect us and guard our lips from evil, and our thoughts from malice. Grant to us the high resolve and the cheerful act in the doing the divine will. In His Name. Amen."

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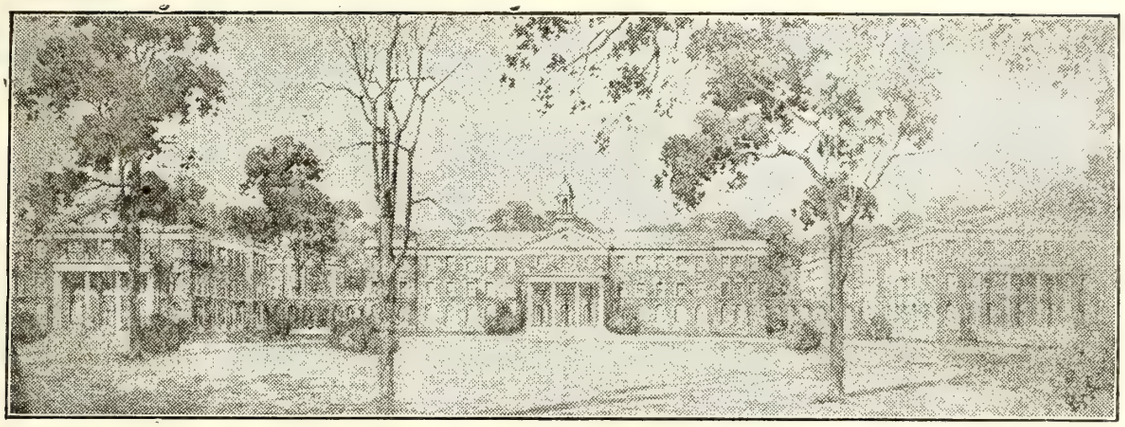

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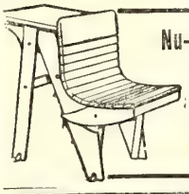

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WILLIAMS.

Rodney Collins Williams, infant son of Vernon and Lena Williams, was born May 7, 1925, and died September 28, 1925, aged four months and 21 days. Funeral services were held at Whistler's Chapel, September 29, 1925, and interment at Cedar Grove cemetery.

A. W. ANDES.

CRAWN.

Susa Eldorado Crawn, wife of J. C. Crawn, was born May 3, 1862, and died October 10, 1925, aged 63 years, five months, seven days. She leaves a husband and six children, four boys and two girls, to mourn their loss.

She had a stroke of paralysis from which she never recovered. There was a large congregation at the funeral. She was buried at Pleasant Ridge cemetery to await the resurrection. She had been a member of Pleasant Ridge Church for a long time. Her children were present when she passed away. She told them to meet her in heaven.

JOHN M. ALLRED.

THOMAS.

Mrs. Jennie Kernodle Thomas, aged 80 years, died September 18, 1925. She had been a member of the Christian Church for more than sixty years. She was faithful to her church until her health failed. She had been a great sufferer for many years, but suffered with patience. The funeral was conducted from the First Christian Church of which she was a member, and her body was laid to rest in Green Hill cemetery.

She leaves to mourn their loss three daughters and one son. and two step-sons. There are twenty-eight grandchildren and thirteen great grand-children. The Lord bless the bereaved. A good mother is gone.

C. H. ROWLAND.

COTTEN.

Mrs. Nannie J. Cotten, wife of Bro. A. J. Cotten, died October 14, 1925, of neuralgia of the heart. The death was a shock to all who knew her, as she was only sick for a few hours. The funeral services were conducted at the First Christian Church by her pastor, assisted by Dr. W. S. Alexander of Elon College. Miss Fisher of the Voice department of Elon College, and Mr. G. F. Alexander of the Voice department of Greensboro College, sang. She was buried in Green Hill cemetery.

Mrs. Cotten was quiet and gentle, but she was enthusiastic to be of service. She always did her part in the Church, and was never heard to complain. Truly a good woman has gone to her reward.

She is survived by her husband, three sons, two daughters, two step-daughters, and an aged father. A large crowd attended the funeral and the floral designs were beautiful. The Lord comfort the bereaved ones.

C. H. ROWLAND.

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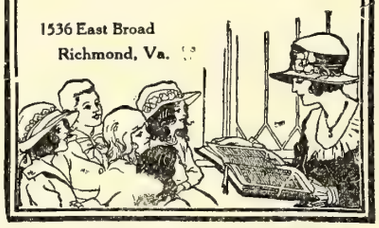

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

To Honor Founder of Christian Endeavor.—

The United Society of Christian Endeavor will raise during the first week of February a fund of one hundred thousand dollars. The income from this amount will be at the disposal of Dr. and Mrs. Francis E. Clark as long as they live, and then will go to mission work for the society. It is fitting that the society should raise this amount as an honor to the founder of the great interdenominational organization which has done so much to weld together the Churches of Christ. During all the years which Dr. Clark has served the society, he has never received one cent of salary. It is our hope that every Christian Endeavorer in our church may have some little part in raising this fund for such a noble purpost.

Many Creeds Represented.—

The laying of the cornerstone of the Cathedral of St. John tht Divine, on November 9th, in New York City, brought together in the speakers, many creeds. Governor Alfred E. Smith of New York, Roman Catholic, was there, and so was Dr. S. Parkes Cadman, Congregationalist, president of the Federal Council of Churches of Christ in America, and Elihu Root, Episcopalian. The other speakers on that occasion were Bishop Manning of New York and Bishop Freeman of Washington. The walls of the nave are already twenty feet high, but, in spite of the speed with which they are being laid, it will be twenty or more months before they are finished. To this great cathedral persons of every faith and of none have contributed. In spite of the fact that it is being fostered by the Episcopal Church, it will be in some way the cathedral of the nation, and perhaps strangers will not mistake our five and ten cent stores for that cathedral any more.

A Health Achievement.—

Within the past decade the public health service of the country has done much to lengthen life. No class has been benefited by this extension of life so much as has the wage earner. A baby born in a wage earner's home might look forward to about forty-six years of life. He may now reasonably expect to live for fifty-five years. While this has been done for the white wage earner, the colored wage earner has not fared so well. His life span has been extended only about half as long, which is the average extension for other than wage earners. The white man who is not a wage earner may expect to live for about ten years longer than the wage earner. The public health work of the country is not only lengthening the lives of men and women, but it is making the living of those lives more comfortable and a happier process. It is destroying the great loss of time and money brought about by the ravages of disease, and it is contributing to the physical vigor of men while they do live.

Stadium Dedicated.—

Sometime ago Dr. W. H. P. Faunce, President of Brown University, Providence, R. I., was called upon to furnish sentences for the dedication of the new athletic stadium of that institution. He did, and the sentences with which the thousands of spectators at the dedicatory game with Yale dedicated the great stadium are worthy of remembrance and of pondering when athletics and sports of all kinds are bidding so hard for the time and attention of our young people. The following are the sentences which Dr. Faunce prepared: "With one voice and one heart we dedicate this new Brown field to the purposes and ideals for which it was constructed. We dedicate it to clean sport and fair play; to the development of a sound mind in a sound body; to the loyalties of the game leading to the loyalties of life; to the forgetfulness of self in devotion to the team; to respect for all opponents, whether they win or lose; to the comradeship of American colleges: We pledge our enduring efforts that Brown field may be a field of honor through all the years to come." If we could inject into our sport life such ideals, it would be a safe life for our boys and girls.

Shifting for Itself.—

The churches of Europe have received a most severe shock. Three communes, the Evangelical Lutheran Church of Germany, the Roman Catholic Church of the countries of Austria-Hungary, and the Greek Orthodox Church of Russia, have been pushed off the raft of State subsidy and told to swim for themselves or sink. These churches have no money, and their college endowment funds have been swept away by the inflation of the currency, and in writing of this matter in the November issue of the *Current History Magazine,* Dr. George Stewart, Associate Pastor of the Madison Avenue Presbyterian Church, says that the whole endowment of many institutions could not be exchanged for a street car fare. The Protestant churches are hit hardest, because the relief funds gathered by Rome from all parts of the world have been poured into the strickened area. In 1923, Dr. Stewart points out, eighty-eight Protestant institutions closed their doors, and more than seven hundred Catholic schools opened their doors in Germany alone. This means that death threatens the Protestant reformation. Many teachers and preachers are staying at their posts at starvation salaries, less than five dollars a month in American money. Three thousand mission workers have been recalled. Dr. Stewart believes that the only hope for the future of the Protestant churches is that individual units may be persuaded to do what Rome with its iron bound organigation is doing. In Protestantism there is much that is dear to all those interested in free thought and high ideals, and it stands as a great corrective value to the Catholic church. The hour is a crucial one, and demands the earnest thought of Christians. The Church of Rome is doubling its efforts; we must do likewise.

Damascus.—

The history of Damascus has been brought to the notice of the world recently by the French bombardment. The citizen world has been provoked to the greatest possible indignation. Nowhere are people more indignant than in France. By the League of Nations Covenant, France has the mandate of Syria, of which Damascus is the capital. In spite of the fact that France has improved the roads, schools, courts of law, and sanitation, the Moslem population has always resented the French occupation. There has been trouble in each of the six summers. A French captain unwisely fired on a religious ceremony, and forced chieftains to work on the roads as common laborers. The heads of the province appealed to General Sarrail at Damascus, who refused an audience. His actions provoked revolution in the city itself, and the bombardment was a reprisal. The general was called to Paris and in effect dismissed. He has refused to make reports, and so unofficial estimates have to be depended upon for information. These seem to indicate that about a thousand lives were lost, and about ten million dollars worth of property was destroyed including many antiques of great value. The shells went not only into the Moslem part of the city, but the Christian portion was also shelled, and General Sarrail demanded half a million dollars and three thousand rifles before he orderer his guns to cease firing.

These incidents bring forward the reflections that of all the cities continuously occupied by man, Damascus is most venerable. It was at Damascus that Abraham found his steward Eliezer, some four thousand years ago. It was the looms of this venerable city which wove the first damask, and in its orchards the first damsons grew. In spite of the repeated prophesies of Isaiah, Amos, Jeremiah, and Ezekiel, that the Asyrrians should destroy Damascus, its commerce survived and its prominence increased. Following his conversion on the road to the city of Damascus, Paul lodged in the house of Judas on the street still called Straight, and over its walls he escaped in a basket. During the middle ages, no blade was so sharp as the steel of Damascus, but in spite of its swords it fell into the hands of Islam. Because of its age, its peculiar significance, it should rank in the world's thinking and regard next to Jerusalem itself.

NOTES-PERSONALS

Rome wasn't built in a day, but it was built. Do something worth while—and begin on it now, you have your Rome to build.

Count the things that you have had during the past year to make you thankful! But wait, that will take too long, use the time to better advantage by making others thankful now.

The local bodies of the Junior Order, known as the O. F. A. in the State of Virginia, and the Daughters of America, will hold their Thanksgiving services with the First Christian Church, Richmond, Virginia, on Sunday evening, November 29th.

Rev. M. F. Allen, pastor of our Lynchburg Church reports the marriage on Wednesday evening, November 4th, of Mr. Harvey Lee Hight and Miss Annie Blanche McQuarry. They will make their home near Lynchburg. May God's blessings rest upon these young people.

The North Carolina Conference is composed of the ministers and delegates of the three local conferences—namely: Eastern North Carolina, Western North Carolina, and North Carolina and Virginia. That is to say, delegates to these several conference are entitled to seats in the central body.

The many SUN readers will learn with regret of the accidental death of Rev. A. T. Banks, a former Elon student and one much loved by his intimate friends. He was returning from a hunt on October 31st, and accidentally discharged his gun while getting into his car. His death was instantaneous.

Rev. J. A. Ledbetter has been called and, we understand, has accepted the pastorate for the coming year of our North Danville Church, Danville, Va., for half time, and Palm Street, Greensboro, N. C., for half time. This would seem to be a most happy arrangement and under the leadership of Brother Ledbetter, the good work at these two important points and in these good churches should go forward. We trust that pastor and people will have a happy and successful year.

Should the secretary of any church without a pastor in the Southern Convention see this line and will write J. O. Atkinson, Mission Secretary, Elon College, N. C., he will be glad to furnish the names and addresses of available pastors. We have enough pastors at present to fill the vacancies so far as the Mission Secretary is aware, provided the vacancies can be found out and the proper connection can be made. We have several ministers both able and willing to take work the coming year.

What do you think of "one of our strong conferences within ten years selling seven of its church buildings, and salting down the money without any apparent thought of starting a new church anywhere"? And yet that is exactly what one of our Christian Conferences did, according to Rev. Willoe J. Hall, who writes elsewhere in THE SUN this week. Read what this brother says—then think a moment.

Has a conference with many churches, thousands of members and millions of dollars, the right to call itself Christian, and not add one or more churches and congregations each year? Something is wrong, beloved.

A beautiful double wedding was held at Elon College, N. C., on the 31st of October at 11 a. m., when Miss Myrtle Lindsey Pritchette became the bride of Stamey Ridge, of Gibsonville, and Miss Lou Eva Pritchette became the bride of G. J. Bates, of Bryson City. Both young ladies are the daughters of Mr. and Mrs. John D. Pritchette and have resided at Elon College several years. Mr. and Mrs. Ridge will live in Greensboro, where Mr. Ridge is employed in the supervision of road work for Guilford County. Mr. and Mrs. Bates will reside at Bryson City, where Mr. Bates holds a position with the Southern Railway. We congratulate both couples, and wish them all happiness.

Rev. Stanley C. Harrell, Durham, N. C., in the opinion of THE SUN'S Editor, delivered before the Western North Carolina Christian Conference one of the ablest and most convincing addresses on the subject of "Stewardship" that has been heard amongst us for sometime. That address ought to be delivered, not only at all of our conferences, but at as many of our churches as possible and at our various group meetings. Brother Harrell has the power of bringing within the easy grasp of all his hearers the great theme of Stewardship in such a simple and logical manner as to enable his hearers to carry with them not only the meaning of Stewardship, but the unanswerable argument for adopting it in practice. It is greatly to be desired that Brother Harrell will give to SUN readers this address.

Rev. H. B. Hall, of the Elm Street Church, Portsmouth, Va., in a personal letter says: "We are getting settled in our new home, and are looking forward to a good year, with very encouraging prospects. May the Lord bless you all in your work for THE SUN. It is a tonic and an inspiration. . . . Since we have been on the Elm Avenue field, we have been favoured with a real substantial 'pounding,' and it came in most opportunely. Everybody was happy and enjoyed themselves, especially the parsonage folks. The pounding took place after the prayer meeting on Wednesday, November 4th. Now this to my mind is rather suggestive, because, after prayer, praise, and testimony had been offered to God, they came with their gifts and presented them to the pastor and his family; just a practical illustration of 'faith and works.'"

Mr. Galen Elliott, one of our fine Christian young men at the University of North Carolina, is working with commendable zeal in the endeavor to create interest in and build up Christian Endeavor in the Christian Churches of North Carolina. The Eastern North Carolina Sunday School and Christian Endeavor Convention made him chairman of the Endeavor Union which was to meet quarterly during the year. The second quarterly convention was held in our Chapel Hill Church, November 15th. Many delegates were present and a very worth while program was put on. Such subjects were discussed as "The Need of Combined Efforts to Form a Young People's Organization in the Christian Churches of North Carolina"; "The Young People's Congresses in Our Northern Churches"; "A State-Wide Christian Endeavor Union for North Carolina"; etc. Among the speakers were Dean Francis F. Bradshaw of the University, Miss Pattie Coghill, of Henderson; Prof. S. A. Bennett, and the Editor of THE SUN, from Elon College. It was voted in this union to endeavor to form a State-wide union, subject to the approval of the three conventions in the State. The next quarterly session of the Union is to be at Wake Chapel, Fuquay Springs, N. C., in February. Many Sunday Schools were represented and it was an interesting and helpful meeting.

LYNCHBURG CHURCH.

Dr. Warren H. Denison conducted a Stewardship Institute in the United Christian Church on October 31st and November 1st. The congregation not only enjoyed the institute, but feels that much lasting good was accomplished.

Some of the members in commenting on Dr. Denison's visit, had the following to say: "I never realized what my duty was before"; from a man. A school teacher said, "I have never enjoyed my work in the class-room. I have been wishing my life away, always anxious for the time to come to go home. But since hearing Dr. Denison, I feel that I am a Steward of humanity. Each little face seems to offer me a new opportunity to do something for my Lord, and now my work is a real pleasure to me."

None of us will feel just the same any more. He revealed to us our duty and did it in such a way that it cannot be easily forgotten.

M. F. ALLEN, *Pastor.*

REV. A. T. BANKS.

This fall two ministers, graduates of Elon College, died in the prime of life, Rev. B. F. Black and Rev. A. T. Banks. Each had many friends among students and villagers of Elon. The one had given his life as a sacrifice to his country, the other died, by accident, in middle life, in the full promise of many years of growing influence and usefulness in his church and community—one of the most popular and loved ministers of his town—Cherryville, N. C.

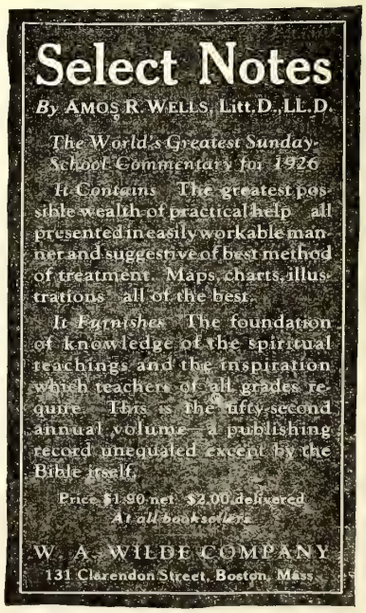
Twelve years ago Rev. A. T. Banks married Miss Jewel Michael, daughter of W. C. Michael, soon after her graduation from Elon. Her Christian character and attainments were a large factor in his success. Before going to Cherryville, he had served the churches at Henderson and Ramseur.

The funeral services were conducted by Dr. White, pastor of Raleigh Presbyterian Church, and Dr. J. U. Newman, of the Christian Church, at Oakland Church, Johnson County, N. C., and he was buried beside his mother and father. A large concourse of people were present—from Cherryville, N. C., Guilford, Wake, and Johnson Counties. He was laid to rest with Pythian honors by the lodge of Clayton, N. C.

Much sympathy was shown for the two famliies, and especially for his faithful companion.

J. U. NEWMAN.

Elon College, N. C.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AN ANNOUNCEMENT.

To Pastors of the Eastern Virginia Christian Conference.

The Christian Missionary Association meets on Tuesday, December 8th, four weeks from this week. That is not long off—so get ready.

We feel the pastors should present the work of the C. M. A. in their fields and should endeavor to hold the membership strength of last year, and where possible to increase it by securing new memberships.

The campaign last year resulted successfully, but it was simply a temporary success. For permanent results, the members secured last year must be held and new members must be secured. We are not requesting an intensive campaign such as we had last year, but simply that the ministers will interest themselves in holding the C. M. A. up to last year's strength.

THE CHRISTIAN SUN is publishing the C. M. A. memberships by groups of churches. So watch for the memberships in your church or churches. The C. M. A. membership is also listed by churches in the LIII. Volume, or 1925 Annual, pages 161-165. If you do not find your church listed it is because it is one of the eighteen churches in the conference in which there are no C. M. A. memberships. This does not include the Webster Community Church, for they joined with a church membership, October 28, 1925.

J. H. LIGHTBOURNE, *President,*
For Executive Committee.

NOTICE.

The Christian Missionary Association of the Eastern Virginia Conference will meet with Oakland Christian Church, Nansemond County, Va., Tuesday after the first Sunday in December (8th).

N. G. NEWMAN, *Sec'y.*

CONFERENCES MEET.

North Carolina Conference will meet with the First Christian Church, at Greensboro, December 9th and 10, 1925.

NOTICE.

Those expecting to attend the North Carolina Christian Conference, which meets with the First Christian Church at Greensboro, N. C., December 9th and 10th, will please notify the pastor when they will arrive, and by what conveyance.

C. H. ROWLAND, *Pastor.*

PROGRAM OF THE NORTH CAROLINA CHRISTIAN CONFERENCE.

Greensboro, N. C.,
December 9, 10, 1925.

First Day—Morning Session.
10 o'Clock.

Conference Called to Order by President.
Devotional Service, conducted by Dr. C. H. Rowland.
Enrollment of Ministers and Delegates.
Welcome Address, Mr. F. F. Myrick.
Response, Dr. W. A. Harper.
Report of Program Committee.
Report of Executive Committee.
Report of Treasurer.
Presentation and Ratification of Minutes of Local Conferences.
Filling of Vacancies on Standing Committees, and Appointment of Special Committees.
Annual Address by the President, Dr. W. C. Wicker.
Election of Officers.
Report of Woman's Board, Mrs. L. L. Vaughan.
Discussion of, and Vote on Report.
Report of Committee on Christian Union.
Discussion of, and Vote on Report.
Announcements.
Adjournment at 12:30 P. M.

First Day—Afternoon Session.
2 o'Clock.

Conference Called to Order.
Devotional Service, conducted by Dr. G. O. Lankford.
Report of Committee on Stewardship.
Discussion of, and Vote on Report.
Report of Committee on Christian Education.
Discussion of, and Vote on Report.
Report of Home Mission Board, and Presentation of Plans for organizing The Christian Missionary Association.
Discussion of, and Vote on Report.
Report of Committee on Church Polity.
Discussion of, and Vote on Report.
Presentation of the Claims of the Christian Orphanage, by Supt. Chas. D. Johnston.
Miscellaneous Business.
Report of Finace Committee.
Announcements.
Adjournment at 5:00 P. M.

First Day—Evening Session.
7:30 o'Clock.

Prayer, led by Dr. W. S. Alexander.
Music by the Choir of the First Christian Church of Greensboro.
Report of Committee on Missions.
Address by Dr. J. O. Atkinson, Mission Secretary of the Southern Christian Convention.
General Discussion and Vote on Report.
Prayer, led by Rev. P. T. Klapp.
Administration of the Sacrament, Dr. C. H. Rowland.
Adjournment and Benediction.

Second Day—Morning Session.
10 o'Clock.

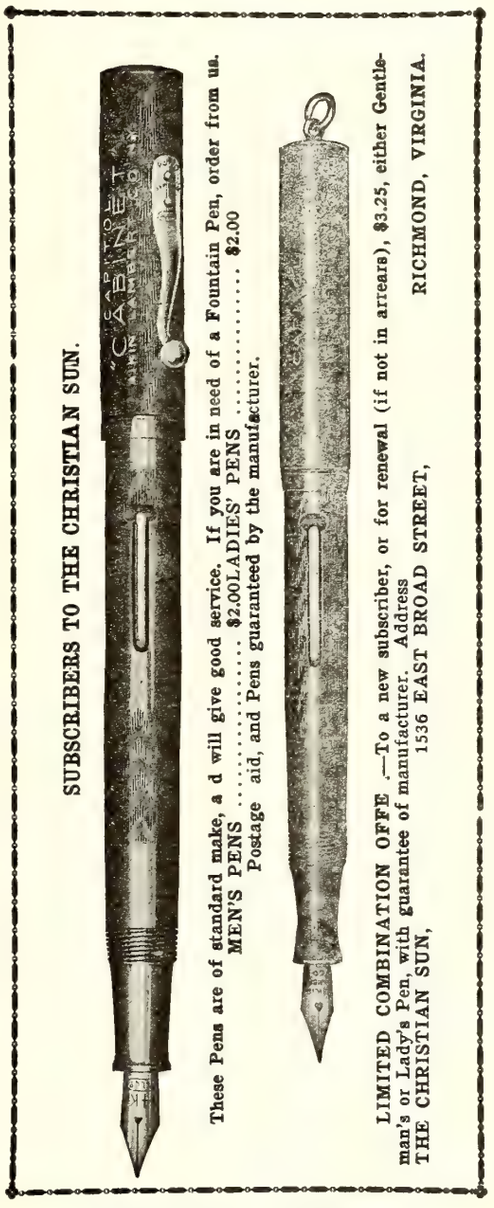
Conference Called to Order by President.
Devotional Service, conducted by Dr. P. H. Fleming.
Reading of Minutes of Previous Day's Session.
Miscellaneous Business.
An Historical Presentation of the Achievements of the Christian Church in North Carolina and Adjacent Sections of Virginia.
"History of the Conferences and Churches of the Christians in North Carolina," by Mr. W. E. MacClenny.
"History of Deceased Ministers of the North Carolina Conferences," by Dr. W. C. Wicker.
"History of Deceased Prominent Laymen and Women of the North Carolina Conferences," by Prof. P. J. Kernodle.
"Statistical History of the North Carolina Conferences," by Dr. J. O. Atkinson.
"Missionary History of the North Carolina Conferences," by Rev. P. T. Klapp.
Session closed with prayer at 12:30 P. M.

Second Day—Afternoon Session.
2 o'Clock.

Conference Called to Order.
Devotional Service, conducted by Rev. J. Lee Johnson.
"Early Educational History of the North Carolina Christians," by Mr. W. H. Turrentine.
"Later History of Education Among North Carolina Christians," by Dr. W. W. Staley.
"History of the Christian Orphanage," by Mr. Chas. D. Johnston.
"Literary History of the North Carolina Christians," by Rev. Stanley C. Harrell.
"An Interpretation of Rev. James O'Kelly," by Prof. L. D. Martin.
Miscellaneous Business.

Second Day—Evening Session.
7:30 o'Clock.

Conference Called to Order.
Prayer, led by Rev. R. A. Whitten.
"The Principles of the Christian Church," by Dr. W. D. Parry.
"Christian Union in the Program of the Christian Church," by Dr. L. E. Smith.
"The Christian Church Facing the Future," by Dr. G. O. Lankford.
Adjournment and Benediction.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SEND ORDERS TO THE CHRISTIAN SUN.

E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SOME VITAL FACTS FOR SUN READERS.

One often hears an inquiry like this, "Why does the membership of the Christian Church increase so slowly?" The strange thing to the Editor of THE SUN is that the question should ever be asked. There is but one answer. There can be no other. Anybody who will study church history three hours can answer the question and know that the answer is the everlasting truth.

Here is the answer, and there can be none other: The Christian Church has not been and is not now a missionary church. It is too easily contented and spends too much of its time apologising to the world for not being larger. Its principles are not at fault; no church or branch of the Church of the living God ever had or can ever hope to have diviner principles. The principles are not at fault, but the people who profess the principles and then are content with them as being heavenly and therefore sufficient. The Christian Church should today have missionaries in every land beneath the sun, and it could have, and it would have, if we had the missionary vision, faith, and will.

One could take the history of a dozen communions and prove the absolute truthfulness of this statement. Let's take one. Not that one is sufficient in itself to prove all, but the story of all denominations as related to missions is the same.

In 1872, the Seventh Day Adventists had 4,801 church members, and they were practically all in the United States. In 1874, this church for the first time took up the work of foreign missions, and began to send missionaries to non-Christian lands. The first ten years witnessed an increase of membership of 257 per cent; and from 1912 to 1922 it enjoyed a growth of 113 per cent. In other words, this denomination far more than doubled its numbers every decade from the time it began to send missionaries until the present, and instead of a church membership of 4,801 in 1872, it had a membership in 1922 of 908,771. And whereas the members of this church contributed to all church purposes in the decade ending in 1872, $185,378, in that ending in 1922 it contributed $62,590.778. In the decade ending in 1892 this denomination contributed to foreign missions alone $17,583,760. The per capita contribution of the people of this denomination in 1922 was $39.86. They are now conducting missionary work in 119 countries and are employing 15,156 missionaries, who are using in their work 220 languages. They had in foreign lands, in 1922, 1,954 church buildings, which with their institutions in the foreign lands represent an investment of $36,903,593.00. This denomination, which until 1912 was much smaller than our own, sent out last year to foreign fields, 141 missionaries, and for 1925, 134 new missionaries were placed under appointment, and now the Adventists art working in practically all foreign non-Christian lands and tongues beneath the sun.

This denomination not only has preachers but medical missionaries, nurses, and religious teachers, and professional leaders in the various fields of the world. In the autumn of 1924, one year ago, this small denomination called upon its membership of about 200,000 in the United States and Canada, to make a free-will offering to missions to carry forward the work and prevent any deficit. The result was $597,022.18, and this sum was largely increased in other portions of the world.

Why could this denomination, far smaller in number than our own ten years ago, send out to the foreign field last year 141 missionaries, and this year 134, ten times the number that this whole Christian denomination of ours has sent out in all of its history? There is but one answer and that is because this denomination decided to carry out the program and the supreme command of our Lord Christ, when He said, "Go ye into all the world." Is it any wonder that the Adventists are building hospitals, homes, churches and institutions, throughout our own land and country today? God has given them this power since they yielded to the program of His Son.

This contrast is not given that it may be odious to any one, but that we of the Christian Church may begin to realize that God in Heaven will not and cannot prosper us at home until we are willing to undertake the program of His Son abroad and in all the earth. Until that hour arrives, may God pity and forgive us for dragging ourselves along at a snail's pace, when there is only one thing to keep us from going and growing as God wants us to go and grow.

Yes we shall be small in numbers, in prestige, in power, and in influence, until we are willing to undertake the whole program of our Lord as plainly and emphatically pointed out in Mark 16: 15. J. O. A.

WESTERN NORTH CAROLINA CONFERENCE.

This conference met in its Fifty-fifth Annual Session with New Center Church, four miles out from Seagrove, N. C., November 17th to 19th. Dr. G. O. Lankford, Burlington, N. C., was the president of the past year and was reelected for the coming year. Rev. W. C. Martin of Biscoe, is the recording secretary, and Brother J. H. Hardin of Graham, N. C., was elected assistant. These two handled the documents of the conference with dispatch and we have no doubt but that the Annual will show with great thoroughness and accurateness also. Brother O. D. Lawrence of Seagrove is the faithful treasurer, whose heart is made glad when a church reports its conference apportionments paid in full. The vice-president of the conference, Rev. T. E. White, led the devotionals of the first day and rendered assistance to the president throughout the session.

The president, Dr. Lankford, delivered one of the most practical addresses we have heard at a Christian Conference in a long time. It dealt almost solely with the subject of Foreign Missions, that subject which is the most vital to our church life, the most essential to church growth, and the most neglected amongst us. If Dr. Lankford can get his conference to lead the other conferences in the matter of Foreign Missions, it will not be many years until this will be the strongest of all our conferences. A conference grows strong only as its missionary spirit and undertaking and vision grow.

Rev. J. M. Allred, one of the very faithful pastors of this conference, led the devotional services in the afternoon. It was reported to the conference that Rev. G. R. Underwood, so familiar through the years on the floors of this body was unwell and could not attend the conference. A letter of sympathy and regret was ordered sent to this veteran minister.

Mrs. W. R. Sellars, treasurer of the North Carolina Woman's Board, was called upon and addressed the conference on the subject of the Woman's Work, telling what the women had accomplished the past year and she very impressively urged the necessity of prayer in all missionary endeavor. She most highly recommended to all the prayerful reading of Helen Barrett Montgomery's "Prayer and Missions." Mrs. Sellars would not only have this book read and discussed in missionary groups, but in churches, Sunday Schools, and homes, as well.

THE SUN's Editor was permitted also to speak to the conference on the topic of Missions, urging that the program of the church is one, and is included in the declaration of our Lord, Mark 16: 15. In this scripture our Lord announces His program for the church, and no organization is entitled to the name of the church that does not have for its avowed purpose and fundamental aim the carrying out of this program.

Wednesday morning, Rev. W. J. Edwards led the devotionals, following which, after some routine business, Brother F. M. Wright of Asheboro, N. C., chairman, made the report on Sunday Schools, in which the emphasis was laid upon the fact that our hope of building up the church is with the young people and that we should carry the study of Missions into the Sunday School and that not only should an offering be taken once a month in the Sunday School for Missions, but that a missionary program or a talk of at least five minutes should be put on each month.

Brother J. H. Harden of Graham, teacher of the Adult Class in the Providence-Graham Memorial Church, speaking on the report, made a very convincing address on the importance and the joy of Sunday School work. Brother Harden contends that if one will attend Sunday School regularly, the hour of the week one devotes to this will be the best of all hours of the week. After the report was adopted, Rev. Stanley C. Harrell of Durham, delivered a very thoughtful, logical and eloquent address on the subject of "Stewadship." It has seldom been the privilege of THE SUN'S Editor to hear a more able and convincing address than this on the subject of stewardship and on the practice of tithing. The whole church should have this address for study and discussion.

In the afternoon, Rev. J. C. Cummings led the devotional service, immediately following which, Dr. E. L. Moffitt presented the report on Religious Literature. This report revealed the need of closer Bible reading and study, and a greater loyalty to our church literature, particularly to THE CHRISTIAN SUN and our other church papers. Dr. W. A. Harper, in speaking to the re-

port, secured some subscribers for THE CHRISTIAN SUN and quite a number to the *Journal of Christian Education.* Managing Editor P. J. Kernodle was present and stated that he had received much encouragement with an unexpected number of renewals and new subscriptions during the conference.

Mrs. D. A. Cornelison of Seagrove, told of the work done by the few Missionary Societies in the churches of the conference, and urged the pastors present, as well as the delegates, to assist in organizing Missionary Societies in the churches of the conference not now having them. She showed that the nine societies in that number of churches had done more for Missions and the spread of the gospel the past year than all of the twenty four churches not having a Missionary Society had done. Mrs. Cornelison was instrumental in organizing two societies the past year and is exceedingly anxious and declares she will never be satisfied until societies are organized in every church in the conference.

Superintendent Chas. D. Johnston made a very persuasive plea for the Orphanage and urged that the Thanksgiving Offering this year be the best yet, as the same is so much needed.

Miss Madge Moffitt of Burlington, made the Christian Endeavor Report, which report not only showed that there were few societies in the conference, but that there was need for a society in every church, that the young people might find an expression of their religious life and a channel through which they could give their vigorous energy to the work of the church. Miss Moffitt, the efficient Editor of the "Kiddies' Korner" of THE SUN, made an appeal to the young people to line up in Kingdom service, since in such service there would be found real and abiding joy.

Rev. J. C. Cummings was installed as pastor of the Seagrove Church, Wednesday evening at 7:30 o'clock. Many conference ministers took part and many delegates and visitors attended the impressive service. Seagrove is one of our promising places, and Brother Cummings begins his pastorate under favorable circumstances.

Rev. T. J. Green, in making the report on Home Missions, stated that under the leadership of Brother Cummings, a substantial and costly church had been organized and built the past year at Glendon; under the leadership of Rev. W. C. Martin, a church has been organized and a lot purchased at Biscoe. Both of these churches were received as members of the conference. Through the recommendation of the Home Mission Committee, the Home Mission funds of the conference are to be administered by the Mission Board of the Southern Christian Convention, with certain recommendations from the conference as to the ratio of their distribution.

The conference was largely attended on the first two days of its session, and the churches came up well, not only with reports of active service the past year, but with increased sums raised for missions and other enterprises.

THE SUN'S Editor was not present on the last day, when Rev. T. E. White, chairman, made the report on Education, Dr. W. A. Harper and others addressing the body on Christian Education. Dr. C. H. Rowland of Greensboro, was present and preached for the conference in its closing session.

All routine business of the conference was given proper attention.

The people of New Center Church and community were exceedingly hospitable and cared for the conference with plenty and abundance.

J. O. A.

THE INTER-RELATION BETWEEN FAITH AND WORKS.—PART I.

Faith comes by hearing; it lives by doing. Work and self-discipline are indispensible in the Chrisitan's life and growth. The man of faith is the man of action. The man of faith is the man of works.

A question around which much discussion has centered in the history of Christianity is the division line, if such there be, between faith and works. Where does faith leave off and works begin? Or, in other words, how much has God to do in effecting our salvation and how much have we.

If by grace we are saved through faith, and that not of ourselves, then what responsibility rests upon us? If love, joy and peace, and the other Christian graces are the fruit of the Spirit, are there any fruits from our works?

There is no question that Paul laid his chief emphasis upon God's part in our salvation, but he never lost sight of our part. His epistles are shot through with the idea of personal responsibility. But to Paul, the best that man could do, in himself, availed nothing at the bar of divine redemption. To us, it may seem that he did not emphasize enough man's part in his own salvation. But certainly no Christian could criticize Paul for putting the emphasis he did on God's part.

The writer of the epistle of James, expresses the conviction that faith of itself can no more save a man than can works of itself. He is convinced that, "faith, if it hath not works, is dead." Luther did not have very much respect for this kind of doctrine, and as a consequence, he did not include the book of James in his devotional readings. Whether or not the writer of James spoke of the medieval mind when he said "faith without works is dead," he unquestionably spoke the modern mind. There is no place in the modern world for a faith that is not proved by its works. There may be a type of Christianity that boasts of its faith apart from its works, but to the thinking mind such faith is meaningless. Healthy, robust, normal Christian faith shows itself by its works.

"One cup of healing oil or wine,
One offering laid at mercy's shrine,
Is thrice more grateful Lord to Thee,
Than lifted eye or bended knee."

Modern Christianity insists that we must have a proper appreciation, both of the place of faith and of the place of works in the Christian life; that we must appreciate the fact that God works in us to will and to do his good pleasure, but we have to will it, in order that we may do his good pleasure. God cannot save us unless we will to be saved, nor can he save us if having willed to be saved, we do nothing to realize it. Salvation is not of works alone, nor is it of faith alone. Narrow minded people are just as apt to boast of their faith as of their works. And one kind of boasting is just as bigoted as the other—and both are equally offensive.

There is nothing in Paul's admonition to the Philippians that contradicts the doctrine he sets forth in other places, such as, "that by grace are ye saved through faith—not of works," when he says, "Work out your own salvation with fear and trembling. Very likely he was here referring to the business as well as to the spiritual interests of the Church of Philippi, for he knew that his being absent would necessitate their looking after their affairs for themselves, and that if any bosses arose, or if any trouble makers made their appearance, both of which are not unheard of, even in modern church assemblies, that they would have to work out their own salvation as best they could. But there was also a personal element in the admonition—that the believers of Philippi should work out their own salvation with fear and trembling, and they should show forth the fruit of the spirit by the lives they lived that they should lay aside every weight "and the sins which so easily beset," that they might "run with patience the race" set before them. He would have them not to be conformed to this world, but to be transformed by the renewing of their minds that they might prove what was that good and acceptable and perfect will of God." He would have them in short, to be "good soldiers of Christ Jesus." While he admonished the Philippian Christians to work out their own salvation with fear and trembling, he did not fail to mention that such would only be possible provided they allowed God to work through them. By grace they were saved through faith—and by grace they could keep saved through faith, but faith that was a living, moving, working, vitalizing force in their lives.

"In true and inward faith we trace,
The source of every outward grace."

The first and largest part of Paul's message was the gospel of grace—the other and smaller part was the need for works. Truly he contended and rightly so, that the nine Christian graces, of love, joy, peace, and all the rest, were the fruit of the Spirit. But he said nothing from which one could infer that he believed that the fruit needed no cultivation in the nature of works and personal effort.

We can draw an analogy of this from the material world. When the farmer plants his corn in the spring, he realizes that God gives the increase by sending the rain and giving the heat from the sun, as well as having furnished first of all, the soil in which the seed is to be planted, but any experienced farmer also realizes that his harvest will largely depend upon the amount of care that he gives it; if there were no sun to warm the ground, no rain to moisten, and no strength in the soil, that his efforts would be in vain. So with the Christian life and growth. We are ultimately dependent upon God. We must rely on divine aid in our moral struggles. Of ourselves we do something, but we can do nothing as compared to what we can do with His help.

Cultivated fruit always brings the most in the market. The fruit of the Spirit needs the cultivation of personal effort, moral struggle, and works. The fruit of the Spirit comes at the highest premium in the lives of those who work out their salvation with fear and trembling—those who assume their personal responsibility, those who are determined to make their calling and election sure by sealing their faith fast with their works. To such Christians works do not constitute their salvation, but they serve as a sort of an insurance policy, and they would not feel safe without them. They realize that as the farmer is ultimately dependent upon God to give the increase, that all his efforts are in vain if the elements do not favor him; that so, all moral effort loses its eternal reality apart from God.

But the man who works the hardest and puts forth the greatest effort in building Christian character, the man who does the most to right the wrongs of humanity, is he who is receiving and will receive the largest salvation. "Every man shall receive his own reward according to his own labor." "We are laborers together with God." That is the secret of Christian character—God and man working together. Man cannot save himself, nor God of himself cannot save him. But when God and man work together, Christian character in the richest beauty and power is produced.

In no other instance are the words of the Psalmist more true than in character building, that "except the Lord build the house they labor in vain who build it."

R. C. H.

CONTRIBUTIONS

SUFFOLK LETTER.

Church attendance is a concrete test of useful membership. Its value has not been fully understood as a personal obligation and as a testimony for Christ. It has been considered secondary as a means of grace and as a help to others. Yet it is a vital element in the growth of the church and of growth in grace for the individual Christian. Very few members who are regular attendants at Sunday School, prayer meeting, and the preaching services, are derelict in other church obligations.

One of the big difficulties in church progress is financial. Facts would prove that regular attendants at church services are prompt in the payment of church pledges. People who mean well get behind in the payment of church dues when they remain away from the Lord's house for any length of time. It is so in commercial circles. Financial obligations neglected seem to grow out of proportion to ability to pay them. Nothing is so easy as to meet obligations, if they are met systematically and promptly.

Regular attendance, also, has its pastoral value. It is the stay-at-home members who feel that the preacher and other members do not care for them. When at church at every service, the people come in contact with their pastor and other members, and the pastoral and social relations are kept healthy and happy. Whoever heard of regular attendants at church complaining about the pastor not coming to see them. Action and reaction are equal here as elsewhere. A member always present is missed when absent. Those who rarely attend may be sick and pastor and members know nothing about it.

Moreover, poor preaching is often the result of poor attendance. People do not know, or forget, that the congregation furnishes half of the sermon. Nothing is so difficult as to address empty benches. It is easy to talk to a crowded room; but it dulls the mind and chills the heart to try to preach to a small congregation. In fact, it is easier to listen when the church is crowded. Human contact in large numbers creates an atmosphere of interest. It creates, also, a spiritual atmosphere, and that is essential to a good meeting. All of the benefits of church life could be met by regular attendance of all the well members; and it always does the sick good to hear that, "we had a good congregation and a good sermon." The singing is improved by numbers, both of the choir and the congregation, and music is the soul of worship. The Christian religion is the only religion that has a Hymn Book, and the Psalms are in the middle of the Bible.

But attendance does not stop here. It goes back to the pastor's study and the choir practice. If they know there will be a full house, its inspires his study, his preparation, and their practice. All know how much better the sermon and the music are when it is known that there will be a big congregation. It takes the preacher and the members to prepare and preach a sermon; and the choir and the responsive congregation to sing a hymn or an anthem.

W. W. Staley.

ELON LETTER.

Prayer is not auto-suggestion. It is a blessed experience. Philosophers may shake their heads and solemnly declare that prayer has no scientific basis. The trustful heart will continue to rejoice in its reality and to use it as a vestibule to the Most High.

If prayer be a fiction and God cannot hear and answer our petitions, then God has no means of communication with His spiritual offspring and never has had. This means that our Christian revalation is an imposition and that all this insistence on the part of spiritually minded men that they have experienced the presence of God is sheer non-sense. But those who pray know the reality of that divine Presence.

The practice of prayer convinces of the reality of the spiritual quality of life and of the universe. This is foolishness to the inexperienced, and has to be foolishness, because prayer is real only to those who avail themselves of it. Prayer gives strength to life and sends him who prays forth to victory where failure seemed inevitable. "We cannot do more than pray till we have prayer," says an adage of the spiritual life that has been tested in many instances and found true. But when we have prayed, our strength to achieve is increased immeasurably.

So I like the idea of beginning the day with prayer. There is an office where the first thing to be seen when the man takes his seat for the day's work is this morning prayer:

"Another day has come:
O help me, God, I pray,
To full forget the bitter things
That happened yesterday.
And give me strength, O Lord,
Each issue so to meet,
That I may face Thee unashamed
Before the Judgment seat,
Help me to rule myself
And kindly let me live,
To all my work, to all mankind,
My very best to give.
And should, in Thy great plan,
This day my labors end,
Forgive my sins, my soul receive
For Jesus' sake. Amen."

I think such a seasoning for the day's work a most wholesome practice and the result of this inspiring practice should square with that fine word of Ralph S. Cushman in a recent issue of *Zion's Herald,* in which he explains the secret of the joy, and peace, and radiant happiness of the Christian life. His poem reads as follows:

"I met God in the morning
When my day was at its best,
And his Presence came like sunrise,
Like a glory within my breast.

"All day long the Presence lingered,
All day long he stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

"Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them,
Brought to us a peace and rest!

"Then I thought of other mornings,
With a keen remorse of mind,
When I too had loosed the moorings,
With the Presence left behind.

"So I think I know the secret,
Learned from many a troubled way:
You must seek him in the morning
If you want him through the day."

W. A. Harper.

BETHLEHEM LETTER.

This is the story of a great man with a big job, read it:

At a recent meeting of the Executive Board of Bethlehem College, Rev. H. W. Elder, of Richland, Georgia, was elected to superintend soliciting and collecting funds for the purpose of erecting an Administration Building for Bethlehem College, with the privilege of using his own judgment in the matter, together with the raising of the interest on the $100,000 in bonds given by the Southern Christian Convention as endowment for Bethlehem College.

Brother Elder has accepted and will enter upon his work at once. There was some hesitancy upon his part on account of his health not being very good, but he finally said: "If it is God's will, I will undertake the task if I die in the effort." But we pray that he may live to see the Administration building completed and many more buildings erected upon the College campus, and that his health may continue to improve with the progress of his efforts.

Brother Elder has had the burden of the conference work upon him, together with that of the pastorate for many years, and besides all this he has builded twenty-three churches. With such a record as this behind him, we shall have no fears about him not being qualified to put this great project across. He has never undertaken the erection of a building that he did not push it speedily to a finish. So if his health holds out, we shall have an Administration Building in due time, for he is not a quitter.

When asked why he had decided to undertake this stupendous task, when the odds were against him, his reply was: "Because I want the building erected." Herein lies his success as a builder: It can be done, and I can do it. There is no such thing as failure to those who believe that it can be done. Faith in one's self has beeen the miracle worker of the ages. There is nothing that can stand before faith in God, faith in our fellow men and faith in ourselves, neither will any good project fail. We feel that the Board has made no mistake in securing the services of Brother Elder and that we shall not be disappointed in his efforts. Let us all do our best to make his burdens lighter. Follow our leader. Let every man stand in his place and the work will be done.

S. L. Beougher.

IS IT FEAR OR FAITH THAT HOLDS US BACK?

By Rev. W. J. Hall.

The Christian Church holds a unique position in these days which ought to mean much to her advancement. Many ministers and especially a large number of consecrated laymen are chafing under the yoke of sectarianism and longing for a larger freedom and fellowship such as the Christian Church has professed since its beginning. There is a constant moving among the various denominations to adjust their articles of faith to meet this changing conception among their members. Why should not the Christian Church come forth now and proclaim anew its position, organize new centers, and open wider than ever its century old doors to those who have become dissatisfied and spiritually cramped by the pettiness and untenable positions imposed upon them by formalists and creed doctors? We know the answer that some of our people make to this question. We have heard it so often that it continues to nauseate, but it is the inevitable, "Lack of funds." It may be that it will intimidate our sanity to say it, but we think that is not the reason at all. It is lack of faith. They say, "Why, you cannot do anything without

money, today," and our reply is, "You cannot do anything worth while without faith." We dare to make the bold assumption that faith will supply every need. Jesus said more than once to those who were stumped by some proposition, "O ye of little faith." An we believe that that is one of the big troubles with our brotherhood today.

But the faith that will build colleges and churches and orphanages, must be a constructive faith. It must be an organized faith, otherwise it is only a hope. An organized faith will work on a program, it will use the five barley loaves and the two small fishes. We have so often been using these to feed the boy, rather than to feed the multitude. Taking big things to do a small job, rather than using small things to do a big job. The former does not take any faith; the latter must have faith or fail. "Do you know what it takes to start and establish a church in a city?" is the question asked. Our answer is, "No, and we do not care what it costs. We have no right to look at it from that standpoint." If men of the past had based their endeavors on such a position, we would not have had an Abraham, a Moses, or a Peter, or a Paul. The eleventh chapter of Hebrews could never have been written. We should have been without any pioneering missionaries, and the Christian religion, if alive at all, would be confined to Palestine.

These days are different, they say, and you cannot do things today as you could years ago. Things have to be done in a very different way today, but with easy transportation, universal mail, telegraph, and telephone service, one is making a pretty big assertion when he says that these are more difficult times. One of our big difficulties is that we are afraid to venture, because we are afraid of failure; while the men of the past went out even courting failure. We are afraid of a little embarrassment; while they were willing to be made a gazing stock for Christ's dear sake. Consequently we have been curtailing, withdrawing, abandoning whole sections; which our fathers established for us. Some of this, no doubt, should have been done, but there is no reason why we should have only one-third as many churches in New England as in former days. A like condition exists in New York, and even worse conditions in Kentucky, Michigan, and among the States in our Western Convention. There has been a woful lack somewhere, which has been allowed to go on decade after decade unchecked. Where that lack has been, and who has been to blame for it, rests on the shoulders of nearly everyone in the Christian Church, ministers and laymen alike, for there has been very little effort to find the cause and apply a remedy. Oh, we have been endeavoring to apply a remedy all right, but we have never taken the time, or been willing to pay the price, to study the conditions to find out what was really the matter. And as a result, much of our doctoring may have been for the wrong thing.

For instance, year after year, our conferences have met and come face to face with cases of distress. What has been their remedy? To pass resolutions and go home and forget about them until they come up to conference next year and hear them read in the secretary's report. One of our strong conferences within ten years sold seven church buildings, and salted the money down without the apparent thought of starting a new church anywhere. Two of the fields which they abandoned and sold the church properties were in growing towns, and our churches were among the first organized there; the others were in the open country, or in small villages, where *our* churches were not needed! There may have been, and probably was, a good reason for selling all of these eight church buildings—we are not going into that. We are just stating the facts. Now suppose we continue this line of work, giving up fields and failing to enter any new ones—it is plain to see that soon there will be no Christian denomination. And perhaps there should not be any! It may be that we have out-lived our usefulness, and that our day and work is finished, and now the thing for us to do is to die! There are a few that have hinted something of this sort. However, there are others of us who feel that we have just come to our morning, and it is now "high time for us to awake out of sleep," and put on a program that will challenge our whole brotherhood, and then go far beyond that. Our papers never were better. The *Herald of Gosped Liberty* carries editorials every week that should be read by every member of our church—they are timely, sane, helpful, constructive, and Christian. Our oldest paper needs no apology anywhere; its spirit is sweet and spiritual. The first page on THE CHRISTIAN SUN is a jewel, the editorials, the letters by Drs. Staley and Harper are always good and helpful. *The Vanguard,* while a paper more especially for our Canadian brethren, is a valuable little sheet. Our colleges never were better, and we never had more students in them. Our Foreign Mission work is efficient and constructive, and our only difficulty here is lack of funds to enter the opportunities that are open to us. Our field men are doing a work among our churches that will surely bring results in the days to come. We are in our morning brethren, "Wherefore lift up the hands that hang down, and the feeble knees."

But we must stop having funerals and have some christenings. In the next five years, let us organize a new church in every conference. It is a self-evident fact that nothing puts new life into a home like having a baby come into it, and we have a strong conviction that there is nothing that will put new life into a conference like organizing a new church. Of course we do not mean for us to get the spirit of crowding a new church in somewhere where it is not needed, but I contend that the Christian Church has just as much right to organize new churches as any other. And I further contend that to organize new churches is not a violation of the spirit of Christian unity which we profess, but rather to help forward the Kingdom of Jesus Christ. If a careful survey is made, we believe, some spot with a fine opportunity will be found where to plant a Christian church will mean advancement of the Lord's work. These will be found in almost every instance in growing cities. There are very few opportunities in the open country for new work, although there is great opportunity in many places for the consolidation of several country churches into one, which will give the consolidated church strength to do what these churches separately could never dream of doing.

Going east, we should have another church in Bangor and a new one in Portland, Maine. There should be a new church organized on the East Side of Providence, R. I., one in New Haven, Conn., several more in Brooklyn and about New York; new ones in Schnectady, Rochester, Buffalo, Pittsburgh, Cumberland, Cleveland, Toledo, Cincinatti, Indianapolis, Evansville, Chicago, Detroit, St. Joseph, Mo., Washington, Baltimore, Philadelphia, and Miami, Fla. In all these places, we have quite a constituency. There are no doubt many other promising places, where work should be undertaken. Suppose we start fifty new churches. How much will that take? At least fifty strong men, and one million dollars, and, above all, the kind of faith that is wrapped up in a tiny mustard seed. Not a man who knows our folks at all, dare say we are not able to do this, only we ought to make it larger instead of smaller. It is absolutely necessary for the life of our colleges and our Foreign Mission undertakings—it is also very essential, if we are to keep our self-respect. One thing is certain, we can never enlist any help from the outside as long as our program is so meagre that it ought to cause us to blush with shame in the face of a world so much in need of the Christ. As those priests of old did not see the Jordan roll back until they had stepped down into the water up to their ankles, neither shall we see the men and the money coming for such an undertaking until we shall have faith to leave our tents and go forward.

Four years ago, the churches that comprise the Dayton Association of the Christian Church, then five in number, had only one pastor giving his full time to the work. The membership of these five churches was 789. They gave for pastor's salaries $3,348.50, for benevolences $1.080.74, and held property valued at $57,000.00. The past year, there have been six pastors giving their full time to the six churches. The membership of these churches is now 1609. They have a property value of $150,500.00. They gave for benevolences $3,272.25, and paid their pastors $12,142.30. The increase in Sunday Schools is of the same ratio. Account for it if you can. But we have no hesitancy in saying that the spirit that has been injected into Dayton by the organization of a new church is largely responsible. Our churches here have caught a vision, they are putting on a concerted program, they are pushing forward aggressively for the Kingdom. In the words of the late war, they have "gone over the top" and are driving the enemy back. Their plans are already laid to start another church here this fall.

In the name of God, brethren, let us get this spirit in the whole denomination, and we will number 200,000 in 1930.

Dayton, Ohio.

ITEMS FROM ROSEMONT AND BEREA.

Rev. J. F. Morgan became pastor of these two churches on September 1, 1925, and since that time has been kept busy getting acquainted with the folks and trying to stir up a new and enthusiastic interest.

A meeting that resulted in good, was held at the Berea Church, September 20 to 25, 1925, which was conducted by the new pastor, Mr. Morgan, and Rev. O. D. Poythress, the popular and successful pastor of the South Norfolk Church.

This church has erected a most attractive parsonage on the church lot, and is looking forward to an all time pastor for that field as soon as such a blessing is possible. Mr. Morgan is planning to begin soon in this church a night service each week in the interest of the young people.

At Rosemont the interest is very good. Since the arrival of Mr. and Mrs. Morgan, a new Christian Endeavor Society has been organized, and the attendance and interest has increased in a most gratifying manner in every way.

A special evangelistic campaign was held in the Church at Rosemont from October 11th to 25th, which resulted in thirty-one additions to the church, making a total of forty members received since the new pastor has been on the field. The special meeting was conducted by Mr. Morgan, who directed the music in addition to doing all of the preaching, but he was ably assisted by the choir and members of the Rosemont and other churches. We are grateful to God for all these blessings and are looking forward to even greater things here, in the days that are to come.

REPORTER.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

Warren H. Dennison, *Secretary.*

NOVEMBER and DECEMBER are the STEWARDSHIP MONTHS of our Church Calendar. Make them count for much. Make the message plain. Cooperate in creating a Stewardship atmosphere. Bring Church and Kingdom Finance into its proper place.

STRIKE WHILE THE IRON IS HOT.

These weeks of November and December should mean very much to the lives of your people spiritually. The Stewardship message is primarily a spiritual message, a builder of character. We hope that all our churches and pastors are putting on a real, worth-while Stewardship program. Are you preaching a series of sermons on it setting forth the Bible teaching about it; are you studying it in a class; are you placing literature in the homes of your people; are you conducting a reading contest in it; are you using charts, mottoes, blackboard messages? Be sure to close your Stewardship campaign with an enrollment of tithers. Do not fail in this. Otherwise your impressions made will not be lasting. We are praying and hoping that this Stewardship period in our church calendar will be so thoroughly used that it will mean a great blessing to the churches. Correspondence with this office indicates a wide observance of Stewardship instruction.

ITEMS EMPHASIZED BEFORE THE GENERAL BOARD.

Organize on the Denominational Basis.

1.—That steadily our churches are adopting our five-fold program and organizing their churches with the departments of Devotion, Evangelism and Life Service, Christian Education, Missions, and Stewardship and Finance; and the conferences are organizing on the same basis, with the additional department of Publications. All churches and conferences should now cooperate in this denominational organization.

Protect the General Enterprises.

2.—That we are in a time when much church building, repairing, remodelling, enlargement, is being done by our churches. Better equipment is being provided, pastors' salaries are being increased, local enterprises are being emphasized. All this is splendid; but there should be no lessening of funds for the general enterprises of the church because of these matters, as good as they are in themselves. If the general benevolent enterprises of the church are allowed to suffer, it spells disaster for our general work, and in addition to that, it means spiritual loss to the churches. We are as definitely responsible for the work of the whole church as for the local work.

General Convention Action.

3.—That the action of the last General Convention urging all churches and organizations to increase their benevolences 15 per cent annually was a very wise and sound action. The principle of growth is basic. The percentage is fair, wise, and reasonable. We urge that this become a goal, a definite aim, a slogan for all our churches, Sunday Schools, Missionary Societies, Boards, and departments, in short, by all agencies from the least to the greatest in all sections of our brotherhood. We hope this may be kept before all of our workers and departments, and that it may become the basis for all comparisons.

Warren, Indiana, Church has just sent in forty-six enrolled tithers. Burlington, N. C., has sent in seventeen additional ones. Be sure and send in a good list from your church.

ARE WE DISTRIBUTING AGENTS?

Good things should be universal in their distribution. A men's Bible class was recently giving the reasons the Gospel should not be withheld from the heathen until there are no longer any "heathen" at home. One member of the class answered by giving an illustration. He said that if he were manufacturing some new invention which was evidently destined to be a blessing to mankind, he would be foolish to decide not to sell any of his products outside of the city in which it was manufactured until every person in that city had purchased it. The good news of salvation is the best blessing any human being can have, and it is sinful to seek to confine it to any particular locality until every individual there has accepted it. Our commission as Christians is to let every human being know that Christ died for him and that there is not salvation for him in any other name under heaven given among men. Are we doing our part as "selling agents" or distributors for the blessings of the Gospel?—*Selected.*

SHALL WE CALL MISSIONS CHARITY?

Read the words of one of the world's greatest missionaries, Robert Morrison:

"I am astonished to find Christians so often referring all their missionary efforts to charity. 'A missionary sermon is a charity sermon'—charity indeed! Here is a world of guilty rebels; and the world's God has put into the hands of men, pardoned and saved by mercy, a proclamation of mercy and pardon to all who will accept it; and has given a solemn injunction to go and proclaim it to the ends of the earth—to every creature—to each rebel; and these pardoned rebels think it, in themselves, a charity to do so: and this proclamation has been in their possession eighteen centuries, and yet one-half of mankind has even now scarcely heard distinctly of it; so indolently and carelessly have successive generations done their duty."

WOMAN'S MISSIONARY SOCIETY PROGRAM. DECEMBER.

WOMEN'S SOCIETIES.

Send a gift or letter of Christmas greetings to some of our missionaries.

Opening Thought.

"God so loved the world that He gave His only Son."

Prayer and Missions.

1.—Bible Teachings on Prayer.

(a) Let each member respond to roll call with one of the promises given in the book, pp. 46-53, giving chapter and verse of the book where found.

2.—Sentence prayers for missionaries. (Definite prayer for individual missionaries.) "If my people, who are called by name shall pray, then will I hear from heaven."—II. Chron. 7: 14.

3.—Paper; material found on pages 45-50, points out the surprising fact that it is God who invites and urges men to pray, throughout the Old and New Testaments.

(a) God's character the true test of prayer, pp. 50-55, close with poem on page 55.

4.—The nature of prayer. Let five women give briefly in their own words, pp 55-56, making definite the five points:

(1) Prayer is trust and communion.

(2) Prayer is humble consciousness of dependence.

(3) Prayer is petition.

(4) Prayer is confident asking in faith.

(5) Prayer is working.

5.—A call to prayer, pp. 70-72, given by the leader and closing with prayer.

(a) "The Other Half of the Christmas Message." (Leaflet.)

(b) "For He was a Jew." (Leaflet.)

YOUNG PEOPLE'S SOCIETIES.

Send a gift or message of Christmas cheer to one of our missionaries. If there are those in your midst who are sad and lonely, who need you, extend to them Christmas greetings.

Opening Thought.

"God so loved the world that He gave His only Son."

"High Adventure."

1.—The Slavic family at home.

(a) Roll Call. Use Slavic proverbs as responses. These proverbs, which may be found on pages 10, 42, 62, 96, 122 and 140, should be copied and distributed before the meeting.)

(b) Short review discussion on first chapter.

2.—Discussion:

(a) What is a fatherland? What is a citizen?

(b) What does the word "patriotism" mean to you? Can only citizens of a Republic be patriotic? (See pp. 50-51.)

(c) Did you realize that so much of the territory of Europe is occupied by Slavic people?

(d) Explain the proverb, "A man, when he is thinking about the sun, feels its warmth." (See page 56.)

3.—Leaflets:

(a) "The Other Half of the Christmas Message."

(b) "For He was a Jew."

4.—Devotional Period:

(a) Song, "Silent Night."

(b) Scripture.

(c) Prayer.

JUNIORS OR WILLING WORKERS.

Send a message of Christmas cheer to some of our missionaries, Home or Foreign.

"Brave Adventurers."

1.—The Boat that Waited.

(a) "Do you think that God remembers every single person in the world?"

2.—The Aim: To help the boys and girls to realize that God cares for each one of His children and that He wants them all to trust Him.

(a) Leader: How many children in God's world family? Does He remember all of them? (Read Matthew 6: 2-34, or other passages showing God's constant rememberance and care of each individual.

3—Tell the story of "The Boat that Waited."

(a) Discussion period.

(b) Why was Dr. Chamberlain not afraid? What would you have done if you had been in Dr. Chamberlain's place? Did he ask God to send a boat for him?

(c) Write a list of the people who were in Dr. Chamberlain's party.

(d) Give a mental picture of "The Boat that Waited."

(e) Tell a promise of God that Dr Chamberlain remembered.

4.—Leaders should make clear that all the resources of heaven and earth are at the command

of our Heavenly Father, and that our part is to trust Him for all things, and His part is to supply our every need. "All things, whatsoever ye ask in prayer, believeing, ye shall receive."—Matthew 21: 22.

5.—Leaflets:
(a) "The Other Half of the Christmas Message."
(b) "For He was a Jew."

6.—Devotional Period:
(a) Song, "Silent Night."
(b) Scripture.
(3) Sentence prayers for our missionaries in the various fields.

See that all Dues and Special Offerings are sent in *quarterly* to your conference treasurer.

Read and study carefully mission study books.

GERTRUDE BROWNE,
Elon College, N. C. *Secretary.*

PROGRAM OF THE CHRISTIAN MISSIONARY ASSOCIATION of the Eastern Virginia Christian Conference.

Oakland Christian Church, December 8, 1925.

Morning Session. 10:30 A. M.

Call to Order, by President Lightbourne.
Devotional Period, led by H. B. Hall.
Report of Program Committee.
Words of Welcome, by Pastor Johnson.
Response, by Rev. W. H. Garman.
Report of Executive Committee.
Roll Call and Collection of Dues.
Address: "Our task in Eastern Virginia," by Rev. H. S. Hardcastle.
Adjournment for Lunch.

Afternoon Session. 2:00 P. M.

Devotional Period, led by G. C. Crutchfield.
Reports:
Treasurer, B. D. Jones.
Collectors.
Finance Committee, L. E. Smith.
Committee on Plans, W. W. Staley.
Committee on Fields, C. D. West.
Committee on Literature, B. J. Earp.
Committee on Nominations.
Committee on Resolutions.
Address: "Missions for Men," by O. D. Poythress.
Miscellaneous Business.
Final Adjournment, at 4:00 P. M.

Membership List.

Antioch.—Baraca Class, Mrs. C. M. Clements, Zuni, Va.,$5.

Berea, Norfolk County.—M. W. Hollowell, $10; Church, M. W. Hollowell, clerk, $10.

Berea, Nansemond County.—R. B. Odom, $10; Church, Mrs. A. S. Hargrove, $10; Ladies' Aid Society, Mrs. R. B. Odom, $10; Bible Class, Miss Mary Brinkley, $10; Sunday School, Mrs. R. B. Odom, $10; Men's Class, No. 4, E. W. Jenkins, $10; W. J. Lee Estate, $10; Mrs. W. J. Lee, $10; Mrs. R. B. Odum, $5; Mrs. J. W. Brinkley, $5; Young People's Missionary Society, $10. New member.—Mrs. Herbert Harrell, $5.

Bethlehem.—Young People's Missionary Society, Miss Anne Ashley, $10; Mrs. J. E. Harris, $5. New member.—Ladies' Aid Society, Mrs. J. E. Harris, $10.

Christian Temple.—Church, J. A. Eley, treasurer, $10; Missionary Treasury, $10; Sunday School, $10; S. S. Mission Fund, $10; Temple Men's Bible Class, $10; Twiddy Bible Class, $10; Dorcas Bible Class, $10; Missionary Society, $10; Ladies Aid Society, $10; T. E. Brickhouse, $10; J. E. Harrell, $10; Dr. J. W. Manning, $10; B. L. Nichols, $10; A. M. Johnson, $10; Johnson, ..10; Dr. L. E. Smith, $10; Mrs. T. E. Brickhouse, $5; Mrs. J. E. Harrell, $5; Mrs. W. H. Martin, $5; Mrs. B. L. Nichols, $5; Mrs. L. W. Stagg, $5; Mrs. J. A. Eley, $5; Mrs. H. P. Guy, $5; Miss Emmie Portlock, $5; Mrs. Hattie Savage, $5; Mrs. L. E. Smith, $5. New members.—Frank Osborne, $10; Mrs. Frank Osborne, $5.

Cypress Chapel.—New members: V. B. Harrell, $10; F. E. Parker, $10; Cypress Missionary Bible Class, $10; Clarence Bunch, $10; Hugh Dudley, $10; Mrs. Hugh Dudley, $5; Ladies' Bible Class, $10; R. S. Holland, $10; J. M. Roberts, $10.

First Church, Berkley.—Missionary Society, $10. New members: Mrs. W. S. Pierce, $5; Woman's Bible Class, $10; Auxiliary Society, $10; J. G. Truitt, $10.

Franklin.—L. R. Jones, $10; Sunday School, $10; Ladies' Aid Society, $10; Mrs. J. B. Gay, $5; J. A. Williams, $10; Mrs. J. A. Williams, $5; Miss Mary Lee Williams, $5; F. C. Lester, $10; Mrs. M. H. Lee, $5.

Holland.—Dr. J. G. Holland, $10; I. A. Luke, $10; Sunday School, I. A. Luke, Supt., $10; Bible Class No. 1, Mrs. B. J. Beale, $10; W. J. Holland, $10; Brotherhood Bible Class, W. Holland, $10; J. H. Lightbourne, $10; Ladies' Aid Society, $10; Mrs. I. A. Luke, $5; Mrs. Nannie J. Holland, $5; Mrs. R. H. Riedel, $5; Mrs. W. J. Holland, $5; Mrs. J. H. Lightbourne, $5; Woman's Missionary Society, Mrs. B. J. Beale, $10. New members: Mrs W. V. Leathers, $5; Olive Branch S. S. Class, $10; A. L. Jolly, $10; Mrs. A. L. Jolly, $5.

Holy Neck.—Baraca Class, Mrs. F. O. Forbes, $10; Missionary Society, Mrs. W. J. Gorner, $10; Darden-Oberry Class, E. T. Holland, $10; E. T. Holland, $10; First Bible Class, Mrs. E. T. Holland, $10; R. C. Norfleet, $10; Missionary Aid Society, Mrs. B. D. Jones, $10; Mrs. R. C. Norfleet, $5; Philathea Class, Miss Lillye Holland, $10; Church, R. C. Norfleet, clerk, $10; Mrs. C. A. Piland, $5; Mrs. E. T. Holland, $5; Mrs. J. K. Jones, $5; Mrs. S. R. B. Howell, $5; Mrs. H. L. Worrell, $5; Sunday School, C. A. Piland, secretary, $10; Mrs. B. D. Jones, $5; Mrs. J. T. Rawles, $5; B. D. Jones, $10. New members: Mrs. F. O. Forbes, $5; Mrs. J. J. Gorner, $5; J. T. Rawles, $10.

Liberty Spring.—Church, I. T. Byrd, treasurer, $10; J. S. Peele, $10; J. E. Harrell, $10; Philathea Class, R. E. Rogers, $10; I. W. Johnson, $10; Sunday School, I. T. Byrd, $10; Mrs. J. E. Harrell, $5; Mrs. F. F. Brinkley, $5; I. T. Byrd, $10; Baraca Class, H. E. Savage, $10. New members: Mrs. C. E. Byrd, $5; Mrs. E. B. Rawles, $5; Mrs. H. E. Savage, $5.

Newport News.—C. E. Society, Mrs. W. H. Baker, $10; Ladies' Aid Society, Mrs. W. B. Baker, $10; W. W. Society, Mrs. W. H. Baker, $10; Sunday School, B. L. Munford, $10; C. D. West, $10; Men's Bible Class, J. J. Baker, $10; Ladies' Bible Class, Mrs. James Jernergan, $10; Mrs. R. L. Smith, $5; Mrs. W. B. Baker, $5; Mrs. W. B. Baker and Miss Mary Robbins' Class, $10. New members: Mrs. R. L. Baker, $5; W. B. Williams, $10; D. H. Lansen, $10; W. L. Rilee, $10; E. H. Rock, $10; G. L. Munford, $10; Church choir, $10; Intermediate and Junior C. E. Societies, $10; R. L. Baker, $10.

Oakland.—Sunday School, W. K. Wagner, $10. New members: Forward Movement Bible Class, $10; Friendship Bible Class, $10.

Ocean View.—New member: Sunday School, $10. Wright, clerk, $10; Sunday School, J. S. Wright, supt., $10; J. F. Brothers, $20. New members: H. E. Rountree, $10; Men's Bible Class, $10.

Portsmouth, Elm Street.—Mrs. M. S. Coles, $5; Missionary Society, $10. New members: Ladies' Aid Society, $10; Mrs. May Kelly, $5; Sunday School Class No. 6, V. T. Crawford, $10; Men's Bible Class, J. W. Felton, $10.

Richmond.—New members: Church, $40; Sunday School, $10; First Bible Class, $10; Wellons' Bible Class, $10; Boys' Class, $5; Girls' Class, $5; First Junior Class, $5; Third Junior Class, $5; Beginners' Class, $5; W. C. Rawles, $10; Mrs. J. W. Price, $5; Miss Sadie Boyd, $5.

Rosemont.—Mrs. W. B. Gibson, $5; Men's Bible Class, B. F. Black, $10; Church, $10.

Spring Hill.—New members: Church, $10; Ladies' Aid Society, Miss Adele Matthews, treas., $10.

Suffolk.—Sunday school, $20; Ladies' B. & S. Union, $20; Philathea Class, $20; Church $10; W. H. & F. Missionary Society, $10; Twentieth Century Baraca Class, $10; Junior Philathea Class, $10; Semper Fidelis Class, $10; Girl's Missionary Society, $10; Aiming High Class, $10; C. E. Society, $10; J. E. West, $10; G. W. Truitt, $10; E. E. Holland, $10; John King, $10; C. A. Shoop, $10; O. S. Smith, $10; B. D. Crocker, $10; Dr. J. E. Rawles, $10; J. E. Vincent, $10; John L. Gay, $10; H. H. Holland, $10; W. S. Beamon, $10; Lewis C. Brothers, $10; Dr. J. M. Calhoun, $10; W. W. Staley, $10; Mrs. M. C. Riddick, $10; Mrs. W. R. Mitchell, $5; Mrs. J. King, $5; Mrs. B. D. Crocker, $5; Mrs. J. D. Luke, $5; Mrs. I. W. Johnson, $5; Mrs. Susie Holland, $5; Mrs. A. T. Holland, $5; Mrs. G. W. Nurney, $5; Mrs. J. M. Darden, $5; Mrs. C. B. Duke, $5; Mrs. A. D. Brinkley, $5; Mrs. Bessie Creekmore, $5; Mrs. J. D. MacClenney, $5; Miss Margaret West, $5; Mrs. J. T. Williams, $5; Miss Jamie Felton, $5. New members: H. S. Hardcastle, $10; Mrs. J. M. Calhoun, $5; Mrs. W. H. Jones, $5.

South Norfolk.—O. D. Poythress, $10; Ladies' Aid Society, Mrs. W. A. Hogan, $10; Friendship Bible Class, $10; Y. P. Auxiliary, Miss Elizabeth Robertson, $10; Sunday School, B. F. McGinley, $10. New members: Tried and True S. S. Class, Miss Ethel Mercer, $10; Ladies' Bible Class, Mrs. H. E. Seyman, $10.

Union, Southampton.—New member: Church, $10.

Waverly.—New members: S. S. Class No. 4, $10; J. F. West, $10; Victor Bible Class, $10; S. S. Class No. 11, $10; Church, $10; Sunday School, $10; Mrs. J. D. Gray, $5; Acorn Bible Class, $10.

Windsor.—Mrs. J. W. Roberts, $5; W. D. Harward, $10; Senior Baraca Class, $10; Mrs. M. S. Person, $5.

Webster Community Church.—Church, $10.

Mission Study Books.

Official List for 1924-1925.

ORDER BY TITLE OF BOOK.

FOR ADULT CLASSES.

For Home Mission Classes:
"The Romance of Home Missions," by S. L. Morris, D. D.. Paper, 50c; cloth.....$ .75
For Foreign Mission Classes:
"Ming Kwong—the City of Morning Light," by Mary Ninde Gamewell. Paper, 50c; cloth .75
"In China," by H. F. Williams, D. D..... .25

FOR YOUNG PEOPLE.

For Intermediate Home Mission Classes:
"The Land of All Nations," by Margaret F. Seelbach. Paper, 50c; cloth..... .75
For Intermediate Foreign Mission Classes:
"China's Real Revolution," by Paul Hutchinson. Paper, 50c; cloth..... .75
For Junior Foreign Mission Classes:
"Chinese Lanterns," by Minna McEwen Meyer. Paper, 50c; cloth ..... .75

LEADERS' HELPS.

Leaders' Helps for "Romance of Home Missions" (Adult Classes) ..... .15
Leaders' Helps for "Romance of Home Missions" (Young People's Classes)..... .15
Leaders' Helps for "Land of All Nations"..... .15
Leaders' Helps for "Ming Kwong"..... .15
Leaders' Helps for "China's Real Revolution".. .15
Leaders' Helps for "Chinese Lanterns"..... .15

Send all orders to—

THE CHRISTIAN SUN,
1536 East Broad Street - - Richmond, Virginia.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson X.—December 6, 1925.

Subject: "Paul's Voyage and Shipwreck."

Golden Text: "Be of good cheer; it is I; be not afraid."—Matt. 14: 27.

Lesson: Acts 27: 1-44.

Devotional Reading: Psa. 107: 23-32.

Reference Material: II. Cor. 11: 23-28.

During the World War, while one of the transports was going over, a chaplain, finding a group of men sitting idly together on the deck, joined them and began to tell them stories. Among other stories, he told them the story of Paul's famous voyage and his shipwreck as recorded in today's lesson. When he had finished, a man said to him, "Who was that guy?" The chaplain replied that it was a man named Paul. The man went below and aroused his bunk-mate. "Say," he said, "the chaplain was telling us a story up on deck about a fellow named Paul, and believe me, he was *some man.*"

Paul was a real man. He embodied in his life to a high degree the qualities that belong to manhood at its best. And his all-round manhood is events of today's lesson. If one of the tests—perhaps the best test—of a man is his attitude and conduct during danger or a crisis, then Paul is a man in the superlative degree.

Paul had appealed unto Caesar, and unto Caesar he was to go. Accompanied by Luke, the beloved physician and Aristarchus, his friend, Paul, with some other prisoners bound for Rome, was taken on board a boat bound for the coasts of Asia. At Myra, a city of Lycia, they found a ship bound for Italy, and the prisoners were transferred to this ship. The winds became contrary and the ship was finally driven below Crete, and came to a small harbor named Fair Havens. The winter season was coming on and sailing was becoming more hazardous every day. Paul suggested, therefore, that they put in during the season of bad weather at Fair Havens and make the most of the protection that harbor offered to them. One does not know just why the centurion heeded the master and owner of the ship rather than Paul, but it is natural that he should give heed to one supposed to be in authority. One suspects, however, that like many another man, he thought that an idealist, and especially a lowly preacher did not know what he was talking about. It is simply an illustration of the fact that revelation or intuition is often more trust-worthy than mere reason. In any event, subsequent events proved that Paul knew what he was talking about.

The ship set sail for Phenice, which was only a few hours away from Fair Havens, but it never reached its goal. In fact, it never reached any goal, for it later went to pieces just off the coast of Melita or Malta as it is now called. It was during the ill-fated cruise from Fair Havens to Melita that Paul showed the stuff he was made of.

Soon after leaving Fair Havens the ship was struck by a tempestous wind or storm called Euroclydon, and so furious and so long-drawn-out was the storm that all hope for the safety of the ship and its passengers was given up by those on board, perhaps we should say, by those on board, with one exception. For in the darkest hour and in the direst strait, Paul stood forth and bade them be of good cheer. The Lord, had spoken to his servant in the hour of need, and he had given him the assurance that he needed. God was to fulfill his purpose in and promise to Paul. He was to go to Rome. His message was "Fear not." It is the message that comes to those who trust God today. Love and trust cast out fear. God keeps in perfect peace those whose mind is stayed in Him. Paul took God at his word. "Wherefore, sirs, be of good cheer, for I believe God that it shall be even as it was told me." Here is the secret of a calm and powerful life—to believe God means what he says. The Book is full of exceeding great and precious promises, but they will never mean anything to us until we believe that God means what he says and act accordingly.

After being driven about for two weeks, the ship finally drew near land. Anchors were cast out to keep the ship off the shore. Under the guise of casting anchors off, the sailors were about to desert the ship, when Paul, with characteristic insight, and equally characteristic prompt action thwarted them and made them remain in the ship. "Except these abide in the ship, ye cannot be saved" is more than a statement of the fact that the sailors were needed on the ship to help save those on board; it is a pronouncement of the fact that men can be saved only in the way in which God has ordained—through repentance and faith in Jesus Christ.

Paul stands forth once more in the role of a hero. When it appeared that the crisis was at hand, he called the passengers together and insisted that they eat, in order that they might be strengthened for the struggle before them. Standing there, a prisoner, in the midst of sailors who had attempted to desert the ship, in the midst of soldiers who were his guardians, and with the winds howling around him and the angry sea threatening at every moment to sweep over him, Paul took bread and gave thanks to God in the presence of them all. There is something about this that needs no comment; one needs only to think on it to see something of the real character of the man. Paul was never any greater than he was at that moment. We might well ask ourselves whether we are brave enough to bear witness for Christ in such a way at such a time.

The ship was lost, but the passengers were saved. Things have but little comparative value when human life is at stake. The tragedy of it all is that so many times things take precedent over human values.

Teaching Points.

1. The counsel of a man of God is often more sound than that of a mere expert.
2. Revelation cannot take the place of reason, but it may be superior to reason.
3. A good test of friendship is the way friends stick to us in the hour of need. Luke and Aristarchus went with Paul in the hour of need.
4. The presence of a calm man in the hour of danger helps so much.
5. He who trusts God need fear nothing else.
6. God's message in time of trouble is, "Be of good cheer."
7. It is not enough to acknowledge God's ownership; we must express that fact in service. Paul said, "Whose I am and whom I serve."
8. That life is blessed which believes God that it shall be even as it was told.
9. Obedience to God is the only way to salvation.
10. There is no emergency in life when we do not have that for which to be thankful.
11. The obedience of one righteous man may save many.
12. Commit thy way unto Him and He will bring it to pass.

CHRISTIAN ENDEAVOR.

December 6, 1925.

(Consecration Service.)

Topic: "How Can We Translate Christmas into Service?"

Scripture: I. John 4: 7-14.

Repeat in unison: "Glory to God in the highest; and on earth peace, good will toward men."
Song: "O Master, Let Me Walk with Thee."
Sentence prayers.
"O Beautiful for Spacious Skies."
Prayer. (For world peace.)
"We've a Story to Tell to the Nations."

Plans for the Meeting.

In the short period of worship at the beginning of the meeting, service should be emphasized. Service should be the key-note of all the talks. Twenty minutes at the close of the meeting should be reserved for practicing Christmas songs. These should be such good Christmas songs as: "It Came Upon a Midnight Clear," "The First Noel," "There's a Song in the Air," "O Little Town of Bethlehem," "Silent Night," "Angels from the Realms of Glory," and others.

Leader's Talk.

Jesus Christ was God's gift to the world—the greatest gift of all times. He is ours as truly as He has belonged to men and women in the past. Giving joy and comfort should be every Christian Endeavorer's aim at Christmas time. The real Christmas spirit is one of peace, goodwill, friendliness, and joy. Nice things have been done for us ever since we were babies; why can't we turn this Christmas into a time when we Christian Endeavorers give to others? Wouldn't we enjoy spending Christmas this way?

Instead of having a Christmas tree for ourselves (some churches do), let's have a Christmas tree for others. A service of song and praise could be given and gifts brought for the orphanage at Elon, some needy families in the community, or some other place which we might choose.

(Any society interested in the White Gift Service for Christmas, write Pattie Coghill, Henderson, N. C.)

Then, there's caroling, which is always fun for all who do it and a pleasure to those for whom you sing. Beginning to practice Christmas songs so early should mean that this can easily be done.

How about some gift for the church or Sunday School rooms? Does your church need a new communion set, Bible, or something else which the Christian Endeavor Society could give?

Christmas in the Home.

Every Christian Endeavorer should spend some time planning for Christmas in his or her home. How may I make Christmas a little better? Every home should have a tree—candles—gifts from one member of the family to another. Besides this every home should make some gift to the church, to missions, and to some less fortunate family. Nothing will give more joy at the Yule-

tide than deciding where these should be given and what they shall be, and the actual giving.

Questions for the Meeting.

1. Why do we think of peace at Christmas?
2. How may the spirit of Christmas make for world peace?
3. How do you think Christmas should be celebrated?
4. How will service to others make us better Christians?

PATTIE COGHILL.

ARMISTICE RESOLUTION.

(Adopted by the North Carolina and Virginia Christian Conference in session at Salem Chapel, November 11, 1925.)

Whereas, seven years ago at this very hour the Armistice was signed bringing the World War to an actual conclusion, and

Whereas, this conference would express its deep and abiding appreciation for the sacrifices of our men and women who made this happy conclusion of the war possible, and

Whereas, we would at the same time signally recognize the fine spirit of sacrifice in which our government and nation entered in this conflict and conducted it to a successful conclusion,

Therefore, Be it resolved:

First: That for a space of two minutes this conference stand and bow in silence in accordance with the plan and suggestion of the League of Remembrance.

Second: That a letter be addressed by the secretary of this conference, under its seal, to President Coolidge and the chairman of the Foreign Relations Committee of the United States Senate calling upon them to do all in their power to have our nation join the Permanent Court of International Justice.

W. A. HARPER.

NEWPORT NEWS NOTES.

We have had a great year with the Christian Church of Newport News. Two special features have transpired within our midst worthy of mention. The one I wrote about in a previous letter, namely, Mr. W. A. Sunday's six weeks' campaign in our city; and the other I will now write about, Rev. H. C. Caviness' three weeks' campaign in our church.

Rev. H. C. Caviness of Cary, N. C., came into our church, joining the Eastern North Carolina Conference, only a year ago, and is not known by so many of our people throughout the Christian Church. He served as a lawyer for twelve years in his State, which has given him an experience in dealing with people that the average revivalist does not have. Mr. Caviness brought with him to Newport News, Rev. M. R. Moss of Charlotte, N. C., who proved his ability at the piano and in personal work. Mrs. Caviness was also with us one week and proved her gifts in personal work as well as delighted her audience with the special lecture she has on "How to be a Successful Wife; Old Fashioned Ideas and Ideals Modernized."

Brother Caviness is a real revivalist of the "God called" type, and ought to be kept busy in the field of evangelism. He is one of the most consecrated men I have ever been privileged to labor with. He is not a man of the "wild fire" or spectacular character, but wins men to Christ by the simple story of Jesus: "If I be lifted up, I will draw all men unto me." Brother Caviness is exceedingly modest, unusually humble, considering his education and experience in the court room, meek, prayerful, yet forceful and plain, as he hides himself behind the Cross of Calvary and holds it up as the only hope for a sinful world.

I have delayed in giving an account of the great revival held here to see whether our people had been "swept off their feet" or whether the results of the meeting would last. I am now convinced that our revival here was not sentiment. It was of God. My own life as a pastor has been led closer to Jesus. Our members are attending the prayer service and taking part with a fervency such as never before.

Visible results of the revival: 10 members; 17 conversions and 20 additional in the inquiry room led nearer to Jesus; 65 promised to erect family altars, and a church revived enough to really pray in the Spirit. To God be the praise.

B. J. EARP.

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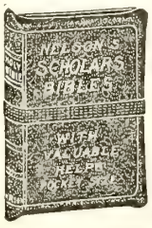

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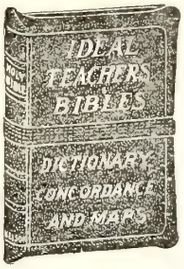

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Our Chaplain in the United States Navy.

The Mighty Power of Prayer.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

The Kingdoms of This World or the Spirit?

Lesson: Read II. Cor. 6: 14-18.

A craving for the things and for the knowledge of this world is not a happy sign. They who have only the phenomenon of the material suffer much. Like the seasons: in summer, it is too hot, and in winter it is too cold, and in between it is neither cold nor hot but sometimes very disagreeable; so that in whatever state we find ourselves, there is suffering. Peace and contentment are not for globe trotters. These blessings come to him who is not bound by earthly ties and who walks in the path of divine love.

The material world brings restlessness and dissatisfaction. The world of the spirit and love fills the soul with eternal blessedness. In the ways of the world, flesh and dissipation, riches and segacity are most esteemed. Folks may be conquerors, but they are conquerors of lands and money, pomp and revelrie, but they are not conquerors of themselves. If we follow them, we become one of them. Like water when put in a hot pot, it becomes hot, add milk and it becomes white, mix sugar and it becomes sweet, but it is water just the same. We are called upon to be separate from them. Love, joy, peace, justice, honesty, truthfulness and sincerity, good report and service are soul qualities that make manhood. May these virtues be ours until our souls join the great soul of God.

Prayer.—Our Father, bestow Thy blessings upon us this day and may our desires and our portion in life be in the true value of life and not the false. Make us pilgrims not of this world, but of the realm of good and God and of the Spirit. Forgive us of all our sins, and that which we have lacked, and bless our souls. In His name we ask it. Amen.

TUESDAY.

Unworthy and Unholy.

"Render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."—Rom. 13: 7.

Read Isaiah 43: 2.

Any one who uses his knowledge to stir up strife, impede the progress of others, block the path of commerce and produce pain and suffering, that he may himself thrive, is unworthy of the name of a gentleman and a Christian, and merits total disrespect.

The Bible says that these are they who devour widows' houses and shut up the kingdom of heaven against men. They enter not themselves and would keep out those who would enter. Woe to such an one. He must pay the penalty in punishment of soul.

Prayer.—Our Father, if we have taken anything from anyone dishonestly or unlawfully, bring us to full repentance and we will make reparation. We would return it four-fold. Make us servants of Thine in all our dealings and worthy partakers of Thy table. This we ask for Jesus' sake. Amen.

WEDNESDAY.

Redeeming Time.

"Take heed how ye walk exactly . . . redeeming the time because the days are evil."—Eph. 5: 15-16.

The inference is that any lost or misspent time is taken advantage of by evil and we lose our souls. W. E. Gladstone, the great English statesman said: "Believe me when I tell you that thrift of time will repay you in after life, with a usury of profit beyond your most sanguine dreams; and that waste of it will make you dwindle alike in intellectual and moral statue, beyond your darkest reckonings."

There are times when we lie in bed as a matter of indulgence, when we might be spending it with some great writer or thinker, or with our Sunday School lesson, or on some of our special jobs. There are times when we wait for dinner that might be spent in a good book, if not to say in prayer. To redeem the time, do not allow any of it to be wasted.

Prayer.—Our Father, we wish to be genuinely Christian in the use of our time as well as in the building of character. We pray for a holy living in our spare moments as well as in the main issues of life. Give us wisdom to direct our souls that carefully that nothing may be wasted. Give us power of self discipline and may we be able to sieze every opportunity to turn it to account for good. This we ask for Jesus' sake. Amen.

THURSDAY.

Self-Control.

"Yield not your members unto sin."

Read Romans 6: 12-23.

Tennyson said: "The happiness of a man in this life does not consist in the absence, but in the mastery of his passions."

There are different ways of exercising mastery. Paul did it by holding his peace when he was railed upon. Christ did it by answering nothing when he was tempted before Pilate. And we are told that we may do it not only in these ways but by exercising patience, forbearance, forgiveness and living the prayerful life.

Prayer.—Our Father, our many passions beset us and demand to be satiated immediately. Drive away their lurings, their whisperings, their claim for satisfaction. Give us strength to wait and keep silent always long enough to be careful and let heart and reason have their way—to let the heart and the soul speak that always the right may be done and said. Give us this blessing now and forever. In Christ's name we ask it. Amen.

FRIDAY.

The Danger of Unfaithful Friendship.

"A friend loveth at all times."—Prov. 17: 17.

It appears that the great mass of friendships are but a passing acquaintance. Emerson said: "They are hurried to short and poor conclusions because they have been made of wine and dreams instead of the touch fibre of the human heart."

One of the troubles we see is that friendships are aimed at swift and petty benefits. We try to grasp in a moment what it takes years to produce. Instead of seeking friendships sacredly we seek them for profit.

Real friendship is not glass but the solidest thing you ever saw. And the friendship that Christ brought and declared exists between Himself and His children, is brotherly, and exists to aid and comfort throughout all the relations and experiences of life and death. It is that which is found to be loyal and true not only when everything is fair and prosperous and serene, but also in the clouds, misfortunes, hard roads, ship-wreck, poverty and persecution. Our friendship for anyone should dignify that one, embelish his outlook by courage, wisdom and segacity; and add rythm and reason to his drudgery.

"Ah, friend, my friend! one true heart found tender,
That understands our troubles and our needs,
Brings more nearly to God than all the splendour,
And pomp of seeming worship and vain creeds."

Prayer.—Our Father, in realizing Thy friendship for us, make us true friends to our fellowman. Give us that spirit that adds Balm to the wounded heart, light to the dim understanding, leadership in honest and wise counsel, and renders cleanness and consistency to the thought of all. In Christ's name we ask it. Amen.

SATURDAY.

The Soul That Gives.

"Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."—Mark 8: 35.

"The penalty for selfish living is a shriveled life. The soul that insists upon getting everything and giving nothing is on the steep down grade to spiritual suicide. The end of a selfish life is spiritual death. If a man will not let the inflow of his life pass to service in an outflow, he will become like a pool with no outlet, stagnant and foul. The strong man who does not use his strength becomes a weakling. The scholar who does not use his knowledge becomes mentally inefficient. The rich man who does not use his money for worthy service becomes a greedy miser. This law of life should be inscribed everywhere: Lose your life and your substance in some noble cause, or you take the risk of losing it forever!

"While other women of her age were losing their better selves in the luxuries of society, Florence Nightingale went out to the Crimea and spent her life in service among soldiers, and as she lost herself there she found herself in a richer, diviner character. Livingstone lost his life in the heart of Africa for Christ's sake and the Gospel's, but he saved it to a glorious immortality. Benedict Arnold died in disgrace, a lost American, because he was devoted to nothing but self. Nathan Hale died gloriously, and his noble words will be a perpetual inspiration so long as the republic endures: 'My only regret is that I have but one life to give for my country!'

"The essence of Christianity is nothing else but the living of our lives according to the sacrificial example of Him who told us to lose ourselves in order to find ourselves. If we so live, we shall not only save our own souls, but the souls of every one we know."

—*Rev. Vincent G. Burns.*

"For the soul that gives is the soul that lives,
And bearing another's load
Doth lighten our own, and shorten the way,
And brighten the homeward road."

SUNDAY.

The Gateway to the Garden.

"Seek ye the Lord while he may be found."
"For He will abundantly pardon."

Read Isaiah 55: 6-9.

It has been said, "He that falls into sin is man; he that grieves at sin is a saint; he that

(Continued on page 13.)

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dears:

Thanksgiving Day has come at last! Ole Turkey Gobbler has strutted around for his last time. But we are all glad for Mr. Turkey Gobbler having strutted, for—

"On glad Thanksgiving Day
The children will be gay:
We like the dinner of Turkey and Spice,
We like the candies and nuts and ice;
And then we like to play—
On glad Thanksgiving Day!"

And, dears, while we are playing, let's not for get to say—

"Thanks to the Father, we will bring
For He gives us everything."

How about sending our little Orphanage friends a gift-box as *your* Thanksgiving offering? In a big, big building, not far away, there are many, many children living. This is our Orphanage home—some are big, some are little, and some are wee babies. They have no fathers or mothers, so some kind friend must take care of them. There are more children there than any of your mothers have, and it takes a lot of food and a lot of warm clothes for them. So, dears, if you have a toy or a dress, or a big ol' cake all covered with frosting, OOoo-hh-how good that sounds—why send our Orphans a part of it all, so they will be happy too, this glad Thanksgiving Day!

Your Editor,
MADGE FLEMING MOFFITT.

Dear Miss Moffitt,

I am a little girl eight years old. I am writing you while I am out of school. I have been out of school two days with a cold. Hope to be able to go back to school Wednesday.

I was leader Sunday night for C. E. Society. Our missionary society has won the banner. We gave a play in the basement on the 22d of October, and we made $55.00 at the play. One nice big man gave us a check. Wasn't that fine? We had the biggest crowd of any play that was given yet. And we had the best time practicing.

My home is in Charleston, S. C., but I am staying with my grandmother in Burlington, N. C.

Every Wednesday we have story hour. We are sending a gift box to the Orphans at Elon.

I will close.

Heaps of love from

Your friend,
MAIELLA ROSEMOND.

Burlington, N. C.

OLD APPLE TREE'S SECRET.

Old Apple Tree had a secret. She told it to the sunbeams; she told it to the breezes; she told it to her leafy green branches. But she did not tell it to the village children.

Old Apple Tree lived in a pleasant orchard close to the stone wall fence. In autumn she gave to Farmer Jones barrels of juicy red apples; and she never failed to ask Mr. Wind to shake some of her rosiest ones down into the road for the boys and girls who passed that way.

How Old Apple Tree loved to hear their merry shouts! But sometimes she heard words like these:

"I found it first!"

"That big one's mine!"

This year was a rest year for Old Apple Tree. In Maytime the children saw no pretty pink and white blossoms. "Too bad," they said; "we shan't have any nice red apples this fall!" Then no one except little Jeannie and Jamie paid any more attention to her.

Jeannie and Jamie would often stop and say, "Oh, how pretty your new green leaves are! And what a nice place for birdies to build a nest!" That was exactly what Mr. and Mrs. Robin thought.

And when summer days came Jeannie and Jamie, who had no trees about their bare cottage home, would often come and play outside the stone wall in the shade of Old Apple Tree's spreading boughs. And Old Apple Tree whispered her happy secret to Mr. Robin, who sang it to his wife.

Then one day in the golden autumn Old Apple Tree decided that it was time to give away her secret to the little friends for whose delight she had been keeping it all this while.

A merry troop of school children went by that morning and glanced up at her. "Bad Old Apple Tree," they cried, "not to give us any apples this year!" And they passed along while the little breezes laughed among the branches.

Then came little Jeannie and Jamie. "Good Old Apple Tree," they cried, "thank you for the lovely shade you gave us all summer and for all the lovely apples you gave us last year!"

"Now!" whispered Old Apple Tree to the breezes. And they parted the leaves that had been hiding the secret. "Oh-oo!" exclaimed Jeannie and Jamie, as they beheld two of the biggest, rosiest apples that ever were!

Then Mr. Wind came along with a *whiff, whiff, whiff,* and blew those two biggest, rosiest apples that ever were right down at Jeannie's and Jamie's feet.

"Oh, *oh,* OH!" shouted the happy children.

"Thank you, thank you, dear Apple Tree, for your lovely surprise to Jamie and me!" Jeannie laughed to find that she had made a rhyme.

"Oh, thank you, *thank* you!" cried Jamie for himself.

And Old Apple Tree had never been quite so happy before in all her life.—*Edna P. Brett.*

FAMILY ALTAR.

(Continued from page 12.)

boasts of sin is a devil." Someone has added, "He that forgives sin is God."

When Christian came back to the wicket gate and cried: "Is there no hope? May my sins be forgiven?" Evangelist replied: "Thy sin is very great; thou hast forsaken the way that is good. Yet will the man at the gate receive thee, for he has good-will for men." When Christian tremblingly asked to enter, Goodwill replied, "I will, with all my heart," and it is added, "With that he opened the gate." No truer word picture of God's pardon has ever been given since the Master himself uttered the parable of the Loving Father.

Isaiah's call was to a mercantile people. Out of their extensive business operations in the land of exile had come great prosperity. They went in for the "good things" of life. Yet the lives on which so much was lavished were as the "wilderness and the solitary places." Thorns and the briars were there; heart-hunger and loneliness; sterility and famine. Beyond was the garden. There, instead of the thorn, grew the fig tree, and instead of the briar the myrtle. The Gardener would lead the ransomed of the Lord forth with song and peace. There was but one way from the wilderness to the garden. Here, at the fringe of the wilderness, was the wicket gate.

Ever since Beelzebub erected his strong castle has there been the Gateway to the Garden. Goodwill has never abandoned the Gate. His voice still calls across the waste places to starving souls: "Eat that which is good and let your soul delight itself in fatness.—*Rev. A. J. Reynolds.*

Prayer by one of the parents.—That we may learn that God's invitation is our opportunity and that if neglected, it may be beyond recall. Let us urge our children to seek early that closer companionship with Jesus which will be a blessing throughout life.

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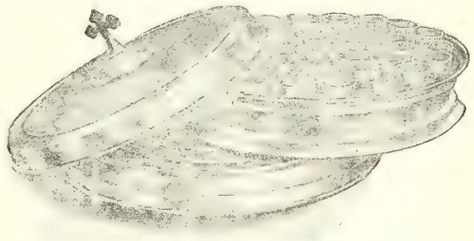

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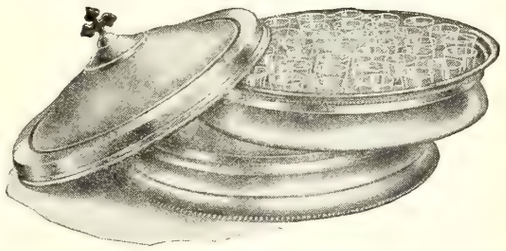

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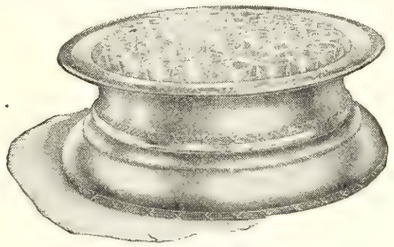

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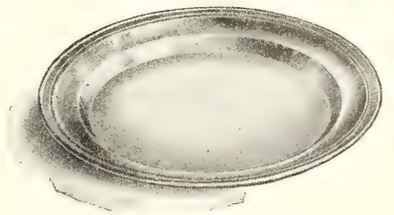

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Send Order to THE CHRISTIAN SUN.

Christian Orphanage

Dear Friends:

We are wondering what Church will stand at the head of the list this year, in the Thanksgiving offering? We are also wondering how many will give $1,000.00, $500.00, $250.00, or $100.00, to help us in this work. One hundred and ten children to clothe, feed and care for.

This is your institution.

When you sit down to your bountiful Thanksgiving dinner, please think of the one hundred and ten children in your Christian Orphanage and ask yourself the question, "Have I done my duty to the fatherless?" Then when the Thanksgiving offering is made in your Church, give as the Lord has prospered you, and satisfy your conscience.

The following has been contributed to us since the last report:

Foster Shoe Company, Burlington, N. C., seventeen pairs of shoes.

Dr. E. L. Moffitt, three wheel-barrows.

Miss Mary Hall Stryker, Hickory, N. C., two coats for girls.

Circle No. 5, Burlington Church, coats and other clothing.

New Lebanon Philathea Class, dress and other clothing.

Mrs. E. B. Jones, Mansfield, Ill., Bethel Ch. Society, one quilt.

Mrs. J. P. Montgomery's Class, Burlington, N. C., clothing.

Mrs. W. J. Edwards, Steeds, N. C., coat and other clothing.

Miss Sadie E. Boyd, Richmond, Va., dresses and other clothing.

Miss Belle Clark, Nathalie, Va., one quilt.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 26, 1925.

Amount brought forward		$ 25,301.08
North Carolina and Virginia Conference:		
Reidsville	$ 7.69	
Pleasant Grove (Oct. and Nov.)	3.00	
Shallow Ford	2.19	
Bethlehem	3.50	
		16.38
Eastern Virginia Conference:		
Berea (Norfolk)	$ 3.05	
Isle of Wight	2.50	
Young People's Bible Class, Ivor	20.00	
		25.55
Eastern North Carolina Conference:		
Boone Bible Calss, Sanford	$ 15.00	
Wake Chapel	6.27	
Damascus	6.00	
Oak Level	1.33	
Christian Light	8.31	
Lee Chapel	6.50	
		43.41
Georgia and Alabama Conference:		
Richland		1.00
Alabama Conference:		
Beulah		2.49
Special Offerings:		
Woman's Missionary Society, Fall River, Mass.	$ 20.00	
Lawrence Holt Endowment Fund	150.00	
Interest	30.00	
		200.00
Thanksgiving Offering:		
A. W. McAlister	$ 10.00	
Lucy B. Critz	25.00	
A Friend, Harrisonburg, Va.	13.00	
A Friend, Mt. Auburn Church	3.00	
Mrs. Cameron Morrison	25.00	
Mrs. R. L. Lambeth	5.00	
A. G. Jones	10.00	
Jeanette Cone	5.00	
S. Y. Spain	25.00	
Holt R. Gerringer	5.00	
Rev. and Mrs. J. W. Knight	10.00	
Mr. and Mrs. W. B. Madison	5.00	
W. S. Parker	10.00	
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Holy Neck Church:		
Philathea Class, Miss Lille Holland, teacher	10.00	
Intermediate Class, Mrs. N. G. Newman, teacher	5.00	
Beginners Class, Mrs. D. H. Howell, teacher	2.00	
J. A. Denton, Catawba Springs	25.00	
C. J. Senters, Catawba Springs	5.00	
Mrs. J. A. Dickey	1.00	
Mrs. G. S. Watson	1.00	
		59.00
Total for week		$ 533.93
Grand total		$ 25,835.01

FATHER AND SON WEEK IN THE SUFFOLK CHRISTIAN CHURCH.

Father and Son Week, November 8th to 15th, was observed by the Suffolk Christian Church, and an interesting and helpful program was carried out with good results. The week began with a special service on Sunday morning, November 8th, when fathers and sons attended the church services together and in many cases sat together. A special program of worship was used, and the pastor preached on "The Great Partnership." The sermon emphasized the fact that the father and son relationship was a great partnership, in which the father and the son made certain investments, and from which they received certain dividends. The church was well filled with a congregation made up in large part of fathers and sons.

Monday night was Father and Son Night in the Home. Fathers and sons were asked to spend the evening together in the home in games, in fellowship, and in the discussion of common problems. This was an unorganized activity, and it is not known how many fathers and sons observed this feature. One father who has three sons of his own, invited four underprivileged or fatherless boys to his home for an evening of games and fun. This was a fine way to observe this night.

Wednesday night was Father and Son Night in the Church. The mid-week prayer service was built up around the father and son relationship, and was in charge of the fathers and sons. Fathers and sons appeared on the program together and rendered an interesting and inspiring program.

Friday night was the occasion for the Father and Son Banquet, perhaps the most popular feature of the Father and Son Week. The banquet was held in the Sunday School room and was served in evcellent style by the members of the Ladies' Benevolent Social Union. It began with turkey and all the "fixin's" and ended with ice cream and cake. Miss Nina Oliver's orchestra furnished music for the occasion. Mr. Bower led the singing and sang a solo. Dr. J. E. Rawles responded to the toast, "To our Sons," and Ralph Smith responded to the toast, "To our Fathers." Chaplain H. E. Rountree delighted the banqueteers, one hundred and fifty in number, with a negro impersonation that was unusually well rendered, and which was interspersed with negro songs. Judge J. L. McLemore delivered an inspiring address on The Father and Son Relationship, and Col. E. E. Holland, who had returned the day before from an extended tour of Europe also spoke in an interesting way about his trip. After expressions of thanks for all who had had a part in the banquet, fathers and sons stood and sang "Blest be the Tie that Binds," joining hands as they sang, and Dr. Staley brought the banquet to a close with a fitting prayer.

Saturday was Father and Son Day Out-of-Doors, and the pastor, assisted by Mr. E. T. Bunch and Assistant Scout-master Ralph Smith, took a group of boys out for a short hike and some organized games. It was an afternoon of mutual fun and good fellowship.

On Sunday morning a special service was held for young men. The pastor preached on the theme, "Jesus Christ and Young Men." A quartette of young men rendered an appropriate and inspiring musical number. This service brought to a close a week that will bear fruit in the lives of fathers and sons in the days to come. This is the second year that the Suffolk Christian Church has observed Father and Son Week, and it bids fair to become a permanent feature of the church year.

THE GLORY OF A NATION.

The glory of a nation lies, not in her worldly wealth, her force of arms, or her wisdom of diplomacy, but in the ability of her people to understand and know God. . . . Nations having all these three glories have fallen before the north wind of God. The memory of the glory of Greece and the grandeur that was Rome's, reminds us that these are not everything. . . . Religion is something ethical—that is, to know God in history and in life as doing loving-kindness and right. Religion is to imitate God, to know Him spiritually and to apply this knowledge to daily life. Jeremiah says that to take delight in love, justice, and righteousness, is to know God. . . But now, on the face of the thing, the wise man who glories in his wisdom, the powerful man who glories in his might, are these not pitiful ideals when placed against the spiritual majesty of our Master? What a rebuke Christ is to us, to the things men glory in! . . . It is not wisdom, power, or wealth that I deplore, it is the exageration of them that is bad. They are the sinking sands of our lives. They are the things that men sell their souls for. But cannot buy love. . . To fulfill the chief end of life we need more. The glory of man is spiritual or it is nothing. Seek God, and these other glories will fall into line in their proper places.—*Selected.*

"The Bible is not being given to our children. It ought to be put back into the schools. Our children should be taught real, practical, everyday religion—a sense of justice and good conduct, and the way to do this is to put the Bible into the schools where it belongs. I'm interested in getting the Bible back into the public schools because of what my hearing the Bible read in public schools did for me."—*Henry Ford.*

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RESOLUTIONS OF RESPECT.

Whereas it is not given to finite mind of man to understand the infinite will and love of his Creator, and yet because of that limitless love God has for His children, it is given us to have faith and hope in contact with life, more especially eternal life in that better land;

Therefore, Be it resolved:

1st. That though one dear to us, Sister Libby Winner, has preceded us into God's heavenly realm, not grief alone should govern our spirits but rather should that grief be tempered with joy that her soul has found perfect peace and joy in the better land.

2nd. That we express to her family through these resolutions our assurance that their grief is ours and that a part of the loss, at least, is borne by her friends, knowing that our lives have been enriched by our contact with Sister Winner, and that the memory of her kindly presence will be with us always.

3rd. That it is our pleasure to spread a copy of these resolutions on our book of records, publish a copy in The Christian Sun, and to send a copy to her well beloved mother.

P. S. BLANDFORD,
J. E. BRINKLEY,
Miss MARY BRINKLEY,
Mrs. J. W. BRINKLEY,
Mrs. H. P. HARRELL,
Mrs. A. S. HARGROVES,
Committee.

RESOLUTIONS OF RESPECT.

While God, in His infinite wisdom, thought best to remove from our midst Sister Annie Welch, one of our loyal and faithful members of our Woman's Aid Society of Providence Memorial Church, Graham, N. C., we feeling very keenly our loss and missing so much her genial presence, Resolve:

1st. To try to emulate her many virtues and commend her family to walk in her foot steps.

2nd. That we extend our sincere sympathies to the bereaved husband and children, praying God's richest blessings upon them.

3rd. That a copy of these resolutions be sent the family, a copy spread upon our minutes, and a copy sent The Christian Sun for publication.

Mrs. BETTIE MANN,
Mrs. J. B. FERRELL,
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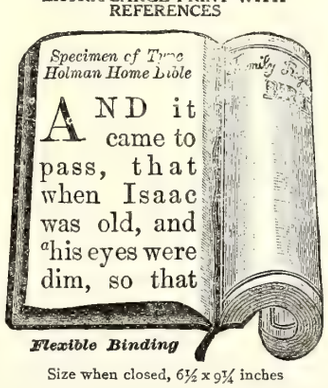

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NELSON.

Edna Nelson, the daughter of Brother and Sister William Nelson, was born on August 12, 1920, and died September 16, 1925, age five years, one month, and four days.

Edna was an unusually bright and interesting child, beloved by all. She was one of twin daughters. Her twin sister died at the age of two years. Only one child is left, William, age seven. Brother and Sister Nelson have had much of life's sorrow, but they do not sorrow without hope, for they are Christian people and know their loved ones are with the Saviour. C. E. NEWMAN.

HART.

Mrs. Adline Irene Hart died October 19, 1925 at her home in Chatham County, N. C. She was a consistent member of Antioch Christian Church for many years. She was in her fifty-third year at the time of her death. She will be greatly missed by her church and community.

She leaves to mourn her going a devoted husband, many relatives, and friends. On October 20, she was laid to sleep the long sleep of death in the Antioch Christian Church cemetery. May the Spirit of the Lord comfort the hearts of the loved ones. The funeral was by the writer. J. S. CARDEN.

INGOLD.

Boston R. Ingold passed from his labors to reward on October 22, 1925, being 43 years, 8 months, and 8 days old. He was married to Martha A. Barber on December 22, 1902. To this union 5 children were born, 3 daughters and 2 sons, Mrs. Sallie Slate, Earlie S., Ora, Maylee, and Vester Ingold, all of whom are living. Besides these he leaves a mother, one sister, and a half-brother, and many friends to lament his going. Early in life he professed faith in Christ and joined the Lutheran church at Friedens', but recently moved his membership to Apple's Chapel, where the rest of his family belong, at which place he was buried. A large congregation attended his burial and his grave was covered with pretty flowers. He will be much missed in his home, church, and community. May the Lord comfort the bereaved. T. J. GREEN.

SAWYER.

Joseph Silvester Sawyer was born in Caswell County, N. C., December 9, 1868, and departed this life at his home in High Point, September 20, 1925, age 56 years, 8 months and 20 days. He married Hulda Susan Miles, November, 1898, and the home was blessed with six children, Clarence, Lilian, Nannie, Alton, Felix and Robert. All of them are living.

Bro. Sawyer had a host of friends in Caswell. His body was buried at Concord Christian Church.

I. T. UNDERWOOD.

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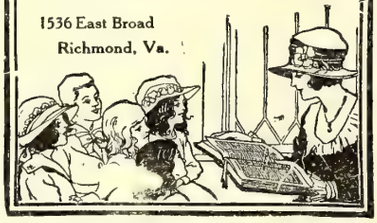

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, DECEMBER 3, 1925. NUMBER 49.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Foreign Students Dined.—

The churches of Chicago dined about three hundred foreign students studying in that city. Dr. Cleland B. McAfee and Dr. Charles W. Gilkey were the principal speakers, while responses were made by students from several countries. This is suggested for the churches of other cities. And it would be well to become better acquainted with the foreign students among us, for they will be the leaders in their lands soon, and peace must come that way. There is something about dining together that brings men closer together.

Needles and Pins.—

The Census Bureau estimates that in 1923, there was an output of needles, pins, hooks and eyes, and snap fasteners worth more than twenty-three million dollars. Forty-nine concerns were engaged in this business, employing 7,674 people, of whom 6,834 were wage earners. The wages paid to these workers amounted to 6,703,493, and the value added by manufacture accounted for $14,351,493. These figures show that small though needles and pins are, they amount to a great deal in the nation's business. Small things are not to be despised because of their smallness.

If often repeated, they make a great impression.

In the Newspapers Again.—

A few years ago one of the most talked about men in the Newspapers was Sergeant Alvin C. York, one of the most noted war heroes. He was a tall red-headed young man from the mountains of eastern Tennessee. Now he comes into prominence again, but a far different kind of prominence from that achieved a few years ago. It is a high devotion still, but this time it is with a hundred and fifty thousand dollars raised from the lecture platform and in other ways, which he is to devote to the building of a school for the education of the boys of his neighbors. He is this time representing a cause which ultimately will make unncecessary the first kind of heroism.

Financial Depression in Japan.—

Japan is undergoing a financial depression which threatens to be disastrous. School boys are forced to leave school and sell newspapers on the streets. Their spirit is excellent, however, but to see them work so hard is saddening to the heart. Some of the Japanese papers are insistent on a complete overhauling of financial machinery, while others point out that imports for the first nine months of this year are only six per cent higher than for the same period a year ago, and that the exports for the same period are thirty per cent higher, and they feel that a better day is in the dawning for the business life of Japan. At any rate all are agreed that the business life of Japan is in a deplorable state.

Another Summerless Year.—

The scientists are predicting another year like 1816, which is known as the "summerless year." Cold weather persisted through the whole of the year 1816, and no crops grew. The scientists tell us that this year is to be repeated in 1926. They base their predictions upon the increasing number of sun spots which lessen the number of rays radiated by the sun, and consequently the heat discharged. The summerless 1816 is attributed to the sun spots and to the volcanic eruptions which began in 1812 and closed in 1815. This chain of eruptions approximately belting the earth, threw so much dust and ashes into the atmosphere that the rays of the sun were obstructed. The sun spots are attended by certain tidal phenomena which will bring to the surface of the ocean great quantities of cold deep-sea water which will cool the atmosphere. The results of these predictions are yet to be seen, but it is certain that we are passing through many of the phenomena at present which are charged with having produced the icy summer of 1816.

Entertaining Japanese Royalty.—

America is now engaged in entertaining Japanese royalty. The Prince and Princess Asaka, who are now visiting with almost breathless haste the historic shrines and fashionable golf courses of this country, have been in Europe studying Occidental civilization during the past three years. They have acquired thoroughly modern ways. Prince Asaka is to report to his government on economics and social affairs of Europe and America, and after that he will take his place at the court with the leaders of his country, and set the pace for what a well-dressed man ought to wear. The Princess is a sister of the present Emperor Yoshihite, and is a direct descendant of Jimmu, who twenty-six centuries ago ascended the Japanese throne. Japan, since the Emperor Meiji swore his great oath, has been acquiring Western civilization and taking knowledge from all the earth. They have built factories and navies, and are manufacturing all the Western articles of manufacture, and now the Prince and Princess are taking home the last words in Western fashions and Western sports. According to the Princess, physical culture and sports are being advocated for the girls of Japan, and tennis, basket ball, and swimming are being taught in the schools. She believes that this sort of education will result in fairer and more efficient women for the Flowery Kingdom. All of these things have not diminished the reverence for the tombs of their ancestors, and they will return in January to the land of ancient gods to make their report. This is the third time that America has been privileged to entertain Japanese royalty.

Facing a Problem.—

We have been locking men up for crime through the years, and we have had on our hands a problem of what to do with them when their terms were up. We haven't known at all. The thinkers on the problem came to the conclusion a while ago that we didn't catch criminals and lock them up for punishment, but for purposes of reform. They have succeeded sometimes very well in the reforming business, and sometimes they have done the opposite. The Ohio State Penitentiary is doing something commendable, though how much it will do in reforming men is yet to be seen. Chaplain Reed of that institution was also librarian of it. He noticed that men took out books on technical subjects and returned them in a few days. He knew that those books couldn't be assimilated in a few days, and looked into the matter. He found out that thirty-two per cent of the prisoners could neither read nor write, and forty-seven per cent of his charges had called it an education when they reached the third grade. He set himself to meet the situation, and the Intra-Wall Correspondence School of the Ohio Penitentiary resulted. Now the men are using their one-time idle hours for self improvement, and are learning something which will fit them to become useful citizens instead of useless criminals. To take a case in point of what Chaplain Reed and his school are doing: There was a chap named Spike in the Penitentiary. He was only twenty-six, but he was what the world called a hopeless criminal. Seventeen of the twenty-six years had been spent as a guest of the government. His story ran something like this. He had never seen his mother. She died getting him into the world. A switch engine got his father when Spike was eight, and a little less than two years later the reform school got Spike. He has been on the inside looking out most of the time since. One day he went into the office of Chaplain Reed and sheepishly asked for a course. He had to promise to stick to it through to a finish, and he got the course he wanted, which was one in chicken raising. His term expired, and he went to work on a chicken farm where he was "chamber maid" to a large flock of Plymouth Rocks. He has been out a year, which is eight months longer than he has managed freedom before. It may be, as critics say, only a flash in the pan, and Spike may come back, but he didn't have to go to work. He might have gone back to the old crowd, but he didn't. That is a hopeful sign. It at least proves that the Reed system is building up scruples, which is a long step in the right direction, and we join No. 49,068 in saying, hats off to Chaplain Reed and his school. It is one of the great promises of the modern world that one of its problems may be successfully solved.

NOTES-PERSONALS

Rev. A. H. Shepherd changes his address from Glenn, Ga., to 3336 Second Avenue, Columbus, Ga.

Conference Secretaries are requested to forward their Conference Minutes to the Editor of the Annual at once.

The Southern Baptists are asking for a "Love Offering" of $1,800,000.00 to relieve the indebtedness of their Foreign Mission Board.

Rev. W. W. Staley, D. D., of Suffolk, is a member of and expects to attend the Executive Committee meeting of the Federal Council of Churches at Detroit, Mich., December 9-11, 1925.

Order your copy of Peloubet's Select Notes from THE SUN office. This book has been a standard commentary on the International Sunday School lessons for more than fifty years.

One of the best helps to the study of the Sunday School lessons is Tarbell's Teachers' Guide. It is now ready for distribution, post paid $2.00. Send your order to THE CHRISTIAN SUN, 1536 E. Broad Street, Richmond, Va.

Rev. W. J. Edwards, Steeds, N. C., of the Western North Carolina Conference, is open for church work the coming year and will be glad to serve any church within reach that needs him. He is one of our consecrated, faithful workers, and should be engaged.

Last year the Seventh Day Adventists asked their people for a "Harvest Ingathering" to relieve their Mission Boards, and that church of 208,000 members responded with gifts that totaled $597,022.18. Is it too great a task for the Christians of the Southern Convention to raise $25.0000.00? How much are we going to overshoot the mark?

The Christian Church at Liberty, N. C, is certainly looking upward, outward and forward. The substantial brick building is attractive and comfortable, the Sunday School is wide-awake and growing, the congregation is large and prosperous. They are to add some Sunday School rooms to the building, a need long since felt, and a necessity if the Sunday School is to continue to grow.

Our Riedsville, N. C., Christians are building a home for their pastor. In this they are wise. The pastor, Rev. R. A. Whitten, writes: "Work has begun on our parsonage, located on Montgomery Street, the street on which the church is located. It is to be a modern eight-room house and will add much to the comfort and convenience of pastor and family. Our people here are indeed workers."

The total Foreign Mission Budget adopted by our General Mission Board for 1926 is $69,-689.17. Of this budget (when raised) $13,896 is for our work in Porto Rico, $36,250 is for our work in Japan, $10.000 for miscellaneous work, and $9,543.17 is to pay on deficit. It will be more than a pitty, it will approach a tragedy for us Christians of America not to raise the coming year this $69,687.15. That would be just a fraction over 60 cents per capita of our church membership. Just that much from us in carrying out our Lord's program.

Brother W. D. Harward writes: "During the week following the second Sunday in November, we held protracted services at the Windsor Christian Church, afternoon and night, the pastor doing the preaching. The meeting was well attended and there seemed to be a growing interest in the services, the last meeting seeming the best of all. There were six additions to the church. We are trying to stress the matter of setwardship during this period designated for the study of this question and we are glad to note signs of an awakened interest along this line."

Rev. O. D. Poythress and his band of faithful workers, are certainly accomplishing wonders in South Norfolk. Such a display of faith and works we do not often find in these doubting days. Under date of November 20th, in a personal letter, Brother Poythress writes: "We are still going forward with our work at South Norfolk, thanks to our gracious Heavenly Father. We are working about thirty men this week, pouring cement, plastering, plumbing, and finishing up our electric wiring, in addition to the work of the carpenters. I don't know where we are going to get the money to pay off Saturday. We had $170 on hand at the end of last week and we have got to have the money from somewhere to pay off our workmen. I know the Lord has plenty of it, and this is His work, and we are His children, so I have faith to believe that it is coming from somewhere, but we are not sitting here and waiting for Him to throw it into our lap." Such faith has characterized Brother Poythress and his workers from the beginning in their endeavor to build an adequate house of worship that is to cost upwards of $75,000.00. Our work at this point has demanded such a house many years, and now that the work goes forward, Brother Poythress takes fresh courage and dares to press on. Surely God will reward such faith and crown such work with due reward.

PROGRAM OF THE CHRISTIAN MISSIONARY ASSOCIATION of the Eastern Virginia Christian Conference.

Oakland Christian Church, December 8, 1925.

Morning Session. 10:30 A. M.

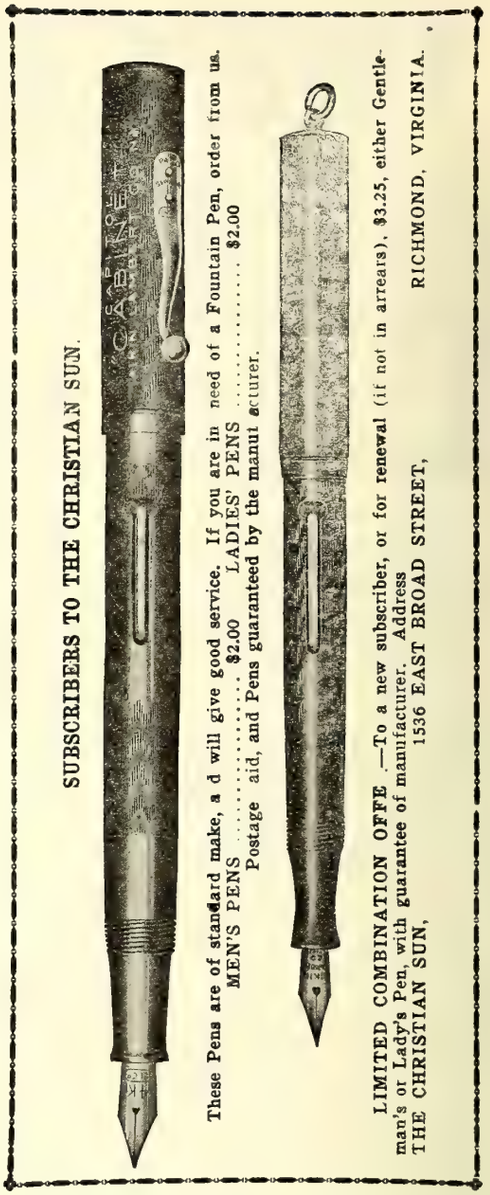
Call to Order, by President Lightbourne.
Devotional Period, led by H. B. Hall.
Report of Program Committee.
Words of Welcome, by Pastor Johnson.
Response, by Rev. W. H. Garman.

Report of Executive Committee.
Roll Call and Collection of Dues.
Address: "Our task in Eastern Virginia," by Rev. H. S. Hardcastle.
Adjournment for Lunch.

Afternoon Session. 2:00 P. M.

Devotional Period, led by G. C. Crutchfield.
Reports:
- Treasurer, B. D. Jones.
- Collectors.
- Finance Committee, L. E. Smith.
- Committee on Plans, W. W. Staley.
- Committee on Fields, C. D. West.
- Committee on Literature, B. J. Earp.
- Committee on Nominations.
- Committee on Resolutions.

Address: "Missions for Men," by O. D. Poythress.
Miscellaneous Business.
Final Adjournment, at 4:00 P. M.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Leaders' Helps for "Chinese Lanterns"..... .15

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AN ANNOUNCEMENT.

To Pastors of the Eastern Virginia Christian Conference.

The Christian Missionary Association meets on Tuesday, December 8th, four weeks from this week. That is not long off—so get ready.

We feel the pastors should present the work of the C. M. A. in their fields and should endeavor to hold the membership strength of last year, and where possible to increase it by securing new memberships.

The campaign last year resulted successfully, but it was simply a temporary success. For permanent results, the members secured last year must be held and new members must be secured. We are not requesting an intensive campaign such as we had last year, but simply that the ministers will interest themselves in holding the C. M. A. up to last year's strength.

THE CHRISTIAN SUN is publishing the C. M. A. memberships by groups of churches. So watch for the memberships in your church or churches. The C. M. A. membership is also listed by churches in the LIII. Volume, or 1925 Annual, pages 161-165. If you do not find your church listed it is because it is one of the eighteen churches in the conference in which there are no C. M. A. memberships. This does not include the Webster Community Church, for they joined with a church membership, October 28, 1925.

J. H. LIGHTBOURNE, *President,*
For Executive Committee.

NOTICE.

The Christian Missionary Association of the Eastern Virginia Conference will meet with Oakland Christian Church, Nansemond County, Va., Tuesday after the first Sunday in December (8th).

N. G. NEWMAN, *Sec'y.*

CONFERENCES MEET.

North Carolina Conference will meet with the First Christian Church, at Greensboro, December 9th and 10, 1925.

NOTICE.

Those expecting to attend the North Carolina Christian Conference, which meets with the First Christian Church at Greensboro, N. C., December 9th and 10th, will please notify the pastor when they will arrive, and by what conveyance.

C. H. ROWLAND, *Pastor.*

PROGRAM OF THE NORTH CAROLINA CHRISTIAN CONFERENCE.

Greensboro, N. C.,
December 9, 10, 1925.

First Day—Morning Session.
10 o'Clock.

Conference Called to Order by President.
Devotional Service, conducted by Dr. C. H. Rowland.
Enrollment of Ministers and Delegates.
Welcome Address, Mr. F. F. Myrick.
Response, Dr. W. A. Harper.
Report of Program Committee.
Report of Executive Committee.
Report of Treasurer.
Presentation and Ratification of Minutes of Local Conferences.
Filling of Vacancies on Standing Committees, and Appointment of Special Committees.
Annual Address by the President, Dr. W. C. Wicker.
Election of Officers.
Report of Woman's Board, Mrs. L. L. Vaughan.
Discussion of, and Vote on Report.
Report of Committee on Christian Union.
Discussion of, and Vote on Report.
Announcements.
Adjournment at 12:30 P. M.

First Day—Afternoon Session.
2 o'Clock.

Conference Called to Order.
Devotional Service, conducted by Dr. G. O. Lankford.
Report of Committee on Stewardship.
Discussion of, and Vote on Report.
Report of Committee on Christian Education.
Discussion of, and Vote on Report.
Report of Home Mission Board, and Presentation of Plans for organizing The Christian Missionary Association.
Discussion of, and Vote on Report.
Report of Committee on Church Polity.
Discussion of, and Vote on Report.
Presentation of the Claims of the Christian Orphanage, by Supt. Chas. D. Johnston.
Miscellaneous Business.
Report of Finance Committee.
Announcements.
Adjournment at 5:00 P. M.

First Day—Evening Session.
7:30 o'Clock.

Prayer, led by Dr. W. S. Alexander.
Music by the Choir of the First Christian Church of Greensboro.
Report of Committee on Missions.
Address by Dr. J. O. Atkinson, Mission Secretary of the Southern Christian Convention.
General Discussion and Vote on Report.
Prayer, led by Rev. P. T. Klapp.
Administration of the Sacrament, Dr. C. H. Rowland.
Adjournment and Benediction.

Second Day—Morning Session.
10 o'Clock.

Conference Called to Order by President.
Devotional Service, conducted by Dr. P. H. Fleming.
Reading of Minutes of Previous Day's Session.
Miscellaneous Business.
An Historical Presentation of the Achievements of the Christian Church in North Carolina and Adjacent Sections of Virginia.
"History of the Conferences and Churches of the Christians in North Carolina," by Mr. W. E. MacClenny.
"History of Deceased Ministers of the North Carolina Conferences," by Dr. W. C. Wicker.
"History of Deceased Prominent Laymen and Women of the North Carolina Conferences," by Prof. P. J. Kernodle.
"Statistical History of the North Carolina Conferences," by Dr. J. O. Atkinson.
"Missionary History of the North Carolina Conferences," by Rev. P. T. Klapp.
Session closed with prayer at 12:30 P. M.

Second Day—Afternoon Session.
2 o'Clock.

Conference Called to Order.
Devotional Service, conducted by Rev. J. Lee Johnson.
"Early Educational History of the North Carolina Christians," by Mr. W. H. Turrentine.
"Later History of Education Among North Carolina Christians," by Dr. W. W. Staley.
"History of the Christian Orphanage," by Mr. Chas. D. Johnston.
"Literary History of the North Carolina Christians," by Rev. Stanley C. Harrell.
"An Interpretation of Rev. James O'Kelly," by Prof. L. D. Martin.
Miscellaneous Business.

Second Day—Evening Session.
7:30 o'Clock.

Conference Called to Order.
Prayer, led by Rev. R. A. Whitten.
"The Principles of the Christian Church," by Dr. W. D. Parry.
"Christian Union in the Program of the Christian Church," by Dr. L. E. Smith.
"The Christian Church Facing the Future," by Dr. G. O. Lankford.
Adjournment and Benediction.

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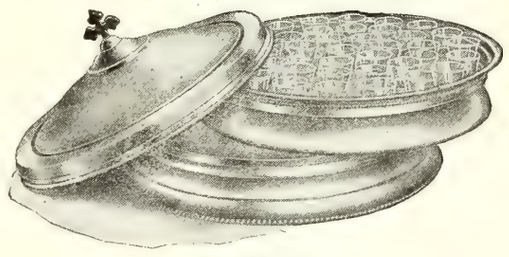

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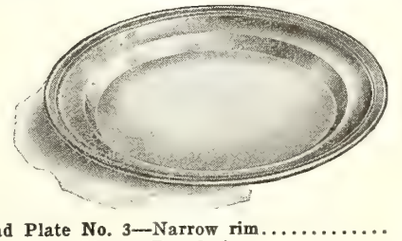

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E-D-I-T-O-R-I-A-L

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J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

"ROBERT MORRISON, MASTER BUILDER."

The United Council for Missionary Education chose Marshall Broomhall, M. A., to write a biography of Robert Morrison. He has written. His volume is not only interesting and instructive, but in many instances it is thrilling and inspiring. Dr. Robert Morrison was one of the world's truly great heroes. Under the severest difficulties, trials, and hardships, he went to China, in 1807, when the Chinese didn't want him there, and the English Government from which he went did not want him to go there. He actually had to sail by way of America, landing in New York, and then going thence to Canton, China, to get into the "Celestial Empire" at all. From 1807 to 1833, he lived in China constantly, only enjoying one furlough at home during that period, and he was under constant threat of being beheaded. He was forbidden to print tracts or religious literature in China, and yet this man translated and printed in Chinese not only some of the Gospels in separate tracts, but the entire Old and New Testaments. He carried daily his life in his hands, for the Chinese wanted nothing that the foreigner had for them in that day and time.

He preached seven years before his heart was gladdened with a single convert; and after twenty-five years of incessant toil and perpetual hardship, he had baptized only ten. He died in China, in 1833, away from wife and children, having spent the most part of a quarter of a century in lonely toil without friends and loved ones, from five and six in the morning until his strength was exhausted late at night. He was only fifty-two when he died, and yet the work of this man in translating the Bible into the Chinese language, in making a Chinese Dictionary, and in preaching the gospel in China, began the building of the Empire of the Kingdom of Heaven among the Chinese.

It would look like a mad dream. It indeed seemed to be folly and nonsense for one man, single handed and alone, to go out to carry the gospel to four hundred million people, one-fourth of the world's population, especially when there was not a soul of that vast number who wanted him or what he had to say, and who for many years regarded him as a "foreign devil" and treated him as such.

In reading this wonderful biography, one is reminded that heroes since Paul's day have wrought for the gospel and suffered in preaching the gospel even as Paul did himself. It is doubtful if the hardships of Paul were any heavier or more grievous to be borne than those of Robert Morrison. In fact, one would judge that Morrison had the heavier burden to bear, and cross to carry, because Paul did at least labor among some friends and followers, whereas Morrison, after wearing his life out—a strenuous, an energetic, a laborious life, in trying to win disciples to his Lord, could count all that he ever won on the fingers of his two hands. Though dying exhausted with labors and worn with toil in the name of his Lord, and without witnessing the outcome of his efforts, Robert Morrison was indeed a Master Builder of the thousands of missionaries and hundreds of thousands of converts in China today, who are the fruits of the labors of this pioneer man of God.

One seldom reads a book that reveals such sterling traits of character, such unswerving determination to do his Master's will and such indomitable energy in executing the cause that he had championed and the task to which his Lord had called him.

Robert Morrison was the pioneer missionary to the great closed land of China. But he wrought so faithfully and laid foundations so securely that the gates of China were finally flung open to the Christian world, and on the foundation that he laid the Christian Church of China has arisen.

Mr. Broomhall has laid the Christian world under obligations in portraying so graphically the career of this Master Builder, Robert Morrison. The Geo. H. Doran Co., of New York is the publisher, but the book can be had, we are sure, from THE CHRISTIAN SUN, Richmond, Va., at $1.50 per copy. And it is worth ten times that amount to every soul that reads it.

J. O. A.

THE SCRIPTURAL SABBATH.

Many of our people will remember Rev. H. G. Cowan as a former minister in our church. At this time Brother Cowan is living in Freewater, Montana, and is with the Church of the Nazarene. He did not enjoy very good health in the Eastern States, and in Montana we have no Christian Churches, so he is doing service for his Master in a sister denomination, of which he is now a member. Brother Cowan has just published a book of slightly more than a hundred pages dealing with the topic which captions this article. The book is published by the Nazarene Publishing House, 2109 Troost Avenue, Kansas City, Mo. The introduction to the book is written by Dr. John W. Goodwin, General Superintendent of the Church of the Nazarene, who says:

"This book from the pen of Brother Cowan should have wide and extended circulation among all Christian people. I believe the truth therein stated will become authority among spiritual people everywhere."

Brother Cowan says in regard to his book and the purpose in writing it:

"That one day above all others should be kept as a true, Scriptural Sabbath day, and that that day is Sunday, will be the theme of the following pages."

Brother Cowan in his discussion brings out the fact that Saturday worship has never been a part of Divine economy as a weekly cycle Sabbath, either before or after Christ, that the true Sabbath of God is more especially concerned with true worship from the heart than in keeping any one particular day.

The Seventh Day Adventists will not, of course, agree with this position, neither will the Jewish leaders concede the finality of his arguments. The Protestant world, however, is thoroughly convinced that Sunday is a suitable day as Sabbath and are satisfied with the three reasons which Brother Cowan gives for making this day a memorial:

(1) Of God's finished work of redemption through Christ.

(2) Of the deliverance of men from a more galling bondage than that of Egypt, through the resurrection of Christ from the dead, and,

(3) A sign of the sanctification of God's people by faith.

Any who are interested in a very careful and exhaustive study of the question of the Sabbath will find this book very valuable. Brother Cowan discusses the Sabbath as regulated by the Hebrew Calendar, as determined by the authority of Jesus Christ, the Lord of the Sabbath, and as fixed by the practices of the early Christians, and to this method of approach there can surely be no exception.

W. A. H.

TWO NOBLE SPIRITS.

An angel chorus announced the Advent of the Son of God. It had to be that way. Song is the native expression of the soul's rejoicing. Music speaks a universal language. Music never fails to touch the heart.

The great spiritual awakenings of mankind have always been accompanied by music. Moody had his Sankey; Torrey, his Alexander; Ham, his Ramsey; and Billy Sunday, his Rodeheaver. The preaching of the Word is ably supported by the ministry of music, vocal and instrumental. I know two noble spirits whose lives are dedicated to the cause of evangelism through music. I want you to know them too.

Mr. and Mrs. Sam Leonard Davis, whom to know is to love, are among the devout and deeply consecrated musical evangelists of our day. Brother Davis is blind. Many great pianists have been so afflicted, but what he lacks in vision, he makes up in a tense and spiritual musical emotion. His soul's eyes see the inspiring possibilities of his instrument and with a power born of spiritual genius he interprets the deepest longings of the human heart in its quest for fellowship with God.

And what shall I say of Mrs. Davis? She is consecrated; she is spirit-filled. In her singing and in her exhortations, she nobly compliments her talented husband's spiritual endowment. And so they twain are one in their service for their Lord and ours.

God bless them in their ministry of love and make them a blessing wherever He shall lead them to serve Him and His Kingdom.

W. A. H.

"A GREAT BOOK."

Little-Brown & Co., Boston, Mass., has recently brought out a great book. The title is "One Increasing Purpose." The author is A. S. M. Hutchinson. It is a book of fiction, but one which may be read and interpreted seriously. Mr. Hutchinson has already made his fame as a writer of fiction with his other books, "If Winter Comes" and "This Freedom," being among the number. But in his latest volume, the author

gets at the interpretation of the real need and the real spirit of our time. He paints in remarkable colors a strong man in pursuit of a real purpose and that pursuit is never satisfied until that purpose is firmly fixed in his mind. The hero in quest of his purpose interprets to his friends and associates about him, who are in quest of wealth, fame and wickedness with which to satisfy their souls, that it is the spirit and not the body that must be satisfied, and that the soul of man in its flight through time must have that on which to feed that is more stable than food or raiment, fine houses or fine clothes, or millions of money. The hero has a brother who is a prince among financiers and commands untold influence in the financial world. But this brother's home is not happy, and before the end comes that brother is calling upon the hero, poor in this world's goods, to give him comfort, real comfort, and something worth while to stand on in life.

The author interprets the fact that the spiritual meaning in life is life's real meaning. The author seems inspired by this great theme, the greatest theme in the world, and he inspires the reader to have a firm fixed purpose and pursue it at any hazards. He makes Christ the common denominator, this hero does, and reduces all deeds and acts to a numerator that will square with the denominator. It is a marvelous book and will bring to the distinguished author even greater fame than his fertile pen has heretofore produced. J. O. A.

WEEK OF PRAYER.

The Federal Council of Churches of Christ in America, through its authorized committee, has issued the call and program for the week of prayer in all the churches. The date is fixed beginning January 3, 1926, and closing January 9th. It is a clarion call to the churches and all auxiliary organizations and all the peoples thereof to observe a week of prayer at the beginning of a new year.

The topics for meditation and prayer and the outlines are exceedingly significant and interesting and are based on scripture readings. On Monday, January 4th, the topic is "Thanksgiving and Humiliation; for Tuesday, January 5th, "The Church Universal—The One Body of Which Christ is the Head"; Wednesday, January 6th, "Nations and their Leaders"; Thursday, January 7th, "Missions"; Friday, January 8th, "The Family, Schools, Colleges and the Young"; Saturday, January 9th, "The Home Base." A large four page folder is issued giving outlines of the topics, scripture readings for the program and sufficient material for every day's service. These programs can be had by addressing the Federal Council of Churches, 105 E. 22d St., New York. The price of the programs is $1.50 for 100 copies. J. O. A.

A "LOVE OFFERING."

Southern Baptists find their Foreign Mission Board $1,800,000 00 in debt and their Home Mission Board over a million in debt. So instead of retreating or retrenching, the Baptist churches have decided to give a great "Love Offering" on Sunday, December 27th to retrieve this indebtedness.

Now that strikes one as a mighty good name to use in "lifting" missionary indebtedness—a love offering.

The Christians in our conferences have voted to set apart, in some conferences February, in some, March, as Missions Month, in which we are to give all members of Christian Churches the opportunity of a "love offering" to help retrieve our embarrasment and raise an emergency fund of $25,000.00. And if we really love our Lord and His gospel as we say we do, the entire emergency fund and more will be raised. How we do trust that our people may look upon it, not as a burden offering, but as a "love offering." J. O. A.

MISS OLIVE WILLIAMS.

Elsewhere in THE SUN this week, Rev. W. P. Minton, D. D., gives an account of the going away of our dear sister, Miss Olive Williams, who for many years was our faithful missionary in Porto Rico. She gave the best of her life to this work. She wrought nobly and accomplished much in the name of the Lord. She now rests from her labors and her works do follow her. Not only do we of the States mourn her going, but there are hundreds in Porto Rico whom she has helped and who will miss her from their ranks and shed a tear because a dear friend and great heart has been taken from them. There was no more self-sacrificing and willing worker, no more consecrated and devoted missionary on the foreign field than dear Sister Williams.

While we mourn her going and revere her memory, we devoutly pray that God will give us not only one but many workers to fill up the ranks now so sadly broken becouse of her decease. J. O. A.

WHY OUR ELON COMMUNITY SHOULD BE THANKFUL.

By Mrs. W. A. Harper.

We have reason to be thankful, decidedly I think, for the good health of our community. During the past year only two persons have passed away in our community, a young man and an aged lady. In this connection, too, we should be thankful that both of these had made their peace with God, and we have every reason to believe that their eternal welfare is a happy state.

We should be thankful too because persons who have lived in our community dislike to move away, and always speak kindly of it as a Christian community. There is a fine feeling of brotherliness which cannot fail to make a strong appeal. I do not recall any citizen of our community who left it without regret and always those who have lived here love to come back. This is not to say that all citizens of our community heartily contribute their part to the making of our community spirit. I wish I could say this, but it is entirely true that whether they have contributed to the making of the community spirit or not, former citizens always speak in highest terms of our town. For this we should be thankful.

We should be thankful too that our community is provided with a beautiful place for public worship and a magnificent educational building for the training of the Christian life without cost to us. Other communities are put to great expense and sacrifice to provide themselves such facilities for the spiritual life, but our community has these items furnished them without money and without price as to their cost and also as to their maintenance. I think, however, that this situation imposes upon us the necessity as a community to contribute relatively more toward benevolent enterprises of a general character, as a sort of expression of appreciation for these peculiar advantages which we enjoy without the expense to which others must go for them.

I think too that we should not fail to express our appreciation for the boys and girls who constitute our community. Not all of them are perfect, but they are taken as a whole a fine group of promising children and they are willing, as I know from experience, to be taught and trained to do the right thing and to live properly. We should express our very special thanks for the Week Day Religious Instruction which is supplied our boys and girls in the department of Christian Education of the college. No other community, so far as I know, has such instruction provided for them as ours has in this splendid department. We will see the value of this excellent work in the character of the community a dozen or fifteen years hence even more strikingly than we see it today.

There are many additional reasons why we should, as a community, be thankful, but I shall mention only one other, and that is the fact that the spirit of sectarianism is absent from our church life; a situation in which all Christians of all names and faiths shall unite in a common and unified worship of the Heavenly Father. We have that situation here and we devoutly give thanks for it.

P. S.—I have purloined this from Mrs. Harper's room. She will be surprised to see it in print.—W. A. H.

DON'T BREAK THE EGGS.

"He's counting his chickens before they're hatched," has become such a favorite expression for the discouraged man, that he thinks it strange when the whole world fails to applaud his pessimistic warning.

Please! please! do not conclude now that pessimism is here referred to with any thought of discrediting the average pessimist. Perhaps some over enthusiastic optimist is more largely responsible for the brother's pessimism, than is the victim himself. But, in spite of this fact—and it is a fact in some instances—we shall do well to put forth our best efforts to rescue any brother from the blighting effects of pessimism who may chance to be afflicted therewith.

Perhaps we may be able to get him started on the road to recovery from his acute attack of indigestion by pointing out to him that he counts as many chickens before they're hatched as the optimist does. There is this difference, however: He counts dead chicks, while the optimist counts live ones. Seeing these dead chicks in prospect, he conludes it were better to let the incubator remmain idle.

Before we may wisely determine whether it will be to our advantage to go into this chicken-raising industry, it may be well to inquire as to the particular breed of chicks under discussion.

The quotation with which this article begins, is used so frequently with reference to our Christian enterprises which we believe have much to do with ushering in a reign of righteousness in the world, that it may be well for us to determine whether we should, or should not allow the incubator to be idle. Most incubators do bring forth some dead chicks. But they also bring forth live ones. Perhaps one reason for a reduction in the percentage of eggs producing live, healthy chicks is to be found in the fact that some over-anxious soul will persist in breaking the eggs—or a portion of them—before the day of "coming forth" has arrived.

Of course the optimist who persists in *selling* his chicks before they are hatched, and spending the money which he hopes to receive for them before it is earned, is soon likely to have no money with which to buy more eggs for future flocks of chicks. But there is a happy medium to be found between these two extremes—the bombastic optimist who ignores difficulties, and the benumbed pessimist who refuses to act for fear he will fail—the man who, recognizing, and properly evaluating obstacles to be overcome, sets himself to the task of becoming the master of circumstance.

P. S. Sailer.

Brooklyn, N. Y.

CONTRIBUTIONS

SUFFOLK LETTER.

Most local churches feel that they do not get full financial credit for what they do in the local church and beyond themselves. This feeling rests upon facts, and a little system and careful work would correct this almost universal lack. The suggestion made here may help to correct this deficiency and, at the same time, increase liberality among the members of the congregation; for members of the congregation, as well as members of the church, are under obligation to support religion and religious causes. Christianity has done more to improve industrial conditions, increase wealth, and further prosperity among the people, than anything else in human history. Wealth is indebted to Christianity. Labor is indebted to Christianity. Safety is indebted to Christianity. All men are indebted to Christianity. Non-church members are indebted to the church as well as members. The only difference between church members and non-church members is, that members have *assumed* this obligation, while non-church members have *not* assumed it in any positive and formal way. Some non-members of the church are honest and liberal enough to contribute to church expenses and benevolent causes. Such contributions bear witness to their sense of right and their liberal dispositions. They are in harmony with Christian requirements while they do not openly profess their allegiance.

But to return to the matter of such reports by local churches to conferences will give real credit for what the congregation does in the field of finance for the Kingdom. All the Auxiliary organizations in the local church, as Sunday School, Missionary and Christian Endeavor Societies, organized classes and other societies, should keep a record of all money *received* and *paid out* during the year and, through a written report made and read at the last conference of the church before the Annual Conference, tell exactly how much money has been received for the year, how much paid out, and the balance on hand. This will enable the secretary of the church to report to the Annual Conference the financial operations of the entire church for the year.

In addition to this, the financial report should show how much has been paid on Men and Millions for the year; and, where individuals have made donations, find out as far as possible how much has been given in that way and add to the total, under the head of *for other purposes,* so that the local congregation would have credit for the financial contributions for the year. More simple business should enter into the work of the church and its records. The pastor should see, at the beginning of the conference year, that this matter is impressed upon the organizations and the people. Such reports read at the last conference of the year in the local church, by some member of each organization, make an interesting meeting, besides developing a business-like method in the church.

W. W. Staley.

ELON LETTER.

Our church has been slow to appreciate history. Our early leaders were so abhorrent of any force or fact that might impede the free expression of life that they actually burned all records of their public meetings. The difficulty, therefore, of accurately settling many points in our early history can be appreciated, but we should not give up on that account.

With the thought in mind of quickening a growing concern in our early history, the second day of the North Carolina Conference, which meets in Greensboro, N. C., December 9th and 10th, will be devoted to the consideration of a series of papers and addresses to which the group title has been given of "An Historical Presentation of the Achievements of the Christian Church in North Carolina and Adjacent Sections of Virginia."

The program, under this general head, continues throughout the day and is as varied as our achievements as a people have been. I have no doubt that every one who attends that day and listens to these addresses and reports, will go away with a higher appreciation of and love for the Christian Church. I can safely say this despite the fact that I had the honor to make this part of the program and the more so because others will present the subjects discussed.

Mr. W. E. MacClenny, the official historian of our Southern Church, will present the history of the Conferences and Churches of the Christians in North Carolina. Dr. W. C. Wicker is to give a history of deceased ministers of the North Carolina Conferences, while Prof. P. J. Kernodle will do likewise for the laymen and lay-women.

The Statistical History of our Church will be given by Dr. J. O. Atkinson, while Rev. P. T. Klapp will present a paper on our Missionary History. This address will conclude the morning session.

Capt. W. H. Turrentine and Dr. W. W. Staley are to give papers respectively with reference to our earlier and later educational history. Supt. Chas. D. Johnston will picture the history and development of the orphanage. Rev. Stanley C. Harrell will give our literary history, while Prof. Leo. D. Martin of the Elon Faculty will present an interpretation of the Rev. James O'Kelly.

The evening session will hear three great men of our church speak. Dr. W. D. Parry will discuss our principles; Dr. L. E. Smith will present Christian Union as a goal of our Brotherhood; and Dr. G. O. Lankford will conclude the great and uplifting program with an address on "The Christian Church Facing the Future."

I trust that large numbers of our people will attend this conference and enjoy the program. I certainly expect to come away from this conference imbued as never before with the greatness, the goodness, and the righteousness of our beloved Church.

W. A. Harper.

MISS OLIVE GORDON WILLIAMS.

Miss Olive Gordon Williams, for many years a resident of Troy, Ohio, and well known throughout the Miami Valley, because of her earlier associations in newspaper work, passed away at the Home for Ministers of The Christian Church, Lakemont, New York, recently, at the age of fifty-eight years and six months. For the past eleven years she has been actively engaged in missionary work in Porto Rico, to which field she was appointed by the Mission Board of the Christian Church.

Though born at Gordonville, Smith County, Tenn., Miss Williams as a little girl came with her father and mother, Captain and Alice Gordon Williams, to Troy, Ohio, where many years of her life were spent. Following her high school work she took a commercial course in Dayton, and became secretary to her father during a decade or more of service in the lower house of Congress at Washington. She became well known in this section during these years as the Washington correspondent for several Miami County papers. Upon her return to Troy, she was for a number of years associated with her father in the editing of *The Buckeye,* of that city, and after his death, continued to edit it for some time.

Twenty-five years ago she made a tour of the world with her uncle, Judge H. H. Williams and family, and many of her articles were published in papers in this section. This trip seemed to crystalize her missionary interest which had been growing from childhood when she had contributed the first dime to a newly organized missionary movement called The Children's Mission. Following the death of her parents, she turned her life entirely into the channels of missionary service and went to Porto Rico early in 1915.

Much of her service was in one of the most difficult towns on the island, both from the standpoint of opposition to her work and unsanitary tropical conditions. She suffered innumerable ills, but stuck to her task with remarkable energy and will power and succeeded in accomplishing fine work, the most important of which was along industrial lines. She broke down prejudice and turned opposition into co-operation by helping the poverty strickened children of her field in Porto Rico to help themselves by teaching them how to make strands of beads and fine drawn work for which she paid them reasonable wages. With this kind of an opening, she was enabled during these years to accomplish a really remarkable work along missionary lines.

Nine months ago she became seriously ill with a tropical disease which had been bothering her for a long time, and which eventually caused her death. She was sent home and after partially recovering during her stay in Troy, went to the Home for Ministers at Lakemont, New York. She was given every possible attention, but the disease had developed beyond the power of medical skill to stop.

Miss Williams leaves no immediate relatives, but has a host of friends and acquaintances throughout this section. Her father was a Captain in the Union Army during the Civil War, and in addition to her church activities she was prominently connected with the W. C. T. U and the local Troy and State Woman's Relief Corps.

She was buried from the First Christian Church of Troy, Ohio. The pastor, Rev. A. E. Kemp, D. D., had charge of the service, and Rev. W. H. Denison, D. D., President of the Mission Board of the Christian Church, who as her former pastor had much to do with placing her under appointment, preached the sermon. A number of officials of the church attended, including, Rev. W. P. Minton, D. D., Executive Secretary of the Foreign Mission Board, and Rev. W. H. Martin, a former missionary to Porto Rico.

A later number of *The Christian Missionary* will be devoted to tributes to her life and work.

W. P. Minton,
Dayton, Ohio. *Mission Secretary.*

REPORT OF CENTENIAL CELEBRATION COMMITTEE.

It must not be understood or inferred that the Christian Church is but a hundred years old, nor is it true to say that this is the hundredth session of the North Carolina and Virginia Christian Conference. We know that a session of the North Carolina and Virginia Conference was held in the city of Raleigh in 1807, and it is very likely that this conference goes back to 1794. As a matter of fact, the North Carolina and Virginia Conference first included all the work of the

Christians in the South and some churches in Pennsylvania. This statement is based on a communication written by Rev. William Guirey, from which I quote as follows:

"We have churches in every State South of the Potomac, also a few in Pennsylvania."

The first division in the ranks of the conference came in 1810, at Pine Stake in Orange County, Va. The subject over which the conference divided was as to the proper mode of baptism. Rev. William Guirey and others held that immersion was the proper mode. Rev. James O'Kelly and others held that sprinkling or pouring was the Bible method. However, some of the Eastern Virginia churches held with O'Kelly, so that the North Carolina and Virginia Conference included all the churches in North Carolina, some along the border in Virginia, and also some in Eastern Virginia. In 1827, the Eastern Virginia Conference voted to send Rev. Burwell Barrett and Rev. Mills Barrett to a meeting to be held in 1828 at O'Kelly's Meeting House, Chatham County, N. C., "To bring about a greater union among us."

In 1842, the Eastern Virginia Conference passed this resolution: "That in consideration of the wishes of the North Carolina and Virginia Conference and others now wishing to join with us, and for the union and prosperity of the churches in this vicinity, we will be guided by such resolutions as this conference deems best for the future union and prosperity of the Christian Churches." As a result of this resolution, churches and ministers who were more convenient to the Eastern Virginia Conference were asked to join that body. This accounts for the fact that the Eastern Virginia Conference has certain churches associated with it in Gates County, N. C., and that the North Carolina and Virginia Conference has certain churches associated with it in Halifax and other counties in Virginia.

It may be interesting to know that in the beginning, the Christian Church had circuits just as the Methodist Churches had, and that the ministers were assigned to these circuits at the annual conferences. Some of these circuits included a great many churches; for example, in 1843, Haw River Circuit had the following churches: Huffines (now Shallow Ford), Pleasant Hill, Pisgah, Union (Va.), Shiloh, Christian Union, Brown's, Liberty, New Salem, Antioch, Hank's Chapel, O'Kelly's Chapel, Wilson's, Mt. Zion, Union (Orange), Liberty (Caswell), Concord, Bethlehem, Apple's, New Providence, and Pleasant Grove; a total of twenty-one churches. New Salem in this group is the church in which we are now meeting, presumably, and at that time had three members.

The North Carolina and Virginia Conference later divided into the Deep River Conference. In 1894, they united, and then the two conferences by mutual consent divided into three, which became known as the Western North Carolina Conference, the Eastern North Carolina Conference, and the North Carolina and Virginia Conference. In 1918, these three bodies came together in one and took the name of the North Carolina Christian Conference. These conferences are now working together in this general conference in matters of inspiration and general enterprise, but they meet in separate groups to handle local matters. At one time or another it will, therefore, be seen that every church in North Carolina and many of those in Virginia of the Christian Denomination have been officially connected with the North Carolina and Virginia Conference.

The North Carolina and Virginia Conference is truly the mother of all the conferences of Christians in the South, and not merely in the sense that this conference was organized first in point of time, which is beyond dispute, but also because of the initiation of enterprises and in importance of work achieved since 1794.

We quote the following paragraph from the historian of the Southern Christian Convention, Mr. W. E. MacClenny, of Suffolk, Va.

"The North Carolina and Virginia Conference was the first to do Home Mission work, the first to build a church in the capital of your State, the first to send its influence to other States, the first to have a church school within its bounds, the first to begin a church paper, the first to send a foreign missionary to foreign fields before the War between the States, and the first to furnish a missionary to Japan for the Christian Church in the United States. Within its bounds the Southern Christian Association was organized, as was also the Southern Christian Convention, and the General Convention of the Christian Church, South. It furnished the man to put out the Government and Principles of the Christian Church, it was the first to have a college within its bounds, also first to have an orphanage within its bounds. It was the only one of the Southern conferences that was able in any manner to hold together during the war of 1861 to 1865, and was the first to rally after that struggle, and hardly had the smoke of battle cleared from Appomattox before work was begun to organize the colored people of the State into a conference, this being the first that we have known of in the United States."

So far as we are able to find , the following churches of this conference are at least one hundred years old:

Apple's Chapel,
Bethlehem,
Pleasant Grove, Va.,
Salem Chapel,
Union, N. C., and
Union, Va.

Your committee has pleasure in saying that on the second day of the North Carolina Conference, which is to be held in the city of Greensboro, December 9th and 10th, many of the important events connected with the history of the Christian Church in North Carolina and in adjacent counties of Virginia will be given. According to the program of this conference, the entire day is to be given to the consideration of these important items covering the history of our church, our ministerial and lay leaders, its enterprises and principles, and the future door of opportunity that faces the church at this time. It is hoped that every member of this conference will be present at that time.

W. A. HARPER,
S. C. HARRELL,
Committee.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

1. **Bible Lesson Picture Roll, 21x32 inches, per quarter $1.25**
2. **Sunday School Superintendent (to accompany the Picture Roll), per quarter..... .15**
3. **Pupils' Lesson Stories, per quarter..... .06**

Improved Uniform Series International Lessons.

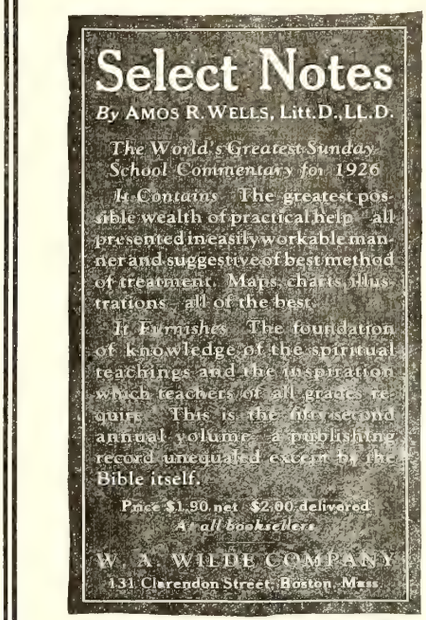
4. **Little Bible Lesson Pictures, per quarter... .05**

Group Uniform Series, Primary Course.

1. **Group Bible Lesson Picture Roll, 16x20 in., per quarter 1.00**
2. **Group Pupils' Lesson Stories, Primary, per quarter ..... .07**
3. **Group Lesson Pictures, per quarter..... .04**

In making order, be explicit and name the quarter for which supplies are wanted; thus: First quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

SEND ORDERS TO THE CHRISTIAN SUN.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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENNISON, *Secretary.*

WHAT ARE YOU AFTER?

It is well in your Stewardship program to keep certain practical, definite objectives in mind. Ask yourself what are you really trying to accomplish in your study and program. Some of the really important items that should be secured are:

1.—That your people, all of them, should come to know what the Bible teaches about Stewardship; its meaning, importance, spirituality. Many d onot understand how really fundamental it is to their life and character. When you have finished your treatment of it, they should at least know and recognize their responsibility to God as stewards; that it is a, great vital, Bible doctrine, to which they cannot be indifferent.

2.—A definite commitment to the principles and practice of Stewardship. There should result an acknowledgement of their Stewardship by the actually setting aside for the service of God a real measure of their time, money, talent, energy. Just to listen and agree to the teachings of stewardship without acknowledgement will not mean much permanently for their lives. There should be a new feeling of personal responsibility.

3.—A new and careful study and analysis of your own church's present methods of church and Kingdom finance. How can your method be improved, made more Christian? Are you using the approved methods of church finance—the annual every member canvass, duplex envelopes, two treasurers, the making of real budgets for local current expenses and the same for benevolences? Is the ration between what we spend for ourselves and for others Christian? Are we training the whole congregation, even the children, in stewardship and proper giving, or are we just raising money for the present to pay bills? Do we send reports and statements and keep all subscribers informed as to the needs and conditions of the church's finances? Do we pay by check and have all books audited?

4.—The campaign should always close with an enlistment and endollment of tithers. This for old and young, husband and wife. No one should wait on another. Great emphasis should be placed on this . Thousands feel that they should tithe, but no one has enlisted them. We have enrollment cards and wall charts free for the asking.

5.—There should be a new atmosphere in the homes of our people. Many children are growing up in an atmosphere of getting all one can and giving as little as possible. Others are growing up in homes where pleasure, luxury, selfishness in spending, is the rule. Many have never been taught what money is, how it should be used, what proportion should be given. Many homes in your congregation should learn a new atmosphere from your teaching, as to the use of their lives and money.

MAKE A BUDGET.

If you have not yet secured the 1926, 25 cent "Diary and Budget Account" book for yourself, for your children, or for the young people whom you teach in Sunday School, you had better not delay. They are fine and important.

Miss Margaret H. Morey reports having received the following articles for the Fancy Gap wark during the month of October:

From Circle No. 4, Woman's Missionary Society, Burlington, N. C., 6 boxes of clothing.

From Woman's Bible Class, Burlington, N. C., 1 box of clothing.

From Palestine, Ill., 1 box of Sunday School literature.

From Ingram, Va., 1 box of Sunday School literature.

TWO WORTH WHILE AND INSPIRING QUARTERLY REPORTS.

The Mission Secretary has received two reports recently that he feels SUN readers should see. They are remarkable. Many of our pastors even who are most concerned for our Mission Work and the growth of the Church, and very many of our good people in churches where there are no Woman's Missionary Societies, have begun to realize what our good women in the Missionary Societies are doing.

Mrs. W. V. Leathers, Holland, Va., treasurer of the Eastern Virginia Woman's Conference, kindly gave us a carbon copy of her fourth quarterly report and it is as follows:

Dues to General Board	$ 150.00
Home Special, Richmond	834.30
Foreign Special, Japan	760.00
Kitano's Salary from Suffolk Woman's Society	140.00
Kitano's Salary from Suffolk C. E. Society	100.00
Matsuno's Salary from Dover Women's Society	50.00
Sunday School in Japan from Suffolk Women's Society	12.50
Mary Gilbert at Elon Orphanage from Suffolk Women's Society	15.00
For Rocky Ford	86.00
Elon Baby Home from Cradle Roll Dept.	128.64
Santa Isabel Pastor's Salary from Y. P. & W. W.'s	542.78
Mountain Work in Va., Y. P. & W. W.'s	542.78
Painting the Elk-Spur School from Suffolk Girls' Society	75.00
One life membership	10.00
Total	$3,597.42

Mrs. Leathers adds that of the Rocky Ford fund $16.35 is a special from Waverly Woman's Society, and $5.00 is for the same fund from the Union (Surry) Young People's Society. It also should be mentioned that $100.00 on a previous amount sent in for the Rocky Ford Fund was given as a special by the Woman's Society of Christian Temple, Norfolk, and this is in addition to the gifts of that church through which they support a teacher in our mountain school at a salary of $75.00 per month.

Mrs. W. R. Sellars, Burlington, N. C., is the treasurer of the North Carolina Woman's Conference, and her quarterly report is as follows:

Regular Dues	$ 313.38
Richmond Work	300.00
Rocky Ford Fund	408.06
Japanese Student Fund	75.00
Foreign Missions	79.45
Mrs. Fry's School	30.00
Dora Delfina, Porto Rico	100.00
Cradle Roll	75.02
General Purpose Fund	100.00
Total to Mrs. W. T. Walters, Nov. 4th	$1,480.91
Rocky Ford, Oct. 21st	259.62
Total	$1,740.53

It will be understood that the women transmit their funds quarterly, and these reports are for the final quarter of the year. However, it may be added that the final quarter is generally the best of the four. The annual reports have been printed in THE SUN, but these quarterly reports are certainly worth a re-reading. Our heartiest congratulations to the good women of the Christian Church, who are showing the men how to put on the whole program of our Lord, which program SUN readers can find in full at Mark 16: 15.

J. O. ATKINSON,
Mission Secretary.

REPORT OF DEPARTMENT OF FOREIGN MISSIONS.

TO THE GENERAL BOARD OF THE CHRISTIAN CHURCH, OCTOBER 22, 1925.

DR. W. P. MINTON, *Foreign Secretary.*

A year ago the Foreign Mission Department presented to this General Board twelve definite propositions which it hoped to carry out as a part of its effort to make a normal gain in our overseas service. It is not an easy task to accomplish worth while goals even under the most favorable circumstances, and it is especially difficult to do so in dealing with the uncertainties of work in a foreign country. We are profoundly grateful, therefore, to be able to report that with the exception of one proposition and the partial exception of two others, we have been able to complete our undertaking substantially as planned.

1.—We proposed to give Miss Stacy a furlough year of special study in America and return her to her work this fall. She spent a most satisfactory year at Defiance, did a good piece of deputation work and is now back in Japan, where she and Miss Crew are to spend the coming year in the Sendai field. Miss Crew graduated in June from the two year language school course and is now a full-fledged missionary.

2.—Our second proposal was to bring the McKnights home this year for their regular furlough, which was to be spent in special study. They are now located in Boston, where both are pursuing special courses in Boston University, School of Religious Education, and they have already been doing some good work among our churches and conferences.

3.—Our third proposal was to begin if possible the church and kindergarten building in Tokyo this year. The contract has been let and the work is now under way, with funds already in hand. This will give us a splendid plant in the Naka Shibuya, Tokyo, field, with a pastor's home, and also a building so arranged as to accommodate the church, a night school, and the flourishing kindergarten. The Garmans moved into the newly completed mission home in February.

4.—We planned to continue the training of seven theological students and two kindergarten training students in Japan, and we are happy to say that this has been done and another theological student and two kindergarten training students added.

5.—Our fifth proposal for the Japan work was to send out this fall Rev. and Mrs. L. C. Fletcher, but circumstances made this impossible at this time. They are now located in the pastorate at Dewittville, N. Y., and hope to sail a year hence. The year in the pastorate will be valuable training for their missionary service later.

6.—In Porto Rico we planned to send the Mortons from Ponce to Salinas to take charge of Miss Williams' work because of her illness. But though ill constantly, she stuck to her work for many months, and the Mortons were thus able to move to the challenging Santa Isabel field, where

they have not only co-operated with the pastor in his work but have also had charge of the industrial work and assisted in the launching of a kindergarten and Daily Vacation Bible School. Miss Williams was eventually forced to come home and is now in the Aged Ministers' Home at Lakemont, N. Y., fighting to regain her health. She has given her life to the work. (This last sentence is literally true, for since the writing of this report, Miss Williams has been called home to the land of happiness and bliss.—*Ed.*)

7.—Our next proposal for Porto Rico was to put fifteen hundred dollars into new buildings. We have secured a suitable house and lot for a much needed parsonage at Arus, at a cost of $1,100, and have funds on hand for a chapel, which we would have built this year had we been able to secure the land needed. Funds for another chapel have since been secured.

8.—Our eighth proposal was to have Miss Kirkpatrick, who was placed under appointment last year, complete her year of high school teaching and begin this fall a course in religious education. She is now in the midst of her studies at Northwestern University, and we hope to put her into Union Mission School next year.

9.—We planned to assume our full share of co-operative work which is becoming increasingly vital to every mission field. We have done this by representation on the faculty of the Theological School in Tokyo, in the American School, the Union Church, the Japan Christian Council, The Union Seminary of Porto Rico, the Union Evangelical Association and the Union Book Store and Printing Press in Porto Rico, the Foreign Missions Conference, the Committee on Co-operation in Latin America, Missionary Education Movement, World Alliance for International Justice and Goodwill, etc. We also had a fine representation at the great Foreign Missions Convention held in Washington in January, and its message was carried effectively into many of our churches.

10.—Our next proposal was to vigorously push Missionary Education throughout the church. This has been done through the columns of *The Christian Missionary,* the *Herald of Gospel Liberty,* the *Sunday School Herald* and *Junior Herald.* We have also issued a thousand copies of a poster and nine different leaflets, totaling about ninety thousand copies. These were used in special programs by about a hundred churches. Church Schools of Missions were conducted in fifty churches for the study of Foreign Missions, and 209 churches informed us that they used the leaflets in some form of instruction. It is possible that others of the 509 churches contributing to Foreign Missions this year made some use of this literature. We also co-operated with the Board of Christian Education in furnishing missionary material for its various publications and in the Young People's Congresses and the summer schools, Miss Morrill and Miss Stacy assisting materially in this work. The secretary also gave a great deal of time to personal visitation of churches, conferences and institutes, besides conducting a vigorous campaign by mail.

11.—Our eleventh objective was to move steadily forward in all lines of the regular work, in spite of the heavy deficit, because we believed our people wanted us to. We have not succeeded in every way, but some real progress has been made. At Ishinomaki, Japan, our old property has been sold and a much more valuable lot and buildings acquired in a much better location. The total value of our property holdings in Japan are now estimated to be 338,725 yen, or approximately $169,362.50.

We had 113 baptisms in Japan last year, a gain of 24; resident membership increased from 730 to 789, a gain of 59; enrolled enquirers decreased from 170 to 123, a loss of 47; Sunday School enrollment decreased from 2436 to 2198, a loss of 238. A readjustment after the resignation of one of our Bible Women necessitated the discontinuance of one Sunday School in Tokyo. Some of Mrs. Fry's work in branch Sunday Schools was interfered with at the time of the Japanese-American Immigration difficulties. These two items account for losses that total 530. The total loss for the Sunday Schools in Japan is only 238, as the work outside of these two points has shown decided gains. Total contributions from the Japanese church decreased from 7,154.65 yen ($3,577.35) to 6,965.65 yen ($3,482.83); a loss of 189.20 yen ($94.60); but pastoral support increased from 2,129 yen ($1,014) to 2,225 yen ($1,112), a gain of 96 yen ($48).

In Porto Rico, church membership increased from 317 to 340, a gain of 23; Sunday School enrollment increased from 902 to 920, a gain of 18; C. E. enrollment increased from 214 to 236, a gain of 22; total contributions from Porto Rico churches increased fro $994.26 to $1,170.83, a gain of $176.57; pastoral support increased from $437.45 to $507.00, a gain of $69.55. Our property in Porto Rico is worth approximately $50,000.00.

12.—Our last objective was to win at least one hundred fifty to Christ during the year and to train and develop our national church membership in both fields. There were 38 confessions of faith in Porto Rico and 113 in Japan, making to total of 151—just one beyond our goal.

While we lost one of our oldest pastors in Japan (Rev. Matsukawa) by resignation, we ordained two well trained young men, Mr. Taizumi and Mr. Tanaka, both having already been tried in settled pastorates in Tokyo. Two of the four kindergarten training students are giving part time as assistants in the actual work; some of churches during the summer vacation. We have eleven teachers in five kindergartens and five helpers in two day nurseries.

Mr. Victor Rivera, who served us two years in Porto Rico has resigned to take up teaching. A new worker has been added and two laymen who have been loyal workers for two years, have been named lay-preachers and are assisting in two fields.

Other evidences of growth on the part of our nationals is found in the fact that two Japanese churches have raised substantial sums for new buildings and the Sendai Christian Orphanage, so long supported by our church, no longer needs help, being entirely supported and directed by the Japanese. Self-support in both fields shows some increase.

A comparison of Foreign Mission receipts for the past two years follows:

	1924	1925
General Fund	$ 33,483.33	$ 42,046.51
Designated Funds	17,611.28	7,058.13
Forward Movement	12,500.00	5,238.00
Tatal	$ 63,594.61	$ 54,342.64

While this shows a total loss in revenue of $9,251.97, the General Fund, which best indicates the interest of our people, shows a gain of $9,563.18. There was a loss of $7,262.00 in Forward Movement Funds and $10,553.15 in Designated Funds, the latter partially accounted for in the fact that $8,139.76 of last year's receipts were Earthquake Emergency gifts. Last year, 455 churches gave regular offerings amounting to $14,830.47, and this year 509 churches gave $17,588.84, a gain of $2,758.37. We added during the year $3,514.66 to our permanent funds.

Your secretary has continued to edit and publish *The Christian Missionary,* which now has its largest subscription list, and has given about 140 addresses in 17 different conferences and 65 different churches, including 15 conference sessions, and a number of missionary institutes. He traveled over 16,000 miles, has spoken to 17,280 people and has represented the department in a number of interdenominational meetings.

(Note.—The above is the report of the accomplishments during 1924-25. In an early issue we will give the remainder of the report, which deals with the plans for the coming year.)

WOMAN'S MISSIONARY SOCIETY PROGRAM.
DECEMBER.

WOMEN'S SOCIETIES.

Send a gift or letter of Christmas greetings to some of our missionaries.

Opening Thought.

"God so loved the world that He gave His only Son."

Prayer and Missions.

1.—Bible Teachings on Prayer.

(a) Let each member respond to roll call with one of the promises given in the book, pp. 46-53, giving chapter and verse of the book where found.

2.—Sentence prayers for missionaries. (Definite prayer for individual missionaries.) "If my people, who are called by name shall pray, then will I hear from heaven."—II. Chron. 7: 14.

3.—Paper; material found on pages 45-50, points out the surprising fact that it is God who invites and urges men to pray, throughout the Old and New Testaments.

(a) God's character the true test of prayer, pp. 50-55, close with poem on page 55.

4.—The nature of prayer. Let five women give briefly in their own words, pp 55-56, making definite the five points:

(1). Prayer is trust and communion.

(2) Prayer is humble consciousness of dependence.

(3) Prayer is petition.

(4) Prayer is confident asking in faith.

(5) Prayer is working.

5.—A call to prayer, pp. 70-72, given by the leader and closing with prayer.

(a) "The Other Half of the Christmas Message." (Leaflet.)

(b) "For He was a Jew." (Leaflet.)

YOUNG PEOPLE'S SOCIETIES.

Send a gift or message of Christmas cheer to one of our missionaries. If there are those in your midst who are sad and lonely, who need you, extend to them Christmas greetings.

Opening Thought.

"God so loved the world that He gave His only Son."

"High Adventure."

1.—The Slavic family at home.

(a) Roll Call. Use Slavic proverbs as responses. These proverbs, which may be found on pages 10, 42, 62, 96, 122 and 140, should be copied and distributed before the meeting.)

(b) Short review discussion on first chapter.

2.—Discussion:

(a) What is a fatherland? What is a citizen?

(b) What does the word "patriotism" mean to you? Can only citizens of a Republic be patriotic? (See pp. 50-51.)

(c) Did you realize that so much of the territory of Europe is occupied by Slavic people?

(d) Explain the proverb, "A man, when he is thinking about the sun, feels its warmth." (See page 56.)

3.—Leaflets:

(Continued on Page 13.)

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson XI.—December 13, 1925.

Subject: "Paul in Melita and Rome."

Golden Text: "I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth."—Romans 1: 16.

Lesson: Acts 28: 1-31.

"Whosoever would be great among you must be the minister (or servant) of all." Paul was great on many occasions, but he was never greater than he was on the island of Melita. For one of the real tests of greatness is a man's willingness to humble himself and become the servant of all. There is a world of meaning in the words, "And when Paul had gathered a bundle of sticks." Here was one of the greatest men of all times, gathering sticks for a fire, when all around him there were men who were his inferiors in practically every way. One who knows anything about Paul can readily imagine the zeal and the thoroughness with which he did the menial task, and the humble and at the same time exhalted spirit of service which he manifested in the doing of the task. If this lesson teaches nothing else, let it teach us the glory of humble service performed in the spirit of Him who took a towel and girded himself and washed the disciples' feet.

Paul spent three months on the island of Melita. We do not know what he did, but we do know that he did something. Paul was too good a steward of life to allow three months to go by without doing some constructive work and rendering service. We have an inkling of some of the things he did in the story of how he healed Publius' father and also those who were brought to him. The man dedicated to the service of Jesus Christ can find anywhere and everywhere opportunities for service.

From Melita to Syracuse, to Rhegium, to Puteoli, were the next steps in Paul's itinerary. At Puteoli he found brethren, who not only welcomed him but kept him with them for a week. It must have warmed his heart to find friends in a strange land. And then he "went to Rome." This one thing Paul did, forgetting the things that were behind, and unmindful of the things that were to befall him ahead, he pressed on toward Rome. Like the Master, "he set his face" to go to Rome.

A group of Christians, who evidently had been informed of Paul's approach, came forty-three miles out of Rome and met him at the Three Taverns. "Whom when Paul saw, he thanked God and took courage." The sight of fellow Christians who had come that comparatively long journey to meet him stirred his heart and inspired him with new courage. "And so they came to Rome." Rome had seen many triumphal entries, some of them over that road that Paul traveled. But never before or since had there ever been an entry by a group that had more effect on the history of the empire or the life of the world, than that lone prisoner and his fellow-Christians had that day as they entered the city. Christianity was to conquer Rome, and alas, it was later to be conquered in a way by Rome.

Paul was allowed to live in his own hired house, but he was a prisoner, chained to a soldier day and night. Three days after he reached Rome, he called together the leaders of the Jews and tried to win their allegiance. They were rather non-committal at first, but desired to hear more of the sect which they had heard so much about, and which was everywhere spoken against.

When Paul had an opportunity to explain the movement which he represented, and when he testified concerning Jesus from both the law and the prophets, some believed and some did not. There was a disagreement, and to those who did not believe, and who turned away, Paul declared that they were those who having ears to hear, heard not, and having eyes to see, saw not. Prejudice and bigotry had blinded their eyes and stopped their ears and hardened their hearts. But the Gentile world was open to the message, and during Paul's two years at Rome he preached the gospel effectively. Writing from Rome to the Philippians, Paul says that his bonds in Christ had been made manifest in all the place and in all other places.

All things work together for good to those who love God, to those who are called according to His purpose. Paul, a prisoner at Rome, continued to preach the gospel to all who came to him. He preached the Kingdom of God and taught those things which concern the Lord Jesus Christ with all confidence. He was not ashamed of the gospel of Christ, for it was the power of God unto salvation. It was good that he had an opportunity to preach the gospel.

But better still, at Rome Paul had an opportunity to think and to write, and some of his finest letters, and some of the Bible's best literature were produced during the Roman imprisonment.

If Paul had been free it is more than probable that these letters, certainly not all of them, would have been written. God in his providence was showing Paul a more excellent way, and leading him into a more fruitful and abiding service. And yet in all his literary activities, Paul always kept open house for all those who wanted to see him and to hear the good news. As Alice Freeman Palmer said, "It is folks who count. Invest your life in other folks." Ministers will do well to follow Paul's example as a student and writer, but they will do even better to follow his example in keeping his door and his heart open to all those who seek, or need to know the Way of Life.

Teaching Points.

1. It is not so much a matter of where a man is as of what he is.
2. Kindness speaks in a universal language.
3. Humility is always a mark of true greatness.
4. The man who has given himself to the service of Jesus Christ can always find some form of service.
5. Wherever there is human need there is a challenge to service.
6. The true man of God exercises a healing ministry wherever he goes.
7. Real gratitude expresses itself in action.
8. He who extends Christian hospitality to another, renders a high type of Christian service.
9. Christianity needs fellowship on the part of Christians.
10. The thought that others care for us gives us inspiration and courage.
11. God fulfills his purposes in strange, but certain ways.
12. A Christian's vocation is witnessing for Christ; all else is his avocation.

CHRISTIAN ENDEAVOR.

December 13, 1925.

Topic: "Bible Principles of Giving."

Scripture: Lev. 27: 30; I. Cor. 16: 1-4, 14.

Plans for the Meeting.

Service and giving to others is the thought running through all of the Christian Endeavor topics for December. This thought will be a fitting preparation for whatever your Society may be planning for Christmas. For this reason twenty minutes or longer should be used either at the beginning or close of the meeting to practice Christmas songs. The committee at work on the Christmas program should be given an opportunity to report what plans have already been made, and for further suggestions. The thought of "something for others" should be kept uppermost in the minds of the members.

Program.

Prayer by the leader.

Scripture references read by two people appointed before the meeting.

Duet: "Have Thine Own Way."

Sentence prayers.

Song: "We Give Thee but Thine." (p. 157, "Worship and Song.")

Leader's Talk.

A steward is a keeper. "We are responsible to God as stewards of everything we are and have—life, time, talents, possessions, spiritual resources.

Stewardship is primarily spiritual. Its great objective is character. It is the principle on which daily life must be organized to be fully Christian.

"Stewardship grows out of our obligation to God as Creator, Owner, and Giver of all things, material and spiritual, and is indispensable to a life of obedience, love and gratitude."

We bring nothing into the world when we come and we take nothing out when we go. What we have while here is the gift of God and for us to use for his service and ourselves. We are partners together with God. It should not be how much we should give for Kingdom service, but how much of God's money should we use for ourselves?

Thoughts for the Meeting.

Hermon Eldredge says: "I began tithing when working in a store for $5.00 a week and paying $3.50 for my board and washing. Fifty cents was a lot to give, but then I had a dollar margin. The practice has been a great blessing."

Dr. J. O. Atkinson says: "I 'supposed,' 'estimated,' 'thought' for years that I was a tither. However, I finally . . . began to keep accounts and render strictly to the Lord His tenth.

"Since then tithing has had a new meaning: 1st. By having something to give and knowing what I could give to every church and benevolent appeal. 2d. By being enabled to give cheerfully and systematically, because the Lord's treasury in my accounting always had something. 3d. Whatever beyond the tenth I have been permitted to give has been a source of real joy and sacrificial delight."

Benefits of Tithing.

Let different members read these statements:

1. It has God's promise of personal blessing. Mal. 3: 8-10; Prov. 3: 9-10.
2. Tithing makes possible "cheerful giving." Ask the tither.
3. Tithing promotes success in business, by promoting better business methods.
4. It saves a person from the perils of love of money. The conscientious tither will never love his money more than his Master.
5. Tithing provides a surplus on hand; for every proper Kingdom cause.
6. Tithers do not become impoverished.
7. Tithing increases spirituality.
8. Tithing increases consecration.

Christian Orphanage

REPORT FOR DECEMBER 3, 1925.

Amount brought forward .....$ 25,835.01

Monthly Offerings.

North Carolina and Virginia Conference:

New Lebanon Sunday School ....$	2.00	
New Lebanon Baraca Class	2.00	
Elon College	2.50	
Liberty	2.50	
Salem Chapel	1.60	
Bethlehem	3.50	
Third Ave., Danville	4.24	
		18.34

Eastern Virginia Conference:

Norfolk, First .....$	30.00	
Mt. Carmel Sunday School	4.68	
Mt. Carmel S. S. Class No. 6	1.27	
Ocean View	1.52	
United Christian Church	6.06	
		43.53

Western North Carolina Conference:

Pleasant Hill		3.08

Eastern North Carolina Conference:

Fuller's Chapel .....$	8.25	
Bethel, Wake County	3.60	
		11.85

Alabama Conference:

Roanoke .....$	1.21	
Ramseur, October	1.00	
Ramseur, November	1.00	
Ramseur, November	2.85	
Bethany	1.70	
Pisgah	2.16	
		8.92

Virginia Valley Conference:

Linville		3.90

Special Offerings:

E. M. Davenport .....$	37.50	
R. B. Wicker	15.00	
Mrs. Bessie Jordan	25.00	
Miss Louie Williams	5.00	
Special Collection, E. N. C. Conf. .	55.91	
		138.41

New Building Fund:

W. P. Fowler, Burlington .....$	5.00	
O. W. Mann, Catawba Springs ...	10.00	
Hurley Rudd	3.00	
Mrs. Stella Brown, Christian Light	5.00	
James G. Brown	10.00	
A. Y. Tutor	5.00	
Mrs. J. H. Lawrence	5.00	
J. H. Lawrence	10.00	
Philathea, Burlington, Pearl Martin	10.00	
Mr. and Mrs. G. P. Apple	1.00	
C. H. Rowland	5.00	
J. R. Foster's Class, Greensboro ..	5.00	
C. C. Johnson	15.00	
Cash	1.00	
		90.00

Thanksgiving Offering:

B. N. Duke .....$	500.00	
Roanoke, Ala., Church	10.00	
E. M. Davenport	10.00	
J. A. Dunlap, Biscoe	2.00	
J. M. Gardner	5.00	
Oakland Church	15.00	
Circle No. 3, Burlington	5.00	
Josephus Daniels, Raleigh	5.00	
Bennett Sunday School	7.66	
Olive Branch Methodist S. S.	15.00	
New Center Church	10.00	
New Harmony Sunday School, Ala.	2.15	
Ambrose, Ga.	6.25	
Mayland Church, Va. Valley	10.00	
Beginners Class, Christian Temple	5.00	
Ivor Christian Church	10.00	
Pisgah C. E. Society	7.25	
Old Zion Church	34.60	
Chas. A. Scott, Graham	5.00	
Ramseur Church	30.97	
Elm Avenue, Portsmouth	27.70	
New Lebanon	41.60	
Liberty, Va.	4.00	
Concord Church	12.13	
Mrs. T. W. Butt	5.00	
Pleasant Ridge Church	12.00	
Ronoake, Ala., Sunday School	10.00	
Lee A. Fogler, Charlotte	25.00	
Mrs. Ben T. Holden	10.00	
H. B. Parsons	10.00	
Mrs. H. B. Parsons	10.00	
F. M. Green	2.00	
Mrs. F. M. Green	1.00	
T. B. Green	1.00	
Mrs. Ida King	1.00	
Pope's Chapel	10.00	
A. M. Scales	20.00	
Mt. Bethel Church	37.23	
Pleasant Union Church	3.00	
Bennett's Church	8.71	
Martha's Chapel	8.65	
Lewis H. Holt	3.00	
Mrs. E. J. Brickhouse	30.00	
Third Avenue S. S., Danville	5.80	
Liberty, Vance, Church and S. S. .	105.61	
Fuller's Chapel	30.00	
Junior C. E., Chapel Hill	5.00	
J. J. Doughs	5.00	
H. W. Phillips	25.00	
Mrs. H. W. Phillips, Hardeesville	75.00	
Pleasant Cross	4.00	
Henderson Church and S. S.	42.50	
Berea (Alamance) S. S.	13.72	
Hopedale Church	13.00	
Apple's Chapel Church	13.25	
Antioch (R.)	3.41	
North Clayton S. S.	10.25	
W. M. Hendron	20.00	
J. C. Shepard, Charlotte	5.00	
Mrs. B. F. Gualtney	2.00	
		1,362.44

Total for week .....$ 1,680.47

Grand total .....$ 27,515.48

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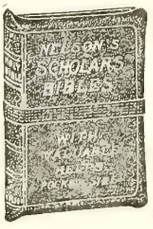

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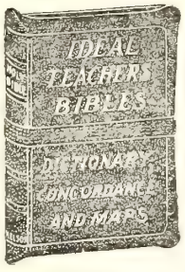

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"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

THE BELIEVER'S DUTY.

"Whosoever shall confess me before men."
Lesson: Luke 12: 8-9.

Thousands of churches are holding special evangelistic meetings. Many will stand at the cross-roads; some will make the good step; others will cast away what may be a last opportunity. Said an irresolute man to the evangelist at such a meeting: " I dread the public confession; I am timid in public; I cannot face the ordeal!"

By way of admonition to such, let us consider an evangelistic meeting held in the year 64 A. D., as revealed by the records. This meeting of more than eighteen hundred years ago was held on the outskirts of ancient Rome. Nero reigned. Christians were under persecution; many had burned at the stake, others thrown to the lions, some crucified. So this meeting was held in a grove and at night, with only the light of a fitful moon.

In the background stood a young Roman. He heard and believed. Always he had been perplexed by the multiplicity of pagan gods. This preaching about Christ was reasonable. The Spirit whispered to his heart. But the enemy! Who could tell what spy was skulking behind the bushes, waiting to inform the authorities? If he accepted Christ, torture and death might be the guerdon. So he did not confess that night.

On the next night, however, he faced the group of believers and the shadows, and made his confession of Christ. That was the year 64—a period marked by a carnival of death. What shall be said in defense of one who, in this peaceful era, lacks courage to publicly proclaim Jesus?

—Rev. John Harrison Allen.

Lord's Prayer.—All joining.

TUESDAY.

ARE YOU STANDING THE TEST?

"For the kingdom of heaven is like unto a man . . . which went out . . . to hire laborers into his vineyard."
Lesson: Matt. 20: 1-9.

Why does God ask service of men? Why does He bid us who are strong to bear the burdens of the weak? Why does He appoint unto each of us some task to do for His name's glory? Surely there is not one service that He requires of any of us but what He could perform infinitely easier and better for Himself. Why then must the Kingdom of heaven be like unto a man who goes out to hire laborers into his vineyard?

God's request is our testing. He knocks upon our door with the demands of duty, because we need Him to help us prove ourselves. If our faithfulness toward Him consists merely of words, then no one knows, not even we ourselves, how good or bad it really is. But if our faithfulness has borne the burden and the heat of the day, and has endured uncomplainingly unto the end, then it is proven genuine and sincere before the gaze of all who care to see.

Our real worth is proven in our work. Service is the barometer by which the degree of our faith is measured. There is not a man among us who is not called upon to serve, that he may thereby be enabled to test and prove himself before God and men. You are called, and so am I. The question is: Are we standing the test?

Rev. G. E. Lenski.

Prayer by one of the parents.—That we may learn to value the opportunity to become faithful and earnest co-workers with our Lord and Master, never grudging the cost or fretted about the reward.

WEDNESDAY.

"OVERCOMING THE WORLD!"

"For whatsoever is born of God overcometh the World."
Lesson: I. John 5: 1-5.

To be in bondage to this world is one of the most galling forms of slavery. Look at the man who is in bondage to his millions, or the woman who is fettered by the false but exacting standards of the social set, nobody has less real freedom than they. Freedom from the bondage of the world of sight and sense is one of the blessings conferred upon those who are born from above.

The world here spoken of is not so much the physical world, nor the world of men and women. It has reference to the worldly spirit. The worldly spirit is contrary to the spirit of the Kingdom of God, and to be dominated by it is to lose the sense of eternal values. The worldly spirit functions through the carnal mind, and we are assured that the "carnal mind is not subject to the law of God, neither can it be." The carnal mind makes up its judgments mainly upon a basis of time and place, and dollars and cents, forgetting that godliness is profitable both for this world and the next.

He who hath overcome the world has been raised to a higher level of spiritual conceptions than the worldly spirit knows anything about. For him the horizon has lifted and his sordid, earthly shains have been broken.

—Rev. E. V. Cole.

Closing Prayer.—That we may be filled with the Christ-Spirit, and learn of Him who overcame the world, and who has shown us how to live, not for time but for eternity.

THURSDAY.

THE PRICE OF HIGH PLACE.

"Thou hast been faithful over a few things, I will make thee ruler over many things."
Lesson: Matt. 25: 20-23.

During the darkest days of the War between the States, it is said, a certain banker wrote to Abraham Lincoln saying that if soldiers were needed, he would be glad to serve in the capacity of a general. Lincoln's reply was an eminently fitting one: "We have plenty of generals, but if you can serve in the ranks, come ahead, for you are sorely needed."

A willingness first to serve in the ranks and where the need is greatest, is one of the tests that these must pass who would lead and command others. How shall we know the fitness of any man for a high place of responsibility and power, unless he first demonstrate his worth in some more lowly service?

Jesus, being in the form of God, did not hesitate to make Himself of no reputation and take upon Him the form of a servant, that He might prove Himself worthy of all honor and acceptation. We as His followers may be very ambitious, and we may desire high place and power; but are we willing to pay the price He paid, and to walk the way He has pointed out?

—Rev. Gerhart E. Lenski.

Closing Prayer by Dr. Shelton (to be read by some member of the family).—With thankful hearts we raise our song of praise for all the blessings that money cannot buy; for friends, for immortality, for forgiveness of sin, for companionship with the divine, for the love of little children, for the sweet inspiration of the spiritual forces. Amen.

FRIDAY.

PRESSING ON!

"One thing I do, forgetting those things which are behind, and reaching forth unto those things which are before."
Lesson: Philippians 3: 13-16.

One can dwell with doctrines until he knows nothing else, and they enslave him. Doctrines are necessary, but they must retreat into the background to our growing personal acquaintance with Jesus. Knowledge and likeness to Him is the ultimate object. If one travels back and forth over the same teachings and definitions, they become husks of emptiness. Doctrines appeal to the intellect, but "with the heart man believeth unto righteousness."

One can dwell with his victories and his joys until the memories absorb him, and he is at a standstill. And how apt he is to think that the past implies present perfection, and to have a reeling of pride. Living in the past is not going forward! To become wiser and better, one must grasp new truths, and have new victories.

If one broods over his past errors and imperfections, his steps will slacken, and he will sit down and mourn. He is unheeding of the race and of the declining day. Mourning will not atone for injuries to others nor repay their damages. It drains one's enthusiasm, chills his hopes, brings defeat.

Does one repent? The fruit of repentance will be a changed life. Overflowing mercy and grace will bring joy and a vision of triumph. "The fruit of the Spirit is joy, peace." So to your feet, mourning one! Run, forgetting the past, eager for the future! *—J. H. Mills.*

Closing Prayer (by one of the household).—That God in His goodness may so guide us in our spiritual struggle that we may trust all the past to His mercy and forgiveness in Christ Jesus, and keep "eyes front," and our entire attention rivited on the race before us.

SATURDAY.

THE UNIVERSALITY OF OUR BIBLE.

"The word of our God shall stand for ever."
Lesson: Isaiah 40: 3-8.

Once more the pendulum of the world swings back to the Book. Somehow, this fall and winter there seems to be a longing in the air for the Word of Truth. In hundreds of circles, church groups are again bringing their candles to light them at the Light of lights. Publishers announce record sales of books that handle the imperishable theme of the Bible's message.

We are thrilled when we learn that the Scriptures are now being read in almost every land on the globe. To the ends of the earth, missionaries and colporteurs are now carrying Bibles, translated into 775 different languages and dialects. Imagine the patience, fortitude, perseverance and monumental labor which have gone into these precious translations. It represents a labor of love which will do much to make the whole world Christian.

Without steady Bible study, it is hard to see how any Christian can maintain, fresh and pure, the deep springs of the spirit. It is the Bread of

(Continued on Page 13.)

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dear Christmas Candles:

I'm calling you a Christmas name today, for Thanksgiving has passed, and Mr. Turkey Gobbler is all stewed up with cranberry sauce and mince pies and loads of fun—Thanksgiving's the time for fun!

But who would like to see a thousand candles on your Kiddie Tree? Oh, think of it dears—another Christmas is coming soon. And, dears, I know some precious little folks up in the Hills that need gifts sent to them to remind them that it's Christmas time, and that our Lord was a wee baby once—and that He belongs to them the same as to us. Who do you suppose could help them remember this year? Story-hour babies are going to send a great box full—upto the brim. Why not ask *your* Sunday School teacher to help you send them a nice box of good things too. I would. It will make you as happy as can be. In the upper left hand corner put who it is from, and in plain letters mark across the middle of the box: REV. M. T. SORRELL, FANCY GAP, VA. That's all!

Next week, I expect you would love to hear about Santa's New Home, up in the cold North—Yes? Wouldn't you, now?

Your loving editor,
MADGE FLEMING MOFFITT.

DEPENDING ON JOE.

Early last spring while I was staying at a delightful old farm house, my curiosity was aroused by continual talk of "Joe." Since I had little to amuse me, I decided to listen carefully and then guess what he was like; later I could see how my guess agreed with the character and looks of the real Joe.

The family consisted of Mr. Jenkins and his wife and three grandchildren—Bob, aged twelve; Violet, ten, and Mary, six. The day I reached the farm, each member of the family planned something for Joe to do when he came.

"Oh, look, grandma!" cried little Mary. "Elsie's arms and legs are all fell off! What'll I do?" Then before Mrs. Jenking could reply, "Oh, I know! Joe'll mend her for me!"

Why, of course," said grandma. "And I know he'll put leg bands on my pretty new white wyandottes. I don't want them to get mixed with the other chickens."

"Yes," said Mr. Jenkins, "and I think he'll enjoy setting out those plants for me, and Bob will enjoy it too, if Joe leads the way!"

" 'Course I would!" spoke up Bob, as we took our places at the dinner table. "It's fun to work along with Joe!"

"Well," said Violet, "I hope he won't be too busy to remember his promise to me! He said next time he came he was going to bring me some pretty colored raffia and show me how to make baskets with wire grass and pine straw."

"Now all I want him to do," said Bob, "is to help me fix my fishing tackle and go fishing with me."

"I hope he will," said Mrs. Jenkins. "I never feel worried if two of you are fishing; besides Joe is such a level headed fellow!"

The more I heard, the more I speculated on Joe. Nearly every day someone spoke of him.

"That closet door sags badly; I must get Joe to fix it!" said Mrs. Jenkins.

And again it was Violet who said, "If you could buy a good, strong rope, grandpa, we could get Joe to fix a nice swing under the big oak."

By the time the day for Joe's arrival came I had decided that he must be going to stay at least a month and that he was a clever, muscular young man, with a genius for work! I felt almost as excited as the children. They all went to the station in the automobile with Mr. Jenkins. Mrs. Jenkins stayed at home to cook the best supper she could.

At the first sound of the horn as they came round the bend in the road, I went outside and watched as the car drove into the yard and they all began to jump out. The big fellow must have sat with the two little girls on the back seat, I thought. I rubbed my eyes and looked again. There was no big fellow! Instead, into the house came tearing the jolliest-looking boy I ever saw! He was just Bob's size and had red hair and laughing grey eyes.

As I shook hands with him, I noticed that his expression was wonderfully sweet! His look seemed to say, "Now you and I are buddies, and I'm always ready to help you!"

When I heard that his visit would last only two weeks, I wondered how in the world he could do all that was expected of him. But when supper was over he began to mend the doll, and an hour later little Mary went to bed with Elsie Elizabeth "just as good as ever," in her arms.

And so it went on until Joe's visit was over. He had helped each of the family, and all the time he seemed to be having the jolliest sort of holiday. He even found many little ways of doing me kindness, so at last I said to myself, "That boy has found out the secret of happiness: 'Whatscever ye would that men should do to you, do ye even so to them.' "—*Exchange.*

DECEMBER MISSIONARY PROGRAM.

(Continued from page 9.)

(a) "The Other Half of the Christmas Message."
(b) "For He was a Jew."

4.—Devotional Period:
(a) Song, "Silent Night."
(b) Scripture.
(c) Prayer.

JUNIORS OR WILLING WORKERS.

Send a message of Christmas cheer to some of our missionaries, Home or Foreign.

"Brave Adventurers."

1.—The Boat that Waited.

(a) "Do you think that God remembers every single person in the world?"

2.—The Aim: To help the boys and girls to realize that God cares for each one of His children and that He wants them all to trust Him.

(a) Leader: How many children in God's world family? Does He remember all of them? (Read Matthew 6: 2-34, or other passages showing God's constant rememberance and care of each individual.

3—Tell the story of "The Boat that Waited."

(a) Discussion period.

(b) Why was Dr. Chamberlain not afraid? What would you have done if you had been in Dr. Chamberlain's place? Did he ask God to send a boat for him?

(c) Write a list of the people who were in Dr. Chamberlain's party.

(d) Give a mental picture of "The Boat that Waited."

(e) Tell a promise of God that Dr Chamberlain remembered.

4.—Leaders should make clear that all the resources of heaven and earth are at the command of our Heavenly Father, and that our part is to trust Him for all things, and His part is to supply our every need. "All things, whatsoever ye ask in prayer, believeing, ye shall receive."—Matthew 21: 22.

5.—Leaflets:
(a) "The Other Half of the Christmas Message."
(b) "For He was a Jew."

6.—Devotional Period:
(a) Song, "Silent Night."
(b) Scripture.
(3) Sentence prayers for our missionaries in the various fields.

See that all Dues and Special Offerings are sent in *quarterly* to your conference treasurer.

Read and study carefully mission study books.

GERTRUDE BROWNE,
Elon College, N. C. *Secretary.*

FAMILY ALTAR.

(Continued from page 12.)

Life to the hungry, and Living Water for the weary man or woman, struggling along life's dusty highway. This Bible of ours is a Gospel which holds the very power of God unto salvation. It is the message for every soul, in every land, in all the coming ages. It is the impregnable Rock from whose heart will ever flow those fountains of spiritual helpfulness that minister to the deeper needs of the human soul!

—Rev. Vincent G. Burns.

Closing Prayer (by one of the parents).—That the opportunity to spread the Gospel to the remotest parts of the world may have the heartiest support of all believers, and that we may be cheerful sharers in the enterprise.

SUNDAY.

THE BENEFICENT MINISTRY OF SORROW.

"For day and night thy hand was heavy upon me."

Lesson: Psalm 32: 1-6.

When Naomi returned from Moab to the fatherland, an old acquaintance peered into her grief-furrowed face and asked, "Is this not Naomi?" There is a terrible bitterness in her reply: "Call me not Naomi, but Mara; for the Almighty hath dealt bitterly with me." She had emptied her cup of bitterness without tasting the sweet nectar of God. This was the greatest tragedy of her tragic life.

This singer in Israel had learned that the heavy hand of God may be weighty with benediction. We have in the Psalm a burst of rapture from a heart that has tasted the sweets of forgiveness. We have the chart of the mountain path from the depths to the summit. It was the heavy hand of the Guide that had led him to glowing heights. The heavy hand in this instance seems to have been physical suffering, the sense and shame of sin, and the thirst of a droughty soul.

There is a picture illustrating Dante's immortal words, "Upon a day came sorrow unto me." The poet is reading in his chamber. Outside his door a funeral procession, with lighted tapers, is bearing the sacred clay of his beloved Beatrice. "Florence sat solitary, the poet was broken hearted. But sorrow is pictured as a timid angel holding in her hand a bunch of rue and holding out her right hand to the poet. The poet draws her to his heart. He has felt the throb of divine love in the heavy hand. He understood the beneficent ministry of consecrated sorrow.

—Rev. Alfred J. Reynolds.

Closing Prayer.—That we may ever remember that our heavenly Father is ready to forgive, "even to the uttermost," him who confesses his sin and sincerely asks forgiveness.

OBITUARIES.

RESOLUTIONS OF RESPECT—CRAVEN.

Whereas our Heavenly Father, in His Almighty wisdom has removed from our midst, Deacon Wm. A. Craven, and

Whereas, in his removal our church and community have suffered a loss which will be felt for many years to come, his wife a devoted husband, and his children a kind father.

Therefore, be it resolved:

First, that we bow in humble submission to the will of Him who doeth all things well;

Second, that we express our gratitude to God for the gift of such a consecrated life to our church;

Third, that with deepest sympathy to the bereaved family, we commend them to the Lord, who will comfort their wounded hearts and when their final summons may come they may meet each other around God's white throne.

Fourth, that a copy of these resolutions be entered upon the records of Shiloh Christian Church, a copy sent to the bereaved family, and a copy sent to The Christian Sun for publication.

J. C. MOFFITT,
E. C. BEANE,
Mrs. F. A. HALTMAN.

MATTHEWS.

On the eighteenth day of November, 1925 Coley Matthews, son of J. D. Matthews, fell on sleep at the age of thirty-four years. Coley was a member of Pleasant Union Christian Church and was said to be, by those who knew him best, one of the best men in the community. He had lived for thirteen years with Brother "Billy" Green, who misses him almost as much as if he were one of the family.

Brother Matthews suffered much before the end came. He leaves a wife and three children to miss him, also father and mother, and friends. The interment was in the new cemetery at the church. May God bless and keep the bereaved.

J. LEE JOHNSON.

HIX.

James Harrison Hix was born in Guilford County, near Stokesdale, N. C., on March 24, 1845, and died October 16, 1925 near Walnut Cove, N. C., where he had lived for seventy-odd years. He was 80 years, 6 months, and 22 days old. He joined Salem Chapel Christian Church about 45 years ago and remained a member till death.

On December 25, 1867 he married Miss Martha Elizabeth Samuel. There were two daughters and one son born to this union. The son died in infancy. One daughter, Mrs. Bettie Fulp, died about 12 years ago. He leaves to mourn their loss, one daughter, Mrs. T. H. Gerry, and 4 grand children and two great-grandchildren.

He served 4 years in the Civil War, with the 21st N. C. Regiment, Trumble's Brigade, Jackson's corps, Army of Northern Virginia. He was a loyal Mason for about sixty years, a highly respected citizen, a good neighbor and a faithful friend. His church and community will greatly miss him. The burial services were held from Salem Chapel, in the presence of a large congregation by the writer. He was buried with Masonic honors, and the large congregation and beautiful flowers told plainly how his life was appreciated. With sympathy and love the community weeps with those who mourn.

JAS. L. FOSTER.

COPELAND.

On Wednesday night, October 21, 1925, the Death Angel most unexpectedly visited the home of Bro. J. S. Copeland and took his beloved wife, Mrs. Effie V. Copeland to her reward. She was a faithful wife, a loving mother, and a true Christian, being a faithful attendant at all of the services of the church. She leaves to mourn their loss, her husband and nine children.

The writer, her pastor, conducted the funeral services at Mt. Carmel Church, in the presence of a large number of relatives and friends, and her body was laid to rest in the church cemetery.

We pray for those that were near and dear to her that God may comfort and strengthen them, bless them and make them a blessing. May they honor the life of the departed one and bring glory to God. I commend to God all who weep, knowing that He is a safe refuge in every time of need.

ELISHA BRADSHAW.

McCLENNY.

Miss Mary Cattie McClenny died at the home of her sister, Mrs. J. C. Byrd, near Holland, Va., on November 10, 1925, at the age of eighty-two years. In the absence of her pastor, Rev. L. F. Paulette, the funeral services were conducted by Dr. W. W. Staley and the writer, at Western Branch Baptist Church, and the body laid to rest in the family cemetery at her childhood home, near Myrtle. She was the daughter of David McClenny and Median D. Wright of Nansemond County. She leaves a half-sister, Mrs. J. C. Byrd, and a half-brother, Jesse W. Copeland, both of the county, and a number of nieces and nephews. Miss McClenny joined Western Branch Baptist Church early in life and later transferred her membership to Holland Baptist Church. She was a faithful Christian and spent her life in loving service to others. May her memory ever be sweet and dear to those who loved her in life.

N. G. NEWMAN.

GAY.

Malacus S. Gay, 67 years old, departed this life on October 2, 1925. He was married twice: First to Martha Lowe. To this union were born five children. He was united in matrimony the second time to Bettie E. Wellons. To this union were born ten children.

Brother Gay was a useful man in his community. He will be greatly missed, in his home, community, and church. He leaves to mourn their loss, his wife, Mrs. Bettie E. Gay, twelve children, and many relatives and friends.

He was for several years a member of Black Creek Baptist Church, later moving his membership to Johnson's Grove Christian Church, where he remained a member until his death. The family has our prayers and sympathy in this time of sorrow and loss.

ELISHA BRADSHAW.

RIGHTSELL.

Samuel Rightsell was born March 12, 1843, and departed this life November 2, 1925, being eighty-two years, seven months and twenty days of age.

He is survived by his wife, who was Miss Mary Siler, and two daughters, Misses Connie and Fleeta, also four brothers, Henry, Mike, John, and Will, besides many other relatives and a host of friends.

He was a Confederate veteran and professed faith in Christ during the war, but never joined any church. He was a kind husband and father and a good neighbor, and to know him was to like him.

Burial was at Ramseur by the writer, assisted by Rev. W. A. Elim of the Baptist church. May the heavenly Father comfort the bereaved.

T. J. GREEN.

AREY.

Frank, Jr., the son of Mr. and Mrs. Frank Arey of near Harrisonburg, Va., died on Saturday, November 14, 1925, at the age of 10 years, 4 months, and 25 days. The funeral services were conducted by the writer of these lines. May the grief-strickened parents look, for comfort and consolation, to Him who is their very best friend and comforter.

R. P. CRUMPLER.

RHODES.

Mike, the five months old son of Mr. and Mrs. Hunter Rhodes, of Richmond, Va., died on Monday morning, November 2, 1925, and was buried at Linville, Va., Tuesday afternoon, November 3. 1925. The funeral was conducted by the writer. May the sorrowing parents feel the comforting influences of the Holy Spirit.

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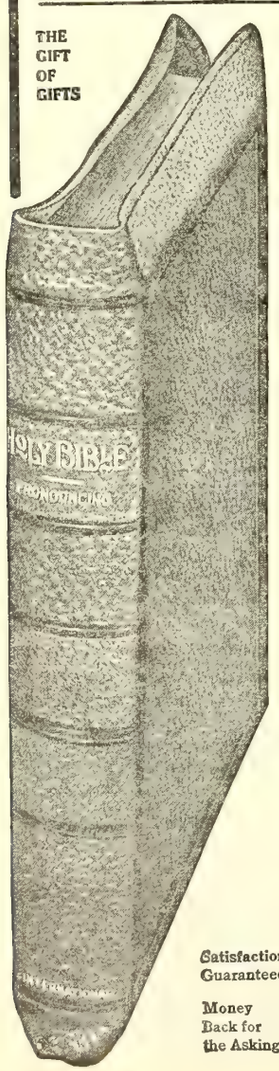

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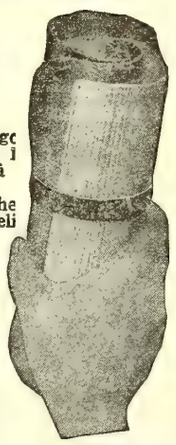

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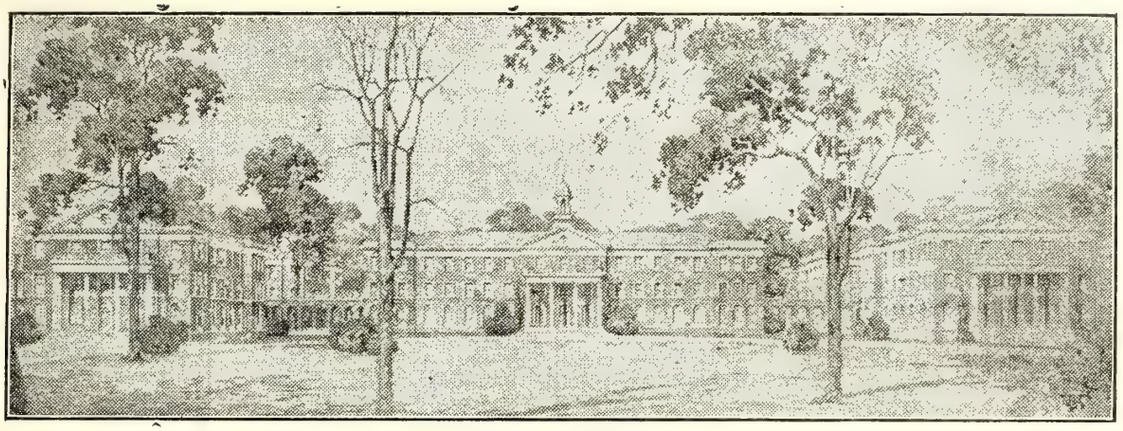

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CAGLE.

William Snowden Cagle was born on October 15, 1864, and fell asleep at his home in Greensboro, N. C., November 6, 1925, aged 61 years and 21 days.

On January 17, 1893, he was married to Miss Maggie McMillan, and to this union were born nine children, three boys and six girls. About 15 years ago he united with the Primitive Baptist Church and remained very faithful until the end.

He is survived by his widow and nine children, and two grandchildren, and a host of friends. Funeral services were conducted from Ether Christian Church by Rev. Mr. Denny, assisted by the writer. May God bless those who mourn.

C. E. GERRINGER.

OSBORNE

Mrs. Dora Osborne, wife of "Buddy" Osborne, died October 30, 1925. She was forty-nine years old. At eighteen she joined the M. E. Church, South, at Mt. Olive. Two years ago she united with the Mt. Zion Christian Church. From convertion till death, she was a consecrated Christian.

Funeral services were conducted by the writer, assisted by Rev. McKnight, and in spite of the inclement weather the house was filled. Interment was in Mt. Zion cemetery. She is survived by her husband, father, two brothers, two sisters, ten children, and a host of friends.

Father, comfort the sad.

W. C. CARPENTER.

McINTYRE.

Deacon J. M. McIntyre was born on September 19, 1845, and died October 29, 1925, aged 80 years, 1 month and ten days. He was a veteran of the Confederate army. He is survived by three sons: W. R., J. R., and G. C. McIntyre, and four daughters, Mrs. G. W. and Mrs. L. M. Apple, Mrs. Bettie Teague, and Mrs. W. S. Murray, all of Guilford county, also 42 grandchildren and 19 great-grandchildren. He was preceded in death by his wife, who died February 13th, 1912. He had been a Christian since his boyhood, and was a member and deacon at Apple's Chapel, at which place he was buried in the presence of a large congregation of sorrowing friends. God bless and comfort his loved ones.

T. J. GREEN.

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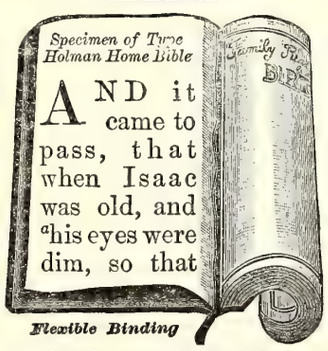
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OLIVER.

John Vivian Oliver, the son of Mr. and Mrs. Stephen Oliver, was born May 26, 1867, and died November 1, 1925, aged 58 years, 5 months, and 5 days.

On december 18th, 1901, he was married to Miss Lu Mies. When a young man, he united with Lebanon Christian Church, Semora, N. C.

Brother Oliver was a prosperous farmer, a man of sterling qualities, upright in his dealings with his fellowman, and loved by his neighbors. Besides his wife there are three children, Claudius William, Vernie May, and Sam.

The funeral was conducted at the home in Person County, N. C., on Monday, November 2d, and the burial was in the family cemetery. A large number of relatives and friends were present to show their love for the deacon and their sympathy for the bereaved family. The home is sad, but mother and children are comforted in the hope of a reunion where there is no parting. C. E. NEWMAN.

MARRIED.

HOLMES-LITTLE.

At the home of the bride's parents, Mr. and Mrs. J. B. Little, Waverly, Va., on Tuesday afternoon, October ...., 1925, a beautiful wedding was celebrated in the presence of many relatives and friends of the contracting parties. Miss Evelyn Ann Little was given in marriage by her father, to Mr. P. J. Holmes of Wakefield, Va., before a lovely, improvised altar of ferns and white chrysanthemums, while Miss Elsie Wilcox, accompanied by Mr. H. P. Allen, on the violin softly played "To a Wild Rose." They also rendered other wedding selections. Preceeding the ceremony, Miss Mary West sweetly sang, "I Love You Truly."

Miss Eleanor Holmes, sister of the groom, was maid of honor, and the best man was Mr. W. A. Stephenson of Wakefield, Va. Little Misses Eloise Little and Sodie Forrest Anderson were flower girl and ring bearer. In the soft glow of candle light and lovely costumes of the bridal party, the scene was one long to be remembered.

The bride and groom left immediately after the ceremony for a northern trip. Both are very popular young people, and their host of friends, together with the bride's former pastor, who performed the ceremony, wish them every happiness.

JAS. L. FOSTER.

THOMAS-LASHLEY.

There were married at the home of the writer, in Burlington, N. C., October 1, 1925, Mr. Wade Thomas and Miss Allene Lashley, both of the Pleasant Hill Christian Church section, Liberty, N. C. They are popular in their community and have the hearty good wishes of their many friends for a long, happy and prosperous life.

P. H. FLEMING.

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, DECEMBER 10, 1925. NUMBER 50.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Tut's Coffin Opened.—

The exploring of the tomb of King Tut has excited much interest, and has brought to light many interesting facts. The inner coffin has at last been opened. It, as well as the outer coffins, contained vast treasures of gold and jewels. The body of the king was that of an eighteen year old boy. A crown of gold rested on his head, and gold stalls and jewels adorned each finger and toe.

What Would Happen?—

The death sentence has been imposed on twelve Russian officials for misappropriation of State property. Should we follow Russia's example in this and put to death those practicing corruption in high places, what would happen? We would not advocate Russian severity, but it would be beneficial if we could handle severely instead of honoring those engaged in using for selfish ends the property of the several States and the Nation.

A Small Potato Crop.—

The white potato crop is smaller this year than it has been in many years, and prices are consequently soaring to unprecedented heights. In Chicago, Wisconsin potatoes are worth $4.50 per hundred pounds, and Idaho potatoes are a dollar higher. For the past several years the growers have produced large crops, but exceedingly low prices have caused loss of money. This year they cut their acreage very materially, but even so, with present prices they will reap large profits from their investment.

Persia Becomes a Republic.—

The Persian people, through their assembly, have thrown off the rule of monarchy. The Shah has been deposed by a vote of eighty to five in the assembly, and a republican form of government set up. The deposed Shah came to the throne of Persia at the age of sixteen. He has been much more interested in leading a gay life than in ruling his people. Most of his time has been spent in riotous living at Paris. It is said that the deposed Shah has in his possession jewels worth more than four million dollars.

Baptize in Whiskey Vat.—

The county of Robertson in Tennessee has been mightily moved these latter days by a revival. It was conducted by the Rev. C. M. Crooswy of Senatobia, Miss. When the time of ingathering came, the Bethel Baptist Church had no baptistry equal to the occasion. The resourceful Mr. Crosswy commandeered a whiskey vat in a deserted distillery. This former liquor making instrument did valiant service in aiding in the reception of members. Of all the multitude of uses to which the liquor making tools have been put, so far as we know, this one forges to the front, and has no rival for the place.

Macartney Goes to Princeton.—

Clarence E. Macartney, who has taken the lead in the fundamentalists rank of the Presbyterian Church, has been elected to the Princeton Theological Seminary. He is to be in the chair of Apologetics and Christian Ethics vacated by Prof. William Brenton Green on account of age. His nomination was made last spring while Dr. Macartney was still moderator of the General Assembly, and it made such a commotion that no action was taken at that time. Princeton is known as an extremely conservative institution, and Dr. Macartney will support the tradition.

Radio Saves Missionary.—

Early in November, Bishop Edwin F. Robins of the Angelican Diocese of Athabasea came into Edmundton, Alta., with word that a Miss Masters was seriously ill at Wabasca. Because of the condition of the roads it was impossible to reach her. The physicians formulated a treatment, broadcasted it, and the little colony of which Miss Masters was a part picked it up. Word has now been received that the missionary is much improved. The radio, it is thought, will lessen greatly the perils of those isolated on the foreign fields.

Report on Faith Healing.—

Some time ago the Canadian General Ministerial Association appointed a committee of professional men to investigate the results of faith healing. They turned in their report recently, which reads as follows: "Of 278 supposedly cured persons examined, only five seemed to be improved. No improvement could be found in the condition of 212, although at the time of anointing they had declared that they were cured. 22 were distinctly worse than they had been before going to a 'faith healer,' and 39 had died."

If this report of the Vancouver professional men appointed by the Ministerial Association means anything, it speaks in no uncertain terms against the "faith healers" amongst us.

Chapman Fights for Life.—

Gerald Chapman, the notorious desparado, who was condemned to die for the murder of a policeman in New Britain, Conn., has refused the acceptance of a pardon from President Coolidge relieving him from the necessity of serving the twenty-five year sentence imposed previously for the robbing of the United States mails. He was refused a new trial by the Connecticut Supreme Court, and now he is going to test the question of whether or not a pardon from the President must be accepted. If it is not necessary to accept the pardon, Chapman's execution by the State of Connecticut is in the distant future. If he must accept it, then he will be immediately executed. To follow this test case will be a most interesting legal study in technicalities.

How Fords Increase.—

The Ford Motor Company literally turns out cars while you wait, and you do not grow tired of waiting. Recently the company turned out 8,165 cars in one twenty-four hour day. The officials expressed a hope that 8,500 cars might be the daily production by December 1st. During November the company expected to turn out two hundred thousand machines, which would be the largest monthly output in the company's history. These figures will give some idea of the enormous increase in Ford cars in this country. When we consider that these are the output of only one company, and that many other motor companies are turning out large numbers of cars, it would seem that we should soon be literally a "nation on wheels," as we have been already rather aptly called.

Some Pension Facts.—

During the past 135 years, 1790 to 1925, the United States has paid out a sum amounting to more than seven billion dollars in pensions to its war veterans. Of this amount more than six and one-half billions have been paid to Union veterans of the Civil war. The veterans of other wars have received grand totals as follows: Revolutionary war, seventy million; War of 1812, forty-six million; Indian Wars, twenty-six million; Mexican War, fifty-six million; Spanish-American War, 127 million; retired members of the regular army and navy, sixty-eight million; World War, 170 million; unclassified, sixteen million. These figures include paid to widows of veterans, of course. It is interesting to know that the government is still paying pensions to ten widows of veterans of the War of 1812. The last veteran of that war died in 1905. Wives of veterans are frequently much younger than their husbands, and so it happened that the last widow of a veteran of the Revolutionary War died in 1906, while the last veteran of that war died in 1869. About fifteen veterans of the Mexican War are still alive and drawing their pensions, while 1,200 widows of veterans of that war are still on the pension rolls. During the last fiscal year, which ended June 30, 1925, the government paid out a total of over 217 million dollars in pensions. These figures reveal how costly wars continue to be, long after their battles are history, and the glory of them is remembered no longer. Fifty years hence, we will still be paying for the World War. The government ought to pay in pensions those who served it in crises, and the figures quoted show that as a government it has done its duty well by those who did serve in the wars.

NOTES-PERSONALS

Conference Minutes for the "Annual" wanted.

Round up the year and be ready to keep Christmas.

The last conference for the year 1925 is now over, and all the conferences attest a successful year's work. Begin now to make the next year even more successful.

Several of our minister have letters in this week's issue. Read them, they are worth while. Who will be the next to let us know what is being done in their territory?

Rev. A. W. Andes, Secretary of our Virginia Valley Central Conference, reports that the meeting of the Executive Committee, on November 28th, March was designated as Missions Month throughout the Valley Conference.

Mrs. C. C. Ryan, wife of the pastor of the First Church, Richmond, who was called to Toledo, Ohio, several weeks ago to the bedside of their daughter who had presented them with a fine grandson, has returned to Richmond. Dr. Ryan radiates happiness everywhere he goes since her coming home.

A good brother—or sister—who does not give his name, writes the Mission Secretary, in answer to the request in last week's SUN: "I know a church without a pastor. It is Oak Grove, near Sunbury, N. C. A pastor can get four churches in this section. Send us a preacher, for his message is needed and we will be glad." We thank the unknown correspondent. Names of available pastors have gone forward and here is hoping a suitable pastor will be secured and located from the names sent.

At the meeting of the Executive Committee of the Virginia Valley Central Conference, on November 28, 1925, the following were chosen as delegates to the Southern Christian Convention: Rev. W. T. Walters, president; Rev. A. W. Andes, secretary; Rev. R. P. Crumpler, Rev. D. B. Seal, R. A. Larrick, J. C. Bradford, W. C. Wampler, J. E. Foster, Roy Hosaflook, Miss Verdie Showalter, Samuel Earman, Mrs. A. W. Andes, E. A. Hillyard, R. A. Rothgeb. Alternates: E. W. Cather, Walter N. Oates, R. A. Burke, J. E. W. Bryant, C. W. Louderback, R. C. Myers, Floyd Showalter, J. Warner Stearn.

Oakland Church, near Chuckatuck, Va., recently rebuilt and greatly enlarged, was dedicated on Sunday, November 29th. Dr. I. W. Johnson is the esteemed and much beloved pastor who has wrought laboriously and sacrificed with his people in the building of this church. Dr. J. U. Newman of Elon College, N. C., preached the Dedicatory Sermon, and Dr. W. W. Staley, Suffolk, Va., read the Dedicatory Formula and preached in the afternoon. Dr. Newman is our authority for saying that Dr. Staley preached one of the greatest sermons of his life, and if anyone thinks that Dr. Staley is through thinking and too advanced in years to preach a great sermon, he should revise his scheme of thinking, for according to Dr. Newman, Staley is seemingly in the prime of life, and not only is now capable of doing, but is really doing the best work of his life. A great concourse of people enjoyed the day of dedication, filling to its capacity the large church and gathering on the lawn thereof for a magnificent dinner, served in Eastern Virginia's most royal hospitality. It was a great day for the pastor and his people, and we congratulate both Brother Johnson and his faithful co-workers in their splendid achievement. Dr. J. U. Newman, Elon College; Dr. N. G. Newman, Holland, and Rev. C. E. Newman, Virgilina, are all sons of this church.

REVIVAL MEETING.

I had a very busy summer. In fact, beginning with the first Sunday in July, until the middle of September, I was engaged in evangelistic work the whole time except during the Chautauqua. In that time I had three meetings in my own churches. In fact the first week of July the meeting at Berea was going on. It was carried on for several weeks by the members of the Burlington Federation, the church and the community. There was very little preaching, the meeting being conducted on the Federation plan. The church seemed to be greatly revived. It was due to the fact that it became interested in striving to bring others to Christ. As a result, I received fifteen members into the church before I left. There were cards signed by several others to come in, that had not been received formally. The other churches got several members as a result of the meeting.

The next meeting was at Monticello, the week following the second Sunday in August. We had two services each day until the third Sunday, at which time the meeting closed. The pastor did the preaching, but did not by any means conduct the meeting. The members gave as loyal support as I have ever seen. They went out into the homes and in personal work strived to win souls, and by the help of God we had a great meeting. I feel that I should especially mention the help of the young people just here, of our church and the other churches in the community. Their support in every way was of the best. There were eleven members added to the church. They are all promising workers in the Kingdom. The most of them are members of a Christian Endeavor Society and have had training in the same.

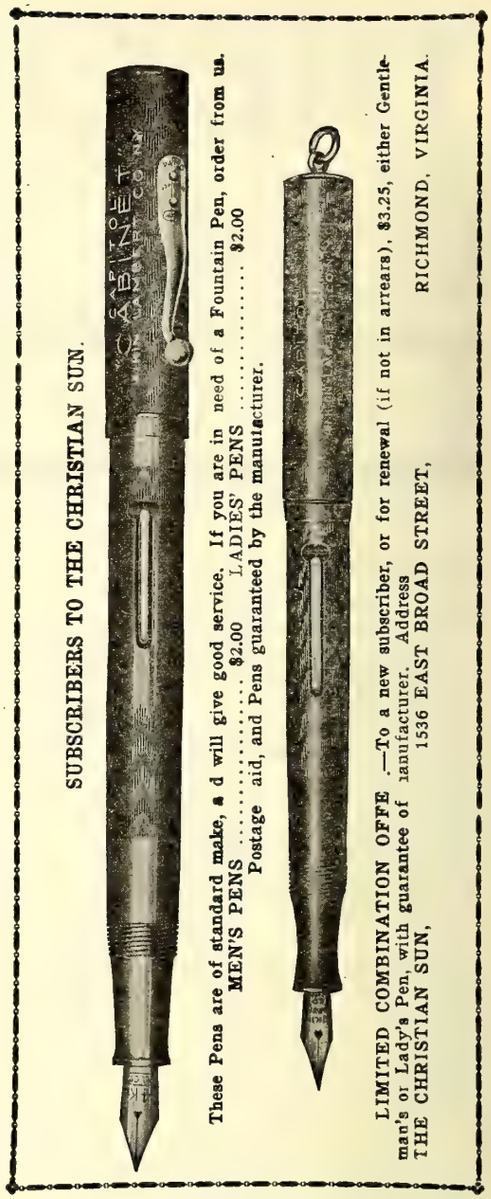
The third and last of my meetings was at Pleasant Hill. Again the pastor did the preaching in the afternoon and a few times at night. Again the help came from the church and the community. The South Alamance Federation was in charge of the evening services and carried them on another week after the pastor left. I have been informed that a large number of conversions took place during the extra week. There are many more to be received into the church later. Before I left, nineteen additions had already been made. I believe that the Federation will continue to do a great work along the line of continuing the work. The Federation is headed by members of Pleasant Hill Church. Dr. Foust is president, and Brother David Lashley is in charge of the music. The church members were very enthusiastic over the work and helped to do it.

I was greatly blessed in my revival work during the past summer, and also in the work with the churches for the whole year. May the Lord bless and keep every member.

JOSEPH E. MCCAULEY.
368 Wesley Hall, Nashville, Tenn.

PRAYER A FACTOR IN THE CURE OF TUBERCULOSIS.

There is doubtless in the minds of many who have not stopped to think, a feeling that diseases are ordained of God as punishment for sin. Others eliminate control of disease, arguing that if we but do our part in avoiding exposure, our bodies will not be subject to the rav-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ages of infectious agents. There is an element of truth in both of these ideas, yet they are not the whole truth, for we know that thousands of people who live in open sin escape disease, while many saints on earth suffer its ravages.

As Christians, we believe the Bible as the word of God infallible. Hence we believe that "the effectual, fervent prayers of righteous men will avail much." And we can claim the promise of "two or three who agree" for the cure of an awful malady.

But there are two elements necessary to an effectual, fervent prayer. The first is that of unselfishness. The second is that of faith. In the former regard, it is admitted that only an ingrate would ask God for a gift—even of healing—if it were not that he or she might live a life of definite service for Him who gave the gift. In the latter respect, those who have exercised their faith will testify that faith begets faith. After we have seen an answer to a prayer of faith, it is easier to exercise greater faith. And just as truly as "faith without works is dead," so we who believe our prayers will be answered will do everything in our power to see that they are answered. Combining these, the Christian will realize that if his prayers are not answered as he desires, it is because his will is contrary to God's will. So prayer must exert a healing influence in the life of him who prays and at the same time make him realize the mercy and forbearance of God, who ever "loves and cares for His own."

Therefore the Tuberculosis Prayer League was organized here last March by the patients of this sanatorium. We observe 11 A. M. each day for united prayer that God will give a permanent cure for this dreaded disease, "Tuberculosis." And we want all the world to join us in this prayer. We are asking the churches and Sunday Schools to form chapters, which is done by offering a prayer once daily for God to give us this cure for which men have searched for years. Then each church or Sunday School reports the number of members to The Tuberculosis Prayer League, Catawba Sanatorium, Virginia.

This is our opportunity to help the world, so let us pray.

VICTORIA EDWARDS.

Catawba Sanatorium, Va.

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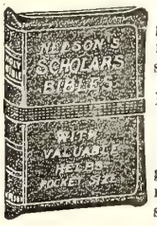

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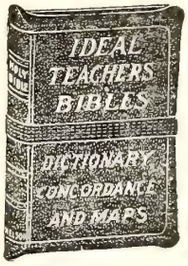

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

EASTERN NORTH CAROLINA CONFERENCE.

This body met in annual session with Liberty Church, Vance County, November 24th to 26th. Liberty is one of our great, strong rural churches and a church always reflects its life and power through the proceedings of conference. The people of Liberty were most happy in the privilege of entertaining the conference and of giving a royal welcome through its retiring pastor, Rev. J. E. Franks, which welcome was manifested not only in the hospitality of the homes but in the entire spirit of the conference sessions. In the absence of Rev. J. C. Cummings, who was appointed for the work, Rev. J. D. Wicker, the venerable and beloved of the conference, conducted the devotional services the first morning and called upon many in the congregation to take a part through testimony and prayer. It was a sweet and solemn service.

Rev. J. Lee Johnson, the president of the past year and session, very appropriately responded to the address of welcome and declared the conference ready for business. After the enrollment, which showed a goodly response from churches, the election of officers made Rev. H. C. Caviness, president; Rev. J. Lee Johnson, vice-president; Dr. W. C. Wicker, recording secretary; Rev. J. Fuller Johnson, assistant secretary; Brother W. J. Ballentine, treasurer. Brother Caviness, who had been appointed to the service, requested the indulgence of conference, and the annual sermon which he was to deliver was appointed at the eleven o'clock hour the second day. The Executive Committee made a report, and also the treasurer, of the work of the past year. In lieu of the annual sermon at this hour, Rev. Stanley C. Harrell of Durham, delivered an exceedingly powerful and timely address on Stewardship. The conference was thrilled with this great utterance and its members desire to have it in print. It will doubtless appear in THE CHRISTIAN SUN at an early date.

A bountiful dinner was spread for the great audience that had gathered. Brother J. A. Denton, of Catawba Springs, led the song service, and Rev. R. L. Williamson conducted the devotionals, opening the afternoon session of the first day. Rev. B. J. Howard, chairman, submitted the report of the Committee on Social Service, which report evoked lively and interesting discussion. The feeling was expressed that not only individuals in Society must be reached with the gospel but that the corporate activity of Society must be prompted and directed by the spirit of Christianity if our civilization is to endure. It was a brief and practical report, but it was to the point and worth while. Rev. R. L. Williamson submitted the report on Religious Literature and urged, with feeling and interest, loyal support of THE CHRISTIAN SUN, *The Christian Missionary,* and the *Herald of Gospel Liberty,* and all of our own Sunday School literature. Brother Williamson feels that the best way to build up a better literature, if such is desired, is to be loyal to our own and that our own is best for us. Interesting talks were made on THE CHRISTIAN SUN and our other Christian publications, and it was found that practically all of the delegates to conference, as well as all the ministers, were already subscribers to THE SUN and were using our own literature.

The Ministerial Reports were read and showed that the ministers of this conference had been faithful to their work through the year, loyal to their conference, and had been permitted to add many members to the various church rolls. Some ministerial reports revealed over-churched pastors, or at any rate, over-worked pastors, as some had seven or eight different churches to look after, to preach to and to care for. After the Entertainment committee had assigned homes for the large delegation present, conference adjourned.

There was an evening session, and a large congregation gathered for the same. Dr. W. C. Wicker, chairman of the Committee on Education, had charge of this part of the program and Dr. W. A. Harper, President of Elon College, was presented as the speaker of the evening. Dr. Harper delivered a very powerful address on the vital topic, "When is Education Christian?" In this address Dr. Harper sought to apply the test that differentiates the Christian from the non-Christian type of education; and brought to the fore the fact that the real test in education is the production and building of Christian character. The great audience was delighted with the address. And the feeling was prevalent that our own Elon College is seeking through its President and Faculty not only to hold up Jesus Christ as the world's greatest teacher, but to build Christian character in all the youth who come and have instruction there.

Rev. J. C. Cummings opened the morning service with devotionals, reading the 13th chapter of First Corinthians and commenting to the effect that the salient fact in history is the Cross of Jesus Christ, for out of it have come those streams of love and saving power which are to redeem men and restore the Kingdom of Israel.

Rev. J. E. Franks, chairman, submitted the report on Home Missions. His report showed that a church had been organized at Cary, N. C., and that the newly organized church was ready to go forward and desired a pastor to lead them the coming year. An appropriation was made to Cary; also an appropriation was made to enable Antioch and Bethlehem, in Warren County, to secure a pastor for the coming year. It was reported that the Clayton church needed further equipment and desired to negotiate a loan for this purpose; and this was granted. The report advocated the idea of Mission Month as requested by the Executive Committee of the Convention, and recommended that March be designated as Mission Month for all the churches of the conference.

Brother K. B. Johnson made the report of the Committee on Superannuation, and Brother J. D. Gunter that of the Committee on Apportionments. Brother C. H. Stephenson, of the Board of Religious Education, made the report on Sunday Schools and Christian Endeavor, showing considerable growth and activity in these departments of church work the past year, stating also that Miss Pattie Coghill, Henderson, N. C., was Field Secretary and that she was accomplishing much in her work for Christian Endeavors and Sunday Schools.

At the eleven o'clock hour Rev. H. C. Caviness, who had been chosen by the Program Committee, delivered the annual sermon, taking for his theme and text, "Ye shall know the truth and the truth shall make you free." Brother Caviness is a man of eloquence and power in the pulpit and delivered a sermon that delighted his great audience and one which will not be forgotten. He made a passionate plea for truth, declaring that the errors of the day, particularly in our theological thinking and attitude, were appalling; that evolution as a theory was one of the curses of the present that clouded the minds of many in the quest for truth. Brother Caviness holds, and rightly, that Jesus Himself is the Truth and that those who live in Him and learn constantly of Him, walk in a light that keeps them from stumbling and falling; Christ and the Cross are the solution of the problem of our time, and it is Christ alone Who is able to lift men and women, young and old, to the high and solid plains of living and activity. A large audience was present, the school having adjourned and come in a body for the service and the people were delighted with the message of the hour.

The afternoon of the second day was given to a consideration of the report on Education. Three men were licensed by order of conference: D. M. Spense, M. R. Moss, J. A. Denton. These are promising young men and Brother Caviness, the president, was very impressive in his reading of the ceremony and conducting the service that gave these brethren license to preach as probationers of the Christian Church.

The committee recommended Elon College as worthy not only of our patronage as parents, but of our hearty and liberal financial support; that the College is doing a great work and is seeking to build Christian character and send out men and women worthy of all the sacrifice and service the church renders in their behalf. Miss Pattie Coghill, following the report of the committee on Sunday Schools, made an exceedingly practical talk on the necessity of securing the interest of our young people. She was assisted in her discussion by Miss Ruth Johnson, who also made a plea for a deeper interest in Christian Endeavor, and told of the work of the Christian Endeavor Movement in the conference the past year.

Rev. M. T. Sorrell made the report of the Committee on Evangelism and emphasized the need of evangelistic services and evangelistic efforts throughout the year. The report also recommended Rev. H. C. Caviness as Conference Evangelist and also commended him to all churches that may desire a most faithful worker in the Evangelistical field.

The address of Dr. W. W. Staley, which was due to have come at this hour, was postponed to the following and final day of the conference. Dr. Staley was present to the delight of the conference and of course was heard with great pleasure and profit.

At the evening hour of the second day, Rev. J. Fuller Johnson made the report of the Committee on Foreign Missions, in which it was shown that

there have been assigned to us Christians a million souls in Japan, and 70,000 souls in Porto Rico, whom we are to reach for Christ or they will not be reached. Brother Johnson in an impassioned appeal stirred his audience with the thought of the larger task which the church must undertake if it is to come into its own, showing that we can only hope to grow as we become missionary in giving and in activity. His report also urged that all the churches have Mission Month the coming year and that March be designated as Mission Month.

THE SUN'S Editor also spoke on this report and urged that on one Sunday in the month, at Sunday School some one elected for the purpose make a talk on Missions; on the next Sunday someone make a talk before the whole school on our Christian publications; on the next Sunday about the Christian Orphanage; and on the final Sunday of the month, someone discuss before the whole school our program of Christian Education, Sunday School, Christian Endeavor, and College work. If some such program could be adopted in all of our Sunday Schools, it would not be long until we would have grown a generation of those who are fully acquainted with the work we are trying to do and the principles and polity of our dear Christian Church,

THE SUN'S Editor was not permitted to be present at the final session and so missed the closing service of a great conference. Brother Chas. D. Johnston of the Christian Orphanage, was on for the last day but, it having been announced that he could not be present then, place was given him on the program of the second day, and in his usual impressive manner he presented the claims of the Christian Orphanage and urged that a liberal Thanksgiving offering be made.

It was a great conference. Brother Caviness, though new with the gavel amongst us, presided with grace, dignity and in a most impartial manner to all parties and interests concerned. He showed himself a president exceedingly anxious that every enterprise and cause coming before the body should have due consideration.

The conference voted most hearty appreciation of the hospitality of the Liberty people, and the hope was expressed that it would not be many years until the conference should be entertained again by the same church people.

J. O. A.

DOES MISERY LOVE COMPANY?

The Presbyterian of the South says that the true Christian does not like to see his brother in trouble, but thinks that the old saying still approaches some feeling of comfort. No one likes to see another in trouble, of course, but the fact that others are in trouble brings a certain sense of companionship and a feeling of friendliness. The paper quoted then proceeds to declare that the Home Missions Board of the Northern Presbyterian Church reported last year a deficit of $440,000, and the deficit of the past year to November 1st, is an additional $598,000, which makes a total deficit of $1,038,000, for this one agency of that church. *The Presbyterian* is not seeking comfort when it declares that the other Boards of other churches are in about the same predicament, but is calling for someone "who will discover the cause of this trouble and suggest a practical remedy," saying that such a one will certainly confer a great blessing upon the various churches. *The Presbyterian* closes its dissertation with this assertion: "There have been times when the explanation of such a state of affairs was due to the poverty of God's people; but the plea of poverty cannot be used today in this country."

So far as THE SUN'S Editor has observed, the Mission Boards of all the denominations are in about the same trouble, except that each realizes more than the other the necessity of some effort on the part of the church to prevent curtailment of work already begun and the shirking of obligations already made.

This writer is of the opinion that under favorable financial conditions during and immediately following the World War, special efforts in Kingdom work were put forth to meet, in a measure, the sinful catastrophe of war, and the destructive forces then operative to the pulling down of the strongholds of righteousness. Plans and purposes and obligations made in Mission work cannot be changed, nor vitally altered, in a day, and so a program of missionary endeavor put on in one period may require and usually does require years to execute it.

Take our own situation. Men and Millions Movement, with kindred attempts at securing money for Kingdom service, gave promise of large funds for missionary work at home and abroad. This Movement has resulted in much; but the returns have not been sufficient to meet the obligations incurred in the promise of such returns. When a Mission Board makes an obligation, it can no more withdraw from it than can an individual from a bank note, to which his name has been attached. So our Mission Month, and the present attempt to raise a fund of $25,000.00 for Missions is simply an endeavor to meet obligations that are binding and to carry to completion work which was undertaken under favorable conditions. If the churches of the Convention in Missions Month shall contribute as much as an average of $1.00 per member, the entire $25,000.00 will be more than donated. This will be easy if all will do their part. Such a movement will certainly not hurt any individual. It is not a question of whether we can or not, it is simply a question of giving every man, woman and child in our churches the opportunity of making a contribution, and sufficient information about the need to prompt the giving for such a need.

If pastors, Sunday School superintendents, Christian Endeavor presidents, Sunday School teachers and loyal members of every church will see to it that all are given an opportunity to do their duty in Mission Month, the Board of the Southern Christian Convention will be in position to push forward with heart and hope in the great task assigned to it. Misery may love company, but it loves more to get out of such company.

J. O. A.

THE INTER-RELATION BETWEEN FAITH AND WORKS.—II.

Any person who is truly desirous of becoming better—really bent upon developing with his life a character paterned after that of Jesus Christ, will not be left without the divine aid necessary, if he will but draw upon it. It makes no difference what habit one has fallen a victim of—it makes no difference how irritable and repulsive a disposition one may have—it makes no difference how far from Christ one may be when he starts, if he will but keep his eyes upon the Cross, and with fear and trembling work to overcome the habit in question or the sin which has so easily beset him; if he will but daily strive to supplant his irritableness with winsomeness, his repulsiveness with attractiveness, in God's help he can do it. He cannot do it by himself, nor can God do it for him. But the two working together can. You have known people who from a distance may seem beautiful in character, but when you get nearer to them they are as cold as an ice-berg.

When we were returning home from England, one night the boat passed near two large ice-bergs. The watchman who day and night kept feeling for ice-bergs by taking the temperature of the water, said that when we came so close to the ice-bergs, the temperature of the water went down close to thirty degrees. The passengers in their cabins did not know until the next morning that we had passed so near ice-bergs, but at the time they knew that for some cause or other the temperature had fallen greatly, and most of them began immediately to search for extra coverings.

There are some people that are spiritual ice-bergs. They lower the temperature of a church by their very presence because of their critical mood, and fault-finding attitude. They send a chill over every one when they come into your home—they even chill the air when you meet them on the street, either by their frown or an artificial smile. These people who are often so cold and indifferent as actually to be impolite, can overcome their coldness by working and striving to see the good in their neighbors instead of the bad—by commending the virtues of others instead of deploring the faults—by giving sunshine instead of casting shadows—by letting their lives play a pæon of love instead of the dirge of complaint. It is possible for one to work out his salvation from such a disposition of coldness and indifference. God can help one some, but one has the bulk of the task on his own hands. I believe that God dislikes such dispositions so much that if He could change them by Himself, that He would do it without a moment's delay. He certainly likes the pleasant, joyful, sunshiny disposition so much that He will do His part in helping a person with the opposite type to choose and attain the better part. Grouchiness is a sin. Whatever one may have in one's character that is disagreeable, he can by God's help remedy it, if he will but strive earnestly and work out his salvation.

"Holy strivings nerve and strengthen,
Long endurance wins the crown."

Jesus Christ sought to save men from sinning, he never claimed to save a man from work. He called men to the hardest work there is—to follow him. His invitation is not to a holiday picnic—but to work in his vineyard. The Christian is called to a hard work and long hours, and because the pay seems small there are many who leave their task and go their way. But the work to which Jesus calls us, even though it be hard, it is made joyful by the constant presence of his gracious spirit. We are not left alone in the work. He is with us every hour.

"All unseen the Master walketh
By the toiling servant's side;
Comfortable words he speaketh,
While his hands uphold and guide."

"Grief nor pain, nor any sorrow
Rends thy heart, to him unknown."

R. C. H.

A MIRACULOUS BOOK.

God's Word is a miraculous Book, and those who wark with it secure miraculous results. A wealthy ship owner in Glasgow became so enthusiastic over the idea of giving God's word to people to make them strong in the Lord and to win them to Christ, that he gave 65,000 Testaments to a worker to give to soldiers in Scotland who would enlist in the "Pocket Testament League." A stock-brocker helped distribute the Testaments. The stock-broker became so on fire with love for the Word and for souls that he gave up his business, and now goes about to the neediest places in Great Britain, doing personal work, and holding evangelistic meetings, and giving away Testaments. He recently purchased 10,000 Testaments just to have some "on hand" so he would not run short!—*Selected.*

CONTRIBUTIONS

SUFFOLK LETTER.

Sunday, November 29, 1925, was a great day at Oakland Christian Church, in Nansemond County, on the Highway between Suffolk and Smithfield, Virginia. It was the occasion of the dedication of the remodeled church; and it was the third dedicatory service in the course of its life.

It was organized by Dr. W. B. Wellons in 1869, and the dedicatory services were conducted by Dr. Wellons. It was remodeled the first time in 1893, under the pastoral labors of Rev. Harrison Butler. Mat W. Crumpler played the organ at the dedicatory service in 1893, and he played the organ at this dedicatory service, thirty-two years apart, and he plays regularly at Oakland. The church was remodeled this time under the pastoral care of Rev. Dr. I. W. Johnson, who has served Oakland for twenty-seven years. The following ministers have served Oakland as pastor: W. B. Wellons, E. W. Beale, J. U. Newman, J. T. Kitchen, Z. A. Poste, M. L. Williams, H. H. Butler, W. J. Laine, and I. W. Johnson.

Dr. J. U. Newman is the only surviving ex-pastor, and he was chosen to deliver the Dedicatory Sermon. His theme was "The Greater Church for the Greater Day," based on Haggai 2: 9—"The glory of this latter house shall be greater than of the former, saith the Lord of hosts." The sermon was historical and expository, with fine local application. It was a great sermon to a great congregation. That church has sent out three brothers who are widely known as Christian Ministers: J. U. Newman, N. G. Newman, and C. E. Newman. C. E. Newman was absent, which was very much regretted by the pastor and his congregation.

Christian ministers present were: J. U. Newman, N. G. Newman, J. M. Roberts, H. E. Rountree, W. B. Fuller, I. W. Johnson; E. K. Emurian, Presbyterian; G. W. Sawyer, Baptist; all but one took part in the service, and he was invited.

A great choir with help from Portsmouth and Suffolk filled the temple with praise. After the sermon, Rev. W. W. Staley, who dedicated the church thirty-two years ago, read the Dedicatory Service, while the great congregation stood reverently and at the close responded with, "Amen and Amen." The offering was over $700.00.

A great dinner was served in the yard to a thousand appreciative people, and then they returned to the church for an afternoon service and a sermon by this scribe. It was a great day that demonstrated the growth of a great people.

The new building, for so it is, has a main auditorium with movable partitions between it and the old church; Sunday School class rooms, furnace heat, electric lights, modern pews, fine stained glass windows, piano and organ, with practically every convenience and artistic beauty of a city church. The cost of this great improvement is between fifteen and twenty thousand dollars. It is hard to tell whether pastor I. W. Johnson or his loyal congregation is the prouder and more thankful for their achievement. It is safe to say that when the people of God give and do something worthy, they enjoy it. Isaiah said of Jesus: "He shall see of the travail of his soul, and shall be satisfied."—53: 11. What was true of Jesus is true of His followers. The only unhappy church members are the members who do nothing; and those who have the least happiness are the members who do the least. The old Oakland church in her new beauty is proud of the Newmans, and the Newmans are just as proud of the new Oakland. The same is true of pastor Johnson and the congregation.

W. W. STALEY.

ELON LETTER.

I write this on December 1st, just one month before the day when Uncle Wellons will be one hundred years of age. He was born on January 1, 1826, and on the first day of the New Year he will have accordingly rounded out a full century of honorable and profitable living. It is a benediction to have known and loved this grand patriarch of the faith.

My first recollections of Uncle Wellons was when I was a boy less than ten years of age. He was soliciting for Elon College, then in the process of building, and he had come to see my grandfather for a donation. I had heard something about his coming that day at dinner and it had been decided to give him fifty dollars, but his plea was so earnest that the donation was raised to five times that amount. I have always remembered that day with keen interest and join it in association with that other day when Dr. J. O. Atkinson convinced my grandfather that it would be good for me to complete my high school education in the preparatory department of Elon College and then enter the University of Virginia. Dr. Atkinson was a wise man. He knew if the boy ever got started in at Elon, he would likely continue through to the end. So I was introduced to Elon by two great, good men.

Uncle Wellons has loved Elon devotedly, has sacrificed for it, has prayed for it times without number. His counsel has always been wise and his judgment of prophetic quality. As a member of the Board of Trustees, he has remained active in the conduct of the College since 1888. Well do I recall his visits as a trustee during my college days and his ardent prayers for the college and for the students. He in those days addressed God in his prayers as "Kind Parent," and because the idea was novel, we students knew this good man among ourselves as "Kind Parent." He has grown richer in his prayer life, as he has ripened in years, and we can understand why he thought of God as a kind parent. He was thinking of His great loving heart, the very central idea in our conception of the gospel today.

On January 1st, at 10:30 A. M., Uncle Wellons is to celebrate his 100th anniversary. Of course it is to be in the college auditorium, in the great building dedicated to the worship of God and the memory of Leonard Hume Whitley. The Honorable Josephus Daniels is to speak a word of greeting for the public generally. Dr. Staley is to speak for the ministry, and Uncle Wellons is to preach. He says it will be his last sermon, but here is hoping otherwise. Moses lived to be 120 years of age and God may graciously spare Uncle Wellons to that great age. So long as he lives, his consecrated life will be a sermon to all who know him, whether he undertakes to preach or not.

The college invites all of Uncle Wellons' friends to come for the celebration. A simple luncheon will be served all who will partake, following the service, and we hope that a host will honor us and themselves and our venerable brother and Christian saint on January 1, 1926.

W. A. HARPER.

BETHLEHEM LETTER.

At a meeting of the Executive Board of Bethlehem College, which was held at the College, December 1, 1925, Rev. H. W. Elder submitted plans for the new Administration Building, which were approved by the Board, with instructions to proceed at once with the work of raising funds and collecting of the material necessary for the erection of the much needed building, that our educational work may continue to make progress.

The Board feels that we must build Bethlehem College and establish it on a better financial basis. While we need buildings, we also need money to pay our teachers and to carry on the work of the school. We hope that folks who can, will send us a Christmas donation. We need at least $2,000 by January 1, 1926, to meet our deficit on the running expenses of the school over what we take in from the students. We will hold our $100,000 in bonds as an asset to the college, but they are non-producing unless the people of the Southern Convention will take a certain portion and pay the interest on them, which is $6.00 on the hundred per year. If we should be able to raise the interest on the entire amount it would give us enough money to operate the school this year with what we take in from the student body. Something must be done. We are passing through a financial crisis, which is much more appalling since the price of cotton has fallen so low. We must have assistance from individuals and churches throughout the entire Convention of our Southern Church.

Some would ask, Why build colleges anyhow, when they have to struggle so long before they get thoroughly established so our folks will feel that they are worthy of their support? What are colleges for? Are they just places for young people to spend two to four years making friends, acquiring social graces, and deriving various intangible benefits from what they call "the associations of college life"? Are the colleges impressing upon the country a false notion of themselves; is this the reason for their inadequate support from the church and the general public? If this is the reason for the general attitude of the public which leads to non-support of our educational institutions in a worth-while way, let us in the name of reason and education seek to impress upon the minds of this generation that colleges stand for a complete education that fits a man to perform justly and magnanimously all the offices, both private and public, which are to be filled—that education is the preparation of the individual for an understanding and willing co-operation in the world's affairs. The best the college can give a man is: self-knowledge, accuracy of mind and habits of strong intellectual exertion, coupled with the building of a strong Christian character. The college should seek to develop in the student the faculty of concentration and independent thinking.

The main reason for teaching is to open the student's mind to the possibility of questioning the fundamentals of current thinking. I want to turn out men who cannot be lead naively by current judgments, but who will subject their judgments to the tests based on the validity of their underlying assumptions. In short, socially sophisticated thinking men. At best, the active-minded young man should ask of his teacher only the mastery of his tools. The young man himself, the subject of education, is a certain form of energy; the object to be gained is the economy of his force; the training is partly the clearing away of obstacles, partly the direct application of effort. Once acquired, the tools and models may be thrown away.

What can be done to more deeply interest our own people financially in our own educational

institutions? Is the laying up of money of more value than the education of our youth, which requires the financial support of our colleges? The conscious glorification of money is to give it away!

S. L. BEOUGHER.

IN SOUTH GEORGIA.

Dear Brother Editor:

If you could have taken a glimpse of the public highway that leads from Roanoke, Alabama, to Ambrose, Georgia, on the morning of Wednesday, November 11th, you would have seen a Ford car, with Rev. J. D. Dollar at the wheel, steering his way to South Georgia, with a preacher and his family as passengers. We travelled all day Wednesday and until about one o'clock Thursday morning.

We parked the Ford at the home of Brother Oswell Vickers. Here we found a hearty welcome. They are loyal members of the Christian Church here.

About seven o'clock Thursday morning a Ford truck came puffing in with our household effects.

We spent the greater part of the day getting things straightened out, and night found us with our own beds ready to rest on.

Friday came, bringing with it blessings and surprises for us. About nine o'clock, a rap was heard on the front door. My wife answered the call, and, Lo! and behold! there stood a great crowd of school children holding in their hands packages and bags of every description. They were led by Mrs. Siler, wife of the principal of Ambrose school. She acted as spokesman and said that the choldren had brought us something to warm our pantry shelves. And believe me, they filled them to overflowing.

At four o'clock she came bringing another company of school children, but larger than the first ones. They, too, brought groceries and supplies.

Brother T. J. Holland, one of the deacons here, and Brother H. B. Vickers, have supplied us with meats, flour, sugar, coffee, lard, canned vegetables and fruits, and other things too numerous to mention.

The people of the town have shown us their appreciation in different ways. Never have I met with a people so big hearted. They possess a wonderful spirit. They are ever ready and willing to lend a helping hand, speak a kind word, or do anything that will bring comfort or cheer to those in destitute circumstances. Just a few days ago, they put their heads, hearts and pocketbooks together, and buried a poor deceased widow, thus relieving the financial burden of a widowed daughter and child.

We are very grateful indeed for the many kindnesses shown us by these good people since we came here. If you have ever been here, you know something, I guess, of how they treat a fellow. If you have not, turn your canoe down stream and come to South Georgia. We will give of our best for your comfort.

I am very favorably impressed with our work here. When I get better acquainted, I will write again.

Always remember the work in your prayers. Pray that I may be used to the best advantage in every way. May the Lord give you strength from day to day.

Yours in Him,

S. D. LANKFORD.

Ambrose, Ga.

A PLEASANT SURPRISE.

On the night of November 20th, at about 7:30 o'clock, our attention was directed to a stream of automobile lights moving down the street toward the parsonage. In just a few minutes our yard was filled with cars, with seemingly all of them blowing horns. This was a signal for us to come out, I suppose, which we did.

It did not take us long to discover the secret: between sixty and seventy of our good Bethlehem members and friends had come to the pastor's house to bring him and his wife an old-fashioned pounding. When these good people had filed in and loaded our table and laid the things round about, it was a sight which brought us delight such as children often feel at Christmas time. We lived over again the childhood thrill which we used to have when Santa Claus came to see us.

We shall not soon get over this, for among the many other good things to eat, we have enough sugar to keep us sweet for a long time to come.

The pastor tried to make a speech, but words failed him to express the deep feelings of his heart, which his wife was sharing with him, too.

I remember saying something like this: We have travelled over the country quite a bit during our ministerial life and have met many good people and have had a lot of friends, but none who have received us more cordially than the good people in this field. And I am still of the opinion that it is better to have friends than money. We have had many friends, but little money, and we are still happy.

After prayer by the pastor we had a song. The committee who led this movement, Mrs. R. D. Hunter, Mrs. H. W. Williams, and Miss Annie Ashley, served refreshments.

Then followed an address by Bro. W. B. Byrd, speaking for the number present and for the church, after which he led us in another prayer.

Then all joined in singing "Blest be the Tie that Binds." Thus ended a very happy hour and these good friends filed out bidding us adieu and wishing us many happy returns, for this was on the eve of our 26th marriage anniversary. We want in this way to express our sincere appreciation for this token of their interest and friendly feeling.

W. D. HARWARD.

RECENT MEETING AT LINVILLE, VA.

On Sunday evening, November 1st, we began a series of meetings in the Christian Church at Linville. Rev. Van T. Crawford, the new pastor of our Winchester Church, came to our assistance on Monday and did the preaching from then on. Brother Crawford is a very able preacher, and preaches the un-adulterated Gospel of the Christ of the Bible. He is one of the most deeply consecrated men we have seen in this section in many a day. He soon greatly endeared himself to all the people of our community, regardless of church affiliations. Mrs Crawford also came along; and rendered assistance in the meeting for two weeks; but Brother Crawford became seriously ill from Sinus trouble and had to go home on Tuesday of the second week. So we had to bring the meeting to a close on Tuesday night, when the "revival" had just got fully started. However, as it was, there were three conversions and as many accessions to the church; and the religious life of the community seems to have been much revived.

We hope for Brother Crawford a speedy recovery from his severe illness; and, also, hope to have him assist us in other revivals in the near future.

R. P. CRUMPLER.

TO OUR SUBSCRIBERS.

Just a word to you who have paid your subscription recently: The label on your SUN will be advanced to the correct date on the first issue in January, 1926. Be sure to look at that label and see that proper credit has been given you The greatest care is taken to see that this is done, but all of us are human, and a mistake is possible. And now just a word to our other friends: Look at the label on your paper now, and if you are very far in arrears—say a year or more—it will make our Christmas happier, and yours too, if you will pay the arrearage up to date—or better still, a year in advance. We would like to change in arrears, it will make our Christmas happier the date on your label the first issue of the year. And you might order THE SUN sent to some dear friend for the coming year. You know, those who do not take their church paper are really the ones who need to take it most.

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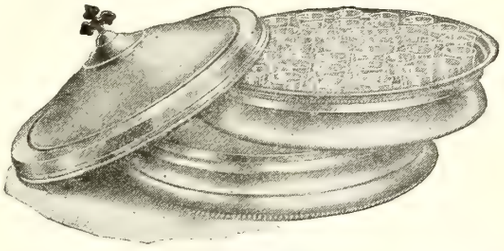

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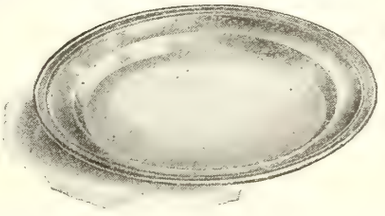

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Send Order to THE CHRISTIAN SUN.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENNISON, *Secretary.*

A DOZEN REASONS WHY.

Why Should I Tithe? Dr. L. E. Lovejoy is at the head of the Stewardship department of the Methodist Episcopal Church. He is the author of that great book, "Stewardship for All of Life." It has been adopted by the United Stewardship Council and recommended to all denominations. It is used in many of our churches. It is used in our Sunday Schools. In that book he sets forth a dozen reasons why he personally must accept the practice of tithing in his own life. He speaks with authority. The message is to us. Will you enlist as a tither now? Look at these reasons prayerfully:

1.—It has been deliberately recommended as the standard of Christian giving in the church of which I am a member. I cannot believe that this would have been done without adequate and convincing reasons.

2.—It is a mode in constant use in Scripture history, is honored from the beginning to the end of the Old Testament, receives the unqualified, even if incidental, commendation of Christ, and brings upon itself no word or intimation of disapproval.

3.—It has been commended and urged by the prophetic voices of the church through the Christian centuries.

4.—It seems to be rapidly gaining favor with devout, enlightened and educated disciples.

5.—It is systematic, business like, and modern in its application, and has been repeatedly proved productive of material benefit through wiser methods of personal and domestic economy and a better ordering of finance.

6. It is on the whole more equitable in the distributions of the burdens of Kingdom support than any plan I have ever known, presenting far fewer inequalities than any conceivable plan of haphazard, voluntary, or apportioned giving.

7.—It is not more burdensome than I can well endure, in this age and land of opportunity and plenty, if I give due regard to a reasonable balance in my personal expenditures.

8.—It is urgently needed, to meet the present and prospective demands of Kingdom promotion and support, as nothing less than this proportion from each disciple will suffice for the providential program of the present age.

9.—It is apparently adequate, if offered in like proportion by all of Christ's followers, to meet every demand for Kingdom enterprise as at present expressed or contemplated.

10.—It is a practice which yields me constant satisfaction, contentment, and spiritual joy, and relieves me of the embarrassments, discomforts, and inconveniences of occasional or spasmodic giving.

11.—It is a method which seems everywhere to have brought new courage, moral prosperity, and spiritual life to such individuals and churches as have adopted it, and to give promise of a more perfect unity, wider fraternity, and more intelligent piety among Christians of every denomination.

12.—It is altogether the best method of church finance which I have been able to discover, and is therefore accepted, without question, as God's present plan for me.

CHURCH EXTENSION.

One of the things that the Christian denomination ought to be doing is laying definite plans for church extension. We have been largely a rural people, with churches planted out in the open country, or in a small settlement. The automobile has practically annihilated rural communities, or made it as easy for the rural folks to go to some center, as it is to go to some church that stands out alone. This does not mean that there are not a great number of country churches that still have a great mission to perform, and they could not be closed without much harm to the Kingdom. But there are a great many churches out at the cross roads, or a few miles out of a thriving and growing town, which inevitably will be impossible to maintain. We have a lot of these kinds of fields. Then we have groups of country churches that ought to get together and build a house that will be adequate for the educational and social needs of the community as well as for worship. The opportunities to plant new churches in the country are few, but in our cities there are great sections which have been newly built where there is a great need for churches. This is a period when denominational life is waning. As the peace propositions and the justifiable war against war somewhat puzzle the governments in their military programs, so the growing feeling of co-operation and union among the churches rather dampens the ardor of many for church extension. It is a pretty difficult proposition to establish a sectarian church in any community, but the Christian church with its principles of the union of all Christians, can unite any community in the service of Christ. Because of its willingness to leave the non-essentials to the judgment of the individual, it has a peculiar appeal to people from all denominations. And it seems to some of us that we ought to make much of our opportunities today, not only for denominational growth, but also for the Kingdom of our Lord and Saviour.

We have but few conferences but what could establish a new church every year. Our people are willing and want to do this thing. I think there is hardly an appeal outside of the distinctly spiritual appeals, that so arouses the interests of our people as that of extending our work through church extension.

But it takes more than a wanting to do a thing and a willingness to do a thing, to do it. It has to be wisely planned, and then started in some way. Often we have gone as far as appointing a committee, and then the committee turns out to be a standing committee. When the report is asked for next year, they modestly report that they have had one meeting but have done nothing so far. They undoubtedly met with old Mr. Discourager, who lives down the line in the house that his great-grandfather built, or they may have gotten to the place where the next step was going to take money, and none came rolling down the hill to them. It takes a great deal of courage to start a new church today, and a whole lot of "sticktoitiveness"!

Perhaps the first thing to do is to find the man who has the courage and the perseverance to tackle the job, and put him in the field. He ought to have a chance to make some surveys and study the community before the lot is selected and bought. In some cases where there is no doubt as to the best location this is not necessary. Then the next step is to get out plans and build the first temporary building. We say no one is wise enough at the start to know what the dimensions or the character of this permanent building should be. While this building is in process of construction the plans for the organization of the Sunday School and the selection of superintendents and teachers can be made, and if a place is available, it can begin holding meetings. The actual organization of the church could well be held on the Sunday of the dedication of the new building. Now the work has been actually started and with the help and encouragement of all the pastors and churches of the conference ought to make good headway, and in a few years become a great asset to the other churches of the conference and the work of Jesus Christ.

Now are we not making some great mistakes as conferences in not getting down to some simple plan like this and carrying on our work of church extension? We would find that one new church in some promising field would put new life and energy in every church of the conference. We can talk it and talk it and talk it, but until we actually get down and do it, we shall accomplish nothing. If we are waiting for men and money to do this, we shall keep on waiting, and keep on doing nothing but dying. When we begin to do the actual work and look up to our Father who has the men and the money, and not down to the discouraging elements that lie at our feet, we shall find that there are windows in heaven, and that they have been opened and are pouring down upon us all that we need. These windows do not open upon the untilled soil, nor waste their valuable substance where there has been no effort that has been worth while. There is no greater sin that the leaders of our conferences and of our denomination can commit than this worldly spirit which some seem to have in limiting Almighty God. God's promises and blessings are always toward the active and not the passive, to the positive and not the negative. That God who answered Muller with his orphanages, and Moody with his schools, and many men and women who have called upon Him all along the way, is the same God today, and He will not fail us when we undertake great things in His name and for His sake.

WILLOE J. HALL.

Dayton, Ohio.

REPORT OF DEPARTMENT OF FOREIGN MISSIONS.

DR. W. P. MINTON, *Foreign Secretary.*

TO THE GENERAL BOARD OF THE CHRISTIAN CHURCH, OCTOBER 22, 1925.

(Continued from last week.)

For the coming year the Foreign Mission Department hopes to do the following things:

The McKnights are to complete their year of furlough study, spend part of next summer in deputation work and return to Japan in September for their second term.

Miss Stacy and Miss Crew are to co-operate with the Japanese workers in the northern field, taking over as much of Mr. McKnight's work as possible and giving special attention to the work among women and girls.

The new plant at Naka Shibuya is to be completed this year and we plan to add about $750 in equipment for the kindergarten in this building.

We plan to provide a long needed parsonage for our national pastor at our strongest church, in Azabu, Tokyo, the cost to be about $2,500.

The eight theological students will be continued in training and at least one of them is expected to graduate next spring and enter the active service.

The four kindergarten training students are

to continue their training, two of them now assisting in one of our nurseries, and two of them expecting to graduate this coming spring.

Dr. Woodworth will continue his regular work of teaching in the theological school and government schools along with his evangelical work. Dr. Fry will continue his oversight of the middle field, and the work of treasurer of the mission, and Mr. Garman will direct the kindergarten work, the building operations in Tokyo and represent us on the various inter-denominational organizations.

We are still hoping that the health of Mrs. Llewellyn Fletcher will improve so as to enable them to go to Japan when the McKnights return next fall.

Miss Kirkpatrick, who is taking post graduate work in Northwestern University this year, will be ready for service a year hence, and we are planning to send her to Japan, if possible as our representative on the faculty of the Japan Union Christian College for Women, or if not, then as a regular missionary who will give her time to teaching as the major part of her missionary work.

Miss Williams has practically given up hope of ever returning to Porto Rico for missionary service. (This report was submitted before Miss Williams' death.) She has given her life in sacrifice to this cause and the Board expects to give her every care in the best possible manner from now on.

We plan to put at least $800 into the building of one or possibly two small chapels in important outposts, in Porto Rico, where there seems to be unusual opportunity for service. If possible, we shall add another worker to our present force.

We are investing more heavily this year than formerly in the development of the Union Seminary in Porto Rico, believing that in the strengthening of this leadership training institution we are building permanently for the future church. We hope to have another student in the seminary this coming year.

We have appointed a committee to make a careful investigation of a proposed plan for a closer federation of the different missions in Porto Rico, in what is to be popularly known as "The United Evangelical Church of Porto Rico." We favor the principle of union involved, and if the plan is found to be feasible, we propose to recommend to the General Convention a year hence that the Christian Church enter this closer federation.

We are hoping to be able to extend our territory in Porto Rico on the east by entering the large city of Guayama, where at present only one mission is working, and where we have been invited to come in and give our assistance. This plan will be worked out as soon as suitable arrangements can be made for a representative to undertake the task.

We hope to continue the development of the national church in both fields by substantial gains in membership and by bringing them to larger self-support during the year.

We shall follow our established practice of stressing missionary education throughout the church. We are happy in the fine co-operation existing with the Board of Christian Education in this work. In addition to this co-operative work we shall continue to push the Church School of Missions and regular missionary programs throughout the year and at the time of the Foreign Mission period.

Since we are planning our twenty-fifth year of service in Porto Rico, we plan to make this event the basis of our literature, to be used in the forthcomnig Foreign Mission period. This is especially appropriate as it will enable us to work in conjunction with the plans for Foreign Mission study of Latin America, which is the interdenominational course for the coming year.

The following budget was adopted:

Japan, regular work	$ 27,000.00	
Japan, special work	9,250.00	
		$ 36,250.00
Porto Rico, regular work	$ 10,242.00	
Porto Rico, special work	3,654.00	
		13,896.00
Miscellaneous work		10,000.00
Deficit		9,543.17
Total		$ 69,689.17

This total is far below the actual requests for this year's work, which amounted to a minimum of $92,235.17. It seems a tragedy to have to cut so much from the actual needs, but there seems no other way to do until the church more fully awakens. We would call the attention of the General Board to the fact that the Foreign Mission work is a definite attempt to project the whole work of our church as it is carried on in this country, into the foreign fields. That means that in Japan and Porto Rico, we have a definite evangelistic work corresponding to that department here, we have a home mission work in both fields, we have a definite program of Christian Education, including colleges and seminaries, we have a growing publication enterprise, all of which need the most faithful support, if we are really to win our share of souls in the countries in which we work.

WOMAN'S MISSIONARY SOCIETY PROGRAM.
DECEMBER.

WOMEN'S SOCIETIES.

Send a gift or letter of Christmas greetings to some of our missionaries.

Opening Thought.

"God so loved the world that He gave His only Son."

Prayer and Missions.

1.—Bible Teachings on Prayer.

(a) Let each member respond to roll call with one of the promises given in the book, pp. 46-53, giving chapter and verse of the book where found.

2.—Sentence prayers for missionaries. (Definite prayer for individual missionaries.) "If my people, who are called by name shall pray, then will I hear from heaven."—II. Chron. 7: 14.

3.—Paper; material found on pages 45-50, points out the surprising fact that it is God who invites and urges men to pray, throughout the Old and New Testaments.

(a) God's character the true test of prayer, pp. 50-55, close with poem on page 55.

4.—The nature of prayer. Let five women give briefly in their own words, pp 55-56, making definite the five points:

(1) Prayer is trust and communion.

(2) Prayer is humble consciousness of dependence.

(3) Prayer is petition.

(4) Prayer is confident asking in faith.

(5) Prayer is working.

5.—A call to prayer, pp. 70-72, given by the leader and closing with prayer.

(a) "The Other Half of the Christmas Message." (Leaflet.)

(b) "For He was a Jew." (Leaflet.)

YOUNG PEOPLE'S SOCIETIES.

Send a gift or message of Christmas cheer to one of our missionaries. If there are those in your midst who are sad and lonely, who need you, extend to them Christmas greetings.

Opening Thought.

"God so loved the world that He gave His only Son."

"High Adventure."

1.—The Slavic family at home.

(a) Roll Call. Use Slavic proverbs as responses. These proverbs, which may be found on pages 10, 42, 62, 96, 122 and 140, should be copied and distributed before the meeting.)

(b) Short review discussion on first chapter.

2.—Discussion:

(a) What is a fatherland? What is a citizen?

(b) What does the word "patriotism" mean to you? Can only citizens of a Republic be patriotic? (See pp. 50-51.)

(c) Did you realize that so much of the territory of Europe is occupied by Slavic people?

(d) Explain the proverb, "A man, when he is thinking about the sun, feels its warmth." (See page 56.)

3.—Leaflets:

(a) "The Other Half of the Christmas Message."

(b) "For He was a Jew."

4.—Devotional Period:

(a) Song, "Silent Night."

(b) Scripture.

(c) Prayer.

JUNIORS OR WILLING WORKERS.

Send a message of Christmas cheer to some of our missionaries, Home or Foreign.

"Brave Adventurers."

1.—The Boat that Waited.

(a) "Do you think that God remembers every single person in the world?"

2.—The Aim: To help the boys and girls to realize that God cares for each one of His children and that He wants them all to trust Him.

(a) Leader: How many children in God's world family? Does He remember all of them? (Read Matthew 6: 2-34, or other passages showing God's constant rememberance and care of each individual.

3—Tell the story of "The Boat that Waited."

(a) Discussion period.

(b) Why was Dr. Chamberlain not afraid? What would you have done if you had been in Dr. Chamberlain's place? Did he ask God to send a boat for him?

(c) Write a list of the people who were in Dr. Chamberlain's party.

(d) Give a mental picture of "The Boat that Waited."

(e) Tell a promise of God that Dr Chamberlain remembered.

4.—Leaders should make clear that all the resources of heaven and earth are at the command of our Heavenly Father, and that our part is to trust Him for all things, and His part is to supply our every need. "All things, whatsoever ye ask in prayer, believeing, ye shall receive."—Matthew 21: 22.

5.—Leaflets:

(a) "The Other Half of the Christmas Message."

(b) "For He was a Jew."

6.—Devotional Period:

(a) Song, "Silent Night."

(b) Scripture.

(3) Sentence prayers for our missionaries in the various fields.

See that all Dues and Special Offerings are sent in *quarterly* to your conference treasurer.

Read and study carefully mission study books.

GERTRUDE BROWNE,
Elon College, N. C. *Secretary.*

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson XII.—December 20, 1925.

Subject: "Paul's Summary of His Life."

Golden Text: "I have fought a good fight, I have finished the course, I have kept the faith." —II. Timothy 4: 7.

Lesson: II. Timothy 3: 10-11; 4: 6-18.

Devotional Reading: Rev. 21: 1-7.

Reference Material: Romans 8: 31-39; 12: 1-2; I. Cor. 15: 1-7

"It is appointed unto men once to die, but after this the judgment." And God will judge us for the deeds done in the flesh "according to that man whom he hath ordained, Jesus Christ, the righteous." It might be a good thing if we would keep that fact in mind. Inasmuch as we must all come at last to death, it might be well to think about what kind of summary we could make of our lives. Today's lesson is Paul's summary of his life. Happy is the man who can come down to the close of life with such a pleasant retrospect and such a happy prospect. Only a life lived in the fear of God and spent in the service of men can have such a happy end and such a hopeful future.

Paul is writing to Timothy, his beloved son in the ministry. Paul had taken him as a young man and had trained and used him in his ministry. There had grown up between the two men a warm and inspiring friendship, and in this letter written only a short time before Paul's death, he opens his heart to his young friend and speaks only as a friend can speak to a friend. He reminds Timothy of his teaching, conduct, purpose, faith, long-suffering, love, patience, persecutions, sufferings, and of all the things he had experienced in his Christian ministry. And yet Paul would not capitalize these things. The only reason he has for mentioning them was to bear witness that out of them all the Lord had delivered him. Paul had had confirmed in his life the gracious promises of God. His faith had helped him in all his experiences, and his experiences had deepened his faith.

And now the time for Paul's departure—he spoke of it as a departure—was at hand. The aged apostle was convinced that at last the end of his earthly life was at hand. In the figure of speech which he uses, he represents himself as being poured out as a drink offering to God. In a large measure his whole life had been poured out as a sacrifice to Jesus Christ. The time of his departure was at hand. And he bears testimony to the way in which he had rendered a stewardship of that life.

"I have fought a good fight." Life for Paul was a war-fare. Christianity was a militant thing, and he who would be a good soldier of Jesus Christ must not only put on the whole armour of God, but he must endure hardness as a good soldier of Jesus Christ. It is a great thing to be able to say in all sincerety that one has fought a good fight. To have refused to compromise with the forces of evil, to have stuck bravely at the post of duty, to have endured hardness as a soldier of Christ—these are the things bring abiding joy in the sunset hour of life. After all, we are to be judged not so much as to whether we won, but as to how we fought. Let us fight the good fight.

"I have finished the course." Here the figure is that of athletes running a race. And here again there is that challenge to the sterner aspects of life. And here again it is not so much a question as to whether one finished first in the race, but as to whether he finished the course.

"I have kept the faith." Paul certainly did not here refer to a formal creed or set of dogmas. Faith for Paul was something far more vital than that. Faith for Paul was that act by which a man came into living fellowship with God through Christ. It was something that was growing, and he had kept it alive in his heart and had manifested it in his life. He that endureth to the end, the same shall be saved.

As retrospection ended, prospection began. The Lord is a rewarder of all them that diligently seek him. Paul had never done his work with an eye to the reward, but now that his work was over, he felt sure of the reward. The Lord had for him a crown of righteousness, and not only for him, but for all those who would be faithful unto the end as Paul had been. Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord.

There is a touch of loneliness in the letter. The old man, in prison had had friends with him through the years of his imprisonment, but now on the eve of his departure, only Luke was with him. He urges Timothy to come quickly and to bring Mark with him. The apostle had been firm in his dealings with Mark when Mark had deserted him on the first missionary journey, but he evidently had come to see Mark's good qualities, for he says he is profitable to him for his ministry. He also wants the books. Paul knew as many others have learned, that he who has a good book is never without a friend.

Once more Paul bears testimony to the goodness of the Lord, and to the way in which He had delivered him in the hour of need. Paul could say with the Psalmist, "I had fainted unless I had believed to see the goodness of the Lord in the land of the living."

Teaching Points.

1. The present is the time to prepare for the end of life.
2. Happy is the man who can appeal to his manner of life in his own defense.
3. The Christian life in its best aspects is an offering poured out for God.
4. God is a rewarder of those who diligently seek Him.
5. The joys of the Christian life is in itself a reward.
6. He who trusts God need not fear death.
7. God is a righteous judge and we will get a square deal at His hands.
8. In the hour of death, men prefer their tried and true friends.
9. He who has books is never without a friend.
10. Nothing but ourselves can separate us from the Love of God which was in Christ Jesus.
11. They that wait upon the Lord shall renew their strength.
12. The Lord knoweth how to deliver the godly out of temptation.

CHRISTIAN ENDEAVOR.

December 20, 1925.

Topic: "Why is Christmas a Time of Joy?"—Matt. 1: 18-23; II. Cor. 9: 15.

Plans for the Meeting.

Final arrangements for the Christmas service should be made, if your Society has planned a program. If not, arrangements for the Society's gifts to others. Time for practicing Christmas songs for the service or for caroling should be given at the beginning or close of the meeting.

Program.

Hymn—"O Come, All Ye Faithful."

Story—"The Birth of Christ," (as related in Luke 2: 14,) by some member.

Song—"O Little Town of Bethlehem."

Prayer (all standing), by Leader.

Song—"The First Noel."

Open expressions of praise and joy by members of the Society.

Sentence Prayers.

Song—"Silent Night, Holy Night."

Leader's Talk.

The celebration of the birth of Christ should be a time of joy—not boistrous—but with smiles and feelings of friendliness for all. Christ was the greatest gift the world has ever known. This suggests to us that we should give gifts when they are needed and where they will bring happiness and joy.

The word pictures of the birth of Christ in the Bible are so beautiful that reading them must make us joyous. The message of the angels rings in our ears, "Peace on earth, good will ao men." We may be thankful and joyous that the world is not in arms and fighting at the present time. We may be thankful for what has been done to promote a lasting peace.

Topics for Short Talks.

"Santa Claus—a Symbol of Joy and Happiness."

"Joy and Happiness through Cards and Letters."

"Joy in the Home." (The Tree, Candles, Holly, and Home-Coming.)

"The Joy of Christmas." (A fifteen minute talk by your pastor.)

Some Bible Hints.

We rejoice because heaven is evidently interested in earth, seeking to help men to a higher life. (V. 20.)

Christmas has brought to us the joy of salvation. Without Christ we were overwhelmed in sin; with Him we are delivered. (V. 21.)

Christmas gives us confidence in the Bible. It is the fulfillment of prophecy and shows plan and purpose in history. (V. 22.)

We rejoice in God's gift of His Son because He reveals God and brings to us hope, courage, power, and a life of peace and love. (V. 15.)

Suggestive Thoughts.

Christmas corrects our tendency to grow away from the simplicity and sincerety of childhood. It puts the child in the midst and makes us forget ourselves in service.

Christmas gives us a King, a leader whom we may confidently obey, knowing that He will lead us onward and upward to increasing good.

Christmas brings to us the joy of giving, the joy of spreading happiness, which is the joy of heaven. It is God's constant occupation.

(Continued on next page.)

Christian Orphanage

Dear Friends:

Our children had a happy Thanksgiving and a good dinner. The good women of our Burlington Church made it possible for us to have a good dinner by sending us sixteen dressed chickens, cakes, cranberry sauce, preserves, and other things. The Durham Ice Cream Company, of Durham, N. C., sent us eight gallons of Ice Cream and the Chapin-Sacks Corporation, Burlington, N. C., sent us six gallons of "The Velvet kind" of Ice Cream to help make Thanksgiving dinner a perfect dinner and a joyful occasion.

Our little folks were happy indeed and enjoyed their dinner with Ice Cream to their hearts content.

Our Thanksgiving Offering is starting off nicely. All churches sending in one hundred dollars or more get on our "Banner List." Liberty (Vance) Church, N. C., Holland Church, Va., and the First Church, Richmond, Va., have been enrolled. What Church will be the next to enter on this list? We ought to have twenty-five churches on this list this year. Will your church, dear reader, be one?

CHAS. D. JOHNSTON,
Superintendent.

Articles Sent in Since Last Report.

Ladies Aid Society, Windsor Christian Church, Windsor, Va., Two quilts and clothing.
Mrs. C. B. Miller, Goshen, Ind., Three quilts and clothing.
Ladies' Aid Society, Berea, Nansemond County, Va., 24 dresses, hose, hats and ties.
Virginia Cotton Mills, Graham, N. C., 90 yards of dress goods.
Pomona Mills, Inc., Greensboro, N. C., 142½ yards of Toyland cloth.
Minneola Mfg. Co., Gibsonville, N. C., 128¼ yards of outing.
Revolution Cotton Mills, Greensboro, N. C., 488 yards of outing.
Class No. 5, Mrs. J. P. Montgomery, teacher, 4 dresses and other clothing.
Mr. J. Harper Ervin, 48¾ yards of gingham.
Proximity Mfg. Co., Greensboro, N. C., 623 yards of blue denim.
Holt, Gant and Holt, Elon College, N. C., 90 yards of blue denim.
Women's Missionary Society of Pleasant Ridge Church, 1 quilt, gingham, hose, sweater, and other clothing.
Graham Christian Church, sugar, oatmeal, tomatoes and other canned goods.
Mr. G. M. Williams, McCullers, N. C., 5 bushels potatoes and 4 bushels salad.
Mrs. Wm. S. White, Pisbah, Ala., 8 towels.
Mrs. D. J. Stephen, Raleigh, N. 1 C., box of colthing.
Ladies' Missionary Society, Wadley, Ala., Coat, sweater, quilt, shirts and other clothing.
Circle No. 1, Burlington Church, gingham, shoes and other clothing.
Circle No. 3, Burlington Church, canned goods and clothing.
Mrs. William Walters, Burlington, N. C., 84 years of age, 1 quilt.
Circle No. 5, Burlington, chickens, cakes, sugar, cranberry jelly, and canned fruit.
Circle No. 4, Burlington, chickens, cranberries, celery, rolls.
Concord Church, potatoes, corn, sugar and canned fruit.
Women's Missionary Society of Ether Church, bedspread, pillow-cases, quilt, blankets and other things.
Chapin-Sacks Corporation, Burlington, 6 gallons of ice cream.
Durham Ice Cream Co., Durham, N. C., 8 gallons ice cream.
Mrs. T. C. Amick, Elon College, N. C., coat, shoes and rubbers.
E. M. Holt Plaid Mills, Burlington, 158 yards of gingham.
Columbia Mfg. Co., 100 yards of sheeting.
Mrs. Geneva Woods, Durham, N. C., 1 coat.
Mebane Bedding Co., Mebane, N. C., 2 mattresses.
Farmers Oil & Fertilizer Co., Farmville, N. C., 1000 lbs. of cotton seed meal and 1000 lbs. cotton seed hulls.
Farmers Cotton Oil Co., Wilson, N. C., 2000 lbs. cotton seed meal.
Elkhart, Ind., scrapbooks, soap, hose and handkerchiefs.
Junior Missionary Society and Class No. 10 of Rosemont Church, 3 cases of tomatoes.

REPORT FOR DECEMBER 10, 1925.

Amount brought forward		$ 27,515.48
Eastern Virginia Conference:		
Victor Bible Class, Waverly, Va.	$ 2.50	
First Church, Portsmouth	8.15	
First Church, Richmond	7.38	
Holland Church	10.00	
Ocean View	1.97	
		30.00
Western North Carolina Conference:		
High Point		9.00
Eastern North Carolina Conference:		
Morrisville		2.00
Georgia and Alabama Conference:		
North Highlands (October)	$ 1.90	
North Highlands (November)	1.94	
Special Offerings:		
Mrs. H. A. Culver	$ 45.00	
W. A. Rascoe	15.00	
W. S. Brown	15.00	
		75.00
New Building Fund:		
W. A. Harper, Elon College	$ 25.00	
Mrs. Eugene York	1.00	
Mrs. W. R. Sellars, Burlington	25.00	
		51.00
Thanksgiving Offerings:		
Mrs. J. C. Goodwin, Dunn, N. C.	$ 3.00	
Mt. Pleasant S. S.	8.00	
High Point, Va. S. S.	2.00	
Carver's Grove	1.50	
Shallow Well Church	5.00	
Lanette	31.50	
Mr. and Mrs. M. F. Wright	5.00	
Webster c. ch., Havre de Grace	6.74	
Leaksville S. S., Luray, Va.	13.00	
Belew Creek Church	8.50	
Lineville S. S.	21.00	
Barrett's S. S.	7.25	
First Church, Richmond	114.57	
Naomi Boyce	10.00	
Business Girls' Class, First Church Greensboro	14.00	
T. E. Brickhouse	25.00	
Kallam's Grove S. S.	2.26	
High Point	27.50	
Carthage Presbyterian Church	1.00	
Grace's Chapel	5.37	
W. H. Stephens	5.00	
Mt. Olivet S. S.	5.90	
LaGrange, First Church	12.80	
Lebanon Church	16.62	
Oak Grove Church	8.00	
Newport	13.84	
Woman's M. Society, Pleas't Ridge.	1.00	
Jr. C. E., Graham Providence	7.00	
Ramseur S. S.	41.84	
Holland S. S.	200.00	
Reidsville S. S.	24.22	
Ocean View Church	5.80	
A Friend, Durham, N. C.	10.00	
Blanche Penny	10.00	
Ether Church and S. S.	32.00	
Pisgah S. S.	4.43	
Rocky Ford	2.00	
Morrisville Church and S. S.	9.82	
Mrs. J. L. Barksdale	2.00	
Sarem Church	10.00	
Concord Church	12.50	
		747.64
Total for week		$ 918.48
Grand total		$ 28,433.96

CHRISTIAN ENDEAVOR.

(Continued from preceding page.)

Christmas brings the joy of confidence in God. As Jesus was taken care of when He was born, so does God take care of His people in their need all through life. Rejoice!

A Few Illustrations.

Christian Endeavor carol-singing at Christmas not only develops the Christmas spirit of joy in those that sing, but also in those that hear the songs. This is an echo of the angels' song.

Endeavorers' gifts to poor children at Christmas, their playing Santa Claus, their Christmas trees, and so forth, bring out the spirit of good will which is joy and peace.

One says that his happiest Christmas was spent in a Manchester slum, helping to feed the hungry. Why? Because that work is the result of love, and love grows as we serve. Love is joy.

The great joys of life—love, friendship, home, service—are not for the rich alone, but also for the poor. So is the joy of Christmas. It is for all, since love and peace may be enjoyed by all.

To Think About.

What makes a truly happy Christmas?
How may our society spread joy at Christmas?
How may we carry the Christmas spirit throughout the year?

"One of the joys of Christmas is *the happiness of being remembered."—Anon.*

"At Christmas, heaven's light—the glory of God—shines about us, revealing our need and God's provision, revealing heaven, inspiring hope."—*Anon.*

"If we would do God's will on earth as the angels do it in heaven, we must praise Him when He exalts others above ourselves, as the angels did when human nature was exalted above that of angels."—*Wordsworth.*

Alice Archer Sewall James puts these words in the lips of Mary:

"It is I who would climb to Thy breast,
Oh hold me there and let me rest!
It is I who am weak and weary and small,
And Thy arms can carry me;
So put them under me, God my All,
And let me quiet be."

One of the best helps to the study of the Sunday School lessons is Tarbell's Teachers' Guide. It is now ready for distribution, post paid $2.00. Send your order to THE CHRISTIAN SUN, 1536 E. Broad Street, Richmond, Va.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

THE MIGHTY POWER OF PRAYER.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

LOYALTY TO DUTY.

Lesson: Jude.

"I honor any man who in the conscious discharge of his duty dares to stand alone; the world with ignorant and intollerant judgment, may condemn; the countenances of relatives may be averted, and the hearts of friends grow cold; but the sense of duty done shall be sweeter than the applause of the world, the countenances of relatives, or the hearts of friends.

—*Charles Sumner.*

Prayer.—Our Father, send Thy light and Thy truth to us and let them lead us and bring us into Thy holy place and to Thy tabernacles; then will we go unto Thy altars with exceeding great joy. In Thee and Thy ways alone may we make our boast and give Thee thanks. In Christ's name we ask it. Amen.

TUESDAY.

WORK IS OUR MISSION.

"In the sweat of thy face shalt thou eat bread till thou return unto the ground."—Gen. 3: 19

"And he that gathereth by labor shall have increase."—Prov. 13: 11.

And his "sleep shall be sweet whether he eat little or much." (Eccl. 5: 12.) This is some of that "meat which perisheth not, but abideth unto eternal life, which the Son of Man shall give unto you." (Jno. 6: 27.) And this is that rest our Lord gives unto those working ones that come to him. (Matt. 11: 28.)

"Work is the mission of mankind on earth. A day is ever struggling forward. A day will ever arrive, in some approximate degree, when he who has no work to do, by whatever name he may be called, will not find it good to show himself in our quarter of the solar system, but may go and look out elsewhere if there be any idle plannet discoverable. Let all honest workers rejoice that such law, the first of Nature, has been recognized by them."

—*George Bernard Shaw.*

Prayer.—Our Father, keep us busy at things that yield fruit and blessing. In His name we ask it. Amen.

WEDNESDAY.

THE POWER OF THE WILL.

Lesson: Psalm 23.

The first essential of a good will is that its objective be placed outside of self in something worthy to be achieved by the self. "Not as I will," said Christ, "but as thou wilt." "Not my will but thine be done."

And the second requisite of a good will is that it be set with determination before entering into action. It is rather fine to have a tense bracing of the will before a thing worth doing can be done. Arnold Bennett said that this is the chief thing that differentiates one from the cat by the fire, so great was the importance he attached to the setting of the will before action.

Prayer.—Our Father, set our heart's affections on Thee and Thy ways. Fortify our wills for the temptations and trials, and for the achieving of good and worthy things. Forgive us of all our sins and weaknesses and hold us true to Thee, now and forever. Amen.

THURSDAY.

LETTING YOUR LIGHT SHINE.

"Let your light so shine before men that they may see your good works and glorify your father which is in heaven."—Matt. 5: 16.

"The manner in which one single ray of light, one single precious hint, will clarify and energize the whole mental life of him who receives it, is among the most wonderful and heavenly of intellectual phenomena."—*Arnold Bennett.*

Prayer.—Our Father, if we have divine responsibilities to carry the light of God and salvation to others, impress us with it more and more until Thy will shall be done in us as it is in heaven. Forgive us of our shortcomings and sins and save us today. Amen.

FRIDAY.

FRIENDSHIP.

"Love is the fulfilling of the law."—Romans 13: 10.

"A friend loveth at all times."—Prov. 17: 17.

"God is Love."—I. Jno. 4: 8.

"If ye have love one for another, ye are my disciples."—Jno. 13: 35.

Friendship is the highest degree of perfection in Society. Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but, above all, the power of going out of one's self, and out of one's way to help others, and appreciating whatever is noble and loving in others.

Prayer.—Our Father, we desire the full experience of being born again of the fulness of Thy spirit that Thou mayest call us Thy friends and that we may be friends for Thee to others. Forbid that we should be unfaithful, and may we always know Him who is a friend that sticketh closer than a brother. Amen.

SATURDAY.

A SHEPHERD OF THE LORD.

LESSON: Psalm 23.

He lives—the soul of his delight—
A shepherd of his sheep
His flocks are thoughts. He keeps them white;
He guards them from the steep.
He feeds them on the fragrant heights,
And calls them in to sleep.
He roams the hills and all that's bright,
Descends the valleys safe and deep,
And in his tender heart at night
The angels of God may peep.
He lives—the soul of his delight—
A shepherd of his sheep.
He keeps his little thoughts in sight,
Though gay they run and leap,
He is so careful to be right;
He has his soul to keep.
He lives—our Christian, a delight—
He's the shepherd of his sheep.

—*Adapted from*
Alice Meynell's "The Shepherd."

Prayer.—Our Father, we know we have a soul to account for every minute. Often we are tempted to wrong—to dark places and byways. Give us the power to pass them all until our hearts throb blissfully in Thy bosom. Help us not to fail Thee, now and never. In Christ's name we ask it. Amen.

SUNDAY.

LIVING RIGHT.

"Look therefore carefully, how ye walk, not as unwise, but as wise; redeeming the time because the days are evil."—Eph. 5: 15.

"We are spinning our own fates, good or evil, never to be undone. Every smallest stroke of virtue or vice leaves its never-so-little a scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for each fresh dereliction by saying, 'I wont count this time!' Well, he may not count it, and a kind heaven may not count it; but it is being counted nevertheless. Down among his nerve cells and fibres the molecules are counting it, registering it and storing it up to be used against him when the next temptation comes. Nothing we ever do is literally wiped out.

"Of course this has its good side as well as its bad one. As we may become permanent drunkards by taking so many separate drinks, so we may become saints by so many separate acts of righteousness.

"Let no one have over anxiety about his future, whatever the line may be. To keep faithfully busy each hour of the working day warrants leaving the final result safely to itself. One fine morning he will wake up to find himself one of the competent ones of his generation in whatever pursuit he may have singled out. Such a pursuit results in the power of good judgment as a possession that will never pass away.

"Young people should know this truth in advance. The ignorance of it engenders more discouragement and faint-heartedness in young people embarking on life's career than all other causes put together."—*William James.*

Prayer.—Dear Father, suffer us not to yield to the temptations that come, but give unto us the strength to overcome them and to be strong in faith, character, Christian service; and competent and efficient in affairs. This we ask for Jesus' sake. Amen.

NO SPEED LIMIT FOR REFORMS.

The United States abolished the Slave Trade in 1807. In 1810, Madison is calling on the Nation to put down the illicit traffic. In 1817, Monroe is calling for the enforcement of the laws. In the thirties, the illicit traffic blazes into 200,000 slaves smuggled across annually. But in 1871, we find in our Congressional Record the last act against the Slave Traffic. It took more than five short years after the Prohibition Slave Law was enacted to enforce it. It took two generations.

Take again our Constitution, passed in 1787. It made us a nation—on paper. Then came the struggle to enforce the law. Washington died in 1799 in despair that the Constitution would ever become a working reality. John Marshall took up the fight against de-centralization and for federalism. He died in 1835 in despair that we should ever become a nation. But we came through despite the Doubting Thomases and the men who saw more money in local option than in nationalism. But it took more than five years to come through.

Would any great reform have come to pass had five years been the limit given in which to bring the unconvinced minority up to the new ideal and work out all the intracacies of enforcement?

Read a little history, think a little longer, probe a little deeper, and join the ranks of those who enlist, not for five years, but for the duration of the war.—*Elizabeth Tilton, National Chairman, Congress of Parents and Teachers.*

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dear Santa Claus:

Will you PLEASE come to Story Hour this Wednesday, at four o'clock—that is, dear Santa, if you can get off and it won't be too much trouble; for we need you—indeed we do. We want to start our Christmas packing, and our Christmas thinking—oh, oh, oh, and we need you SO bad—all of us. Kiddies have been so good and so sweet—and they want to see you so bad—won't you please come, Santa?

Your Christmas helper,
KIDDIE KORNER EDITOR.

NOTE.—Kiddies, if you possibly can do so, urge Santa in every letter you write, to come to see you before Christmas and tell you about our little Mountain Kiddies that need some clothes. Ask Teacher to insist that Santa come to see you once, and I know he will tell you heaps of wonderful things—'specially does he want you to know about how our Orphans at Elon are getting along—and the Mountain Children, too.

So write him at once—I am expecting him at our Story Hour this Wednesday. Wish you could all be here with us.

Love from your Editor,
MADGE FLEMING MOFFITT.

A LETTER

My dear Miss Moffitt,

You've no idea how surprised and happy I was when I found out that I had got first prize in the "Pollyanna" game. Although I know I didn't deserve it, I was as happy as I ever have been. It was so good of you to send me that lovely box of paper. You are the first person I have ever written to on it. I think it is just beautiful.

And my dear little "Polly-John" got the second prize. He deserved it because he was so nice. I just wish all of the "Kiddies" could have got a delightful prize, but I guess they will get a prize some other time.

I had a fine Thanksgiving, and I hope you and all the "Kiddies" did too. Again thanking you for the nice present.

ALICE RUTH SCHOLZ.

Macon, N. C.

AND ANOTHER—AND SOME POEMS.

Dear Miss Moffitt,

How are you this fine morning? Fine I hope.

We are all glad to know that our "Pollyanna" and "Polly-John" won in the game and hope that they enjoyed their presents very much.

I am sending you two poems that my girl-friend and I made. If you wish, you may put them in the "Kiddie Korner."

Your friend,
LORENE RUSSELL.

Roanoke, Ala.

FREEDOM.

America, the land of the free,
No other land can better be.
Free, free to the ones that fall,
Freedom! freedom is her call.

This is the land of good will,
And where we all want to live.
Freedom rings from all the trees
And sounds the trumphet in the breeze.

—Kathryn Allen.

FREEDOM.

No other land could be,
Like America with her free,
Made by those who fought so
Long years, long years ago.

Other countries and other lands,
Cannot quite understand
How this country could be
A land of the free.

—Lorene Russell.

THE PARTY DRESS THAT STAYED AT HOME.

"Oh, mother, isn't it a beauty?"

Lucile held up her new party dress that had just been finished and sent in. The light from the chandelier fell across the soft folds of dainty blue silk, and Lucile's eyes rested eagerly on it as she spoke.

"It is lovely, indeed, dear," said Mrs. Morton, admiring it as much as even Lucile could desire. "And when is the party to be?"

"On Thursday afternoon; and there are fourteen children invited, and we are to play games out on the lawn."

Lucile ran happily out of the room then to put away her blue dress until the day of the party arrived.

The day came at last, and with it Lucile's small friend, who lived five miles out of the city.

"Isn't it nice that you can go to the party, too?" exclaimed Lucille, as she ran down to the gate to meet her, and then they went in to get ready.

"I only have to fix my hair over," said Lucile's little friend. "You see, I didn't know about the party until too late to get a new dress."

Lucile looked at her simple white dress for a moment before she spoke.

"My mother says that white on little girls is always in taste," she said, "and I think you look very nice indeed."

Then Lucile turned away and stood looking at her own lovely new dress that was all ready for her to wear. Mrs. Morton saw a wistful look flash across her face for a moment, and then as quickly pass away, as she chose a white one that hung beside the lovely party dress and hurridly slip it on.

"Now you both look very sweet and party-like," Lucile's mother said as she kissed them both goodbye. "And the little girl who chose an old white dress instead of her lovely new one has made her mother very glad," she whispered into Lucile's ear. And then the two little girls ran happily away, while the new party dress stayed quietly at home.—*Exchange.*

HOW I PICKED NUTS.

When I was a child, we had as a neighbor a dear old man whom we all called "Uncle Lewis." We despoiled his strawberry bed, climbed his apple trees, and robbed his grape arbor, while he sat by and smiled.

One Saturday morning in October I slipped through our garden fence into Uncle Lewis's lot and over to a great hickory tree, which bore the finest nuts I have ever seen.

Suddenly some deamon of selfishness overcame me. I knew that we children would get the nuts as we always had done. But I wanted them all. I ran back for a basket and worked joyously as a lark for three or four hours, picking up nuts and carrying them to our attic.

After dinner, Uncle Lewis came slowly over to our house. Catching sight of me, he called, "Nuts are falling, girlie. Run and call the other children and we'll have a nutting party."

My heart stood still. I felt utterly crushed as I realized the enormity of my crime. I had not only taken the nuts, I had also stolen the pleasure of a lovely October afternoon from Uncle Lewis and my half-dozen playmates. I stammered my thanks, and as soon as Uncle Lewis had turned away, I rushed to my mother, sobbing as if my heart would break.

Quickly I poured out the whole miserable story, and as quickly she found the answer. We fairly made those nuts fly into the big clothes basket, slipped back through the fence and scattered them beneath the tree. Then I ran to do Uncle Lewis's bidding.

When the shadows grew long, we children kissed Uncle Lewis good-by. As I trotted home with the little basket of nuts which was rightfully my share, I was one of the happiest little girls alive.—*Mrs. F. H. L.*

You want to be true, and you are trying to be. Learn these two things: never be discouraged because good things get on slowly here, and never fail daily to do the good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—*George MacDonald.*

"Christ stands at the bar of the world today
As he stood in the days of old:
Let each man tax his soul and say—
Shall I again my Lord betray
For greed, or my goods, or my gold."

—Selected.

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OBITUARIES.

BRAY.

Henry T. Bray was born in Randolph County, July 11, 1851, and fell asleep in Randleman Hospital, November 6, 1925, aged 74 years, 3 months, 24 days.

He was thrice married. First, to Miss A. A. Trogden, to which union were born five children. He was married the second time to Miss Sarah A Culberson and to this union were born two children. On January 31, 1899, he was married to Miss Mary R. Newlin, and to this union were born two children.

In early boyhood he united with Shiloh Christian Church, of which he ever remained a faithful member. He served his township as magistrate for a number of years, with credit.

He is survived by his widow and four sons and one daughter, one half-brother and one half-sister, 32 grand children and 11 great grand children.

Funeral services were conducted from the church by writer. Hosts of friends were present, and the pallbearers were selected from the Masonic fraternity of which he was a member. His body was placed in the church cemetery.

May God's blessings rest upon the bereaved. C. E. GERRINGER.

APPLE.

Caroline Elizabeth, daughter of Zachariah and Mary Durham Chrisman, was born on April 28, 1846, and went to Heaven, November 3, 1925, aged 79 years, 6 months, 6 days. She was a member of a family of 8 children, 5 boys and 3 girls.

Early after the close of the Civil War, she was married to Pinkney Apple, and to that union 2 boys and 2 girls were born.

In her girlhood days she professed faith and united with Apple's Chapel, and was true to the end. She was preceded in death by her husband and one daughter. Two sons, one daughter, 23 grand children and several great grand children survive her.

The funeral was held from Apple's Chapel, November 4th, by the writer, assisted by Revs. T. J. Green and J. F. Apple, in the presence of many sorrowing friends, and her body was laid beside that of her husband under a mound covered with fragrant flowers.

To know her was to love her, and truly another saint has gone home.

C. E. GERRINGER.

BUTLER.

Richard Algier Butler was born June 21, 1869, and died at his home near Windsor, Va., Nov. 24, 1925, aged 56 years, 5 months, 3 days.

On September 26, 1895, he was united in marriage to Miss Mamie Pearce. To this union were born four children, three of whom are still living: Richard Sherman, Roland Pearce, and Buna Mae. Besides these and his widow, he leaves to mourn their loss an aged father, R. Y. Butler, one brother, Stephen Butler, of Norfolk, Va., and one Sister, Mrs. W. L. Wilkins, Windsor, Va. He had been a member of Antioch Christian Church for about 35 years.

The burial service was conducted in the church of which he was a member. The pastor was assisted in the service by Rev. J. Sydney Cobb of the Baptist Church, after which the body was laid to rest in the church cemetery.

W. D. HARWARD.

HOLLAND.

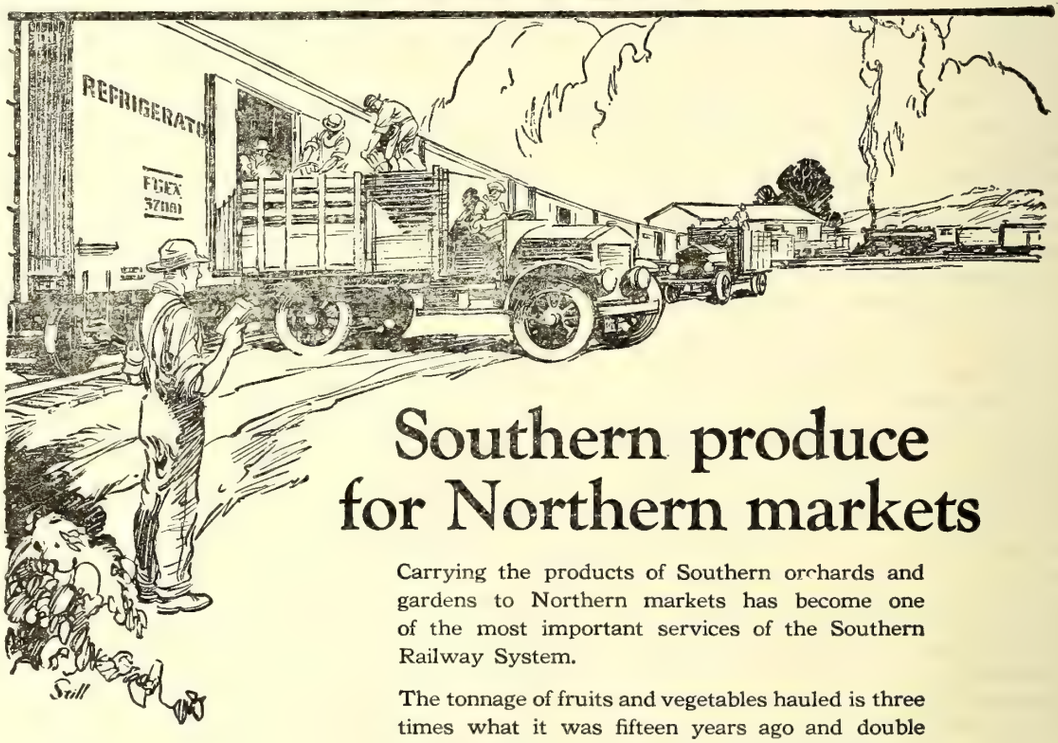
Mrs Elizabeth Holland, wife of James Holland, deceased, departed this life at her home in Windsor, Va., October 4, 1925.

She was married April 27, 1870, and was the mother of eleven children, six of whom still live: two sons, Vernon L. Holland of the Philippine Islands and C. F. Holland of Windsor, Va.; four daughters, Mrs. J. L. Eley, Suffolk, Va., Mrs. W. F. Byrd, Columbia, S. C., Mrs. H. F. Boone, Ivor, Va., and Miss Mearle E. Holland, Windsor, Va.

She had been a member of the Windsor Christian Church since its organization in 1879. The funeral was held at her home, being conducted by the pastor, assisted by Dr. W. W. Staley and Rev. H. S. Hardcastle of Suffolk, Rev. Sydney Cobb of the Baptist Church and Rev. C. M. Pegram of the M. E. Church, South. Interment was in the Windsor cemetery.

W. D. HARWARD.

SOUTHERN RAILWAY SYSTEM



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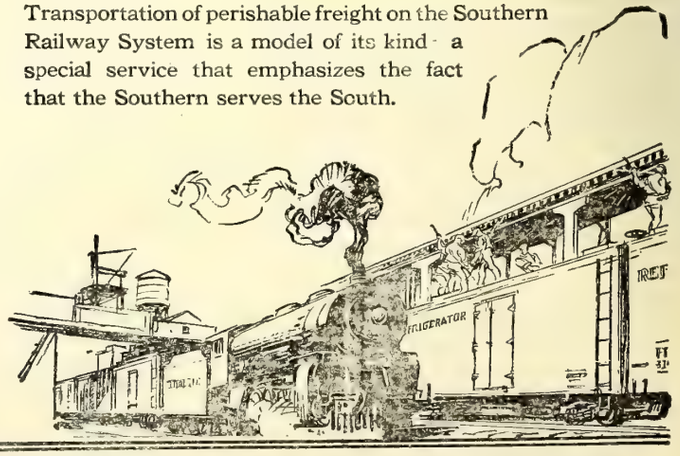

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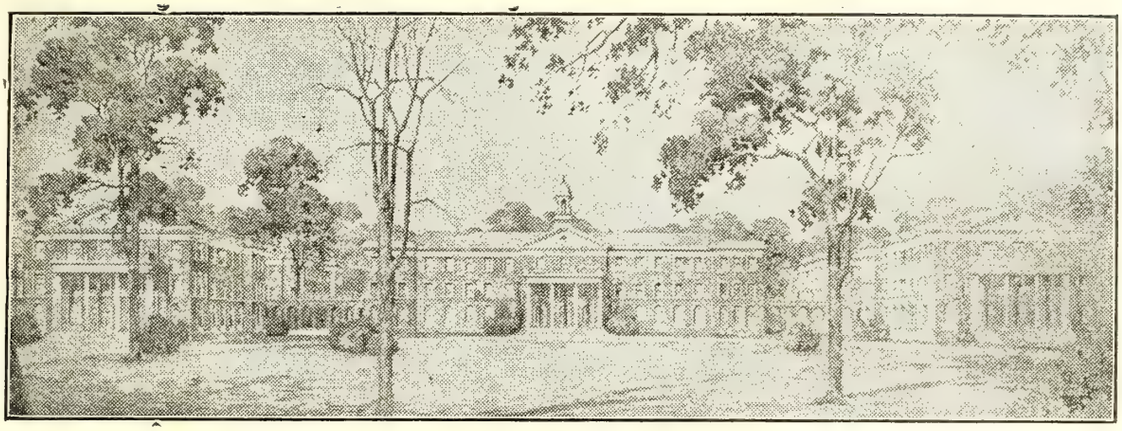

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MARRIED.

ALLEN-BEANE.

On November 28, 1925, Mr. Guy Allen and Miss Lillie Beane motored to my home and were quietly united in matrimony. They were accompanied by Mr. Garland Allen and Miss Blanche Caviness of Coleridge.

They are popular young people from the Shiloh neighborhood and we wish for them many years of happiness.

A. K. SCOTTEN.

KERNODLE-BROWN.

Mr. Willie Kernodle and Miss Eva Brown were happily married at the home of Mr. and Mrs. Syzemore, Gibsonville, N. C., November 25, 1925, in the presence of a few friends and relatives. Mr. Kernodle is the eldest son of Mr. and Mrs. Henry A. Kernodle of Guilford County, and Mrs. Kernodle is a daughter of Mr. J. Henry Brown of Rockingham County. Both are prominent young people of the Apple's Chapel community. Their many friends wish them much happiness.

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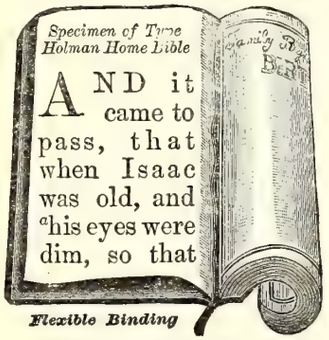

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2 He maketh me to lie green pastures: he leadeth the still waters.

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YANCEY.

Sanford Yancey, the son of Benjamin Yancey of South Boston, Va., age 28 years, died at a hospital in Lakeworth, Florida on Thursday, November 5th.

Sanford's home for several years had been in Mecklenburg County, near Buffalo Junction, Va., but about one year ago he went to Florida with the Lassiter Construction Co. A few weeks before his death, blood poison developed from inflamation on a finger. He was taken to a local hospital and all done possible for him the two weeks prior to his death.

Besides his father, he leaves three brothers and one sister. At the request of the deceased made during his illness, his body was buried in Union Cemetery, near Virgilina, Va., by the side of his mother.

He was the grandson of the late Dr. Sanford of Virgilina, and of Horace Yancey, who was for years the leader in Hebron Christian Church.

The funeral and burial services were conducted by the writer on Sunday, November 8th. A large company of relatives and friends were present to express their sympathy to the family, especially to the aged father, who seemed crushed over the death of his youngest son. C. E. NEWMAN.

AN APPRECIATION.

Whereas, Deacon William Garland Farrar was associated with the Suffolk Christian Church, in all of its activities, for a quarter of a century; and,

Whereas, his faithful life in the community endeared him to all who knew him as citizen, business man, and Christian; and,

Whereas, his membership in our Board of Deacons created and maintained an abiding confidence and true fellowship, strengthened by our Communion-Day prayers; now, therefore,

Resolved:

1. That we hereby record our sense of loss by his death on the 17th of October, 1925, and our belief that he departed "to be with Christ; which is far better," and,

2. That we will not only cherish his memory, but endeavor to emulate his worthy example of fidelity as a Deacon; and,

3. That we hereby tender to his bereaved family our condolence in this crucial experience of their lives and, at the same time, the comfort of Him who "healeth the broken in heart and bindeth up their wounds," (Psa. 147: 3) believing that his grave will be to them the suggestion of heaven, and

4. That this expression of the Board's appreciation of Deacon Farrar, be offered to the Suffolk Christian Church for approval and to The Christian Sun for publication.

THE BOARD OF DEACONS,
Suffolk Christian Church.

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, DECEMBER 17, 1925. NUMBER 51.

•• THE SUN'S OBSERVATORY ••

By Rev. S. M. Lynam.

Accused of $7,000,000 Fraud.—

Col. Thomas W. Miller, former Alien Property Custodian, two Germans, two Swiss, and three foreign corporations have been indicted by a Federal Grand Jury in Washington on charges of conspiring to defraud the Government out of more than $7,000,000. It is alleged that the foreigners succeeded in obtaining cash and Liberty Bonds held in the United States Treasury as part of the German property siezed at the start of the war by paying $441,000 to Colonel Miller and two other men prominent in politics.

No Fear for Students.—

Bishop William Lawrence, in a sermon before a great body of students in Boston, stated that the students of today did not suffer in comparison with those of other days. He declared that students had always been irresponsible, but that the student of today was beginning to feel responsibility. He entertains no fear for the students, but on the contrary seems to be quite sure that the trend is up and not down as some would have us believe. We are prepared to agree with the Bishop. There are many things in the lives of students which might well be improved, but they are manifesting a deep and vital interest in the greater issues of life, and are aware of their place in this swiftly flowing tide of life.

Peace in the Balkans.—

By restoring peace between Greece and Bulgaria after several days of actual fighting, the League of Nations has achieved probably the greatest triumph of its history and has demonstrated that it possesses real power to avert war. With the full acceptance by Greece and Bulgaria of the authority of the League and their pledge to accept any decision the Council may make with regard to the frontier fighting, the special session of the Council called to deal with the crisis has closed. Earlier both countries had withdrawn their forces within their own frontiers in obedience to a League order that they accomplish this within sixty hours. It is suggested that demilitarized zones shall be created between the Balkan States, to prevent such clashes in future.

Meditating Union.—

According to press reports, five conservative religious bodies are now meditating union. The bodies concerned are the Free Methodists, with headquarters in Chicago, Wesleyan Methodist connection with headquarters at Syracuse, N. Y., Pilgrim Holiness Movement of Owen Sound, Ontario, Canada, Brethren of Christ, a Mennonite body of Western Canada, Nazarene Church, organized in both countries. The United Church of Canada, made up of Methodists, Congregationalists and the larger part of the Presbyterians of that country was the first step toward actual union. Now it would seem that this step is to be followed by other bodies. It is an excellent thing for men to think in terms of united effort and tolerance.

New Zealand Wants Its D. D's.—

A law in New Zealand, which by the way is one of, if not the most progressive country in the world, so far as government is concerned, forbids the conferring of theological degrees of any kind by the schools. The Presbyterians are petitioning the Royal Commission on Universities to allow the conferring of such degrees. One editor, commenting on this fact, remarks that in view of the annual deluge of D. D's. in this country, there might be some Americans who would advise the New Zealanders to let well enough alone. Where genuine merit deserves a D. D., it is well perhaps, but many are given every year that are a discredit to the college conferring them and to the men who wear them. Then, too, we hear that they can be purchased with little cost.

How a Congregation Thinks.—

W. T. Hilton, a pastor of Pueblo, Col., asked his congregation to select his sermon topics. Fifty topics were distributed among the congregation and published in the public press. The following topics received the highest votes in the order named, the first three standing equal: "Is the Union of All Churches Desirable?" "When is a Man One Hundred Per Cent American?" "Shall the Bible be Taught in the Public Schools of Our Country on an Equality with the Greek and Roman Classics?" "Is the Volstead Law a Failure?" "Who is Responsible for the Crime of Today?" "Is a Man Saved or Lost on Account of His Morals?" "What and Where is Heaven?" "The Strength and Weakness of Protestantism." These topics are indicative of how a modern congregation is thinking. We wonder sometimes when we go to fill a pulpit what the folk in the pews would like to know about most. We feel the same way about talking to students. It would be a good thing if some of our preachers would try having his congregation select his sermon topics and give the results to The Sun. The trouble is that most of us don't care about preparing in advance, but it would fill our churches doubtless, and enlist the interest which seems so badly needed.

Buddhist Temple in America.—

America may now boast the largest Buddhist temple in the world outside of Japan. This great Buddhist temple was dedicated recently in Los Angeles, Calif., by Count Sonyu Otani, a brother-in-law of the Japanese Emperor and a leader of one of the largest and most progressive Buddhist sects. While in this country, the Count commented on the great contribution which America and Japan might make to world peace. He also stated, and this is interesting, that the great business on which he had come here was to persuade the men of Japanese now in this country to return to Japan for training in order that they might return as Buddhist missionaries to the United States. This will give, we think, a new light on missionary activities not known that we can thought of very much. It is true should make it more in our congress and reflect on our fitness or unfitness to reach a helping hand to other lands. Do we really need missionaries to come to us instead of sending them out? We believe that the Christ is the light of the world, but we have that light and should put it on, but are we may no more keeping it too faintly glimmering or hid in the complex life and we of it may, are ours have it, some, it is so hard for our mission board to raise among us five thousand dollars per month?

The Hope of Religion —

Two things which every one knows: What is the matter with the world, and What is the hope of the church? One of the latest declarations of this kind to get large publicity is that of Dr. H. D. A. Major, Editor of *Modern Churchman*, England. He stated his belief in a sermon delivered in St. George's Episcopal Church, New York City. Dr Major believes that the hope of religion now in Christian Education. He thinks that the greatest scholars and Christians have discarded the visible return of our Lord as the hope of final redemption, and that this hope has been supplanted by the hope of advancing to the world through Christian Education of the proper kind, the essential principles of Jesus until those principles come to dominate the forces of life for the betterment the State and the world. He would diligently advocate the Christian Education which he advocates from the old time Fundamental and Dogmatic meaning. There are many who will very vitally disagree with Dr. Major but it seems that there is something to be said for his position. Through Christian Education we are propagating the principles of Jesus as in no other way. And, whether we look to the visible return of our Lord or not, Christian Education will certainly help us the more to receive Him, and if not, it will make the world a better place in which to live. As for disagreement, that is the best way and the only way known to man to secure growth, because it makes us define our position, arms the reasons for the faith we hold, and in doing this debating we either see our errors and accept new truth, or we are more firmly grounded in the old faith. Religion, it is certain, is advancing more thought than of old, and we believe that there are greater possibilities to-day in a better tomorrow than our today is.

NOTES-PERSONALS

If your church is to have a function of any worth-while notice, it is better to write it up before hand than never to say anything about it afterwards.

Rev. R. A. Whitten and the Reidsville Christians are moving mightily to build a parsonage, which became a necessity. Brother Whitten writes a most interesting letter, presented in another column. Our Reidsville people are workers and deserve the best, and certainly should have the co-operation of their friends at this time.

The session of the Christian Missionary Association held at Oakland Church, December 8th, is said to have been great—the greatest yet held in every way. How glorious it is in this world to see institutions and movements in the Kingdom of our Lord grow from year to year—become wider and deeper in scope and in influence. "The kingdom of heaven is like leaven which a woman took and hid in three measures of wheat, till the whole was leavened."

Rev. R. S. Stephens, pastor af the St. Luke's Christian Church, Dover, Del., announces quite a series of events in his church for Christmas week. On December 24th, Christmas Eve, he will officiate at a wedding in his church, the contracting parties being Frank J. Cooper, of Chester, Pa., and Miss Bessie E. Minner of Dover. On Christmas night, there will be the usual Christmas night entertainment and treat to the Sunday School children. On Sunday, December 27, there will be a mortgage burning, which will free the church of debt, the greater part of which has been raised through the indefatigible efforts of Rev. Stephens. In this latter event, Rev. Stephens expresses his thanks to every one who has contributed to the church, from a penny up to hundreds of dollars, in paying off the debt.

Some of the young people's classes in our Burlington Sunday School, under the kindly solicitation and help of Mrs. W. R. Sellars, teacher, are sending toys and gifts for the Christmas tree at our Rocky Ford Sunday School, Carroll County, Va. Mrs. W. D. Parry, of our Raleigh Sunday School, with the 'teen age girls' class and the Junior Sunday School, is sending the gifts for the Christmas tree at Elk Spur School, Fancy Gap, Va. These are certainly gracious and timely gifts, and will carry smiles, joy and sunshine to many faces and lives in the homes of our mountain friends. The children of the Raleigh Sunday School and the Burlington Sunday School are learning that it is more blessed to give than to receive; and here is predicting that they got as much out of the presents bought and sent to our mountain children as they will get out of those given them.

How one could wish that every Christian Church not having already done so, would try an experiment recently undertaken by a Christian Church which seemed headed for the cemetery one year ago. An interested brother writes as follows:

"A Woman's Missionary Society was organized in our church about six months ago. It has done more to bring on an era of good will in our community than anything else. Since the women got their society going, our Sunday School, which previously seemed dead, is undertaking to give one offering each month to the Orphanage, and now many of our members are interested in the Orphanage."

This is an old, old story, of course, but many churches and intelligent members thereof will not believe it enough to try it. Whenever a Woman's Missionary Society gets going in a church, other things, as a rule, get to going good in that same church. If we had to offer a remedy for sick churches, either those repining or declining, our first suggestion would be, "Organize a Woman's Missionary Society." If there is a church of this type amongst SUN readers, let this remedy be applied as an experiment—and something mighty good will happen.

WORD FROM WEBSTER.

The Webster Community Christian Church at Havre de Grace, Md., held a Thanksgiving Service at 10 A. M. and a Harvest Home. There was a splendid sermon by the pastor, Rev. Milton Sutcliffe. The amount of things that was collected shows what generous people we have in our congregation. The regular Parish Social was held in the evening.

Sunday, December 6th, being the first Sunday of the month, we had Holy Communion and Sermon. In the evening, Brother Sutcliffe gave us another of his fine sermons, the subject being, "Can Sins be Forgiven Hereafter." We all felt fully convinced that we must live right on this earth, or that we could not expect to here-after.

We are now working very hard on our Christmas affairs. The regular Christmas services will be held Sunday morning at 6 o'clock and at 10 o'clock. The Sunday School entertainment will be held the evening of December 28th, in the educational room. New Year's evening there will be a church night supper, followed by a free entertainment and the regular Watch Night Services.

HARRIETT E. CORLEY.

FROM ROANOKE, ALABAMA.

We have had a great and good year at Roanoke, and we are very much encouraged over the outlook for the future.

We are planning to finish paying for our lot on December 20th, and are expecting to begin building in the early spring of 1926. Brother Hunt is faithful and very much interested in the work, and our congregation appreciates him very much.

We have had quite a few visiting brethren with us during this year, namely, Revs. S. D. Lankford, E. M. Carter, H. W. Elder, J. H. Dollar, Dr. J. O. Atkinson, and Mr. Hermon Eldredge.

We were indeed glad to have these visitors with us.

We have a live wire Sunday School, with interest growing.

On November 22d, by invitation, Rev. J. H. Hughes met with us and gave a lecture on Christian Endeavor, after which a Society was organized. We held our first meeting the following Sunday night, with thirty-two present.

We have adopted the budget plan in our church since conference, and find it works beautifully.

We are planning a Christmas service for Sunday evening, December 20th.

May I say just here, if anyone has money to lend to the cause of advancing the Christian Church, we are in the market for the same. We are not asking for gifts. In just a few short years, we intend to place it back in the work with interest added.

I must mention the most enthusiastic part of our church work; that is the Woman's Missionary Society.

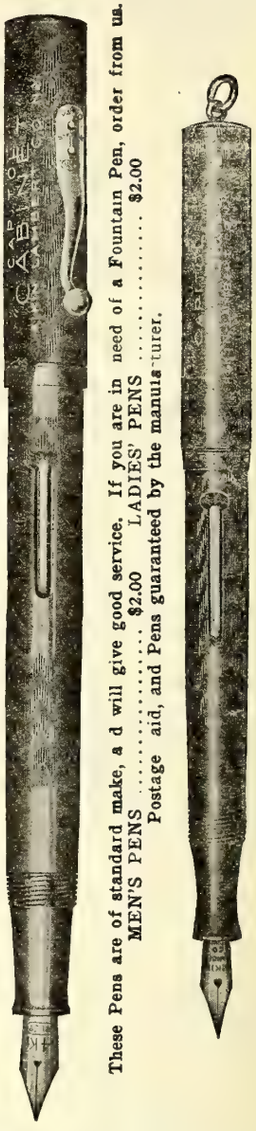
Pray for the work at Roanoke.

Wishing the staff of Editors and SUN readers a Merry Christmas and Happy New Year, I am

Your friend and brother,

V. E. KITCHENS.

Roanoke, Ala.



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THE REIDSVILLE PARSONAGE.

Dear Editor:

We are not in a position to build, but the house the preacher lives in was sold, and something had to be done. It looked like a ground hog case or nothing, as the old saying goes, so rather than try to winter out in the cold, I made an appeal to our good folks, I mean the members of our church here, and we got together and decided to build a parsonage.

It is to be a modern eight-room dwelling that will comfortably take care of almost any preacher and his family, and will be located about three blocks from the church on the same street, which, as you will recall, is Montgomery Street.

I agreed to see that the labor would be cared for; I mean by this that the building is to be constructed and this expense cared for in money raised or free labor. We have several carpenters and I am confident that they will respond to our call, besides I want to take this opportunity (provided you will publish this request) to ask our good friends from the rural churches within a radius of say thirty-five miles to help in the actual work on the building by giving us a day's work. Any day that you can come will be acceptable, and we will see that dinner is provided, and if you are not a carpenter, or cannot drive nails, we kindly ask that you favor us with whatever amount you can, and this request will extend beyond any mile limit. Remember what a job I have and favor us at this time, and we assure you that we will never cease to thank you, besides we feel that God will bless you in the giving. We have a wonderful field for service here, and our church gives promise of being one of the strongest churches of tomorrow.

On the plan adopted, when the house is completed, we will have only an indebtedness of about fifty per cent of the value of the building, and we have arranged for this amount.

The loyalty and devotion of our good people here appears worthy of mention. May God bless them, and you for sending us a donation, thus lending a helping hand in this hour of need.

I am very truly yours,

R. A. WHITTEN,
Pastor.

TO OUR SUBSCRIBERS.

Just a word to you who have paid your subscription recently: The label on your SUN will be advanced to the correct date on the first issue in January, 1926. Be sure to look at that label and see that proper credit has been given you The greatest care is taken to see that this is done, but all of us are human, and a mistake is possible. And now just a word to our other friends: Look at the label on your paper now, and if you are very far in arrears—say a year or more—it will make our Christmas happier, and yours too, if you will pay the arrearage up to date—or better still, a year in advance. We would like to change in arrears, it will make our Christmas happier the date on your label the first issue of the year. And you might order THE SUN sent to some dear friend for the coming year. You know, those who do not take their church paper are really the ones who need to take it most.

NOTICE.

If any of our churches in the Southern Convention are without pastors, I shall be pleased to furnish a list of available ministers with whom correspondence would be invited. I shall be glad to furnish this information as some of our willing and able pastors are ready to take work where needed.

J. O. ATKINSON,
Mission Secretary.

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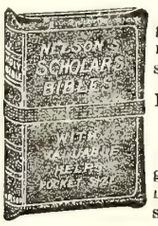

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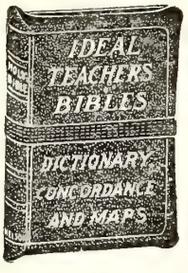

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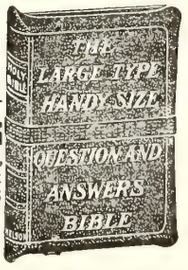

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J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE NORTH CAROLINA CONFERENCE.

The annual session of this body met at Greensboro, December 9th. As stated in its polity heretofore, the work of this conference is informal and inspirational, and in no sense legislative. In its two-days session at Greensboro, the conference lived up most nobly to its avowed polity. In no session of Christians limited to two days, has one heard so many addresses, well prepared and convincingly presented, containing so much historical and inspirational data. It is useless for THE SUN'S Editor to endeavor to give an adequate idea of the program of this conference and what such a program means to our church in the future. The papers presented, it is estimated, will fill a volume of at least 200 pages, and these papers were referred to a Committee on Publication with the instructions that the same be edited and if possible brought out in book form, the hope being expressed that in some way an edition of not less than 1,000 of such a book can be financed and issued. It would certainly prove a most valuable asset to the historian and to our church in the future. Every speaker and writer on the program seemed to feel that his Church had put him under obligation and that the field of facts which he occupied must be thoroughly cultivated and the products put on exhibition. It was indeed a wonderful exposition of our history, polity and principles.

Dr. W. C. Wicker is the president of the body, and delighted the audience with an ably prepared paper on the place of Priest and that of Prophet in the church. The formal topic under which he discussed this was, "Shall We Have a Dynamic or a Static Religion?"

Mrs. L. L. Vaughan presented a resume of the Woman's work in the conference the past year. This was a record of faithful labors and splendid achievements. The Home Mission Board of the Conference presented a plan of organizing a Christian Missionary Association, which association was duly organized and a long list of memberships secured. The officers of the association were chosen and the body begins to function at once through its Executive Committee, who were instructed to collect dues as early as possible and add to the list of those who joined the initial organization.

The Foreign Mission Report gave a sketch of what had been done the past year on foreign fields and recommended certain lines of action the coming year among the churches of the conferences. It would be difficult to say which of the following papers was most valuable, though it must be said that that by W. E. MacClenney on "The History of the Conferences in North Carolina," and that by Brother W. H. Turrentine on "The Early Educational History of the North Carolina Christians," were the most exhaustive in research and showed painstaking investigation worthy of the most capable historians. Think of sitting in a conference for a day and hearing papers read doing full justice to the following topics:

"History of the Conferences and Churches of the Christians in North Carolina"; "History of Deceased Ministers of the North Carolina Conference"; "History of Deceased Prominent Laymen and Women of the North Carolina Conferences"; "Statistical History of the North Carolina Conferences"; "Missionary History of the North Carolina Conference"; "Early Educational History of the North Carolina Christians"; "Later History of Education among North Carolina Christians"; "History of the Christian Orphanage"; "Literary History of the North Carolina Christians"; "An Interpretation of Rev. Jomes O'Kelly"; "The Principles of the Christian Church"; "Christian Union in the Program of the Christian Church"; "The Christian Church Facing the Future."

One regrettable feature about the conference was that hundreds of our people were not present to hear such a presentation. It would be nothing less than a tragedy for these papers to go without publication. And it is safe to say that they will find their way in print either through the columns of THE SUN the coming year or in book form or in both. Since this is to be done, it would be but vain repetition to endeavor to repeat them here or to give any adequate description of them. We simply wish with all our heart that thousands of SUN readers could have been inspired with these papers as scores were permitted to be. It was an epoch-making conference and one whose impact will be felt not only within the bounds of the conference itself, but throughout the whole communion.

The Greensboro church was most cordial and royal in its entertainment and hospitality, serving luncheon and supper in the basement of the building and the homes of the community being thrown open for entertainment and breakfast.

It was decided that the conference meet next year in a two-days session, the place being left to the Executive Committee, and that the Christian Missionary Association in its first regular meeting be held in connection with this conference. The association will then decide on its further policy as to time and place of meeting.

The State Conference has a place amongst us and certainly can be of untold value to the whole Church provided the people will attend its sessions and enter into its program.

J. O. A.

THE PEACE STUDY CONFERENCE.

Many of those attending the National Study Conference on The Churches and World Peace, December 1st, 2d, and 3d, in Washington, D. C., declared that it was one of the most significant gatherings they had ever attended. There were delegations from more than thirty different denominations present, representing practically every State in the Nation. The conference was held in the New York Avenue Presbyterian Church, which church was the place of worship attended regularly by President Lincoln during his residence in Washington. The pew he occupied is roped off with a gold cord.

There were to have been five representatives present from the Christian Church, but three of the number were unavoidably detained at home. Dr. Minton and the writer were in attendance on each of the three days.

It was indeed a unique gathering. There were no "set speeches." The entire time was given over to informal discussion of the many questions involved in the attitude of the church toward the question of war. A carefully prepared syllabus of some thirty pages had been prepared in advance, containing a suggested outline of study and discussion, the same being sent to the delegates in advance. Every man was limited to five minutes to express his opinions or convictions on whatever topic might be under consideration. This made possible a most animated relay of short spurts in oratory. No matter who the speaker was, and no matter how much he had to say on the subject, and no matter how badly he wanted to say on, when his five minutes were up, he had to sit down. And there were usually from three to twenty ready to relieve him.

And when you consider that many of the greatest minds of the day—leading editors, statesmen, secretaries, bishops, pastors, and laymen, from various vocations, were present, you can imagine how interesting and illuminating the discussions were. It has never been my privilege to attend a conference or convention that expressed such a diffrence of opinion with such a harmony of purpose, and where such fine courtesy and brotherliness were manifested by everybody.

The conference was divided into three groups for study during the day periods, and a joint session of the groups was held in the evening to consider the findings of the different groups during the day. Bishop McDowell presided at the joint sessions.

The two social items of the conference were the very elaborate Tea served the delegates by the ladies of the church where the conference was held, and the invitation from President Coolidge to the delegates to a reception in the East Room of the White House to meet the President.

One thing that made a profound impression upon the writer during the discussion was the fact that some of the laymen present, representing large business interests and the professions, were more emphatic in declaring that modern warfare is the greatest collective sin of society than were some of the ministers.

A delegation was appointed from the conference to hold a service at the grave of The Unknown Soldier, and to place a wreath thereon.

I am glad that the Christian Church had representatives present at this great interdenominational meeting. And every member of the denomination ought to rejoice in the fact that during the past few years our Executive Board has seen to it that our beloved church has been represented at such gatherings. If this policy of having representatives at such meetings had been in operation for the past fifty years, it would not now be necessary for us always to have to explain who we are and what the Christian Church is.

One paragraph from the pronouncement of the conference will indicate the tenor of the meeting and must suffice here:

"War is the most colossal calamity and scourge of modern life. War is not inevitable. It is the supreme enemy of mankind. Its futility is be-

yond question. Its continuance is the suicide of civilization. We are determined to outlaw the whole war system.

"Economics and industry, social welfare and progressive civilization, morality and religion, all demand a new international order in which righteousness and justice between nations shall prevail and in which nation shall fear nation no longer, and prepare for war no more. For the attainment of this high ideal the life of the nations must be controlled by the spirit of mutual goodwill made possible through international agreement. The war spirit and war feelings must be banished and war preparations abandoned. Permanent peace based on equal justice and fair dealing for all alike, both great and small, must be achieved. The Kingdom of God in the relations of nations must be established.

"This stupendous, difficult and urgent task challenges the Churches of America and all citizens of goodwill. It is a moral and religious, as well as an economic and political task. All the forces of civilization must therefore unite in this noble adventure of faith and purpose."

R. C. H.

WHAT IS A CHRISTIAN?

The word "Christian" occurs in the Bible in three different connections and from these we may be able by an analysis to determine what the Bible connotes when this term is used.

We are told in Acts 11: 26 that the disciples were first called Christians at Antioch. The context plainly shows that this term was used to indicate that by it certain persons were set off from the rest of the world. We may safely conclude, therefore, that there is a difference between the Christians and the non-Christians. This is the only logical reason why there is such a word as "Christian" at all, that it should designate a group wearing certain characteristics and exhibiting them in their experience and life.

This same word occurs in Acts 26: 28, where Paul is befor King Agrippa. Paul is at this time endeavoring to persuade Agrippa to become a Christian. We learn from this circumstance that one of the characteristics of Christianity is missionary zeal. The Christian feels that he is commissioned to win others to Christ. Whenever the church has had the missionary and evangelistic spirit, it has prospered and there is no other way for it to prosper.

The third instance where this word occurs is in I. Peter 4: 16. Here the apostle speaks of suffering as an integral experience of the Christian life. Christ Himself suffered for the sake of His followers and they are privileged likewise to suffer for His sake. This is one of the mysteries, deep and abiding and precious, of the Christian experience. Only those who have suffered for Christ have reached the zenith of Christian privilege.

In this connection, it would be well for us to see what Christ Himself has to say to those who are His followers. He does not use the word "Christian" to describe them, but does use the word "disciple" and the word "friend." He says in John 15: 14: "You are my friends if you do what I command you." And in that same chapter, 17th verse, "This is my command: to love one another." We are justified in concluding, therefore, that Christ numbers among His followers those who love one another and, if there is lack of evidence of love on the part of Christ's followers, this should be cause for self-examination. Our Master very plainly says we are not His disciples unless we obey His command, and His command is "love one another."

A Christian, therefore, is one who is set apart from the world, who undertakes to win others to Christ, who suffers for Christ's sake, and who loves his fellowmen. W. A. H.

PURPOSE OF "MISSION MONTH."

Acting upon a request of the Executive Committee of the Southern Christian Convention, all of our conferences have voted to have Mission Month in 1926, the Eastern Virginia in February, the others in March.

Our Mission work at home and abroad is very greatly handicapped from lack of interest in Missions and funds to carry on. The Mission Board has done its best and is now greatly embarrassed because it cannot meet its outstanding obligations.

To continue work already begun and meet obligations already made, an Emergency Fund of $25,000.00 is called for and is a necessity. Of this amount the ten members of the Board have pledged themselves, as individuals, to give $2,500.00 (one tenth of the entire amount), if the remainder of our membership will give the balance.

What is desired is this: Plan for and emphasize Mission Month. During that month put on in all the churches a missionary program,, get the pastor to preach a missionary sermon, emphasize missions in some way. Then on the Sunday designated by the pastor, take the missionary offering—a free will offering but with an earnest and honest endeavor to get every member and friend to make as liberal donation as possible. In this way it is greatly to be hoped we will make our churches more missionary in spirit, and in giving, and that our present work shall not further suffer.

Our Lord certainly meant each one of us when He said, "Go ye into all the world and preach my gospel to every creature." Many cannot go in person, but all can go, and thus obey our Lord, in prayer and in purse. Here is an opportunity, and a real need if there ever was one. As we give to Missions, we will become more interested in Missions. And as we know about Missions, we will give more to Missions. Let's give the people of our churches the information, and then their support will give inspiration.

There is not the least doubt but that our people will readily and gladly observe Mission Month, and do so in a most becoming manner, if they are given the proper opportunity. J. O. A.

CANVASS FOR MISSION FUNDS.

All the Protestant denominations are making strenuous efforts not to retrench in their missionary undertakings but to stir their respective communions to missionary zeal and liberality. Various plans are adopted and are being used to bring to the attention of the people the needs and the opportunities. The Methodist Episcopal Church, South, through their general church paper, *The Christian Advocate,* Nashville, Tenn., submits the following plan for their campaign, and in this there are suggestions that may help in many of our churches:

1. Appoint a missionary committee of at least five persons, who will cooperate with the pastor in making the canvass. One of the number should act as treasurer of the special funds collected.

2. Distribute missionary literature to the entire membership and constituency.

3. The pastor is urged to preach two sermons on the present missionary situation, one on the Sunday on which the canvass is to begin and one on the Sunday preceding. If it is not desirable to have a week of mission study, the pastor is urged to devote the prayer meeting services between these two Sundays to the discussion of our present missionary situation.

4. Wherever possible secure cash, as the need of the Board is greater at present than it has been at any time during the entire history of our Church. If it is not possible to pay all or part in cash, the pledge should be payable within the next three or six months.

5. Cash collected should be turned over to the special missionary treasurer. He should send in at once all cash to the Treasurer of the Board of Missions, and also the amount of all unpaid pledges.

Many of our pastors who are planning to observe Mission Month in February or March, will find these suggestions practical we think.

J. O. A.

DR. FLETCHER RETURNS TO PASTORATE.

On December 1, 1923, Dr. W. P. Fletcher entered the service of the Board of Christian Education as Adult Field Secretary. He has rendered a signal service to our church through his radiant spirit and genial personality, and has created a fine atmosphere for the program of Christian Education. We are loath to lose him from the service of the church as a general officer, but he has decided to return to the pastorate at Oshawa, and entered upon his duties on the first of December.

In presenting his resignation, Dr. Fletcher says: "There is no lack of faith in our program of Christian Education, nor in those entrusted to carry it out, and I am perfectly willing to say that and will seek opportunity to do so whenever and wherever opportunity offers."

Dr. Fletcher assigns three reasons for leaving the work as Field Secretary of Christian Education at this time, as follows:

"In the first place I cannot at all fee tlhat my leaving will be as serious as your letter indicates. In the second place, for the sake of my wife and family and for my own sake, if I am to be of any service in the future years, I ought not longer to refuse to listen to my physician's advice to quit the trains and the road, and, in the third place, the Sshawa Pastorate has given a practically unanimous call and they seem very enthusiastic in it, and I have given without reserve my acceptance of their call. . . . I am looking forward with pleasure to work in the pastorate again."

The Board of Christian Education had confidently expected a most successful year of work in its department of higher education with Dr. Fletcher at the helm, a constructive work not only in respect to money raised, but in respect to the general morale as touching our colleges. We have no choice, however, other than to accept Dr. Fletcher's resignation, however reluctantly, and we are now open to suggestions for a person to be his successor in the field of higher education. We call upon the church to pray that the Board may be divinely guided in its decision and suggestions from the Brotherhood will be most heartily and appreciatively received.

W. A. Harper.

NOTICE.

In the splendid quarterly report of Mrs. W. V. Leathers, Holland, Va., treasurer of the Eastern Virginia Woman's Conference, printed in The Sun, December 3d, page 8, the printer or proof reader made a very regrettable error. In the item for Rocky Ford, the print was $86. It should have been $86.42. Then one item was omitted entirely, "Orphan at Elon, from Suffolk Girls' Society, $150.00." The total was printed correctly, but if anyone endeavored to add the items, there was found a shortage of $150.42, for which this correction accounts. It was an unintentional error in printing.—Editor.

CONTRIBUTIONS

SUFFOLK LETTER.

The tragedy of the Christian Dispensation is a divided church. Jesus prayed that "they all may be one." That is Christian *unity,* and not Christian *union,* in the sense of all one organization. Unity is more than organic union. Even in organized denominational units, there is not unity. Members of the same denomination differ as much in opinion and interpretation as members of different denominations. To quote D. A. Long, D. D., "To think is to differ." That is one of the wisest five word sentences in the English language, and is universally true, both as to time and place. Harmony is not far from the meaning of unity. In Music, the parts all differ in thought, but they harmonize in the anthem; and it would be a poor anthem, if soprano, tenor, alto and base did not harmonize. Unity is co-operation without loss to any, and with gain to all.

I purchased a railroad ticket this morning from Suffolk to Washington. It was in three parts. The first part said: Suffolk to Petersburg," and was taken by a Norfolk and Western conductor; the second part said: "Petersburg to Richmond," and was taken by an Atlantic Coast Line conductor; the third said: "Richmond to Washington," and was taken by a Richmond, Fredericksburg and Potomac conductor. The ticket was a unit in three parts. Not one of these Railroads could have carried me to Washington over the line I travelled; but all three of them by co-operation, did. Railroads would die if there were no co-operation; none of them suffers by this unity in service. There is not only co-operation in the service of these three corporations, but backside of all their activities is the unity of purpose, the confidence in one another, the common interest, and the share in profits. I changed trains at Richmond and I changed roads at Petersburg; but I did not change my ticket. One does not change his religion when he changes denominations. The Christian who cannot worship God in all churches may doubt whether he can worship God in any church. One common purpose dominates the real spiritual church—the salvation of the world. Nothing less than that spirit can meet the requirements of the prayer of Jesus.

Every movement toward Christian unity shortens the road to heaven, and makes it safer for those who are journeying to that Land of Promise. If all the denominations and all members of each local congregation were working in real spiritual unity, they could win any city to Jesus Christ; and it is just as true in the country. There should be no competition, but co-operation. I have written before, this; that "competition is the life of trade, but the death of the trader"; and it is even worse in religion, because it may be reversed. It may be here that competition is the life of the church, but the death of religion. The world comes to its best in government, in business, in education, in social life, and in religion, by unselfish co-operation. The Civil War was division; reconstruction brought unity. Consider the difference in feeling, prosperity, and development. The nations will never have peace till the churches have unity. *My church* must never be more important than *the Church.* Christ must be "all and in all."

The prayer of Jesus will be answered; but the church must help to answer it. God never made a harvest without human effort. Bread grains do not grow in the field of nature. "Seed time and harvest" are the essential factors in cereal products. Unity will never come through councils, but through an uncounted host of believers in harmony with Christ and one another.

W. W. Staley.

ELON LETTER.

President Calvin Coolidge, in his Omaha Address, said:

"The generally expressed desire of 'America First' cannot be criticised. It is a perfectly correct aspiration for our people to cherish. But the problem which we have to solve is how to make America first. It cannot be done by the cultivation of national bigotry, arrogance and selfishness."

In his speech before the Congregational National Convention in Washington, the President said some additional wise things, among them we quote:

"I do not know of any adequate support for our form of government except that which comes from religion. . . . We do not possess any other enlightening force, we do not have any other hope for the reform and perfection of society. There is no other method by which we can live and have life more abundantly. . . . I have tried to indicate what I think the country needs in the way of help under present conditions. It needs more religion. If there are any general failures in the enforcement of the law, it is because there have first been failures in the disposition to observe the law. I can conceive of no adequate remedy for the evils which beset society except through the influence of religion. There is no form of education which will not fail, there is no form of government which will not fall, there is no form of reward which will not fail. Redemption must come through sacrifice and sacrifice is the essence of religion."

These two utterances by the President of the United States at a time like this are of a speecial value and significance. They plead first for tolerance and second for religion, and the President would not hesitate to connect the two ideas together in a single plea for religious tolerance. The American Republic was founded in an atmosphere of religious tolerance and it would be a most regrettable situation should the spirit of bigotry and intolerance ever become general in our land. We want men of deep and firm convictions, men who are so convinced of the verity and abidingness of their convictions that they do not feel under obligation to argue for them, and who at the same time have such respect for the convictions of others, recognizing that there are diversities of understanding and of spirit, who are willing that their brothers and sisters should also have convictions which to them are sacred and true, and who are charitable enough to recognize that these convictions on the part of others are entitled to charitable consideration both from them and from God Himself. They should go even further than this and in their own thinking assume that convictions in regard to the eternal issues of life arise from the voice of God Himself speaking to the heart and conscience of the individual soul, and they should be willing to agree that the individual soul is to be the interpreter for itself of the voice of God to that individual soul.

In view of this situation, based on the experience of devout and consecrated Christians, our church has always acknowledged the right of private judgment and the liberty of conscience. It was this great principle coupled with the acceptance of Christian character as a test of fellowship or church membership, which gave rise to the Christian Church. The spirit of tolerance is the spirit of our Brotherhood and this accounts for the fact that our church has not found it necessary to divide up in parties during this time of religious crisis and of conflict between the Fundamentalists and the Modernists. The fellowship of Christ is with the Christian Church a personal matter and men of diverse attitudes and convictions dwell together in unity in the fellowship of our Brotherhood. We are convinced too, that the Union of Christ's followers can be accomplished only through such a fellowship as the Christian Church offers to those who profess to be Christ's followers. W. A. Harper.

BETHLEHEM LETTER.

Education means the drawing forth, cultivating and training of all our faculties in such a manner as to render them most useful to ourselves and most beneficial to others. Man is a threefold being, physical, mental, and moral. To develop the whole man, to fit him to be happy himself and to spread all around him as much happiness as he is capable of diffusing, is the proper business of education.

It is the business of education to develop all of a man's powers and teach him to perform all his duties as a dependent, social, physical, mental and moral being. Education is necessary for man, for without it he is the most helpless and the most useless animal in the world. When first born, he can neither walk nor talk, yet having been nourished, grown up and educated, he can walk abroad and everywhere behold and feel the beauty, grandeur and sublimity of nature.

In point of time, physical education comes first. This is the cultivation of our physical faculties in such a manner as shall most conduce to bodily strength, health and activity, and this depends on diet and exercise. By proper attention to these two things every perfectly formed child would grow up to a healthy and vigorous maturity with the prospect of a long and useful life. But in addition to these, in most parts of the world, he requires proper clothing and care concerning pure air. In the hot parts of the earth where man lives in the open these are not important matters.

When the child goes to school, everything possible should be done to render his situation agreeable and happy, or he will not grow and develop properly. He should be brought along by degrees as his strength of body and mind can bear it. Intense and long continued study pales the cheek and destroys the physical health without properly developing the mind. Long-continued and severe bodily exercise, at play is equally pernicious, and both should be equally avoided.

However perfect our physical or animal systems may be, without mental or intellectual culture, we would be but the most perfect of animals. It is the mind which places us at the head of all animal creation. But our mental faculties, as well as our physical, when we are brought into existence, are but in the embryo state. They are but the germs of what they may become by proper culture.

There has been a complete revolution in our educational methods in the last half century. The radical defect with our educational system of fifty years ago was that it exercised but a part of the faculties of the mind, while the rest were allowed to remain inactive and uncultivated. Students were compelled to spend years studying subjects which nature had not supplied them with any faculties for handling, on the theory that there were certain things which must be learned purely for mental culture and not because they were of any actual value to the student.

In the higher institutions of learning, Latin, Greek and Mathematics was the dose that was to kill or cure all. There is many a shining genius in this world who has no talent whatever for languages or mathematics, so he would be thus thrown aside as a dunce and not allowed to secure any kind of a college course. Today we go to the opposite extremes, as we try to cultivate those faculties the most which nature has bestowed on each individual. This is rapidly becoming a world of specialists. The great linguist may be a blank in mathematics, while the man who can solve the most intricate mathematical calculation may be only familiar with his native tongue.

Formerly many blacksmiths were able to fill teeth with iron fillings, and some dentists could do various kinds of blacksmith work. Now, we have men who spend all their years studying dentistry and never reach the end of the science, while blacksmiths do a class of work their fathers never dreamed possible. So both classes have been benefitted, and the same is true in every walk of life. Formerly a shoemaker could make a complete shoe, but now, in the modern factory, a shoe passes through about fifty hands before it is completed.

The studies pursued by the great mass of our people three-quarters of a century ago, consisted of reading, spelling, writing and arithmetic. When an attempt was made to introduce geography, there was great opposition, as it was considered one of the useless frills. English grammar was unknown in the grade schools in most parts of the country, and it was considered a great waste of time for a student to study a language he could already speak. Spelling was a great hobby. A man's entire education was often judged by how well he could stand up and spell in the spelling matches.

Today our public schools, at least in the large cities, teach the things the youth needs or thinks he needs to fit him for the particular kind of work he desires to follow. In addition to the book work, which must be the basis of all education, the boys may take manual training and the girls domestic science. The technical schools teach all kinds of trades, and business schools fit pupils to go directly into the business world, and these use the most up-to-date methods. They are rapidly revolutionizing the commercial world.

It was a common saying years ago that the high school student was no good until he went to some other kind of a school and learned something useful. This is no longer true. Those who are preparing for college attend the academic high school and study whatever subjects are required for entrance to the higher institutions of learning, but those who wish to take what we call the bread and butter courses are able to do so and make a good living from the day they graduate.

In our country, at this time, we have the greatest variety of the higher institutions of learning. A young man can specialize in anything he desires. Formerly there were four professions taught in colleges and universities. They were law, medicine, teaching, and preaching. Today, they are numbered by scores, and as a result there are the finest class of specialists ever known entering the fields of useful human endeavor, and the world is feeling the good effects of it.

Then, by a well rounded education, we mean the training of those mental faculties with which each is most abundantly endowed and enabling him to specialize in that for which nature intended him. It does not mean studying all over the field of learning without regard for his own particular talents, thus insuring his failure, as only specialists in our day can succeed.

Upon the right culture of man's moral nature, all depends. For it is the man's moral nature in which the power resides to choose the right, or eternally good, and reject the wrong, or eternally evil. No genius, no industry, no attainments can compensate for the lack of moral character.

Resourceful, responsible men and women are needed in every calling, and only such will fill high places in this age of science and varied and wonderful achievements. The men that are conducting the large enterprises for the amelioration of the hard conditions of life are clear-visioned, warm-hearted men of education. The men who have made two blades of wheat grow where one grew before, and so have increased the value of farm products millions of dollars each year; the men who have gathered the snows from the mountains, and from them sent sparkling water coursing through the deserts of the west, until now they breathe sweet incense and bring forth rich fruits in their seasons; in every department of the world's work, the men who are doing the work worth while, are men with a well-rounded education.

S. L. Beougher.

DISCIPLES CALLED CHRISTIANS.

By Rev. P. H. Fleming, M. A., D. D.

[Annual Address before the North Carolina and Virginia Christian Conference, Salem Chapel, Forsythe County, N. C., November 10, 1925. Published by request of the Conference.]

Standing almost nineteen centuries this side the time when disciples of Christ were first called Christians, and one hundred and thirty-one years since the denomination now known as Christian, chose as its name Christian, to the exclusion of all other names, and in the one hundredth anniversary of the organization of the North Carolina and Virginia Conference, here assembled, it seemed fit to me to speak to you today about the Christian Church: its origin, principles, visions, and aims; and of some present day problems for ourselves and others.

"And the disciples were called Christians first in Antioch."—Acts 11: 26.

The name Christian was given to the disciples of Christ at Antioch in the first half of the first century, about A. D. 42 or 43.

Several opinions have been advanced as to how the name originated. It has been said that it was given by the disciples themselves; by the inhabitants of Antioch; by enemies; by divine appointment in fulfillment of prophecy. In Isaiah 62: 2, we read, "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." Antioch was a Gentile city, and Christian was certainly a new name.

Whether the name was given by Jew or Gentile, Greek or Roman, friend or foe, by the disciples themselves or by divine appointment, the name is here, and it is too appropriate and beautiful to ever die.

The name Christian, in thought is Hebrew; the root word is Greek; the ending is Latin. In the name Christian, the three nations—Greek, Latin and Hebrew—in whose languages was written the accusation or title placed above the head of Christ on the cross, unite in giving the name by which the followers of Christ are called—Christian. The church could not go very far without a name, and it was a long step forward when it received or took as its own, the name Christian after its divine Founder. Under the name Christian, the church has won many signal and glorious victories and is destined to win many more—and eventually to win the world to Christ.

In this Gentile city, Antioch, the capital of Syria, we find an established church called Christian, about ten years after the Ascension, and we need but to observe the clearly mentioned characteristics of this Christian church to find their belief, doctrine, and fellowship.

Following Peter's great sermon on the day of Pentecost, the record reads concerning the saved, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—Acts 2: 42. This same kind of doctrine and fellowship evidently prevailed in the church at Antioch, for it was Christian.

The early Christian Church had in its fold apostles, deacons, elders and other Christian workers; but Christ was the head. Col. 1: 18, "And he is head of the body, the church." Those in apostolic times who began to be called after the names of their favorite teachers, were regarded as carnal. Paul says, "For while one saith, I am of Paul, and another, I am of Apollos; are ye not carnal."—I. Cor. 3: 4.

In the history of this beautiful church called Christian, there are incidents and traits of special interest that stand out boldly. It was a church of solid organization, stability, moral firmness, and Christian character. In its bosom beat warm and impulsive Christian life and love; not only for itself; but for others of a different race, narrower belief; and for those in heathen lands.

This church at Antioch was evangelistic, enterprising, and purposeful. It was a church of perseverance, Christian brotherhood, and co-operation. It was a Spirit filled church. It believed in sacrifice. It was a working church. It believed that man was lost and that Christ came to seek and to save that which was lost. This church is noted especially for two beginnings: the name Christian, and Christian Missions. The disciples were called Christians first at Antioch. It was an intensely missionary church in character and action. It was the first, so far as recorded, to send relief to the saints in another field and country—Judea.

It was a pioneer of organized missions to heathen lands. From its doors went forth Saul and Barnabas on the first distinctly Christian missionary journey to the heathen. Others had gone out as individuals and preached Christ; but here was a church interested in missions and sending out two of its best teachers and preachers.

In the first, second and third centuries, there were violent opposition and severe persecution; but Christianity made rapid progress. It was widely known in Europe, Asia and Africa by the close of the third century. Before that century closed there were many Christians in the Roman empire. They were in the senate, in the camp, in the palace. They were almost everywhere. They were so numerous that Tertullian said, were they to have retired into another country, they would have left the Roman Empire only a frightful solitude. Shortly after the beginning of the fourth century the Roman emperor himself was converted to the Christian faith.

Had the church remained true in name, doctrine, fellowship, character—had she remained true and faithful to Christ her Head, in all things, the world doubtless would long ago have bowed in love and loyalty to Jesus Christ. But in the fourth century the purity of Christianity became corrupted by its brief alliance with the State, and by sectarian controversies and discords among professing Christians. Strife and worldliness crept into the fold. The doctrine and fellowship of the apostles were departed from, and even the name Christian was lost or discarded. Reverses came. Light grew dim and darkened into night; and the "Dark Ages" reigned for a thousand years, till the days when the Reformation, A. D. 1517, ushered in a new era; and light began to dawn and brighten into day.

(To be continued.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENNISON, *Secretary.*

CHRISTMAS GREETINGS.

The Secretary of the Bureau of Christian Stewardship desires to extend heartiest Christmas greetings to every person who in anyway has had a worthy part in the work of the Forward Movement; to those who have made it possible for the work of the Christian Church and of the Kingdom of Christ to go forward through the payment of their subscriptions; and to those who have renewed their subscriptions that the great work of the Movement may be carried forward. May these days of the holiday season bring you many evidences of the Father's blessings, both spiritual and temporal. We bespeak your hearty co-operation and most earnest prayers for the work of the Bureau.

CLINCH IT.

If you desire to clinch your Stewardship program close it with a great day of enlistment of Christian setwards and the enrollment of tithers. Be sure to enroll young people as well as adults. We have enrollment cards free. Send us the cards and we will send you a membership certificate with each name enrolled, and you may have them publically presented to each at a special occasion. We have neat wall charts for tithers also free. We desire that your Stewardship instruction shall be made permanent.

CHRISTMAS JOY.

What does Christmas mean to you? How are you planning to observe it? It is the anniversary of the birth of Jesus Christ. Will your celebration be in harmony with the great event? What part in your celebration will Christ really have? Will your giving be mostly to your own, or will his cause be worthily remembered by you? All you are and have are because of him. Why not remember in some worthy way some one of the causes lying near to his heart. Will you not do some worthy giving to Christ on this his anniversary? Would not that bring you a lasting joy? Make it a worthy offering, worthy of Christ, of his blessings to you and yours. It will enrich your life, advance his cause, encourage his workers, make your giving a benediction, give you treasures really laid up.

EASTERN VIRGINIA CHRISTIAN MISSIONARY ASSOCIATION.

The Christian Missionary Association of the Eastern Virginia Christian Conference, held its annual meeting at the Oakland Christian Church, on December 8, 1925, and was called to order by Rev. James H. Lightbourne, president of the association. Reports from all the churches were not in, but indications are that the total collections will be larger than of any previous meeting. This shows a growing spirit in mission work since no special drive for new members was made this year.

Beginning with the devotions led by Rev. H. B. Hall, who made an earnest plea for "Work and Co- operation," the whole program was characterized by enthusiasm and a deep spiritual atmosphere. Rev. H. S. Hardcastle, delivered a stirring address on "Our Task in Eastern Virginia," emphasizing the importance of locating new churches in fields of real need. Rev. O. D. Poythress, in his message on "Missions and Men," spoke of the vast opportunities in our own communities of reaching the unchurched, and the need of "carrying on," if the great principles of our church are to reach the masses. Many fine things were said during the day, including a strong appeal by Col. J. E. West for the association to give itself as soon as possible to the establishing of new fields.

The following officers were elected for the coming year, 1926, Rev. James H. Lightbourne, president; Rev. O. D. Poythress, vice-president; Rev. John G. Truitt, recording secretary; Mr. C. D. West, secretary of missions, and Mr. B. J. Jones, treasurer. The invitation to meet with the South Norfolk Church next year was accepted.

Dr. I. W. Johnson and his good members of the Oakland Church seem to be happily located in their new church building, and proved their hospitality by their hearty welcome and the bountiful provisions set before the association.

Although the work of the Christian Missionary Association is new to me, the vision of the association seemed to grip my heart and cause that great text and words of William Carey to ring anew, "Lengthen the Cords! Strengthen the Stakes!" May we in our association, "Attempt great things for God; expect great things from God."

H. E. TRUITT.

Waverly, Va.

DATES TO BE REMEMBERED BY THE CHURCHES.

The following dates have been fixed by the various conferences as Mission Month:

Alabama, March; Georgia and Alabama, March; Eastern Virginia, February; North Carolina and Virginia, March; Western North Carolina, March; Eastern North Carolina, March; Valley of Virginia, March.

The conferences decided upon these dates in their recent annual sessions with the exception of the last named, which decided through its Executive Committee. Of course, where there is preaching only once a month and the Sunday set for the Mission program and offering is not suitable because of weather conditions, the Sunday of the following month will be observed. It is to be hoped that all the churches will not only observe the dates, but will seek to make the month voted by conference a great epoch in the annals of our church.

J. O. ATKINSON,
Mission Secretary.

THE DAY OF PRAYER FOR MISSIONS.

The annual Day of Prayer for Missions (February 19, 1926), held under the auspices of the Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions of North America, has become a fixed feast in the Christian year to which thousands of women look forward with eager expectation.

The program for this year has already been prepared by a joint committee of the Federation and the Council. The theme is "*In Everything by Prayer.*"

The committee decided that as this year is to be signalized by the study of prayer as a force in the Mission Enterprise, the attempt should be made to have the day really devoted to prayer; that we should come together for thanksgiving, communion and intercession and that instruction and inspiration furnished through addresses should be minimized.

Definite periods are assigned for thanksgiving and for meditation. The prayers are made very definite. Responsive readings are provided in which God's promises are recited. Intercessions for great causes are stressed. Songs are interspersed. It is suggested that the offering on the day, as in former years, be devoted to causes that belong to all denominations. In the home field, the offering will go toward the work among farm and cannery migrants; in the foreign field for Women's Union Christian Colleges and Christian literature for women and children.

It is hoped that each individual will have gathered her offering beforehand, and will bring it to the meeting.

The committee feels especially anxious that the *causes selected,* both home and foreign, should be the ones chosen in each meeting, rather than some local cause or causes. The Council and the Federation which are promoting the meeting are each responsible for their causes, and are depending on the Day of Prayer celebration for a large part of their funds.

The condition of the world in which we live certainly summons us to prayer with a great, compelling voice. If we can only unite the hearts of the Christian women of America in an outpouring of their souls to God we may help mightily in these times of crisis.—HELEN B. MONTGOMERY, *in Missionary Review.*

SOME GREAT PRAYERS.

"O Lord, give me souls or take away my soul."—GEORGE WHITFIELD, *the famous English Evangelist.*

"Here let me burn out for God."—HENRY MARTIN, *missionary, kneeling on India's coral strands.*

"Lord, to Thee I dedicate myself. O accept me and let me be Thine for ever. Lord, I desire nothing else, I desire nothing more."—DAVID BRAINERD, *missionary to the North American Indians,* 1718-1747.

"Give what Thou wilt, and how much Thou wilt, and when Thou wilt. Set me where Thou wilt and deal with me in all things just as Thou wilt."—THOMAS *a* KEMPIS, 1379-1471.

"Use me then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."—DWIGHT L. MOODY.

"Do Thou, my God, do Thou, God, stand by me against all the world's wisdom and reason. Oh, do it. Thou must do it. Stand by me, Thou true eternal God."—MARTIN LUTHER, *when called before the Diet of Worms.*

"O Lord, send me to the darkest spot on earth."—JOHN KENNETH MCKENZIE. *Prayer as a young missionary candidate.*

"Lord, save Fiji, save Fiji. Save these people. O Lord, have mercy upon Fiji; save Fiji."—JOHN HUNT, *missionary to the Fiji Islands, when dying.*

SUNDAY SCHOOL MISSIONARY OFFERINGS.

Below is given a list of Sunday Schools sending in Missionary Offerings for the month of November, with the amounts contributed:

Linville, Va.	$ 3.75
First Church, Greensboro, N. C.	13.85
Palm Street, Greensboro, N. C.	4.03
Liberty, N. C.	1.00
Wakefield, Va.	6.91
Reidsville, N. C.	16.03

Wake Chapel, Fuquay Spgs., N. C. ..	28.85
Dendron, Va.	15.06
Berea (Naus.), Driver, Va.	7.00
Raleigh, N. C.	2.50
Elm Ave., Portsmouth, Va.	4.13
Third Ave., Danville, Va.	6.24
Wentworth, McCullers, N. C.	3.70
Antioch, Zuni, Va.	5.00
First Church, Portsmouth, Va.	8.21
Mt. Bethel, Summerfield, N. C.	2.25
South Norfolk, Va.	6.32
Rose Hill, Columbus, Ga.	1.29
Mt. Auburn, Manson, N. C.	7.96
Webster Com., Havre de Grace, Md..	5.78
North Clayton, N. C., R. 2	1.00
Ocean View, Va.	1.52
Hopedale, R. 2, Burlington, N. C. ...	2.40
Pleasant Hill (A.), Liberty, N. C. ..	2.70
Pleasant Grove, News Ferry, Va. ...	3.72
Rosemont, R. 3, Berkley, Va.	8.50
Richland, Ga.	1.00
Oakland, Suffolk, Va.	5.00
Beulah, Wadley, Ala.	2.09
Elon, Elon College, N. C.	2.50
Salem Chapel, Walnut Cove, N. C. ..	1.00
Bethlehem, Suffolk, Va.	3.40
United Christian, Lynchburg, Va. ...	2.87
Suffolk, Va.	13.34
Shallow Ford, Elon College, N. C. ..	1.70
Holland, Va.	10.00
Dry Run, Seven Fountains, Va.	3.41
Timber Ridge, High View, W. Va. ..	1.85
Liberty (Vance), Henderson, N. C...	5.05
Ramseur, N. C.	6.00
Turner's Chapel, R. 5, Sanford, N. C.	1.61
Parks X Roads, Ramseur, N. C.	2.00
Auburn, R. 2, Garner, N. C.	3.37
Citizen's Class, Elon College, N. C. ..	3.05
Total for month of November $242.29	

While we are profoundly grateful to the above schools for their liberal offerings and to the other schools which contribute monthly to Missions, it is noted with regret that there are quite a few schools in the Southern Christian Convention not yet sufficiently interested in enlarging the Kingdom and building up schools and churches elsewhere to make a monthly contribution. For the next few months these contributions, not otherwise designated, will go to the support and extension of our mountain work in Carroll County, Va., and it is devoutly hoped that many of our schools not already doing so will vote for and send one offering a month for this worthy and needy work of the Kingdom.

Fraternally,

J. O. Atkinson,
Mission Secretary.

ONE-DAY SCHOOL OF MISSIONS.

The churches of the Virginia Valley Central Conference were well represented at the One-Day School of Missions, held with Mt. Olivet (R.) Christian Church, near McGaheysville, Va.

The school was called to order at 10 o'clock by the Conference Mission Secretary, Mr. R. O. Rothgeb. After the opening song, Rev. V. T. Crawford led in prayer. The first twenty-one verses of the tenth chapter of Luke were then read by the chairman.

Dr. W. P. Minton, Dayton, Ohio, Foreign Mission Secretary of the Christian Church then outlined the plans of the Foreign Mission Board for the coming year.

Dr. J. O. Atkinson, Elon College, N. C., Mission Secretary of the Southern Christian Convention, gave an address emphasizing the importance of Missions in the churches.

Dismissed for lunch with prayer by Mr. W. C. Wampler.

The afternoon session was called to order by the chairman. Miss Virdie Showalter, president of the Woman's Mission Board, gave a short talk. This was followed by an address by Rev. V. T. Crawford, pastor of the Christian Church at Winchester. Dr. Minton conducted a Missionary Round-Table.

Dr. Atkinson favored the audience with another of his matchless addresses.

An offering of $14.89 was taken, to apply on the traveling expenses of Dr. Minton. After which Dr. Minton told a story of the life of Miss Olive Gordon Williams, our former missionary to Porto Rico, who recently passed away in Lakemont Hospital.

Revs. R. P. Crumpler and A. W. Andes were present and lent their help in many ways to make the day a success.

Linville church had the largest number present and so to encourage attendance the Missionary Society of Antioch, which carried the honor last year, gave a year's subscription to *The Christian Missionary* to the Linville Missionary Society.

After several announcements, the day's session was closed with benediction by Chairman R. O. Rothgeb.

Mrs. B. F. Frank,
Harrisonburg, Va. *Secretary.*

MEN AND MILLIONS' COLLECTIONS.

Below will be found a list of churches which have made payments on Men and Millions for the month of November, 1925:

North Carolina Conference:	
Monticello	$ 2.00
Mebane	25.00
New Lebanon	9.00
Burlington	25.00
Oak Level	80.00
Liberty (Vance)	10.00
Fuller's Chapel	17.50
Wake Chapel	25.00
Eastern Virginia Conference:	
Holy Neck	110.00
Antioch	10.00
Damascus	1.00
Georgia and Alabama Conference:	
North Highlands	5.00
Virginia Valley Conference:	
Linville	3.00
Mt. Olivet (R.)	2.00
Total collection for month	$324.50

Chas. D. Johnston,
Executive Secretary.

BETHLEHEM COLLEGE

WADLEY, ALABAMA

To the Churches and Sunday Schools of the Southern Christian Convention.

Dear Friends:

We come at this time with this *very urgent appeal* for funds to help meet the running expenses of Bethlehem College. It is necessary to secure funds to the extent of at least $5,000 above what we will get from students this year in order to balance our accounts for the year's work. $2,000 of this amount may be secured in and around Wadley, but the other $3,000 will have to come from other places.

Financially, Bethlehem has been hard hit this year. The cotton crop of this section is very short and the price is a third less than last year, and we are heceiving very little help from Men and Millions. So we must fall back on the individual churches for help, or close up the institution.

Our churches and Sunday Schools have always been so thoughtful and considerate of all the enterprises of our beioved church, and you will not fail us now in this hour of our direst need.

Our teachers are at Bethlehem at a stupendous sacrifice, and their salaries must be paid when due, if possible, but we have not the funds to pay them for the last month.

We believe this appeal will not go unheeded—that the interest your church and Sunday School have in their own College will lead them to make a *worth-while Christmas Gift* to Bethlehem College.

"Bethlehem College is *your College*—build it."

Send money to—

S. L. BEOUGHER, *President,*
Wadley, Alabama.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson XIII.—December 27, 1925.

Review: "From Athens to Rome."

Golden Text: *"Being therefore justified by faith, we have peace with God through our Lord Jesus Christ."*—Romans 5: 1.

Devotional Reading: Psalm 91: 1, 2, 9-16.

Review means to view again. It is in keeping with sound educational methods to review, for in this way things can be seen in perspective and things take their places in a scale of relative value. Best of all a review helps to fix definitely in mind the truths that are so valuable, but truths that might be lost if they were never referred to again after they were discussed on the day of the lesson. I believe in reviews. But unfortunately review lessons in the Sunday School often become "bugaboos" to the teachers and dull to the pupils. A little study and a little advance preparation on the part of the pupils—advance preparation that has been stimulated by advance assignments—will transform the average review and make it fruitful in permanent spiritual results.

In this review a few suggestive teaching points will be presented. Better by far, however, is the method suggested in Tarbell's Notes. Questions on the book of Acts, Questions on the Pauline Epistles, and Written Work on such themes as The Cities of Acts, Paul's Fellow-workers, Paul's Enemies, The Character of Paul, Paul as a Missionary, and Paul as a Hero, should be assigned in advance and made the basis of the class period. There are tremendous possibilities in this review lesson for the wide-awake teacher.

I. Paul in Athens.—

1. God hath made of one blood all men, and all men are brothers in the sight of God. One of the fundamental principles of Christianity, then, is that all men live on brotherly terms.
2. There is instinctive in man that impulse to seek after God. The heathen unwittingly seeks after the God whom we know and worship.
3. Men are to be judged according to the light they have, but they are required to walk in the light they have.

II. Paul in Corinth.—

1. The central theme in the Christian message is that Jesus is the Christ, the Son of God.
2. The truth about Jesus Christ sharply divides men.
3. God has faithful followers in the most unlikely places.

III. Paul Writes to the Corinthians.—

1. Christianity may be said to be the religion of love: (a) Love to God through Christ; (b) Love to man.
2. The law of love supercedes all other laws.
3. The more we love the more we become like God.

IV. Paul in Ephesus.—

1. Greed and selfishness find in Christianity a real menace.
2. Religion is often used as the basis for an appeal to unworthy things.

V. The Fight against Strong Drink.—

1. The Christian life is a constant and uncompromising warfare.
2. The Christian must be thoroughly armed with spiritual weapons.

VI. Paul's Farewell at Miletus.—

1. Happy is the man whose conscience bears testimony that he has done his work well.
2. Many of life's highest values consist in worthy friendships.
3. The faithful and unselfish Christian worker has an open door into the lives of those whom he has served.

VII. Paul's Arrest in Jerusalem.—

1. If a man suffer as a Christian, let him not be ashamed.
2. Religion may become an evil in the form of bigotry and prejudice.
3. It takes moral courage to bear witness for Jesus Christ.

VIII. Paul Before Felix.—

1. A man should strive to keep his conscience clear both before God and before men.
2. The truth finds out men in their inner lives.
3. Refusal to heed the truth hardens the heart.
4. Procrastination is not only the thief of time; it is the enemy of souls.

IX. Paul Before Agrippa.—

1. Heavenly visions are to be obeyed.
2. Happy is the man who is conscious that he is doing the will of God.
3. A righteous man is more powerful than an unrighteous king.

X. Paul's Voyage and Shipwreck.—

1. God strengthens those who call upon Him in humble trust.
2. A cool head often saves many lives.
3. He is a blessing indeed who can comfort and encourage men in the hour of danger and fear.

XI. Paul in Melita and Rome.—

1. All things work together for good to them that love God.
2. Men can rise above their circumstances.
3. Forced pauses in life are often the most fruitful periods for the spiritual life.
4. Tackle the hard thing first.

Some Worthy Qualities of Paul's Life.—

1. His supreme spirit of consecration.
2. His undivided loyalty to his work.
3. His comprehensive vision.
4. His indomitable purpose.
5. His Christian attitude toward his enemies.
6. His courage, both physical and moral.
7. His boundless enthusiasm.
8. His warm human spirit of sympathy and friendship.
9. His ready response to what he thought was the will of God.
10. His personal interest in his converts.
11. His love for his fellowmen.
12. His spirit of sacrifice.

CHRISTIAN ENDEAVOR.

December 27, 1925.

Topic: "Press On!"—Phil. 3: 7-14.

Some Bible Hints.

One element of progress is letting go things that hinder us, laying aside weights. (V. 7.)

Do we prize the knowledge of Christ, and His companionship? If we do, we will seek to gain these things. (V. 8.)

As our physical powers grow weaker with age, our spiritual powers may grow stronger, making all life victorious. (V. 10.)

God has a plan for every one of us. We must try to see what it is and press on to obtain it fully. (V. 12.)

Suggestive Thoughts.

Press on to full fellowship with Christ, to be partakers of His power, sharers in His sufferings, doers of His work, that we may at last share His resurrection.

No matter how far we have advanced in the spiritual life, we must still press on, for there are heights we have not scaled, work we have not done, joys we have not reached.

Press on through difficulties. Do not grow discouraged. No matter what happens, you win if you persevere.

A Few Illustrations.

The pupil that labors to solve his problems unaided, gains a victory and makes progress which enables him to make still better progress later. Press on that you may be better able to press on yet further.

The mongrel's hold slips, but only a crowbar can pry loose the grip of a bulldog. That is the spirit that wins.

To Think About.

What progress have we made in the past year?

What better work can our society do this year than last?

What goals may we set for the coming year?

Order your copy now!

"I am afraid," the brave man said,
When in his strength arrayed
To do his duty to the end,
"Afraid to be afraid."

—*Wm. J. Lampton.*

Tarbell's Teachers' Guide or Peloubets' Select notes, either or both, for the coming year, may be obtained through the office of The Christian Sun, 1536 East Broad Strreet, Richmond, Va. They are invaluable in preparing the Sunday School lesson. Order your copy now, price $2.00, each, postpaid.

The minutes of the various conferences will be published in the Annual as soon as is possible. In the mean time, the representatives of the churches should lay plans in accordance with what was done at conference. It is not necessary to wait, but go to work.

SPECIAL NOTICE.

Does any Sun reader have copies of The Christian Annual for 1904 and 1905, either or both? If so, it will be a most helpful and generous donation if the same will be sent to Miss Louise Savage, Librarian, Elon College, N. C. By patient and persistent endeavor, Miss Savage now has in the library a complete file of the Annuals since 1870, with the exception of the two now asked for. The history and events that these Annuals carry are invaluable.

Christian Orphanage

Dear Friends:

We are happy to state to you that our report this week carries us across the thirty thousand dollar mark. Our grand total for our report this week is $30,122.24. This carries us to the highest peak we have ever reached in a single year. Our final report for the year 1920, when we were building the "Baby Home," carried us up to $30,003.85, up to this year that had been the year that set the peak for the total collections for any one year. From this date last year, till the books closed for the year, we raised $3,907.34. Let's do a little better this year and make the grand total $35,000.00 for 1925.

Let every church that has not made its offering this year, take the offering and send it in and help make up this amount. Everybody help and let us make a grand rush for the final goal. Church offerings, Sunday School offerings, personal checks, payments on the new building can help us reach the goal.

Holy Neck Church, Holland, Va.; First Church, Norfolk, Va.; First Church, Durham, N. C., joined the "Banner List" this week, making their offering more than $100.00. How many will join this list next week?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 17, 1925.

Amount brought forward		$ 28,433.96
North Carolina and Virginia Conference:		
Haw River	$ 3.42	
Durham, Main Street Church	5.00	
Philathea Class, Elon College	1.45	
Long's Chapel	.84	
		10.71
Eastern Virginia Conference:		
Oakland	$ 5.00	
Centerville, Sept., Oct., Nov., Dec.	4.00	
Suffolk	25.00	
Elm Avenue, Portsmouth	5.79	
South Norfolk	5.82	
		45.61
Western North Carolina Conference:		
Patterson's Grove	$ 3.46	
Randleman	10.30	
Providence Christian Memorial	9.10	
Ramseur	8.61	
		31.47
Eastern North Carolina Conference:		
Raleigh	$ 6.40	
Turner's Chapel	1.00	
		7.40
Georgia and Alabama Conference:		
Rose Hill	$ 1.78	
Kite	4.78	
Richland	1.00	
		7.56
Alabama Conference:		
Noon Day	$ 1.70	
Shady Grove	2.00	
Wadley	4.45	
		8.15
Virginia Valley Central Conference:		
Leaksville	$ 2.32	
Dry Run	3.11	
Winchester, First	7.02	
Antioch	2.00	
		14.45
Special Offerings:		
Seaboard Air Line Railway Co.		5.50
New building Fund:		
Durham, Main Street Church	$213.60	
J. H. Massey	25.00	
J. A. Williams' Class, Franklin, Va	39.00	
Roberta Lockomy	5.00	
Jr. Class, Mrs. H. West, teacher	3.00	
W. W. Horne, Burlington	5.00	
Woman's Miss. Society, Holy Neck	20.00	
W. A. Powell, Catawba Springs	2.50	
Mrs. J. E. Harris	20.00	
		333.10
Thanksgiving Offerings.		
Ladies Aid Society of Bethlehem Church, Timberville, Va.	$ 10.00	
Bethlehem S. S., Timberville, Va.	10.60	
Centerville, Va., Church	2.80	
Pleasant Hill (A.) S. S.	35.00	
Holy Neck, T. and Birthday Of'g	136.31	
C. E. Society, Hanks Chapel	4.00	
Elon College Church	52.78	
Spring Hill S. S.	7.00	
Berea (Norfolk) Church	40.00	
Burton's Grove Church	7.00	
Mt. Carmel S. S.	24.32	
Catawba Springs	45.85	
Joppa Christian Church	6.00	
Pleasant Union	12.00	
Long's Chapel	9.55	
Inda L. Storey	20.00	
Franklin, Va., Church	85.00	
Ralph O. Smith	5.00	
Liberty Spring, Va., Church	41.45	
Timber Ridge, Va., Ch., Mrs. Muse	1.00	
Rose Hill S. S.	7.30	
Wadley, Ala., S. S.	16.20	
Haw River	19.36	
Miss Stella Sharpe	3.00	
Hines' Chapel	30.70	
New Hope Church	36.77	
Sanford Christian S. S.	60.00	
Pleasant Grove Church	5.13	
Durham, Main St. Church	150.86	
J. H. Massey	15.00	
First Church, Norfolk	108.52	
Windsor S. S.	47.36	
Hobson S. S.	4.00	
First Church, Arab, Ala.	1.20	
Roberta Lockomy	5.00	
Glendon Christian Church	15.00	
Glendon C. E. Society	5.00	
Hank's Chapel S. S.	8.48	
Mrs. A. M. Johnson	10.00	
Mrs. J. W. Page	5.00	
Mt. Gilead	10.00	
Ladies' Miss. Society, Damascus Church, Sunbury, N. C.	10.00	
Liberty, N. C., S. S.	18.61	
Spring Hill, Va.	10.16	
South Norfolk	66.02	
		1,224.33
Total for week		$ 1,588.28
Grand total		$ 30,122.24

"I AM NOT AT LEISURE."

I have read of one that presented Antipater, the king of Macedon, with a book that treated of Happiness. He refused it, saying, "I am not at leisure." Many have the Book by them, yea presented to them by Christ, that treats of everlasting happiness, but they slight the present. "I am not at leisure," say they. They have opportunity of hearing the Word opened on week days, as well as Sabbath days; but they are not at leisure. They have means of knowledge for hearing the same Word; but they are not at leisure. They have many precious seasons of grace, seasons of prayer, seasons of duty; but they are not at leisure. They take leisure to their own work, their worldly work, yea, for idle conversation; but they have no leisure for God's work, their soul's work, eternal work! Reader, have you leisure to be saved? or, are you willing to continue in the bustle of the world, neglect salvation, and be lost?—*Ralph Erskin.*

COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

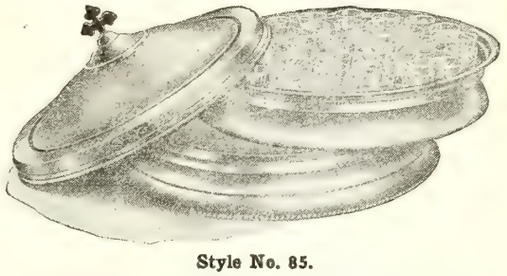
Aluminum is light in weight, durable, and does not tarnish.

Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlockink, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10 ..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10 ..... 2.25
Bread Plate No. 1—Narrow rim 1.60
No. 2—Broad rim 1.60

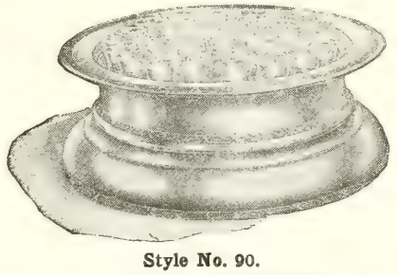
SILVER-PLATE.

The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



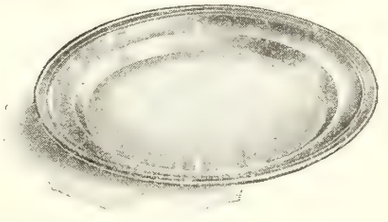
Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85 11.00
Cover No. 5—Silver-plate; fits Tray No. 85 ... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) . $22.00
Base No. 2—Silver-plate; fits Silver Tray 90 .. 16.00
Cover No. 4—Silver-plate; fits Silver Tray 90 .. 14.00



Bread Plate No. 3—Narrow rim 9.00
No. 4—Broad rim 9.00
Filler—Silver lined 6.00

Send Order to THE CHRISTIAN SUN.
1536 E. Broad St., - - Richmond Va.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

THE HISTORY OF CHRISTMAS CUSTOMS

LESSON: Matt. 1: 18-25.

There is a beginning of everything. We can say of everything "once upon a time." We are told that the first Christmas was celebrated in the time of Diocletian, the Roman Emperor, who persecuted the Christians, in the years 280-292. The first Christmas carol was sung in 1521 and was written by a man by the name of Warde. The first Christmas card was written about seventy-five years ago in London. It was an ordinary postal card sent to a friend with the simple message, "Merry Christmas."

The first Christmas tree was celebrated in the eighth century by St. Winfrid, a missionary to Scandanavia. It was the custom of the Druid priests to lead their people to the forest and under a big oak to worship their God and hold their festivities. On one of these occasions St. Winfrid followed them and cut down the oak and set up instead a fir tree, and said, "Here is the living tree, first it points to the sky and symbolizes man's upward look to God. Call it the tree of the Christ -child. Go no more into the forest for your feasts with their secret rites of shame, but keep them in your homes with laughter and song and love. The oak has fallen. The green fir tree remains for the birth-right of Christ." We have had the tree ever since.

There is also a reason for the decorations we use on our trees. Apples, balls, oranges, and other things round, represent the sun, symbolizing Jesus the Son. Lights, candles, etc., represent the light of the sun and symbolize the light of the world—Jesus. The tinsel and all of the shiny things represent the radiant light of the sun and symbolize the radiating light of the world—Jesus. The candy, the toys, and the gifts, represent the sacrifice of Christ and are a token of our sacrifice to Him. We see a cross on the tree—that represents the cross of Jesus and His sacrifice. I see a heart—that means His love. There is a mince pie for dinner. That typifies the rich gift of His love.

The first Santa Claus was St. Nicholas, Bishop of Myra. In the year 300 A. D., he, to do good to the poor, climbed to the top of a chimney and dropped a coin down the chimney, expecting it to fall on the hearth that the needy ones might get it. It happened to fall into an open stocking. And since that time the stocking has been hung for the gifts of Santa Claus, and God has blessed the world with someone from year to year to perpetuate the memory of St. Nicholas, and we have called him Santa Claus. These are some of the beginnings of our customs of Christmas.

Prayer.—Our Father, as we enter upon Christmas week, help us to put the true spirit in all our work and celebrations, and we pray Thee to increase that spirit in us until it permeates not only us but the whole world. May we all be joy-givers this week. In His name we ask it. Amen.

TUESDAY.

LESSON: Luke 1: 26-55.

There are many holidays which commemorate events of importance. There are birth-days of great men and nations, but one is different from all the rest. The birth of our Lord has had more to do with the history of the world than anything else in the world.

Although at first Christmas was celebrated on the sixth of January, and later changed to December 25th to coincide with the winter solstice (the returning of the sun to earth and coming spring typifying the coming spirit of the world), the time it took place is not important. That it is a fact is sufficient. The importance lies in the manifestation of God to the world in the flesh, that it is the fulfillment of prophecy, being what the world looked for for 4000 years previous.

How beautifully it touches the hearts of children! How it appeals to parents as a voice of God! What an opportunity it is for us to express our love in gifts and speech and worship.

It is proper that we should ring bells and sing carols and give gifts; send cards and write letters and go visiting. They all tell of Jesus' love—that He is the sin-bearer of the world. It is a witness that the coming king will call us to Himself and make eternity one glad glorious holy day to all of His followers.

Prayer.—We thank Thee, our Father, that we can understand these things and that we can make everything we do this week speak our love and devotion to our God. Forgive our sinful hearts and make our Christmas all that it should be to us ,and help us to use it right now and forever. Amen.

WEDNESDAY.

IF CHRIST HAD NOT COME.

"If I had not come."—Jno. 15: 22.

Imagine it! Imagine a wedding without the bridegroom. Imagine a wedding feast stopped and the people turned to mourning, and the hearse at the door and hearts weeping.

If Christ had not come! Turn out the lights, darken the windows, shut the doors, do away with all the Christian literature, burn up the books, destroy the art, hush the music and the singing, silence those that play, dry up the voices of little children, take away the joy and the laughter, undo the noble past, trample under foot every proposal of peace, blight every hope of the future, stop good deeds, repeal all good laws, forget every good motive, bring on darkness, increase pride and vanity, jealousy and ill-will, and sorrows without hope; bring on sin, misery and shame, and hell on earth. What then can we whisper in the other's ear? What lamp can we light? What comfort can we give to those who are sick and bereaved? We could not even conduct a funeral.

But to us His coming is like the morning mountain glory of a rising sun held in the bondage of night—glorious splendor, light and life, fruit and happiness. Ours may be a hard task but the morning light transforms our burdens. As we walk in those foggy hours, we say, "O well, it will pass away when the sun is up." To those coming on behind us we can say, "Fear thou not when thou passest through the waters. I will be with thee. I will never leave thee nor forsake thee."

Prayer.—Our Father, give us new visions of the blessings of the coming of our Lord, new energies, new life, new impulses, new hopes, new ideas of good and of God and His world, new stars in the skies and new ambitions to attain them. May we dare always to do right for Christ's sake. May we lean on Thee and prove what is the acceptable and perfect will of God. In His name we ask it. Amen.

THURSDAY.

JESUS WITH FOUR NAMES.

LESSON: Isa. 9: 2-7.

"For unto us a child is born, unto us a son is given, and his name shall be called, Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace."

The joys of Christmas are really more than 2000 years old, dating away back to the above prophecy. These four names complete the full significance of all that Christ is to the world.

"Unto us a child is born." That is His humanity. "Unto us a son is given." That is the act of God. "And His name shall be called Wonderful Counsellor,"—that is His superior wisdom. Even as a child he amazed the world with His words. In the temple He astounded the doctors. In great gatherings, the multitudes marveled, for "never man spake like this man spake." His speeches radiated with vision and truth in unclouded beauty and compelled moral and spiritual certainty in undimmed authority.

"Mighty God." To His counsel He adds power. He not only legislates but He executes. He is the world's love and strength, conqueror and deliverer. His success is through unqualified right and conquering love. He touches tyranny and it crumbles, slavery and it vanishes, wrong and it falls.

Prayer.—Our Father, forbid that we shall forget Thee in our own puny successes, but cause us to know and acknowledge Thee that Thou art our strength and success. Today we give Thee the praise. Help us to make tonight and tomorrow, our Christmas, all it ought to be in our hearts and the lives of others. We ask it in His name. Amen.

FRIDAY.

FATHER AND PRINCE OF PEACE."

"Everlasting Father."

We could never be satisfied with a Saviour who is only wisdom and strength. We are creatures of love and must have something to satisfy that love. Here we understand the incarnation. We can see the hand of God in the heavens, the mind of God in the earth, but nowhere can we see His glory except in the face of Jesus. "He that hath seen me hath seen the father."

"Prince of Peace." The song of the angels may be driven out by the din of war, marching of armies and the shedding of blood; by the burning of cities, ruining of homes and blighting of the beautiful; by weeping widows, fatherless children and starvation; but God does not fail. He is still the Prince of Peace when He is tried.

Man fails, force fails, nations fail, preparedness fails, governments fail, business and humanity fail; but "He will not fail until he hath set justice in the earth and the isles shall wait for his law." Wherever He is taken in, there is peace. He will convince the world by His wisdom, subdue it with His might, inspire it with His love, and bless it with His peace. He who rings bells of true joy, sings songs of true life and gives God the place of honor, is the one who knows most of and gets most out of Christmas.

OUR CHRISTMAS PRAYER.

Dear Heavenly Father, we thank Thee for another Christmas. We thank Thee that Thou makest us glad with a yearly remembrance of Thy dear Son, Jesus Christ the Saviour—of Thy love and Thy salvation. We thank Thee for the great joys that Thou dost bring the world with this season of the year and that thou hast spread it out over every nation and clime.

As Thou dost make glad the world, we pray Thee to bring peace to it—the peace which Christ can bestow, the true peace of God that passeth understanding. In spite of tribulations, give the people everywhere a keen consciousness of the peace we ought to have.

We pray Thee Lord to regard not our sins, but our humiliation and our prayers. Forgive and bless us. While we make merry on the outside, give the inward experience of love and harmony, and flood our souls with the light of Him who

(Continued on page 13.)

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

"CHRISTMAS FAIRYLAND."

"Fairy-land is a magical place;
Built in a country fair,
Miles and miles from the highest point
Of the highest and brightest star—

There we live in the happiest way,
Busy the whole day through,
Planning numbers of pleasant things
That will happen some day to *you!*"

My, but I should love to play at being a Christmas Fairy, and live in such a beautiful place, like Fairyland, wouldn't you, dears? Lets do play it then, starting today.

How do you play? Keep your eyes, and your ears, and your hearts open, and you'll find out for yourselves!

"Oh, oh," I hear you all say, "I can't do that."

Yes, but listen, dears—Old Santa wants some helpers this year. So you Kiddie Korner Kiddies can be Santa's own helpers—if you will keep your ears and your eyes and your hearts open—and you'll know just what to do:

IT IS'NT A SECRET AT ALL!

"It's a maxim for great and for small,
And it isn't a secret at all—
It's the jolliest, easiest kind of a way
To make yourself happy this great holiday,
If ever you try it you're bound to succeed,
It's the one kind of magic you need—
It's for old and for young,
For great and for small:
And it isn't a secret at all!"

Say Kiddies, Santa Claus told me this week the whole secret of being happy this year was doing kindnesses to others and helping others to have a Merry Christmas.

And, dears, while we are helping those at home, let's not forget our dear Orphan Friends and our little Mountain Kiddies—they love to be happy too, same as you.

All love from,
YOUR EDITOR.

HOW GOD PDOTECTS BIRDS.

All the trees and little weeds in the deep woods were covered with snow. Softly the bushes rocked back and forth shaking the snow from their tiny branches. The birds sang a sweet song, as if to speak to the sunshine that came peeping through the trees.

It was a beautiful day, and, with their warm, feathery coats, the birds hopped about in the snow with no fear of the cold.

One would have thought it was the birds' Thanksgiving Day, for they all seemed so happy. They flew about from tree to tree and stopped to pick berries from the bushes. Often they flew to the very tiptop of a tree, held their heads up toward the sky and sang a beautiful song.

They were grateful to the heavenly Father for their warm coats and their food and His loving care.

One little robin sang louder than all the rest—all through the forest his song echoed. "Chirp-chirp, come to me," he sang, and all the birds flew to the tree where he sat.

"Why do you want us to come?" said the bluejay; I am going to take Mrs. Bluejay to find a new kind of berry."

"Oh, I know something lovely," sang the robin, "and you could never guess what it is. Oh, but you'll be happy when I tell you."

"Chick-a-dee-dee-dee, tell us about it," sang the Chick-a-dee.

Then they were all quiet, and the robin sang of a house at the edge of the forest where a little girl lived.

"Every morning," sang the robin, "I go there for my breakfast, and I'm going to take you with me. This morning I heard the little girl say: 'Maybe some more birds will come; little robin, won't you call them for their breakfast?"

Before the robin finished, each little head went up, and from each little throat came a song, clear and sweet, that rang through all the snow-covered forest.

"Chirp-chirp, follow me," sang the robin, and they all spread their wings and away they flew.

Sure enough, there was the house and the little girl, too, scattering bread crumbs on the white snow.

The proud robin flew to a branch of a tree and watched the chick-a-dees and the bluejays as they hopped about, picking up crumbs. What a good breakfast those birds had, and how they sang "Thank you," over and over again to the little girl.

"That's all right," said the little girl, "I want you to come again. If you will come every morning I will feed you."

"Thank you," sang the robin. "Thank you," sang the bluejay, and they flew away. Even after they had flown over the top of her house the little girl could hear a little echo of their song to the loving Father in heaven.—*Edna Rowe.*

SUNSET.

"The sun is sinking in the west,
The day is drawing to a close;
The birdies settle in their nest,
While all night long a cool breeze blows.

"The tiny flow'rets bow their heads,
The little lambs are in the fold;
The stars peep out, a watch to keep,
As they have done since ages old.

"The streams reflect the fading light,
The red and gold and purple bars,
That soon shall sink into the night—
Be lost beneath the watchful stars."

OUR FATHER.

"He who makes the pretty flowers,
He who makes the leafy bowers,
He who sends the warm spring showers,
Watches over all.
"Yes, He watches day by day,
Listens when we come to pray,
Guides us all along the way—
Watches, lest we fall."

DISQUALIFIED CRTICS.

Many of those who are criticising Christianity do not know what it is. The only way to know it in its essence is to experience it, and they have never experienced it. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

From the very beginning, Christianity has encountered the criticism of the unspiritual. Our time is in no way peculiar in this respect. We should not be upset by advehse criticisms of our religion. It only means that there are still men in the world who need it and have it not. Such men may yet be quickened and become ardent witnesses for the faith they are now trying to destroy. Let us pray for them rather than hate them. They may be sincere, but they are very ignorant.—*Exchange.*

(Continued from page 12.)

set His life and soul to the harmony of heavenly music. Train our thoughts to justice and righteousness and brotherhood. Deepen within us the knowledge of the fact that peace and joy comes from within, and that we must be so trained. Give us the Christ life more and more, that we may have the same power that He had when He overcame the world—that we may overcome sin through His strength. Give us the peace of life that is radiant with love and good will, that strengthens our shoulders for the tasks and that mounts toward His level.

We thank Thee that thou hast drawn no circles and built no walls, but that Thy gracious invitation is for all. Give us the moral and spiritual courage to attain it. Again we pray for forgiveness of our sins, and for the gift of His life to abide in our hearts, the most satisfying experience known to man. In His name we ask it. Amen.

SATURDAY.

THE MEANING OF IMMORTALITY.

"The Lord knoweth the days of the perfect; and their inheritence shall be forever."—Psa 37: 18.

This "hath been manifested by the appearing of our Saviour Christ Jesus, who abolished death and brought life and immortality to light through the gospel"—II. Tim. 1: 10, and "righteousness into (shall be) eternal life."—Matt. 25: 26.

The word "Immortality" sounds good. It slips easily. What does it mean? It means "Completeness." Like the rose bush: first the leaf, then the bud, and then the flower—that is completeness. This is a long process. We wait patiently for it all the year and sometimes several years, until one morning we find the flower in full bloom on the stem. In its completeness, dignity and beauty, we forget the pains of waiting. The completion of our soul is a life-time process of righteousness which has its reward in perfection—a full grown blossom of immortality.

Prayer.—Our Father, in this world of misery and sin, we look for another—a crown of glory—where we shall be free and perfect and like Thee. Help us in our efforts now to lay ourselves on the altar for this glory. Grant this in the name of Jesus Christ our Lord. Amen.

SUNDAY.

THE MEANING OF IMMORTALITY,
(Continued)

LESSON: Luke 2: 1-20.

So we are in the making for perfection, if we are doing the things that make perfect followers of the Lord Jesus Christ. It is a long time coming about, but it is coming. This life has in this way been called a vestibule of a glorious temple beyond. All the way we are preparing to enter that temple. The process is but the promise of the full grown flower beyond, and the blessed assurance is only in Jesus.

A ship-wrecked mariner does not care how he gets ashore, so he gets there. All the pain and suffering and anguish of this world is that crucible of the process. It is but the image of the earthy, and "as we have borne the image of the earthy, so shall we bear the image of the heavenly." Thus it does not matter here. We can bear it all for the sake of the heavenly. "Be thou faithful unto death and I will give thee a crown of life."

Prayer.—Our Father, fix our minds and hearts on Thee and Thy glory of the future, and make us willing to endure all in this life for the sake of perfection and happiness in glory. So we dedicate our lives to Thee this day. In Christ's name. Amen.

OBITUARIES.

RESOLUTIONS OF RESPECT.

On October 5th, the spirit of J. L. Rawles took its flight to that beautiful home prepared for all those that love and serve God. He was greatly afflicted, but bore his suffering with Christian fortitude and was resigned to God's will.

Therefore be it resolved:

First, that we bow in humble submission to the will of Him who doeth all things well;

Second, that with deepest sympathy to the bereaved family, we commend them to the Lord, who will comfort their wounded hearts and when their final summons may come, they may meet each other around God's white throne.

Third, that a copy of these resolutions be entered upon the records of Liberty Spring Christian Church, a copy sent to the bereaved family, and a copy sent to The Christian Sun for publication.

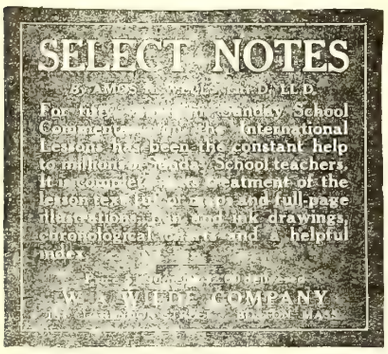
Mrs. Y. C. BYRD,
Mrs. V. E. RAWLES,
C. E. BYRD,
F. F. BRINKLEY,
Committee.

COMER.

Elizabeth Hannah Comer was born May 1, 1854, and died November 5, 1925, at the age of 71 years, 6 months, and 4 days. She was the wife of Jacob F. Comer, and both were members of Mt. Lebanon Christian Church, and faithful and loyal members too. Brother Comer still survives and is hale and hearty, though heart-broken over the death of his wife. There are also sixteen children living, and all married. There are 106 grandchildren and 59 great-grandchildren. Sister Comer was highly esteemed and will be greatly missed by her many friends.

Funeral services were conducted at the home, November 7, 1925, and the remains laid to rest in the family buring ground.

A. W. ANDES.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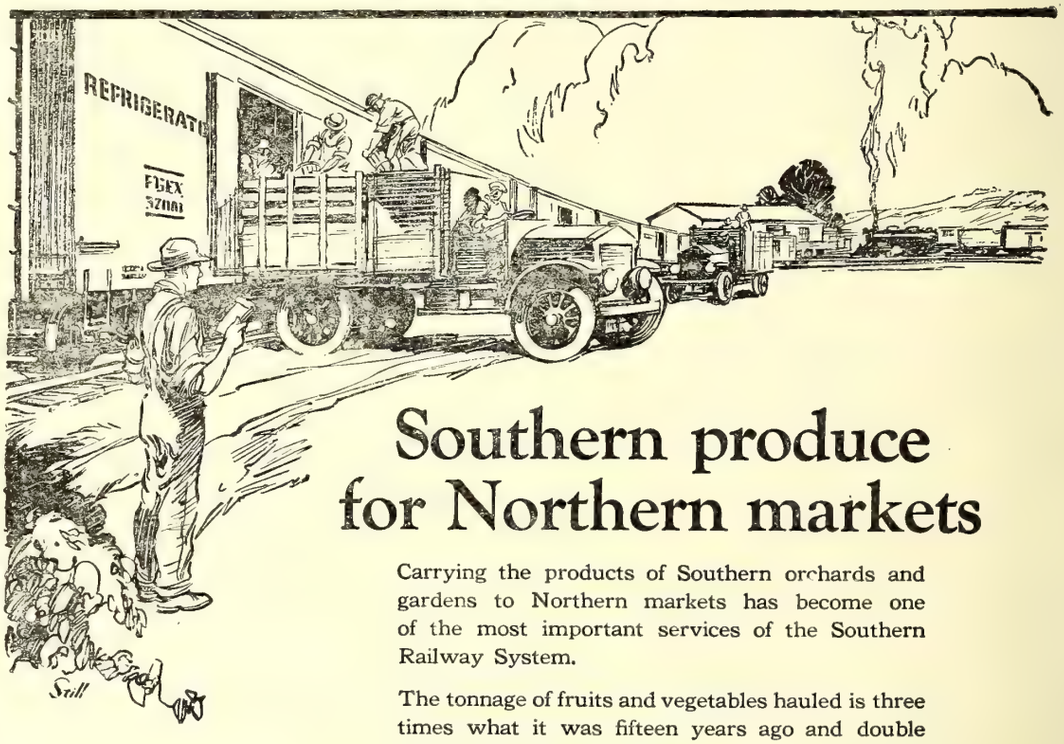

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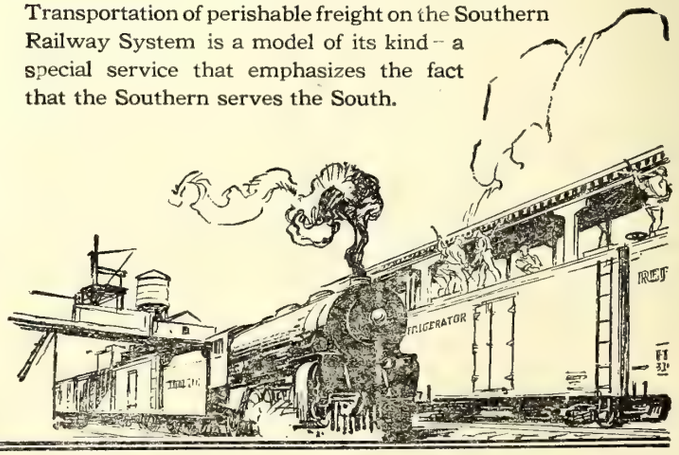

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The camel at the close of day
Kneels down upon the sandy plain
To have his burden lifted off,
And rest again.

My soul, thou too shouldst to thy knees
When daylight draweth to a close,
And let thy Master lift thy load
And grant repose.

Else how canst thou tomorrow meet
With all tomorrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew, to take
The desert road.

So thou shouldst kneel at morning's dawn
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

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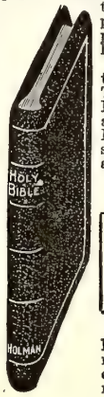

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2 He maketh me to lie green pastures: he leadeth the still waters.

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PAYNE.

On November 1, 1925, Linville Christian Church, of the Virginia Valley Central Conference, lost its last charter member in the death of Mrs. Rebecca Ann Payne. She was born February 8, 1845, making her, age at the time of her death, eighty years, eight months and twenty-three days.

Not only was Sister Payne a charter member of Linville Christian Church and the last one, all of the others having preceded her to the glory land; but, when the church was organized her name was the second one to be entered on the register. She united with this church while Rev. D. A. Long, D. D., was pastor, or about fifty-eight years ago. All of her subsequent life has been one of consistent Christian devotion and consecrated service.

The only relatives who survive her are one son, three daughters, and several grandchildren and great- grandchildren.

The funeral was conducted and the interment made at the Linville Christian Church, November 3, 1925. At her own request made several years ago, Elder D. W. Miller of Broadway, Va., a minister of the Church of the Brethren and a friend of the family, preached the funeral sermon. He was assisted in the services by her pastor, the writer.

R. P. CRUMPLER.

REYNARD.

Henry Caspar Lee Reynard was born October 5, 1863, and died November 17, 1925. He was 62 years, 1 month, and 12 days old. It was my pleasure to receive Brother Reynard into the church at Palmyra several years ago. Most of his time since then has been spent with some of his children entirely away from the community, and consequently I had not seen much of him, but I am told that he lived a faithful, Christian life, until death called him higher.

Funeral services were conducted from the U. B. Church in Edinburg, and the body was laid to rest in the cemetery not far away. He is survived by eight children.

A. W. ANDES.

SMITH.

Mrs. Abner Smith died November 21, 1925, being about 80 years of age. She leaves to mourn their loss a husband, 8 children, 3 boys and 5 girls, 46 grandchildren, 14 great grandchildren, besides many other relatives and a host of friends.

Burial was at Hines' Chapel, where she had been a life-long member, having joined the church early in life. The abundant floral offering and the very large attendance at the burial attested the very high esteem in which she was held. May the heavenly Father comfort the bereaved.

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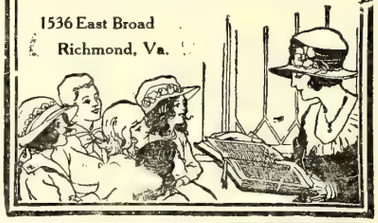

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Southern Convention of Congregational Christian Churches

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VOLUME LXXVII. RICHMOND, VA., THURSDAY, DECEMBER 24, 1925. NUMBER 52.

OUR FIRST CHRISTMAS GIFT.

"Now it came to pass in those days, there went out a decree from Caesar Augustus, that all the world should be enrolled. This was the first enrollment made when Quirinius was governor of Syria. And all went to enroll themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enroll himself with Mary, who was betrothed to him, being great with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

"And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest,
And on earth peace, good will toward men."

—Luke 2: 1-14.

NOTES-PERSONALS

THE CHRISTIAN SUN wishes for all of its readers a Merry Christmas and a Happy New Year.

The Richmond Sunday School will be six years old on the 3d of January. The school is in good shape and is growing steadily.

Rev. J. A. Ledbetter, pastor of our Danville Church, also pastor of Palm Street, Greensboro, will observe March as Mission Month, as voted by conference. He writes, "I heartily approve the plan of Mission Month. We can do His will only as we are missionary."

Rev. H. W. Elder, Richland, Ga., writes: "My work is going fine at Rose Hill Church. The Sunday School has doubled in attendance. Twenty-nine at prayer-meeting last week. Congregations increasing at every service. We have several members here who tithe. I am planning to put on Mission Month as per decision of my conference."

A most happy service was reported held in Holland, Va., Christian Church on Sunday, December 13th. The last dollar of indebtedness against the church was paid and everyone who had been on the note to help negotiate a loan, had some part in burning said note. Congratulations to Pastor Lightbourne and his happy people.

The entertainment given on last Wednesday evening by the young people of the First Church, was much enjoyed by those attending. The young folks later repaired to the Sunday School room in the basement, where Santa Claus had prepared a Christmas treat that was a delight to all. Mrs. W. I. Wilkins and her committee are to be commended for their work.

Since the last issue of THE SUN came from the press, several ministers have been among the callers at the office. Drs. J. H. Lightbourne and N. G. Newman, of Holland, Va., and Rev. W. T. Scott, who is travelling for Elon College. Dr. W. W. Staley was also in the city, but paid his visit by telephone. We were glad to have these visitors and were sorry that Dr. Staley did not get time to call in person.

Rev. H. E. Truitt, Waverly, Va., gives his plan for Mission Month: "I have planned my program, sermons, mission study, and at least one mission pageant during February, leading up to the offering which we will take." It may be said that not a few pastors plan to have a pageant at some time during Mission Month. This is a very happy suggestion. This can easily be done, particularly in those churches where there is a Woman's or Young People's Missionary Society who will sponsor the pageant. Rev. F. C. Lester, pastor of the Franklin, Va., Church, is among the number who contemplate a pageant. The pageant properly presented, is one of the powerful engines of missionary inspiration and aspiration.

Dr. A. E. Kemp, pastor of the First Christian Church, Troy, Ohio, from which the funeral of the late-lamented Sister Olive G. Williams was held, in acknowledging a telegram sent by the Secretary for the Southern Convention Mission Board, very graciously writes: "I wish, dear brother, to thank you as Miss Williams' pastor and for her. It surely was very kind of you to express the sympathy of your Mission Board so splendidly. Your telegram along with one from Dr. L. E. Smith, President of the Southern Christian Convention, was read at the funeral services, and added to the fine spirit of one of the most impressive funeral services that I have been permitted to witness. Thank you again for your kind remembrance and wishing for the Southern Convention Mission Board the very best possible blessing, Yours in Christ." Dr Minton writes that the service in Miss Williams' honor was among the most impressive and appropriate he had ever attended. Surely a noble Christian soul has winged its way to glory and leaves us of earth bereft of a noble friend and an unselfish worker on the Mission field.

Many, many friends will be wishing Uncle Wellons a hearty and happy New Year. Here is hoping and believing that more than one hundred New Year's cards or notes of veneration will reach him on or before January 1, 1926, when he, according to his calendar, rounds out his one hundredth anniversary. It is not given to many to live a century, and while a hundred or more may write him affectionate greetings, thousands will think of him affectionately. What a blessing in the world this man of God has been in his day and generation. On his one hundredth anniversary, he is to preach in the auditorium at Elon College at 10:30 A. M. Friends everywhere are invited to be present. Hon. Josephus Daniels, Secretary of the Navy in President Wilson's Cabinet, is to be present and bring greetings and a word of cheer on behalf of the host of friends in this and other States. It promises to be a notable occasion and the exercises will no doubt be most memorable and impressive. Let all SUN readers who can do so come to the College on that day to cheer the heart of our beloved Centenarian. Those writing should address, Rev. J. W. Wellons, Masonic Home, Greensboro, N. C. At this writing, Uncle Wellons is getting along nicely and from all indications, gives promise of going far beyond the century mark in the span of his beneficient and beautiful Christian life.—J. O. A.

INGRAM AND PLEASANT GROVE.

This is indeed a great and good people. They have done everything possible, it seems, to make us comfortable and happy since we moved on the field. Both churches have "pounded" us, and this helped in a most substantial way.

The work at Ingram is in a very prosperous condition, having a good, live Sunday School, and the attendance at the church services is good. They are a most attentive and appreciative people.

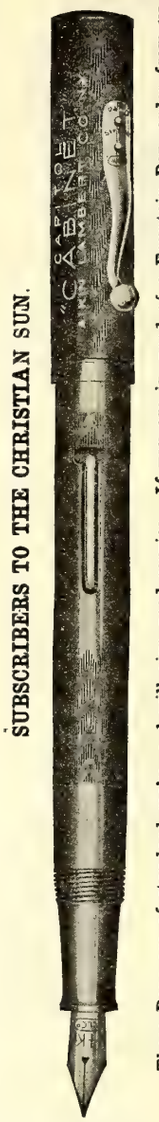
The work at Pleasant Grove is going nicely, but not so well as we could wish. The church, being off the main highway, is handicapped during the winter months. The Sunday School is small, but active, and is doing good work under Brother George Talbert, its superintendent. The Aid and Missionary Society is active and holds regular meetings. We organized a Christian Endeavor Society sometime ago, but find it hard to keep it going, as most of our capable leaders are away teaching or attending school.

Pray for us that we may be given the wisdom and strength to do our Master's work as it should be done; and that the Kingdom of our Lord may come into the hearts of our people in this field.

With kind regards and praying that God may richly bless you in your endeavors.

T. FRED WRIGHT.

News Ferry, Va.



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A PASTOR TO HIS PEOPLE.

Dear Church Member:

Why is it that out of Four Hundred members we only have One Hundred Forty at church? Within the last six weeks, I have visited in the homes of nearly Three Hundred of our members, and to the others I am going just as fast as I can, and yet not nearly half of our folks are coming to God's House! I cannot believe it is because I have not visited you and invited you to come.

Nor do I believe it is because you do not like your pastor. I am sure it is not that. For why should you not like him? Wherever he meets you he feels a fellowship and understanding that gives him confidence in your faith in him. He loves his work and he loves his people, and is trying to be of uplifting service. He loves and honors every man, woman and child in his church, and he believes it is mutual.

The worship hours are certainly carefully and prayerfully planned. They are sweet, dignified, worthy and worshipful. It is true we have no paid singers, but I think both the singing of the choir and congregation is excellent. A spirit of genuine reverence and prayer pervades the entire service. Jesus Christ is preached as the world's Redeemer. And a carefully prepared Bulletin is presented to each worshipper. It surely is not the service that keeps folks away.

For instance, this coming Sunday, there will be two especially fine services. The morning service will be the observance of the Lord's Supper, and a devotional address by me on "How John Loved Jesus." In the evening at 7:30, there will be a special sermon, "Your Place in the Father's World," and some of the Scripture references will be: "Hold that fast which thou hast that no man take thy crown"; "Jesus, when Thou comest into Thy Kingdom, remember me"; and "Who knowest whether thou art come to the Kingdom for such a time as this?" Do you wish to be lifted out of your daily trials and be given a fresh and vigorous hope in God, then come with us Sunday, and we will do thee good.

JOHN G. TRUITT.

Norfolk, Va.

(This letter fell into our hands, and seems so suggestive, timely and interesting, we pass it on to SUN readers. Needless to say that the Sunday following there was a packed house.—*Editor.*)

TO OUR SUBSCRIBERS.

Just a word to you who have paid your subscription recently: The label on your SUN will be advanced to the correct date on the first issue in January, 1926. Be sure to look at that label and see that proper credit has been given you The greatest care is taken to see that this is done, but all of us are human, and a mistake is possible. And now just a word to our other friends: Look at the label on your paper now, and if you are very far in arrears—say a year or more—it will make our Christmas happier, and yours too, if you will pay the arrearage up to date—or better still, a year in advance. We would like to change in arrears, it will make our Christmas happier the date on your label the first issue of the year. And you might order THE SUN sent to some dear friend for the coming year. You know, those who do not take their church paper are really the ones who need to take it most.

NOTICE.

If any of our churches in the Southern Convention are without pastors, I shall be pleased to furnish a list of available ministers with whom correspondence would be invited. I shall be glad to furnish this information as some of our willing and able pastors are ready to take work where needed.

J. O. ATKINSON,
Mission Secretary.

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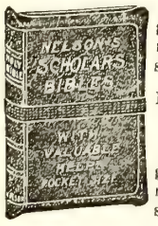

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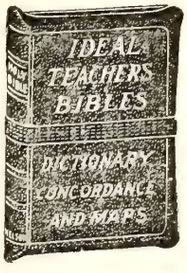

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J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

"CHRISTMAS."

The story of how Christmas began, as told by Luke, has never been surpassed in literature. If words superior to these (on the first page) can be found for the family on Christmas morning, then let the reader find them and present them.

In the light of this epochal event in history, the following superb presentation by Joseph Fort Newton, in *The Atlantic Monthly* for December is worthy of reading in connection with the above on Christmas morning:

"Only God could have thought of Christmas. Its beauty is beyond the wit of mortals, so simple in its sublimity, so homey yet so heavenly. On a tapestry woven of stable-straw and starlight, it unveils a picture to soften and purify the heart, and to bring us back from a wisdom that is not wise, because it is hard, unholy, and unhopeful. Man would have made it a pageant, its stage directions as follows:

"Array of Great Ones,
The Army marches by,
Fanfare of Trumpets,
Enter the King.

"Our pageants pass and fade, but God works in slower and more secret ways. He blows no trumpet; He rings no bell. He begins within, seeking His ends by quiet growth, and by a strange power that men call weakness, a wisdom mistaken for folly. Man has one answer to every problem—force; but that is not the way of God. He did not send an army to conquer the world; He sent a Babe to make a woman cry. The divine method is different:

"The crowded Inn,
A Mother and a Babe,
No Cradle but a Manger,
A man stunned by wonder,
A wandering Star.

"Such wisdom bends the knee; such beauty breaks the heart—and mends it. It is a scene to sanctify the world, as if to teach us that God enters the life of man by lowly doors, attended by starry ideals and simple shepherd sentiments—'one of the children of the year.' They are wise men who bow at such a shrine, linking a far-off pilgrim star with the cradle of a little Child. By such faith men are truly wise, knowing that no hope is too high, no dream too holy to be fulfilled—even the hope and dream of 'peace on earth among men of good will.'"

Arranged by J. O. A.

THE CHRISTMAS SPIRIT.

Merry Christmas! That is my sincere wish for all who read these lines. It isn't hard to say "Merry Christmas," and yet, if one says it as a sincere expression of his heart's desire for another, it means a lot. Christmas is God's wish for happiness to all mankind. It tells of "the good tidings of great joy which shall be to all people."

The Christmas Spirit is the sincere wish of the heart for the joy of others. And when this spirit fills one's heart, one cannot think evil of another. One cannot harbor a grudge in his heart against another. One cannot be envious of another. One cannot be selfish. One cannot be unbrotherly toward any one. The Christmas spirit creates the beautiful harmony of life. It fills the soul with the melody of love. It makes one forget the disorders of hum-drum life." It brings to earth the blessing of heaven—"peace and good-will to men."

A Spirit so powerful, a Spirit so helpful, a Spirit so divine, must be the Spirit of God himself. The many expressions of human love coming from the hearts of men and women and little children during the Christmas Season are the evidence of God's Spirit in human life. Love is always wanting to give. Love always wants to bring joy to the hearts of others. Love always wants to serve, always wants to help, always wants to cheer. And God is Love. So whatever desire we have to bring joy to some other life—the life of a sister or brother; a mother or father; a wife or a husband; a daughter or a son; a friend or neighbor; whatever desire we have to bring joy to any life is evidence of that much of the Spirit of God in our lives.

Christmas is God's declaration that we ought to have His Spirit, the Christmas Spirit, in our lives every day of the year. The Christmas Spirit should not die in our hearts with the passing of Christmas, for the Christmas Spirit is the spirit of love, and good will to both friend and foe—the spirit that can make every day a day of glory to God and peace, fraternity and good-will to men.

"The other poet" has expressed the true Christmas Spirit, the Spirit of Christ whose birth the day commemorates, and in "the other poet's" lines, each of us should find the expression of the highest and noblest ideals we have cherished for ourselves and our friends in our best moments:

"'Tis only a half truth the poet has sung
Of the 'house by the side of the way,'
Our Master had neither a house nor a home,
But he walked with the crowd day by day,
And I think when I read of the poet's desire,
That a house by the road would be good;
But the service is found in its tenderest form
When we walk with the crowd in the road.

"So I say let me walk with the men in the road,
Let me seek out the burdens that crush;
Let me speak a kind word of good cheer to the weak
Who are falling behind in the rush.
There are wounds to be healed, there are breaks we must mend,
There's a cup of cold water to give;
And the man in the road by the side of his friend
Is the man who is helping others to live.

"I could not remain in the house by the road
And watch as the toilers go on,
Their faces beclouded with pain and with sin,
So burdened their strength nearly gone,
I'll go to their side, I'll speak in good cheer,
I'll help them to carry their load;
And I'll smile at the man in the house by the way,
As I walk with the crowd in the road.

"Out there in the road that goes by the house,
Where the poet is singing his song,
I'll walk and I'll work midst the heat of the day,
And I'll help falling brothers along—
Too busy to live in the house by the way,
Too happy for such an abode,
And my heart sings its praise to the Maker of all,
Who is helping me serve in the road."

R. C. H.

"BUILDING IN 1926."

By every promise, prophecy and precept, 1926 is to be an epochal year in the annals of our Christian Church. The sky is clear, the weather is inviting, times are favorable, circumstances are auspicious.

Men and Millions Movement gave an impact to our Church interests and enterprises on all hands. Elon College arose sphinx-like from her own ashes, which in buildings and equipment today equals the best on any campus of a church institution anywhere to be found. Our Christian Orphanage, having paid all previous indebtedness, has erected an additional building, which is the third large brick structure to house its growing constituency. Scores of churches have improved their plants, many buildings have gone up at tremendous cost. And now the missionary challenge comes as it never came before, and the conferences have prepared and provided for it.

Nineteen Hundred and Twenty Six is to open up in our borders and throughout all our churches with a constructive program for missionary awakening and missionary endeavor. As one pastor, in a recent letter puts it, "I do not see why 'Mission Month' was put off until February or March, as we should open the year with a clarion call to missionary vision and missionary activity. However, my churches will abide the decision of conference and observe 'Mission Month,' but I shall preach and teach and talk and work for Missions from now until Missionary Month is over and the free will offering in all my churches shall have been taken."

God has ever poured out his blessings in rich abundance on those who have given themselves unreservedly to lengthening their cords and strengthening their stakes. His guiding hand has always directed those who undertook great things for God, and then expected great things of God.

So in all our Christian Churches, on the opening weeks of 1926, we shall talk and preach and pray and give for Kingdom enlargement, for world-wide evangelism, for winning the unsaved to Christ and for sending the gospel to those who need it most because they have never had it. If there is, as there should be, a genuine missionary awakening throughout the length and borders of our churches, in the early months of 1926, it takes neither a prophet nor the son of a prophet

to tell that this shall be the most memorable year in our annals and the years to come will reveal the wisdom of appointing a "Mission Month" and of making an attempt, on the part of all pastors and churches, to co-operate through His great name in carrying out this program for Christ and the Kingdom. Our Christian Church will greet and embrace 1926 with open arms, glad heart, glorious expectancy, and a courageous readiness to sacrifice and to save.

J. O. A.

PLANS FOR "MISSION MONTH."

Responses from pastors and delegates attending our annual conferences, indicate a great desire and determination to make "Mission Month" an epoch in our church history. Eastern Virginia Churches will observe February, those of the other conferences will observe March. From suggestions received, the following plans seem to be those in the minds of pastors and people.

1st. In city churches where there are services every Sunday, a three service program in many instances is anticipated. First the pastor will preach on Missions, emphasizing the need of missionary emphasis and study, also the present emergency situation, outlining the program to be followed. At this service, the speaker or speakers for the following Sunday will be announced. In some instances two or three interested persons in the congregation will be selected to have charge of the services the following Sunday. In some instances an invited speaker from another congregation will speak on Missions. On this second Sunday of the program, three or four young people will be appointed and given the names of all the members of the church and those usually attending the services. Each of these young people will be given sufficient envelopes to give one to each name on his or her list, with the suggestion that the envelope be returned the following Sunday containing the offering.

On the following Sunday the offering will be after the pastor shall have explained the need and urged all present to make as liberal offering as possible. The offering will then be taken in the usual way.

One pastor, in whose church the Budget System is strictly adherred to, says he will use the following plan: "I now think we will put on an educational program during the month of February, culminating in a pageant near the last of the month, with the understanding that the Mission end of the envelope offering and the special offering at the pageant, go as our special for the Emergency Fund. It seems to me that this will keep us with the Budget System and at the same time enter into the program of the conference." This certainly seems a fine program to follow where the Budget System is in practice.

In churches where there is preaching twice a month, the first Sunday of "Mission Month," according to the purposes of many, will be used by announcements and sermon to lay the matter of Missions and the need of the present emergency before the entire congregation. At this first service a group of three or four will be appointed and given the names of the church membership and a packet of envelopes sufficient to give one to each member. The Every Member Canvass will be made on the first Sunday or during the week following it. At the second service, two weeks from the first, the speaker or speakers appointed and announced by the pastor at the first service, will at this second service have charge of the program. If there are three speakers, each one will be allowed ten minutes. After this presentation by speakers appointed by the pastor, and after the appeal and explanation by the pastor, the offering will be taken in the usual way.

In churches where there is preaching but once a month, many pastors anticipate preaching on Missions on a Sunday prior to "Mission Month" and at that service appoint a committee for the Every Member Canvass, giving to the committee, as in the two cases above, a packet of envelopes sufficient to give one to every member of the congregation. As soon after this service as possible, the committee appointed by the pastor will endeavor to place an envelope in the hands of everyone interested with the urgent request that he or she carry the envelope to church on next preaching day with as liberal offering as possible. On the day the offering is made, some pastors anticipate having an invited speaker preach or that they themselves will make an explanation and appeal for a liberal offering for the Emergency Fund.

In each and every case there seems to be two essential features, without which the church can hardly hope to make the day a successful one.

1st. A special missionary service, laying before the congregation the program of our Lord as contained in Matthew 26: 19-20, or Mark 16: 15.

2nd. The appointment of a committee to make the Every Member Canvass with envelopes given to each member of the church and congregation. So far as is known, these two items are in the minds and plans of all who purpose to make the services effectual.

Many pastors have written that they will vary their program to suit local needs and conditions, but all anticipate the heartiest co-operation and a most worthy desire to make the month memorable in the service of our church and to our Lord.

J. O. A.

"NOBLEMEN" AND "NOBLE LADIES" ONLY.

No doubt many SUN readers are unaware that less than four centuries ago our ancestors—unless they belonged to the "Nobles"—were not allowed, by legal authority in England, to read the Bible. Writing from Canton, China, on November 25th, 1919, Robert Morrison, who had just finished translating our Bible into Chinese, said:

"I trust that the gloomy darkness of pagan scepticism will be dispelled by the dayspring from on high, and that the gilded idols of Buddha, and the numberless images which fill the land will one day assuredly fall to the ground, before the force of God's Word, as the idol Dagon fell before the ark.

"These are my anticipations, although there appears not the least opening at present. A bitter aversion to the name of our blessed Saviour, and to any book which contains His name or His doctrine, is felt and cherished. However, that does not induce me to despair. I think of Britain, what she was, and what she now is, in respect to religion. It is not 300 years since national authority said, that 'the Bible should not be read openly in any church (by the people), nor privately by the poor'; that only 'noblemen and gentlemen, and noble ladies and gentlewomen, might have the Bible in their houses.' I remember this, and cherish hope for China." J. O. A.

A BIRTHDAY GIFT.

One of our splendid Christian woman (may our dear Lord multiply her kind in the earth!) writing a most kindly personal letter to the Secretary of Missions, closes with this sentence, which reveals the true Christmas spirit:

"The Lord knows how badly this money for Missions is needed, and I find it in my power to give my Saviour a Birthday Gift to help carry on the work that He loved best. I am thrice happy to have it to give, especially on His anniversary. He gave it to me, and I gladly give it back to Him. Am sending Cashier's Check" (for $40.00).

We wish every line that this good friend (the wife of one of our hardest working and most self-denying ministers) wrote, could be given to THE CHRISTIAN SUN, but it is personal, and we are not at liberty to print it. A Birthday Gift to our Lord for Missions! That strikes the Editor as the most fitting gift that we can make at this Christmas time. J. O. A.

CONFERENCES OF COLORED PERSONS.

(Reprint from Christian Annual, 1875.)

The North Carolina Conference was organized in the City of Raleigh in 1866, and was, perhaps, the first conference of any denomination, composed wholly of colored persons, organized in the South after the close of the war and the emancipation of the colored race. Rev. W. B. Wellons, D. D., President of the General Christian Convention, and Rev. H. B. Hayes and Rev. J. W. Wellons were present to aid in the organization of the conference. Rev. Wm. M. Hayes was the first President.

The Western North Carolina Conference met in the city of Raleigh, N. C., on the 4th of November, and the session was a profitable one, but the proceedings have not yet reached us, and we can give no particulars. Their next session will be held in Plymouth, N. C.

The Virginia Conference met at Providence, in Norfolk County, on the 23d of October, and had a good session. Rev. R. C. Tuck was with them one day, and assisted them. The next session will be held at Antioch, Isle of Wight County, Va.

The Eastern North Carolina Conference held its annual session at New Berne, in September.

The Colored conferences will publish their proceedings together. We are unable to give the statistics or the names and addresses of the preachers.

The three conferences number about forty ministers, and about fifty-five or sixty churches.

The visits of the white ministers to their annual meetings are highly appreciated.

(NOTE.—The above, printed more than half a century ago, seems to indicate another particular in which the Christian Church has pioneered.—*Editor.*

BASIS OF CHRISTIAN UNITY.

John Wesley, the father and founder of Methodism, did not take steps to build another denomination or start another branch of the Church. As is well known, he remained a member of the established church, but those who followed him built up what this great man of God had begun and the denominations which grew out of his life and labors have in many instances gone far of the mark aimed at by their leader. Wesley wanted Christian unity and laid down the following as the basis of that unity:

"I will not quarrel with you about opinions. Only see that your heart is right toward God; that you know and love the Lord Jesus Christ; that you love your neighbor and walk as your Master walked, and I desire no more. Let my soul be with these Christians, wheresoever they are and whatsoever opinions they are of. Whosoever thus doeth the will of my Father in Heaven, the same is my brother and sister."

This issue of THE SUN is No. 52, and is the closing number of the year. Volume LXXVIII, No. 1, will appear on January 7, 1926. Meantime we wish you a very happy New Year's Day.

CONTRIBUTIONS

SUFFOLK LETTER.

Nothing has done so much to improve human character, social relations, commercial business, and civil government, as the birth, life, ministry, death and resurrection of Jesus Christ. His birth opened a new world for womanhood and babyhood. Ages had been hard on woman. Only a very few outstanding women appear on the pages of history, until the angel said to Mary: "Blessed art thou among women,"—Luke 1: 28 and 42. From that moment until this, there has been a rising tide of woman's influence among the nations; and we are not at the end of her sway. Every age of this rising tide has made a better world.

Baby never had a fair chance until Isaiah wrote, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder,"—9: 6; and, later, when the angel said unto the shepherds, "Unto you is born this day, in the City of David a Savior, which is Christ the Lord."—Luke 2: 11. That promise and that declaration opened up a new world for babyhood. No one would have even thought to say, "The world advances on the feet of childhood," had it not been for the Babe of Bethlehem; but no one can stay the advancing tide of babyhood. Christmas started with the song of angels, the finding of the Babe in the manger, and the visit, worship, and contribution of the wise men. The echo of multitudes of the heavenly host, with the angel, praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men," on that Holy Night, lingers still in Christmas Carols and great Anthems of praise. A few intellectuals waste time in discussing the Virgin Birth; but Christmas comes on apace and millions of angels in human form go forth to fill babyhood and childhood with inexpressible joy, and to smooth the wrinkles and cares of age. The hush of Christmas night is broken at early dawn by the hosannas of infant voices and the chatter of happy tongues.

Christmas does not stop with happy children and busy women, but it enters the big world of business and makes all take notice. Walk the streets and behold the store windows in their richest and most beautiful displays. Enter the post-office and see the busy men and the anxious crowds. Go to the express offices and see the crowded trucks and busy men. Step into the shops and mingle with the throngs looking, talking, buying, and hastening out with their presents for loved ones. Mills stop, business goes on.

The Public School pauses in honor of Christmas, and it ought to know it would die but for children and the Bible who called it into being. To shut the Bible out of the Public Schools is to shut out its founder and to deprive the children of their due. Bank the fires in the great industrial plants, cut off the electric power, close the office, leave the sheep on the hillside, go to the Manger, the true Cradle of Liberty, the fountain of Salvation, and listen to the angels who speak to the soul. Grandma is quiet, but memory blushes with joy. Childhood is noisy as birds with music that fills the house. The busy man rests. The busy woman smiles. Home, sweet Home is filled with peace. What will it be when Christ comes again? We will wait and watch.

W. W. Staley.

ELON LETTER.

Those who were present at the Elon College Commencement in 1925, will recall the glowing compliment paid our college by Dr. Robert L. Kelly, executive secretary of the Association of American Colleges.

Dr. Kelly has just conferred upon us two other signal honors. He has invited Prof. S. A. Bennett to write an article for *Christian Education,* describing the program of leadership which is being conducted here. Prof. Bennett very modestly gave as the title of his article "The Mooney Christian Education Building." However, when Dr. Kelly edited this article for his magazine, he gave it the title in solid capitals as follows: "CHRISTIAN EDUCATION COMES INTO ITS OWN." In addition to that, Dr. Kelly offered the college the privilege of using the November, 1925, issue of *Christian Education* as a regular Elon College Bulletin. The college accepted this offer and mailed out a thousand copies to our trustees, ministers, and alumni. If other persons desire a copy of this bulletin, so long as they last it will be supplied free.

The other kindness that Dr. Kelly has conferred is in his latest book entitled: "Tendencies in College Administration." This book gives pictures of significant college buildings in the country. There are forty of these college buildings in the United States given in this book and in addition to this, one in France, and he has included among this forty, on page 90 of this book, a beautiful view of our Christian Education Building. This book may be purchased from the Science Press, Lancaster, Pa., for $1.50.

I wish to quote a paragraph from this book:

"Every college is a benevolent institution. While the colleges are increasing their charges to the student, there is little likelihood that a college can be made to pay. To put the charges on a paying basis would be to exclude some of the most able and promising students simply because they are poor, and this no college wishes to do. They prefer themselves to assume the role of beggars and be continually passing the hat for endowment, buildings, equipment, current expenses. State institutions prefer to bombard legislatures for increasing appropriations. In some form, society makes up the deficit."

In this connection, it should be said that every time Elon College adds a student it must find an income from generous gifts or from endowment amounting to $117.18, in order to balance accounts. This is why the State of North Carolina through its Department of Public Instruction and the Southern Association of Colleges have made it necessary for Dr. Walters and Brother Scott to be in the field at this time raising money for the benefit of Elon College. We could cut down our student enrollment to one-half and perhaps get by, but the Christian Church is not a half-way group of Christian workers. They have always wanted to render their full service for the Kingdom and there is no service so valuable and so necessary for the church to render now as the service which inevitably inheres in the maintenance of Christian institutions of higher learning. President Coolidge has said that religion and education based on religion are the hope of our country and, in this judgment, President Coolidge is eminently wise. The hope of the Christian Church resides in her colleges. We must rally to Dr. Walters and Brother Scott in their work, and this "must" is all imperative from which there is no escape.

The first Sunday in January, or the nearest preaching Sunday thereto, has been designated as Elon Day, on which our ministers are requested to preach on Christian Education and to lead their congregations in public prayer for Elon. The only way that we shall succeed in our efforts to maintain our college, is to pray for it, which in turn will lead us to give for it. In the name of Him who gave Himself for us I call upon our people to pray for Elon and to give for its support and I am especially happy to be able to do this at that season of the year which marks His advent into the world.

W. A. Harper.

VALLEY LETTER.

After an intensive revival meeting campaign, I am glad to be at home again for a little rest and study during the winter months. I have been blessed with good health during the fall, and have been able to keep right on with my work with only two nights off since September 24th.

On that date I began the meeting at Mayland. The spirit of co-operation was fine, and the congregations were large. Rev. R. P. Crumpler preached several nights to good acceptance. The Cadle Crusaders also rendered valuable assistance on several occasions. The Young People's Bible Class from Linvelle, and the Unity Chorus from Mayland Brethren Church sang at two services each, much to the enjoyment of all. There were eight conversions during the meeting, and two united with the church there.

My next meeting was at Timber Ridge. Rev. R. P. Crumpler rendered valuable assistance there also, during part of the meeting. The weather was unfavorable much of the time there, and the congregation hardly up to the average. There were four conversions, and all united with the church.

From Timber Ridge I went to Leaksville and began a meeting there. We had good congregations, good interest, four conversions and five additions to the church.

My next meeting was at Newport. Here the congregations were fine. There were eight conversions and nine additions to the church. Newport has recently made some much-needed improvements in the church building. They have removed the plaster from overhead, placed a nice ceiling there, painted the walls, and put in electric lights.

The visible results of my meetings this fall have not been up to those of former years, yet I feel that my conscience is clear and I have done my best. I shall have three meetings to hold in the spring.

Our one-day school of missions, held at Mt. Olivet (R.) Church, was not quite so large as we had hoped for, but the program was of a high order. Dr. W. P. Minton and Dr. J. O. Atkinson gave two or three excellent addresses each, and Rev. V. T. Crawford, the new pastor at Winchester, gave one good address. All present were delighted and inspired by these masterful presentations of truth and duty. On Sunday following, Dr. Atkinson preached at Newport and Leaksville, and Dr. Minton at Bethlehem, Concord, and Dry Run. From what I have heard, the congregations at these places were delighted and inspired. The visits of such men as these are a blessing to our people.

A. W. Andes.

Tarbell's Teachers' Guide or Peloubets' Select notes, either or both, for the coming year, may be obtained through the office of The Christian Sun, 1536 East Broad Strreet, Richmond, Va. They are invaluable in preparing the Sunday School lesson. Order your copy now, price $2.00, each, postpaid.

LIBERTY, VANCE.

The last session of the Eastern North Carolina Conference, recently held here, has been declared the best session yet held, and all business was transacted in a spirit of Christian love.

We enjoyed so much having these Christians with us, for through them, we are inspired to greater service for our King. One of the greatest joys of this life is to meet the people of God and have that sweet fellowship, when we can talk of Jesus and His wondrous love. While a full account of the conference has been given, we desire to mention a few things briefly. First, Rev. Stanley C. Harrell of Durham, N. C., made a splendid address on "Stewardship." We wish every one of our people could have heard this, and may God grant that each of us be awakened to the fact that we are stewards and must give an account of everything entrusted to our care, whether it be time, talent, or money. We should be keenly conscious of God's ownership of all.

Dr. Harper brought a good message, showing the difference between "College" and "Christian" education. Then the annual conference sermon, by our conference evangelist, Rev. H. C. Caviness thrilled each heart, as it was a message of great value in the present age. He used as his text, "And ye shall know the truth, and the truth shall make you free."—John 8: 32. In this marvelous discourse, the "evoultionist" was dethroned, while our Savior was enthroned King if kings and Lord of lords. As usual, Brother Caviness spoke under the demonstration of the Holy Spirit. In this man we see one who has lost his will in God's great will, one that lives in very close communion with the Father, one who realizes from the depths of his heart, that all the words of praise and the works of man, are but a failure when used to express the matchless love and wondrous power of a resurrected Lord.

Another item of interest was the address of Dr. J. O. Atkinson. As usual, this was fine, and especially at this time did he exalt our Christ and show us our duty in a very definite way. That we should press forward, working to carry out His command to go "into all the world and preach my gospel to every creature." We might say a lot about Dr. Staley, but we have the promise of his address in full, through THE SUN.

Thursday evening following the conference, we had the great pleasure of having Dr. W. C. Wicker, Rev. R. L. Williamson, and Rev. H. C. Caviness, to make short talks in our Federation service, after which, Rev. M. R. Moss of Charlotte, N. C., preached for us. Bro. Moss is only a young man, but he has a promising career ahead. He has for some time been associated with Mr. Caviness in evangelistic work, as pianist and personal worker.

On the following Sunday, Bro. Caviness honored us with another great sermon, from the 5th chapter of Revelations, and 12th verse. This message will abide with us for all time, because we consider it the greatest sermon that it was ever our pleasure to hear. We shall always remember that hour when the messenger was exalted, our Lord glorified, and the name of Jesus magnified. Thank God for such men. We trust that our churches will keep him busy in evangelistic work. As our conference president and evangelist, let us pray for him daily, asking God to give him both spiritual and physical strength to enable him to do for us great and mighty things in Jesus' name.

We desire to say a few words about our outgoing and in-coming pastors. Four years ago, Rev. J. E. Franks came to us as pastor, but a stranger to all. During his stay with us he has done efficient and faithful service, making many life-long friends that regret so much to lose him. Brother Franks always had a good message, that the hungry soul could feed upon. In each message he brought us, there was a dividing line that placed the Christian on one side and the sinner on the other. He, like Paul, was determined not to preach anything but the pure gospel in all of its simplicity. This faithful servant of God did not have a "college education." He did not graduate at some university, but he has his diploma from the "King's College," with the B. A. degree, having been "born again." He goes forth, believing the Bible, preaching the Bible, and living the Bible. We are glad to recommend him to any people as one strong in faith, filled with the spirit, and devoted to the cause for which Christ died. Words fail to express the gratitude of many here for all that he has meant to us as a spiritual adviser. We shall never cease to give thanks for a sermon in his early ministry here. His theme was, "The Stool of Do-nothing-ness, or One Hundred Per Cent for Christ." At that time we caught a vision of a deeper life in Christ Jesus. Since then our only joy has been when in service for Him. May God bestow His richest blessings upon this faithful pastor and people wherever he serves.

Our new pastor, Rev. H. E. Crutchfield, came to us from Elon College, the third Saturday in November. We were so much impressed with his first sermon (Romans 15: 29), because we want the full gospel. He gave a splendid message both Saturday and Sunday. We are praying that God may guide not only our pastor, but all ministers and teachers unto all truth. We ask our dear readers to pray that the New Year may be the best in the history of our church.

To THE SUN family, a Merry Christmas and a Happy New Year in service for Jesus.

MRS. R. J. NEWTON.

Henderson, N. C., R. 1.

SPECIAL NOTICE.

Does any SUN reader have copies of The Christian Annual for 1904 and 1905, either or both? If so, it will be a most helpful and generous donation if the same will be sent to Miss Louise Savage, Librarian, Elon College, N. C. By patient and persistent endeavor, Miss Savage now has in the library a complete file of the Annuals since 1870, with the exception of the two now asked for. The history and events that these Annuals carry are invaluable.

BETHLEHEM COLLEGE

WADLEY, ALABAMA

TO THE CHURCHES AND SUNDAY SCHOOLS OF THE SOUTHERN CHRISTIAN CONVENTION.

Dear Friends:

We come at this time with this *very urgent appeal* for funds to help meet the running expenses of Bethlehem College. It is necessary to secure funds to the extent of at least $5,000 above what we will get from students this year in order to balance our accounts for the year's work. $2,000 of this amount may be secured in and around Wadley, but the other $3,000 will have to come from other places.

Financially, Bethlehem has been hard hit this year. The cotton crop of this section is very short and the price is a third less than last year, and we are heceiving very little help from Men and Millions. So we must fall back on the individual churches for help, or close up the institution.

Our churches and Sunday Schools have always been so thoughtful and considerate of all the enterprises of our beioved church, and you will not fail us now in this hour of our direst need.

Our teachers are at Bethlehem at a stupendous sacrifice, and their salaries must be paid when due, if possible, but we have not the funds to pay them for the last month.

We believe this appeal will not go unheeded—that the interest your church and Sunday School have in their own College will lead them to make a *worth-while Christmas Gift* to Bethlehem College.

"Bethlehem College is *your College*—build it."

Send money to—

S. L. BEOUGHER, *President,*

WADLEY, ALABAMA.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

Warren H. Dennison, *Secretary.*

Start 1926 by becoming a tither, also by making a personal and family budget, and keep accounts.

THE NEW YEAR.

May 1926 be the best year we have ever had as a church! We believe that our Christian Church has made the most permanent development and substantial contribution to the work of the Kingdom during this quadrennium that it has ever made. We are convinced that, taking all in all, our church is stronger today than ever, and so far as it is humanly possible to judge, is making a greater contribution than ever to the progress of the Kingdom. I am not unmindful of our many weak places, or of the many open doors, or of our great needs. We are fully aware of them and they are tremendous challenges to our faith, prayer and sacrificial giving; but our battle line as a church is further forward than ever. The year now closing shows more numbers than ever received into our churches, a larger enrollment in our Sunday Schools, more Christian Endeavor societies organized; the rank and file of our churches are better informed about our work, more churches have been builded, repaired, enlarged, made more substantial, with better equipment than heretofore. Our colleges are over crowded with students seeking higher education; we have a larger number of people dedicating themselves to life Christian service, and never so many doing graduate work preparing themselves for efficient leadership in Christian work; our young people are organizing in a dozen conferences and are coming on in large numbers to take their places in the activities of the church; our summer schools have multiplied and the numbers attending are greatly increased.

Our churches and conferences are being better organized, thus becoming more efficient constantly; our church literature is better than ever. With all our needs, we should take courage and enter this new year with a deeper spirit of consecration and larger efforts to serve.

STEWARDSHIP INSTRUCTION.

From the information we have received so far concerning the observance of the stewardship period, we are sure that there has been a more general observance by far than last year. A great variety of stewardship programs have beei used. Some have said that they were prevented for various reasons from carrying out a program at this time, but would do so at another date. We hope that no church and pastor will fail to give their people real instruction on this theme that is engaging attention in all denominations. We hope for a general expression of stewardship experience from your church's study.

BETTER FINANCE METHODS.

We are hoping that our churches will decide now during this stewardship period that they will make a real study of church financial methods and decide that they will use the well approved methods that add to the spiritual life and which put the finances of the church on a sound basis. Decide to make a budget, both for your current expenses and for benevolences, and to raise these budgets by an annual Every Member Canvass; also to use your influence to bring about a simultaneous canvass for the churches of your conference.

A RECOMMENDATION.

We recommend a real study of stewardship in pastors' conferences. If the pastors of a conference would meet for a day's study of this great subject at a central place, there would be brought into your conference an emphasis that is sorely needed in the churches. Not all pastors have gotten down into the depths of this vital theme and a day's conference would be of untold blessing.

WILL THE CHRISTIAN WORLD BALANCE ACCOUNTS?

We, in the joy and happiness of Christ's light and love, still content ourselves with spending fifteen times as much on Home Missions as we do on Foreign Missions. The *Christian Advocate* says that the Southern Methodist Church hardly strikes the average, which is fifteen times as much for home church maintenance as for Missions. The evangelical churches of America, according to reports, gave $500,000,000 for the home field last year but onil $40,000,000 for foreign lands, which is 12½ times as much for gospel maintenance at home as to carry the gospel to the perishing millions who know nothing of its light and life and have never heard its message. The *Christian Advocate* also states that the Southern Methodist Church gives about one-tenth of one per cent of its income to Missions. Evidently very few of the denominations have yet taken seriously to heart the missionary message. And yet this is the supreme command of our Lord.

J. O. Atkinson,
Mission Secretary.

THE CONFERENCES WERE LOYAL.

Every one of the eight conferences composing the Southern Christian Convention voted unanimously to accede to the request of the Executive Committee of the convention to designate a "Mission Month" for offerings from all the churches of the conferences. All conferences will use March except Eastern Virginia which voted to use February.

We are hearing from pastors all over these conferences and in every instance there is most hearty approval and the determination expressed to co-operate in every way in making "Mission Month" effectual and note-worthy. One of our good pastors writes that he sincerely hopes, and will do all within his power to make his hope come true, that "Mission Month" in his conference will be an epoch-making event in the history of the churches and the most helpful program ever put on by the churches. If all the pastors will prove as loyal and as willing to co-operate as the conferences have done through pastors and lay delegates, there can be no doubt as to the outcome.

J. O. Atkinson,
Mission Secretary.

THINK OF THESE THOUSANDS.

Your Mission Secretary is just in receipt of a Christmas card bearing the picture of two aged Koreans who in the course of human events must soon face their Maker. Their faces are worn and wan and carry a look filled more with blank indifference or despair than with any gleam of hope.

My good friend sending the card from Korea, writes: "Thousands like these will know nothing of the Christmas message and joy that will envelope America. Pray with us that we here may have a part in bringing the message to a few of them this year. Christmas wishes to you and yours."

There was received almost by the same mail a letter containing a check for Missions saying, "A Christmas gift for our Mission Fund—for our dear Savior's cause." This latter will possibly carry or help to carry some word or message to the thousands who wait without joy or hope of any Christmas, as they know nothing of such an event. This is or should be the real spirit of Christmas, namely, a desire to share its joys with the millions who have never heard of our Christ and who await that message until we carry or send it to them.

J. O. Atkinson,
Mission Secretary.

WHY SONG WRITERS ARE OFTEN ACCUSED OF PLAGIARISM.

I have often ovehheard discussions regarding the authorship of certain songs—where more than one writer takes credit for the words and music. It is true that sacred music has been published where it appears as though the words or music were a deliberate steal from music that has already been published.

As far as I am able to discover, the accusation of plagiarism in music is as ill-founded as that in literature. Some historians have accused Abraham Lincoln of appropriating the thought in his Gettysburg Address from the Greek account of the funeral oration of Pericles over the dead bodies of the Athenians after the Battle of Thermopylae.

Lincoln probably did read this oration in his youth. The thought remained after he had forgotten its source, and at Gettysburg the thought again came into consciousness when he expressed his feelings on this occasion.

The same thing has undoubtedly happened in music. For example, there has been considerable discussion concerning a portion of Signor Puccini's "Girl of the Golden West," and "Alexander's Rag-time Band"—how they were practically the same, note for note, yet no one will assume the great Italian composer plagiarised, and surely the rag-time man had never heard the "Girl of the Golden West" when he published his song, for they were published simultaneously in different parts of the world.

The popular song, "Haven of Rest," is taken from one of Dr. Robert Lowry's compositions, published in one of his early books, both words and music. The melody of "Face to Face" is the first strain of a home song popular two or three decades ago, written by W. A. Ogden. "When the Mists Have Rolled Away" is quite identical with the song written by J. H. Anderson back in the early 70's. The chorus of "At the Cross" is an old plantation melody, once well known.

Charles H. Gabriel once told me the following incident: "I wrote and published a song entitled 'Over in the Glory Land'; the manuscript had been seen only by myself and the typesetter. My surprise may be imagined when one day, soon after, I received from an Eastern hymn writer a text on the same subject, same title, same meter, and substantially the same subject-matter throughout, stanza for stanza. He had not seen my song nor I his poem, yet the one was the counterpart of the other. I immediately mailed him a printed copy of my composition, which proved to be as much of a surprise to him as his had been to me."

It is entirely possible that two or mare men of a creative type may feel and express in music the same thought and emotion.—*Homer Rodeheaver.*

DISCIPLES CALLED CHRISTIANS.

By Rev. P. H. Fleming, M. A., D. D.

[Annual Address before the North Carolina and Virginia Christian Conference, Salem Chapel, Forsythe County, N. C., November 10, 1925. Published by request of the Conference.]

It has been a hard struggle back to the principles, doctrine, and fellowship of this church, where the disciples were first called Christians. These reformers, great and good men, though they were, labored in the twilight of the coming morn. They were steering back to the moorings of the first Christian church; but noon had not come. It was the morning hour of a brighter and happier day.

That some mistakes were made, from a religious view point, in working out religious problems in the renaissance, is evident. It was right to break away from the old that was wrong, and to accept the new that was right. It was right to give to the people the open Bible—that was apostolic; but it was not apostolic nor Biblical to bind them to human creeds and to human and sectarian names.

Since the beginning of the Reformation, A. D. 1517, many religious denominations have come into existence; and it hardly seems that the day has yet come when another shall not be born.

Among the multitudinous births of denominations during and following the Reformation, there was born a denomination from a three-fold source: namely, from the Methodist church in 1792, on questions of government and discipline; and when on August the 4th, 1794, they called themselves Christians and took the Bible as their creed; and from the Baptist church in New England on questions of name and doctrine; and in the organization of a church in 1801 known as Christian; and from the Presbyterian church in and following the great Cane Ridge revival which swept over Kentucky and parts of Tennessee in 1800-1801, and by the end of 1804 had extended to southern Ohio and western Pennsylvania, there sprang up a new organization which in 1804 resolved to take the Bible as their creed and to be known as Christian.

It appears that these movements were unknown to each other and that there was no concert of action by these three bodies in their movement to the Bible as the rule of faith and practice, and to the name Christian by which each decided to be called.

These three bodies becoming acquainted, merged into one organization. Their principles, briefly stated, are:

I. The Lord Jesus Christ is the only Head of the Church.

II. Christian is a sufficient name for the Church.

III. The Holy Bible is a sufficient rule of faith and practice.

IV. Christian character is a sufficient test of fellowship and church membership.

V. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to and exercised by all.

The vision seen by the founders of the Christian denomination is portrayed by its principles and the things initiated. Its principles are true, good, and beautiful, but notwithstanding all that, such broad and generous declarations are fraught with danger when not rightly understood, interpreted and practiced.

The Head: Christ is the only Head of the Church. He is given as a witness, leader, and commander of His people. Those who accept Christ as the Head of the church, and obey Him, place themselves under His direction and guidance. There is communion between Christ, the Head, and the church, the body. Since Christ is the Head of the church, the church owes Him allegiance and obedience.

The Name: The name Christian defines a peculiar people, and is the synonym of evangelical truth. It is scriptural, and is the name owned and worn by the early church. Under it martyrs of the cross for three centuries marched to death. It means a believer in and a follower of Jesus Christ. The name is significant of all that is related to Christianity. Christian is a cosmopolitan name, the truest and the best; and it stands above all other names by which the followers of Christ are called. To be a Christian, one must be an obedient follower of Jesus Christ.

The Creed: The Christian denomination takes the Bible as its creed. Not one of the books is discarded, nor any part of a book is junked by those who take the Bible as their rule of faith and practice. The book of Genesis cannot be thrown overboard, treated simply as tradition or a myth; nor can such a church or people relegate to some junk pile such doctrines as man's creation, man's fall, the virgin birth, regeneration, the resurrection, the judgment, the existence beyond the grave, nor any other doctrine taught in the Bible. To profess to take the Bible as the rule of faith and practice and then disregard it in life and teaching, brands one a traitor.

Church Membership: Christian character is the test of fellowship and church membership. When a man accepts Christ as his Lord and Savior, he becomes a Christian. The ruling principle in Christian character is Christ-mindedness, Christ-likeness, Christ-love. Christian character is the highest character that a human being can bear on earth.

This principle is both inclusive and exclusive. It would exclude none that accept and follow Christ; nor would it include those that He rejects.

Private Judgment and the Liberty of Conscience: Private judgment and the liberty of conscience as a principle is open to criticism and abuse, unless understood and interpreted aright. It must be understood that the statement is made by and for those who have repented of sin and accept Jesus Christ as Lord and Savior. It is made by and for those who in truth follow Jesus Christ, and who are led by the Holy Spirit in the interpretation of the Word of God.

Man is a responsible being, and hence must be free, but the liberty of conscience in things Christian, may not be claimed by one who is not a Christian, by one who has not accepted Jesus as Lord and Master.

Things Initiated.—In several fields, the Christian denomination has blazed the trail where now great highways run. I know of no church that has initiated and fostered more good things than the people known as Christians.

Of the things initiated or set in motion, wherein the Christian denomination certainly seems to stand first, I mention the following:

In Union.—When the followers of Christ from the Methodist Episcopal, the Baptist, and the Presbyterian churches, three separate bodies, came together as one body, it was a rare and beautiful thing, and a thing unheard of before in the annals of time.

Religious Newspaper.—The Christian denomination gave to the world, in 1808, the first religious newspaper, *The Herald of Gospel Liberty,* which is now the oldest religious newspaper.

Co-Education.—In co-education, the Christian denomination pioneered, in that in 1850, it founded the first college, Antioch, that gave equal privileges in higher education to male and female in classes, and to professors, and to all creeds and races.

Temperance.—In the field of temperance organizations with a total abstinence clause, members of the church known as Christian were evidently in the fore-front. In a large stone, set in concrete, on property owned by Pleasant Hill Christian Church, Alamance County, North Carolina, and where a former church building stood, there is a tablet erected bearing this inscription:

"Erected 1909
by the Pleasant Hill Temperance Society in
Commemoration of its Organization
1833."

From an old, faded book, containing the constitution, roster, and minutes of that society, I quote the following: "We therefore agree that we will abstain from the use of ardent spirits except as a medicine, in case of bodily infirmities, that we will not allow the use of them in our families nor provide them for the entertainment of our friends, or for persons in our employment, and that in all suitable ways we will discourage the use in the community."

Women Preachers.—The Christian denomination led in the matter of ordaining women preachers. In 1860, it ordained a woman preacher, and so far as I have been able to ascertain, it was the first denomination in modern times to ordain a woman to the gospel ministry.

The Christian denomination has certainly caught sight of great visions and has certainly had great ideas, and has set in motion great streams of influence and power, but it has not pursued the visions earnestly enough, nor urged its ideals forcefully enough, nor followed the streams of influence and power rapidly enough to reap the rich fruitage and the great harvest of its early sowing. Others have followed and won laurels in fields where the Christian denomination pioneered. I blame them not, but congratulate them. The opportunity was ours, and though we may not have gathered a large visible harvest, I am glad that we were privileged to blaze the way.

It may seem strange that a people so numerically small, when compared with the large denominations, should have given to the world such great ideas and movements; but it is not strange when one thinks of their principles and aims.

The Christian denomination in its organization and principles was well nigh a hundred years in advance of the age in which it came into existence. And as paradoxical as it may seem, its greatest strength has been, and is, its greatest weakness, in that it depends too much upon its principles to publish themselves. Even the gospel of our Lord and Savior Jesus Christ, needs to be proclaimed.

(*Note.*—The next, *and final installment of* Dr. Fleming's address, will take up "Some Present-Day Problems for Ourselves and Others.")

Henry Ford hit the nail squarely on the head in the following passage, which tells us why work wins:

"Selling is telling. Shoot straight, hit hard, and everlastingly hammer your story home, and the sales will come.

"There isn't any luck about it. Work is the thing; good, earnest, honest hard work—work in the right direction—work with brains, but everlastingly, persistently, continuously—work.

"If it required no brains, no energy, no work, there would be no glory in achievement.

"Reinforce yourself with steel-hooped, copper-rivited, well-directed energy and intelligence, and knowing what you want to do, do it.

"Work wins. You can't beat it."

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

INTRODUCTION.

During the greater part of the past year we have been studying the Acts of the Apostles, and during the latter part of the year, the lessons have been centered around that most wonderful character, St Paul the Missionary to the Gentiles. And, in spite of the fact that Paul was a great preacher of the essentialness of faith, he told by example what James puts into words, that "Faith without works is dead."

Paul has passed from the scene. So have the Apostles, save John alone. Three of the Gospels have been written:. Matthew, the gatherer of taxes has told the story of facts and figures; and Mark, has set down from his own memory and guided by Peter, his story of the Christ; Luke, the doctor, has told as only a man trained in the sciences, the story of the Life of Light.

Jerusalem, the Holy City that Jesus would fain have saved is no more; and the youngest of the apostles is an old, a very old man, when he starts to write the Gospel of Love. Being taken from the Gospel of John, the lessons of this quarter are almost necessarily of an evangelistic character. This Gospel was written to persuade men to accept Jesus as the Son of God, the sacrificial Lamb, through whose blood all mankind should eventually be saved.

Amos R. Wells says: "The Gospel of John is the crown of all writings, as Jesus Christ is supreme among all that have ever lived on earth. Into this little book, the inspiring Spirit has poured the whole of essential religion. If our missionaries had no other book of the Bible, with this alone they could win the world."

It is this book of the Book of books that we are to study for the next three months. If you have not done so already, go now and read the entire book.

The writer of the "Gospel of Love" was eminently fitted for his task, for was he not "the disciple whom Jesus loved"? Was he not with his Lord at those times which were most sacred? He was with Christ when the daughter of Jairus was raised; was with Him on the Mount of Transfiguration; he was in the inner circle in the Garden of Gethsemane; and it was into his hands that Christ committed His mother's care when He was dying upon the cross. Truly was the writer of this Gospel fitted for his task.

John's Gospel was more than likely written at Ephesus where John spent the latter part of his life, ministering to the church which Paul founded there. John is supposed to have lived to be a hundred years of age, and the Gospel was written in the last years of his life, probably around A. D. 90.

"The Fourth Gospel is planned with care and the plan is skillfully worked out, in strong contrast to the almost haphazard method of the synoptic Gospels. The plan exhibits the growth of the faith of Christ's disciples and the opposition of Christ's enemies. The outline of the Gospel, according to Plummer, is as follows: I. The Introduction, setting forth Christ's origin and nature. II. Christ's revelation of himself to the world: the testimony of John the Baptist, of the disciples, and of the miracles; Christ's work among Jews, Samaritans, Galileans, and mixed multitudes. III. Christ's final revalation of himself in his last discourses to his disciples, his crucifixion, and his resurrection. IV. The appendix to the Gospel(Chapter 21). This outline we are now to fill in, our first lesson being taken from the introduction.

LESSON I.—January 3, 1926.

"THE SON OF GOD BECOMES MAN."

Lesson: John 1: 1-18.

Golden Text: *"And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth."*—John 1: 14.

Devotional Reading: Phil. 2: 5-11.

Reference Material: Matt. 1: 18-25; Mark 1: 1-8; Luke 1: 26-36; 2: 4-7.

In his prologue, John summarizes in a sense the entire Gospel, setting forth in minature what follows. He states directly, that The Word was God, the Word became flesh, and the Word reveals the Father of all.

The "Word" was a term that was familiar to Greek philosophers. The nearest approach to its meaning in the Old Testament is expressed by "the Angel of the Lord." As man's speech expresses the will and character of man, so does Christ express all that God is. As man's speech is coexistent with man, yet separate from him, so was Christ with God "in the beginning." And though united with the Father, yet was the Word a distinct Person from that Father from the eternity before the ages began.

And through this Word were all things created, for He was the Father's agent, "And without him was not anything made that hath been made." Now since Christ made all things, he has power over all things. And even the sea obeys His will. And certainly we are justified in praying to Him to send us the sunshine and the rain and in asking Him to cure us of our infirmities.

Indeed, "In him was life," and He was the source of all life and health and happiness; for that "life was the light of men." Jesus told His disciples, "I am the Light of the world," and we who live today can bear witness how history has proved the truth of that saying. What a pity "the light shineth in the darkness" and even now "the darkness apprehendeth it not." Why do we still reject Jesus? Why are we so backward in carrying out his commands.

John tells us that "he came unto his own." They were his because He had made them, a thousand times more do they belong to Him now, for He has redeemed them that receive Him, and to them has he given "the right to become the children of God."

And that He might better teach men the Word, "the Word became flesh and dwelt among us." He did not put on flesh as a garment that might be dropped at any moment, but became flesh and assumed the role of a human being in all things, like as we are, so that we might behold the glory of God whom no man hath seen. It is through Jesus that we must see the Father, if see Him we will.

Christ alone can interpret God and make Him manifest man. And Christ has declared, "He who hath seen me, hath seen the Father."

LESSON II.—January 10, 1926.

"FIVE MEN BELIEVE ON JESUS."

Lesson: John 1: 19-51.

Golden Text: *"Behold the Lamb of God, that taketh away the sin of the world!"*—John 1: 29.

Devotional Reading: Isa. 53: 4-12.

Reference Material: Matt. 4: 18-22; Mark 3: 13-19.

Time: February,A. D. 27 (30).

Place: The banks of the Jordan, near Bethabara, where John the Baptist was preaching.

The subject of this lesson might well be called, "Seeking and finding Jesus. Peloubets Notes, divides it into the sections, as follows:

I. The Work of John the Baptist, vs. 19-24.
   The voice in the wilderness.
   The prophecy of Jesus.
   The witness to Jesus.

II. John and Andrew Seek Jesus, vs. 35-42.
   "Behold the Lamb of God."
   "Come and ye shall see."
   Winning brothers.

III. The Calling of Philip and Nathaniel, vs. 43-51.
   "Follow me."
   "Come and see."
   Bringing others to Christ.

I. John the Baptist, the great forerunner of Jesus, was a kinsman of Jesus, and their mothers had visited together before the birth of the two sons; but John had been reared in Judea and Jesus in Galilee, so that they probably did not meet until John had started his ministry.

John's reputation for holiness and his burning eloquence drew many to the wilderness to hear him. He summoned all to repentance, and baptized his converts in the river Jordan. John was the last of the long succession of Old Testament prophets, and was probably the greatest and most heroic of them all. Yet remarkable as was the man John, his fame rests soley on the fact that he was the herald of Jesus Christ. In true humility does he tell of the fast approaching of the time of the Messiah's appearance.

Notwithstanding his preaching, he was amazed when the Messiah did come, and almost horrified when he was commanded to baptize Him, that all righteousness might be fulfilled. But when John was persuaded and did baptize Him, oh, wonder of wonders: down from the heavens above came the Holy Spirit "as a dove" and rested upon the young Galilean, and from the throne of the Father came a voice saying, "This is my beloved Son, in whom I am well pleased." Not only did these words confirm the faith of John, but they must have been a source of consolation to the Christ Himself in the troubled life that was to follow.

II. And again on the morrow John saw Jesus, and he pointed Him out to John and Andrew. "Behold, the Lamb of God," said John. "And the two disciples heard him speak, and they followed Jesus." And John and Andrew abode with him until the evening, when Andrew went and found his brother, Simon and brought him to Jesus. What a beautiful thing to do, and what a wonderful thing too, for it was this Simon who became Peter, the Rock of the Church.

III. And on the morrow, Christ found Philip, and he in turn found his brother, Nathaniel, and brought him to Christ. Thus were first five of the twelve chosen.

Today Christ calls to us to come; and today we should learn of Him, and after having found Jesus it is not enough to rest content at His feet, for there is many a brother that must be shown the good that hath come out of Nazareth.

Christian Orphanage

Dear Friends:

Our Thanksgiving Offering is still coming in nicely, and three more churches have joined our "Banner List" this week. Our Burlington Church sent us $500.00; Wentworth, N. C., Church, $102.15, and First Church of Greensboro, $165.00. This makes nine churches that have joined out of the twenty-five asked for. Several of our churches got nearly to the mark, and we wonder if they would not like to send in an additional offering and get on this list.

We have received on the special Thanksgiving Offering this year the sum of $4,880.35. We are a long distance from our goal. We will not close our books till January 15th, so all churches will have time to get their offering in. If your church has not taken the offering, please see to it that it is taken in your church and let us have one time in the history of our Church that every church on the list made a Thanksgiving Offering. That would be fine.

Our faithful little church at Mebane, N. C., deserves special mention. They have 25 members and some of that number children, and they sent us $20.00, nearly $1.00 per member. What if all of our churches made a special effort to send us $1.00 per church membership, say if you have 500 members in your church, make your offering $500.00. If that could be worked, we would raise $30,000.00 for our Thanksgiving offering every year. If you have not done so, please mail your offering in from your church.

The following has been sent in:

The Philathea Class of the Suffolk Christian Church, $25.00 to buy Christmas toys and candies for the children.

The Twiddy Bible Class of Christian Temple, Norfolk, $25.00 for Christmas toys and candy for the children.

Sidney Cotton Mills, 3 bolts of goods.

M. W. Hook, 5 pairs of little shoes.

Ladies Missionary Society, First Church, LaGrange, Ga., 2 pairs shoes, pairs pants, 1 coat, hose, handkerchiefs, towels, pillow cases and underware.

A. A. T., 715 Chestnut St., Burlington, N. C., 2 coat dresses

Ladies Aid Society, Newport News, Va., 1 pretty quilt.

Mrs. V. V. Ellis, Suffolk, Va., 1 coat, 4 pair hose.

Ladies Aid Society, Mt. Olivet Church, 2 quilts, 2 dresses, 1 blanket, 2 pair hose, and underware.

Ladies Aid Society, Richland, Ga., 1 quilt.

Ladies Aid Society, Berea, Nansemond Co., Va., 2 dresses.

Chapel Hill Church, Sweaters, pillow cases, sheets, towels, hose, 3 dresses and many other articles.

Miss Edith Walker, Burlington, N. C., 1 coat and 1 hat.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 24, 1925.

Amount brought forward		$ 30,122.24
North Carolina and Virginia Conference:		
Elon College	$ 2.50	
Durham	13.56	
New Lebanon S. S.	2.00	
New Lebanon Baraca Class	2.00	
		20.06
Eastern North Carolina Conference:		
Clayton	$ 1.00	
Mebane	1.25	
Shallow Well (Nov.)	5.00	
Shallow Well (Dec.)	5.00	
		12.25
Western North Carolina Conference:		
Providence Christian Memorial		5.28
Eastern Virginia Conference:		
Berea (Nansemond)	$ 10.00	
Bethlehem	4.56	
Antioch (Oct.)	2.59	
Antioch (Nov.)	3.12	
Rosemont (Nov.)	7.26	
Rosemont (Dec.)	11.10	
Wakefield	4.50	
		43.23
Valley Virginia Conference:		
Concord		1.34
Special Offerings:		
Boone Bible Class, Sanford, N. C.	$ 15.00	
Interest on bond	30.00	
		45.00
New Building Fund:		
T. C. Buchanan	$ 15.00	
Mr. and Mrs. Wade H. Huffman	5.00	
J. A. Holt	1.00	
C. T. Holt, Burlington	60.00	
T. N. Boone	5.00	
Plymouth Church:		
L. J. Wood	$ 5.00	
J. A. Partin	2.00	
T. J. Woodard	5.00	
J. A. Parish	2.00	
E. A. Johnson	10.00	
G. H. Stancil	2.00	
H. Y. Jones	5.00	
J. W. Blalock	1.00	
Mrs. L. J. Blalock	1.00	
		33.00
		119.00
Thanksgiving Offering:		
Shallow Ford Church	$ 4.60	
Wentworth S. S.	102.15	
Mt. Auburn Church	52.10	
Youngsville Christian Church	10.00	
Bethel (Wake)	15.20	
Christian Chapel	17.04	
Mebane S. S.	20.00	
First S. S., Greensboro	165.00	
Pine Plains	91.12	
Chas. L. Rawles	10.00	
Oak Level S. S.	17.77	
Asheboro, by E. L. Moffitt	2.00	
Mrs. Laura B. Watts	1.00	
Salem Chapel Church	16.25	
First S. S., Raleigh	27.00	
New Elam Church	17.35	
Antioch (C.)	12.42	
Elon College	1.31	
First Church and S. S., Burlington	500.00	
Pleasant Hill, Ohio	7.62	
Antioch S. S.	25.00	
Zion Church	30.25	
Plymouth	54.49	
H. L. Hodges	15.00	
Parks Cross Roads	8.90	
Union Christian Church	34.55	
Ingram Church	35.00	
Lebanon Church	5.75	
New Lebanon Church	3.25	
Union S. S., Virgilina, Va.	10.00	
Wakefield	10.10	
		1,334.84
Total for week		$ 1,591.00
Grand total		$ 31,713.24

WEEK OF PRAYER.

The Week of Prayer will be held January 3 to 9, 1926. The topics for the week are: Sunday, "Public Worship"; Monday, "Thanksgiving and Humiliation"; Tuesday, "The Church Universal —the 'One Body' of which Christ is the Head"; Wednesday, "Nations and their Leaders"; Thursday, "Missions"; Friday, "Families, Schools, Colleges and the Young"; Saturday, "The Home Base."

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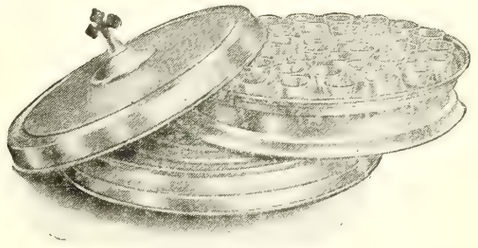
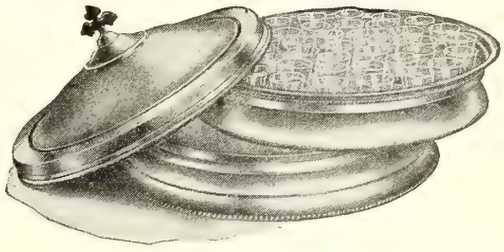


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlockink, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60
No. 2—Broad rim 1.60

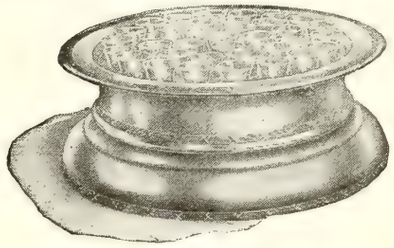
SILVER-PLATE.

The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85 11.00
Cover No. 5—Silver-plate; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling). $22.00
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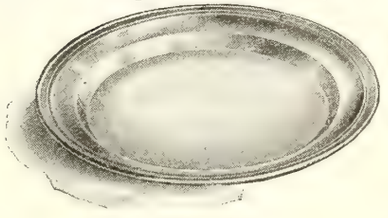
Cover No. 4—Silver-plate; fits Silver Tray 90.. 14.00



Bread Plate No. 3—Narrow rim..... 9.00
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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

THE BETHLEHEM OF THE HEART.

LESSON: Isa. 9: 27.

"Until Christ be formed in you."—Gal. 4: 19.

The old world became a new one when Christ was born. That is a mystery, and what is more, it is the perplexity of it that is at the same time our salvation.

The new life it brings explains that salvation, and it comes only to those who possess it. When Christ came to the world, new hope seized the discouraged Israel; new ideas filled the brains of the high and low; new ambitions siezed those in authority; new world joys increased, its industries multiplied, its activities quickened, and, since that time, life has not ceased to be a battle ground between misery and happiness, nor have the faithful relaxed their efforts to extract from the world the true and the good for the Lord Jesus Christ.

So it is with the soul when Christ is born into it. New life in every way. That is the soul's Bethlehem. To be born again turns us from the old ways, makes us dare to do right, makes us love everybody, breeds in us love for good and hate for wrong, lightens the burdens of the discouraged. And all this takes place in the cradle of the heart.

Prayer.—Our Father, as we leave our Christmas activities and celebrations, be Thou born in us more and more, and may we feel the embodiment of the Savior in our hearts and know that we are transformed by the renewing of the mind in Christ Jesus, and as we look forward may we prove for the new year what is the acceptable and perfect will of God. In His name we ask it. Amen.

TUESDAY.

STAR-LED.

LESSON: Matt. 1: 18-2: 12.

"The Star went before them."—Matt. 2: 9.

The wise men were star-led men. They followed their best light. They consulted the star—their light—and it showed them the Lord.

Do we follow our star—our best light? Do we do what we know to be right always? Do we follow the guidance of our conscience, even?

The world needs star-led men to reveal Christ to it. Of all the starry beacons that ever shown on man, the brightest and the best is the sun of the night that lights the way of the wandering, the ignorant and misunderstanding, from the darkness of wrong to the light of right and God, and makes us realize that there is the Lord.

Prayer.—Our Father, we know we have not a single reason for not doing our best. We have no excuse for not throwing our whole strength against everything that would hinder Thee in Thy purpose to bring light to men that they may see the way and that they might be found in us complete. Forgive us Lord and turn our thoughts to Thee for the new year. In His name we ask it. Amen.

WEDNESDAY.

EFFICACY OF VISITING FRIENDS.

"And they communed with each other of all these things which had happened," and as they did so, "Jesus himself drew near."—Luke 23: 13-15.

A Scandanavian saying is: "Go often to the house of thy friend, for weeds choke up the unused paths." It is to be regretted, and it may come to be tragic, that the automobile and the great hurry of the age is breaking down some of the old-time sociability and friendships. When we drove horses, we visited our friends at gates, on the roads, and anywhere we met or passed people. Both time and disposition made and kept warm many friendships. In the day of automobiles, we pass and repass like bullets on the battle-field.

I passed my father the other day and did not notice him. Even when we do recognize those whom we pass, the operation of the motor is so absorbing that only the wave of the hand is seen. The automobile is a great machine, and is a necessity to humanity. But if we use it improperly and neglect our fundamental relations to one another we will certainly have to pay the penalty. Friendship is chocked out by disuse.

Companionship, sweet counsel with one another and walking together in our thoughts are necessary for unity of purpose in life, and unity of purpose can never come to pass until we are thus bound together. Jesus and His will are revealed in Christian communion and companionship.

Prayer.—Our Father, whatever mission we may have with one another in this world, forbid that anything should come in to upset it, or put us on the wrong track. We pray for contact with folks, for fellowship with the good and the mighty, for desire that Thy kingdom should come into the hearts of men. This we ask for Jesus' sake. Amen.

THURSDAY.

GOD'S WAY AND THE WORLD'S WAY.

"And it shall come to pass that before they call, I will answer, and while they are speaking I will hear."—Job. 13: 22; Isa. 65: 24.

"Truly the most of us stand in awe at the wondrous mystery of prayer. All through sacred history, we have repeated assurances that the prayer of the believing heart reaches the ear of Him who is both hearer and answerer. The inspired prophets of old spread broadcast the assurance that the prayer of the sincere soul is never ignored, and that the Lord is 'nigh unto them that call upon him in truth.' But infinite wisdom goes even further and meets our needs by a far better way than we can devise. 'Call unto me and I will answer thee and show thee great and mighty things which thou knowest not.' "

Jesus, too, gives the assurance: "Your father knoweth what thing ye have need of before ye ask him." Then the text crowns them all and many similar promises and gives us a dazling glimpse of the height and depth of God's love and care for his children.

Prayer.—O dear Heavenly Father: May we live so close to Thee that we may never be uncertain about Thy way and never lack strength to turn from the ways of the world. In Christ's name we ask it. Amen.

FRIDAY.

THE NEW YEAR'S MESSAGE.

LESSON: I. Cor. 3: 9-23.

"We are God's fellow-workers."—I. Cor. 3: 9.

"We work together in God's service; you are God's field to be planted, God's house to be built."—American Version.

"The sun is just rising on the morning of another day, the first day of a new year. What can I wish that this day, this year, may bring me? Nothing that shall make the world, or others poorer; nothing at the expense of other men; but just those few things which in their coming do not stop with me, but touch me, rather, as they pass and gather strength: a few friends who understand me, and yet remain my friends; a work to do which has real value without which the world would feel poorer; a return for such work small enough not to tax unduly any one who pays; a mind unafraid to travel, even though the trail be not blazed; an understanding heart and a sight of the eternal hills and unresting seas and something beautiful the hand of man has made; a sense of humor and the power to laugh; a little leisure with nothing to do; a few moments of quiet, silent meditation; the sense of the presence of God and the will and power to worship Him."—*From "A Morning Wish," by W. R. Hunt.*

Prayer.—Our Father, give us the patience to wait for the coming of all these things we are wishing for the coming year, and the wisdom to know them when they come, an dwe will give Thee the praise, world without end. Amen.

SATURDAY.

THE VANISHING ROAD.

"Ye have not passed this way before."—Joshua 3: 4.

We stand today at the intersection of two vanishing roads. Behind is the old road, a long travel, tired feet, aching hearts, miserable failures, happy successes, oases of joy, and a thousand other things too numerous in our experience to mention.

Before us, in tense solitude, is the new way. A year ago we looked at 1925 as a new way, and down its long stretch our eyes lost themselves in its wistful curve at the end where our vision passed into hope that just beyond the vanishing point we would realize the end of our desire and know some of the reasons of our travel; but now that we have come to the bend of the road and the new way, much of our past seems a miserable failure, and we arrive at the end only to look out upon a long stretch of the new way. It beckons us on into its stretches, and, with the strongest resolutions and determination, we take fresh hope and press on to the mark of the high calling.

Let us not be discouraged. God's beckoning hand promises that her ways are ways of pleasantness, and that we shall go out with joy, and be led forth with peace, and that the only condition is that we "walk with God." With Him, no road will be too rough or too long, and the wrong things will be made right and misfortunes and failures over-ruled for good.

Prayer.—Our Father: Make us afraid to live without Thy presence all along the way; and make us to feel that Thou art by our side. May we never relax our efforts to press on to the high mark. In His name we ask it. Amen.

SUNDAY.

"UP-HILL."

"Casting all your cares upon him, for he careth for you."—I. Peter 5: 7.

"Does the road wind up-hill all the way?
Yes, to the very end.
Will the day's journey take the whole day?
From morn till night, my friend.
"But is there for the night a resting-place?
A roof when the slow dark hours begin.
May not the darkness hide it from my face?
You cannot miss that end.
"Shall I meet other wayfarers at night?
Those who have gone before.
Then must I knock or call when just in sight?
They will not keep you standing at that door.
"Shall I find comfort, travel-sore and weak?
Of the labor you shall find the sum.

(Continued on page 13.)

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dear Christmas Eve Kiddies:

Its most time to shut your eyes and try hard to go to sleep and wait till morning—Oh, oh—that wonderful morning when you wake up all over and peep out to see if its time to get up—Oh, gee-whiz—Why does Mother say "Lie still, now dears, till the room is warm"—when, oh, oh, whoever wants a warm room any way on Christmas morning. Santa's gifts are enough to warm any one's toes—and then you find that *he has been there after all, and its not just all talk*—Oh, oh, its too wonderful to believe.

But do you know, Kiddies, the best Gift that was ever sent? I want to tell you about that Gift this Christmas Eve. And while you read it, remember that there are some little folks that *never* heard this story—and if you like it this time and think its good enough to send on to another little boy or girl who hasn't heard it—put *five bright pennies into your Mite-Box* on Christmas morning. Then when the time comes to send the pennies to your Willing Workers' Treasurer, won't you be happier to remember that five bright pennies in that box are to send the story of "God's Best Gift" to other little children in a far-off land.

Here is your story, now, all ready to enjoy.

A Merry Christmas to all of the dear Kiddies, with a heart full of love and best wishes from

Your Editor,
MADGE FLEMING MOFFITT.

GOD'S BEST GIFT—THE BABY JESUS.

Long, long ago, God, our Father had given His children who lived in this great, round, wonderful, beautiful world, many things to make them happy. He had given them the bright butterflies and the singing birds; He had given them the tall strong trees and the lovely flowers; He had given them a beautiful, bright day-time for work and play, and the quiet, dark night-time, for sleep and rest; He had given them mothers and fathers to love them and care for them. But, listen dears, God our Father loved His children so very much that He wanted to send them a gift that was *better* than any of these. And so He said, "I will send my children the gift of my own dear Son Jesus. He shall go into the world as a little baby. And after he grows up, he shall be my helper and shall tell people everywhere how much God their Father loves them."

But God our Father knew that if he was going to send the baby Jesus into the wordl, He must find a mother gentle and mild, to care for the baby, and a father strong and kind to make a home for the dear baby to live in. So God sent one of his beautiful angels with a message to a young woman named Mary—and guess what the angel said to her, dears, "Some day God is going to send you a dear little baby to love and care for. He will be God's Son, and you must call his name Jesus."

And the angel told Joseph the same thing, and Mary and Joseph were very, very happy at the news the angel brought.

Many, many months passed, and still Joseph and Mary were watching for the little Baby Jesus. Then one day, they had to leave their home for a little while and go on a long journey to Bethlehem. After traveling many days, they came to Bethlehem one night. They were very tired after their long journey and wanted to find a room where they could rest and sleep.

But there were many strangers in the little town and there wasn't any room. Joseph looked everywhere for a place where Mary could rest, for he thought perhaps the little Baby Jesus would come that night, and he wanted a place where Mary and the Baby could be warm and sleep well. At last he found a stable where the cows and the donkeys and the nice wooley sheep lived; and he took Mary there. There on the soft, sweet hay Mary and Joseph rested; and there on the soft hay the little Baby Jesus was born. Mary did not have a bed for her Baby, so she laid him on the soft, sweet hay, in a manger (that is what they call a feed box); now, wasn't that a strange place for a bed? And Mary and Joseph were very happy that the Baby had come to make their hearts glad; and they thanked God their Father for sending them such a Gift.

And that night when the Baby Jesus was born was the very first Christmas; and ever since then we have Christmas every year, because we always want to remember the birthday of Jesus, *God's Best Gift!*

Prayer.—Our dear Heavenly Father, we thank Thee for sending us the Gift af the Baby Jesus. Amen.

ON CHRISTMAS NIGHT BY BETHLEHEM TOWN.

BY ROBERT P. TRISTRAM COFFIN.

There were green hills by Bethlehem Town—
Sleepy hills the sheep came down
When the Folding Star burned in the West,
And sheep and shepherds went to rest.
Year after year the Shepherd's Star
Hung on the western hill afar;
Year in, year out the shepherds knew
Nights of silence sweet with dew,
And silently they took their peace,
Weaned their lambs and sheared their fleece,
And had no songs but those that run
Through tired hearts when day is done.

But on a night of nights there came
A star on the eastern hills aflame,
A star that seemed another dawn!
The cedar shadows lay upon
The earth; and suddenly the night
With angel wings was white on white—
Rose-white with burning seraphim,
Snow-white with singing cherubim—
And through the flames a song came down
The little hills of Bethlehem Town:
"Christ is born! The red, red Rose
Of spotless Beauty buds and blows!"

And all the years of silence ended.
The patient shepherds who had tended
The flocks took up the heavenly mirth
And welcomed Christmas to the earth;
Beneath the choirs of the sky,
"Nowel! Nowel!" went up their cry.

II.

Under the hills of Bethlehem Town
A baby lay like angel down,
Like petals of new roses curled
When June comes singing across the world;
Under the lanthorns, in the hay,
The King of kings of ages lay.
The breath of oxen stirred his hair
That looked like flakes of amber there;
The breath of oxen warmed Him sleeping
Who holds the stars within His keeping;
The soft, big eyes of barnyard things
Brooded on the King of kings;
The little hens aroost for night
Made gentle noised in the light,
And chanticleer sang carols high
Upon the roof against the sky.

III.

Upon the hills of Bethlehem
The dew hung on the holly stem;
One by one the shepherds came
To the manger lit with flame;
The oxen and the shepherds all,
And all the beasts of barn and stall
Bent the knee to Him who lay
Like a diamond in the hay.
Over the bleating of the sheep,
Across the midnight's starry deep,
The angel wings were winnowing
Lullabies for the Christmas King.

IV.

Down the hills of Bethlehem old
One king came riding, bearing gold;
One king came with a morning star,
A great pearl in an azure jar;
One king had summer in his hands,
Roses of a thousand lands,
Myrrh and musk and all the dawn
From shores the sun shines first upon.
Diamonds like icicles in thaw
They scattered in the stable straw,
Gold to match a rooster's eyes—
For these were kings both rich and wise.
All their frankincense was shed
Like scent of mown hay on the bed
Where slept the King who will reign on
When all the stars are dust and gone.

V.

The little hills of Bethlehem Town
To dreamless slumber laid them down;
The little hens closed eyes at last,
And on the roof the cock slept fast;
The topazes of oxen eyes
Were dimmed with sleep; the three kings wise
Bowed beards into their bosoms low;
The shepherds nodded in a row;
The angels shook down a starry haze
Till heavy grew their starry gaze,
Till white heads on white shoulders lay—
And Christ slept on in the mangered hay.

VI.

O far green hills of Bethlehem Town!
O fair green hills the kings came down!
Where angels sang and shepherds knelt—
Kings that of the pasture smelt!
Two thousand years with starlit sky
Have marched your sheep and shepherds by,
Yet still the Star that lit Christ's birth
Hangs shining in the eyes of earth!
This night we hear the whisperings
Of angel wings, and see the kings
Come out the dusky East, and hear
White angels singing, tier on tier.
And men who love God's sheep and kine
Keep close to God, and see Him shine
In stars and dew, and find His face
In any humble stable place.
Tall Troy is down, and Babylon;
But Bethlehem stands singing on!

God rest us all this night in peace,
And through the years till years shall cease!

(Continued from page 12.)

Will there be beds for me and all who seek?
Yea, beds for all who come."
—*Christina G. Rossetti.*

"O yes, He cares!
I know He cares!
His heart is touched with my grief.
When days are weary,
The long nights dreary,
I know my Father cares."

Prayer.—Our Father, when burdens and cares press us hard and we are pained; when it is uphill and the way is weary and long; if the way be dark and failure treads upon our heels and there is no relief from oncoming temptations; when sorrows bow us in sadness and grief; show us that Thou dost care, and that in Thee we have a friend who will bear it all. Oh forgive us and help us to lean on Thee. In Christ's name we ask it. Amen.

OBITUARIES.

MESSICK.

William R. Messick was born April 1, 1845, and died December 1, 1925, aged 80 years, and 8 months. He is survived by one son, who is a minister in the United Brethren Church, one daughter, six grandchildren, one great-grandchild, three brothers and two sisters. During the Civil War he served with the 7th Virginia Cavalry. When about thirty years old, he united with the Antioch Christian Church, and remained a faithful member until his death, although during the later years of his life he was too far away to attend the church often.

Funeral services were held on December 3, 1925, at New Erection Presbyterian Church, and the remains were laid to rest by the side of his wife in the cemetery at Weaver's Mennonite Church.

A. W. ANDES.

RUSH.

Joseph Daniel Rush was born March 19, 1846, and died December 4, 1925. His age was 79 years, 8 months, and 15 days. He served four years in the War between the States. He was at one time a member of the Palmyra Christian Church, but withdrew from the church there some years ago. However, he maintained an interest in the church there until he died. He is survived by his widow, five sons, two daughters, thirty-eight grandchildren, and six great- grandchildren. He was married in March, 1865, to Miss Fannie Reynard. Funeral services were held at Palmyra, December 7, 1925.

A. W. ANDES.

SELECT NOTES

By AMOS R. WELLS, Litt.D., LL.D.

For fifty years the Sunday School Commentary of the International Lessons has been the constant help to millions of Sunday School teachers. Its complete, concise treatment of the lesson-text, maps, charts and full-page illustrations, pen and ink drawings, chronological charts and a helpful index

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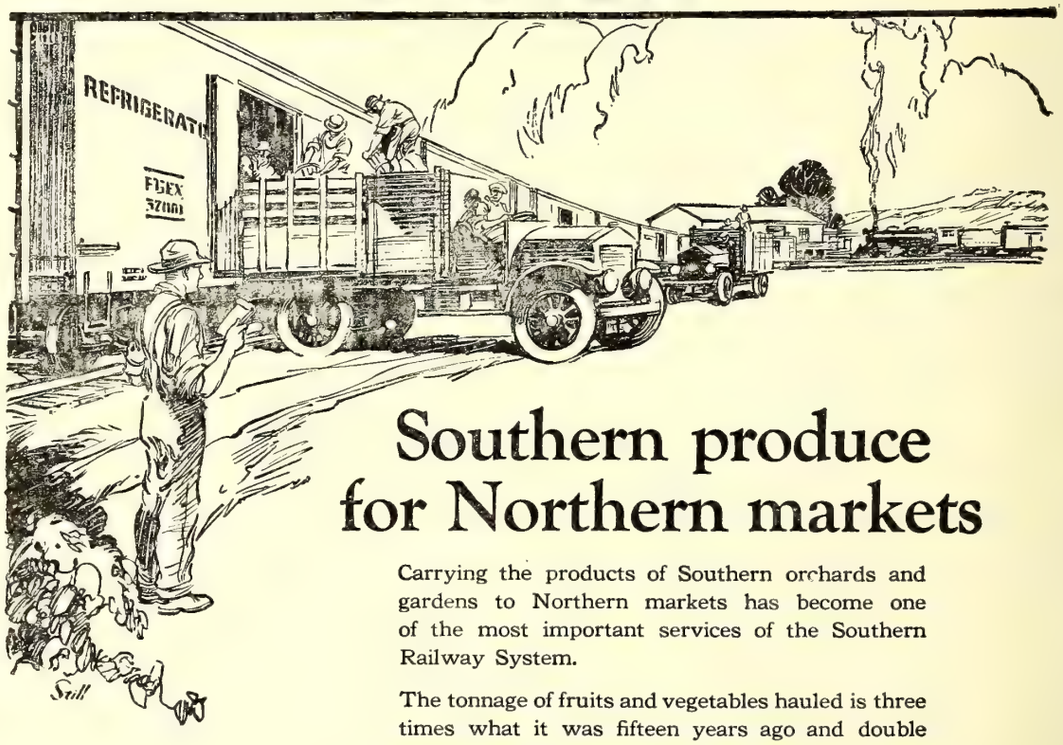
SOUTHERN RAILWAY SYSTEM



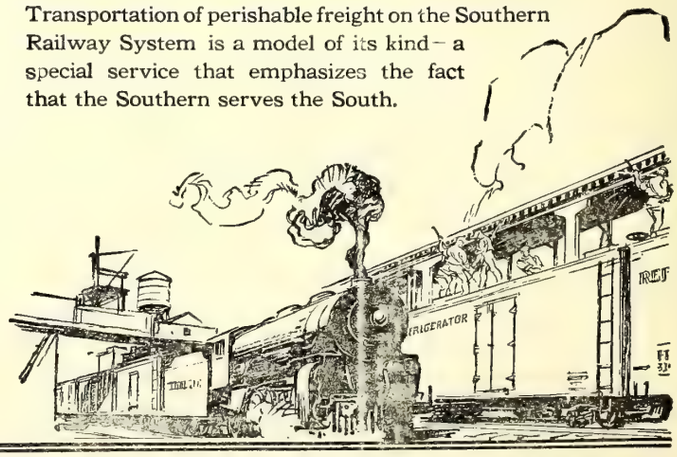
Southern produce for Northern markets

Carrying the products of Southern orchards and gardens to Northern markets has become one of the most important services of the Southern Railway System.

The tonnage of fruits and vegetables hauled is three times what it was fifteen years ago and double what it was ten years ago, and now equals the cotton tonnage.

Building up this great market for Southern produce, which increases the prosperity of the South, would not have been possible without dependable transportation, and this the Southern has provided.

Transportation of perishable freight on the Southern Railway System is a model of its kind – a special service that emphasizes the fact that the Southern serves the South.



Southern Railway System last year spent in the South $20,000,000 more than it received from the South.

THE SOUTHERN SERVES THE SOUTH